

**in
this
issue**

Our Attitude on Military Service

By Israel A. Smith

Your Account With God

Editorial

You Have 365 Days

Ruth M. Goodwin

Qualified Consecration

Geraldine Wyatt

the Saints' Herald

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News and Notes

VISITS WASHINGTON

President Israel A. Smith left Independence Saturday, December 16, for Washington, D. C., in connection with publication material. He intends to spend Christmas with his sister, Audentia Smith Anderson in Orlando, Florida. He is returning before the first of the year.

CLASSES POSTPONED

The Center Stake priesthood classes scheduled for Monday night, January 8, will be postponed one week on account of the Book of Mormon Institute to be held at the Stone Church from January 7 to 14 inclusive.

MISSIONARY ACTIVITIES

Apostle D. T. Williams assisted by Seventy Albert Scherer met with those actively interested in missionary work in Kansas City Stake in the Central Church at a dinner, December 14. Apostle Williams made a talk on "How we should do missionary work now." Stake President J. D. Anderson was present. Wives of those participating in the missionary effort also attended.

Apostle Williams preached the Sunday morning sermon, December 17, at Central Church in Kansas City. His topic was "The Spirit of the Prophets."

VISIT THE NORTH

Apostle and Mrs. C. George Mesley have recently returned from a visit to the Ontario and Michigan area where they battled the winter elements in their travels.

While there they attended women's institutes in the Chatham and London, Ontario, districts, a district conference at Toronto, and then visited church activities in Detroit, Michigan; Montreal, Quebec; Belleville and Ottawa, Ontario. New groups have been organized at Brantford and Belleville.

BRANCH ORGANIZED

A new branch was organized December 4, 1950, at Grayling, Michigan. Officers elected and installed were Elder Roy Newberry, pastor; Mrs. Grace Newberry, secretary; Norval Stephan, treasurer; Daniel Babbitt, solicitor; Mrs. Leta Babbitt, church school director; Mrs. Helen Jensen, young people's leader; Mrs. Letha Leng, women's department leader; Mrs. Flora Vanden Berg, music leader; Kenneth Ashton, auditor.

ANNUAL DINNER

The annual Christmas dinner for the Herald House employees was held December 15 at the South Chrysler church. Master of ceremonies was Kenneth L. Graham, Manager. Prayers were given by Clyde Hastings and Keith Stokes. Group singing was led by Lucile Lea, who also presented a vocal solo. A piano solo was given by Gladys Omohundro and a story was told by Dolly Budd. Choral music was furnished by Ardith Curtis, Marjorie Smith, June Robb, Allene McClaran, Irene Beemer, and Gladys Omohundro. One hundred twelve people attended the dinner.

"THE MESSIAH"

The twelfth annual broadcast of Handel's "Messiah," directed by Franklin S. Weddle, was presented December 17 over the Columbia Broadcasting System. The choir of 262 voices, the forty-three piece orchestra, which included members of the Kansas City Philharmonic Orchestra, the four soloists, and guests were

(Continued on page 23.)



We'd like you to know

Arthur J. Rock

LISTENERS to "Morning Devotions" on KMBC are quite familiar with the golden voice of Elder Rock. Many of you may wish to know what he looks like when he is at work on his radio talks. Marvin McDole caught him in a photogenic mood with the above result.

Arthur's efforts are reaching out through the medium of radio scripts furnished by the Radio Department of the church to branches that are using time on the air, such as Goodland, Kansas, and Beckley, West Virginia.

He has prepared for his 1950 General Conference appointment as "Radio Minister" by courses in radio and speech at the University of Washington (Seattle), University of Montana, and Baylor University. From Baylor he received a B.A. degree last year, and when he finishes writing his thesis on "Joseph Smith as a Public Speaker," he expects his M.A. degree also.

Arthur's pleased and dignified look may stem from the fact that he taught school for five and a half years in Montana. More likely it is because he likes his work in the church so much better. In 1941 he terminated a promising career with Herald House for Virginia Ann Williams at the marriage altar. Their Judith Ann is eight. David Arthur is five.

He was in the Corps of Engineers in Kansas City for two years and between 1942 and 1945 with the United States Army Air Corps. He has served the church recently as pastor at Joplin for two years, and at Marlin, Texas, for two years. Doesn't look that old, does he?

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Your Account With God

"Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

—Daniel 7:10.

YOU HAVE AN account with God.

You didn't open it. It was opened for you at the time you made your appearance on the earth. Reports are recorded in it every day. That may sound quite mystical. But it seems also to be a scientific fact. Psychologists tell us that every experience, every action, every thought, every emotion, leaves a record somewhere in the nervous system, and that under certain conditions it can be called forth, no matter how many years later circumstances may open it.

The Bible says that the record is somewhere. Science says it is in you. Under hypnosis, fever, and other conditions, people have rattled off reams of material that had been experienced in early years and "forgotten" by the conscious mind.

Whatever you have done, God will find the record in you. And what you have failed to do will be indicated too, in unmistakable terms.

OUR THEME for January is a single laconic word: "Accounting." You have already gathered that there is more in this word than is at first apparent.

You are called to account, sometime, for your stewardship of life, for the use of time and talents, for your treatment of the souls and personalities of others.

You are called to account for what you have done to and with yourself. Yes, your stewardship includes even yourself. You are responsible to a higher Power for what you have done with you. For God has made a great investment of crea-

tion in you. You had no life capital of your own. It is all his. Sometime you will be asked to explain what you have done and why.

You will be called to account for what you have done with your material possessions in relation to the work of God.

THE ACCOUNT or record is written so clearly in every human face that you don't have to be God to read it, though he can read that record better than any human being ever will. It takes intelligence to read the record accurately.

Look at almost any face, and you can read volumes there concerning the character and the personality that formed it. As Edwin Markham said in "The Man With the Hoe":

"Who loosened and let down this brutal jaw?

Whose was the hand that slanted back his brow?

Whose breath blew out the light within this brain?"

In too many cases the answer will be, "Himself."

Read a brief letter that a man has written, and it will tell you all about his education and culture. What is between the lines will be a thousand times greater than what is in the lines.

You are like a book. Your biography, your history is written in yourself. And when the light of eternal intelligence is turned upon your soul, you will be more

transparent than clean glass. You will be able to hide nothing.

It is from this record that your accounting will be made.

DURING the early days of this month, there will be the usual jokes about the lovely resolutions made on New Year's Day, only to be broken the next day, the next week, or sometime.

It makes resolutions seem so futile, doesn't it?

Nevertheless, we need some time in the year, once anyway, when we try again to do the good things in which we have failed, and to amend the faults of character that have so long plagued and betrayed our better selves.

Failure is only failure if we quit trying.

If we resolved to do better and to be better a year ago—and if in the interim we have faltered in our decisions and forgotten our plans—now is as good a time as any to try again.

Who knows? This time we may succeed!

AND NOW, here we are again, right back where we started, with an open book—our account—lying between us and God. What are we going to put in it this year?

We have some obligations to our homes and families. We have obligations to our neighbors, our communities, our nation. Caesar must be paid too, but not Caesar alone. And there are the obligations to God. How we handle all these things is written into our record.

And when the time comes that "another book . . . the book of life" is opened, we shall be judged out of "those things which were written in the books."

Official

Publicity for the Messiah Broadcast

The Presidency would like to join with the Radio and Music Departments in expressing appreciation to all of you across the continent who so enthusiastically supported the 1950 Messiah broadcast.

The response to the invitation to help advertise the broadcast through the mailing out of the Messiah post cards was so enthusiastic that, even though 60,000 cards were printed, the entire supply was used up, and many who wrote and even telegraphed at the last minute were disappointed in being unable to secure additional quantities. We are informed that a number of requests for more cards were received too late to allow time for the extra printing which would have been necessary to meet the demand.

The last minute decision to omit the advertising folders, such as were put out last year, in favor of additional cards was made because of the greatly increased cost of printing and the necessity of keeping within the budget.

We have been asked by the Publicity Committee to express regret to those officers who either failed to receive the proper number of cards or who may have received duplicate mailings. With ever-changing officers, the problems involved in keeping our mailing lists up-to-the-minute make it very difficult in all cases to put these materials in the hands of the right persons. Volunteers who helped in the Messiah mailing, including members of the Messiah Chorus and young people of Independence, without whose help the job could not have been done, were

unable to eliminate all duplications and omissions.

If our local officers will be alert in keeping the general church advised of changes in names and addresses of local officials, we will try each year to improve this service and thereby to win a wider audience to this fine presentation of our church to the United States and Canada.



Book of Mormon Institute Independence, Missouri January 7-14

A short time ago notice was given of the Book of Mormon Institute which will be held at the Stone Church from January 7 to 14 inclusive. We want to remind you of this very important series of meetings and urge you to set this week aside for an intensive study of the Book of Mormon through sermons, classes, forums, and illustrated lectures.

All are invited to attend the morning class sessions as well as the afternoon and evening lectures. The following program will be adhered to as nearly as possible.

The Book of Mormon Story: (8:30-9:30 a.m.)

Monday, January 8—Its Origin, Purpose, and Preservation—Israel A. Smith.

Tuesday, January 9—The Coming Forth of the Book of Mormon—D. O. Chesworth.

Wednesday, January 10—The Testimony of the Witnesses—W. Wallace Smith.

Thursday, January 11—The Book of Mormon and the Bible—Maurice Draper.

Friday, January 12—The Book of Mormon in Missionary Work—Harold I. Velt.

Saturday, January 13—The Book of Mormon in the Life of the Church—Roy A. Cheville.

The Teaching of the Book of Mormon (9:45-10:45 a.m.)

Monday, January 8—Central Witness (and atonement)—Arthur A. Oakman.

Tuesday, January 9—The Nature of Man—E. Y. Hunker.

Wednesday, January 10—The Church—D. T. Williams.

Thursday, January 11—The Principles of the Gospel—C. George Mesley.

Friday, January 12—The Powers of the Holy Spirit—F. Henry Edwards.

Saturday, January 13—The Social and Moral Message of the Book of Mormon—Reed M. Holmes.

Internal Evidences Supporting the Book of Mormon: (11:00 a.m.-12:00 noon)

Monday, January 8—Its Spiritual Level—Russell Ralston.

Tuesday, January 9—Book of Mormon Prophecies—George Njeim.

Wednesday, January 10—Editorship and Grammatical Structure, Language, Avoidance of Anachronisms—Israel A. Smith.

Thursday, January 11—Customs, Geography, etc.—Paul M. Hanson.

Friday, January 12—The Testimony of the Spirit—Henry L. Livingston.

Saturday, January 13—Research Evidences—Maurice Draper.

Forum: 2:00 p.m. Daily:

There will be a discussion forum each afternoon with President F. Henry Edwards as chairman, members of the teaching staff will be associated with him on the platform.

Society for Archaeological Research Lectures: (7:30 p.m. Daily)

The Society for Archaeological Research will sponsor lectures with illustrated slides each weekday night. Special preaching services are being planned for both Sundays, January 7 and 14.

The manifest interest in the Book of Mormon leads us to anticipate capacity crowds at all of these sessions, and we sincerely hope that all who desire to attend may do so.

THE FIRST PRESIDENCY,

W. Wallace Smith.

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moroni

to Columbus

By Roy E. Weldon

A Department for Debatable Topics

The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—Editors.

PART TWO

BOOK OF MORMON GEOGRAPHY

IT IS DIFFICULT to imagine the effects of over 1,000 years of time, erosion, jungle growth, and the wear of the elements on the Nephite cities of Book of Mormon times. When to all this we add the effects of numerous major earthquakes and hurricanes, the collapsing and burial of buildings under the debris of many centuries, it is little to be wondered that at the present time there is no sure evidence by which to positively identify one solitary Nephite city. To add to the problem, there are vast areas of jungles in both Central and South America where modern man has never set foot.

Legends and stories are numerous of lost and buried cities in the unexplored jungles all the way from Southern Mexico and Guatemala to the vast unexplored areas of Colombia and Ecuador. A story of vast ruins in a remote part of Southern Colombia indicating a prehistoric city with a population as great as that of New York or London was published in a New York newspaper. (See *New York Herald*, October 5, 1894.)

While in Bogota, Colombia, last year, I interviewed the head of the institute of archaeology for Colombia. The existence of the ruins was confirmed, but little is known about them other than that there are stone columns of buildings. The institute of archaeology for Colombia was not organized until 1942, just eight years ago. Very little has been done in archaeological exploration except at San Augustin, where some 300 monolithic figures in stone have been found.

While I was waiting in our hotel at Minatitlan, Mexico, to board a plane to fly across the jungles and swamps to Yucatan, the American owner of the hotel offered to obtain horses and provisions for a trip into the jungle where he would show me the ruins of a city as fine as any yet discovered and which no living white man other than himself had ever seen. It is easy to dismiss such offers and stories with a wave of the hand and a remark about keeping some customers a few days longer, but nevertheless the fact still remains that the dense green curtain of the American jungles holds unchallenged the secrets of the identity and location of Nephite cities.

Where ancient cities have been discovered, archaeological exploration has not yet scratched the surface. The marvelous ruins of Palenque on the borders of unexplored jungles in Chiapas stretch for twenty-eight miles along the base of the mountains. While at Palenque I accompanied one of the caretakers of the ruins on a hike of several hours into the jungle. The trail led through a great forest with tropical cedars and mahogany trees of great height and size. No sunshine penetrated the depths of the forest. We were continually hacking vines and clambering over fallen trees and mounds containing ruins of buildings. Most of the mounds and ruins of cut stone indicated that the buildings were small and probably were residential.

At our deepest penetration of the jungle, we came to an immense mound covered with large trees. The size of the mound was impressive because of the area covered (perhaps two city blocks) rather than its height. At the corners

cut polished stones were plainly visible. After such an experience and in consideration of the fact that the archaeological excavation of the palaces and the temples at Palenque (including the Temple of the Cross) does not include an area more than twenty or thirty acres, it is little to be wondered that, at the present stage of archaeological exploration, we do not have sufficient information for drawing definite lines on Book of Mormon geography.

A MERIDIAN NEEDED

Our greatest need, I believe, is to locate and identify Zarahemla, the capital city of the Nephites. It should be a city of great size. It may be found in Guatemala or it may be found in Colombia. In either case it would at once be a meridian point from which we could proceed to identify the land southward and the land northward and the narrow neck of land. At the present time we have no meridian point from which to start a survey. It is true numerous books and articles and maps have been published, both by our people and our Salt Lake friends, in which proof has been marshaled and definite conclusions reached. The very diversity of disagreement among these authorities and writers should be ample evidence that there is not sufficient information at hand for reaching definite conclusions on Book of Mormon geography.

The narrow neck of land is placed by various writers in five widely separated locations, from a mountain pass in southern Ecuador to the Isthmus of Tehuantepec. The Sidon River also is located in five widely separated locations all the way from the Santa River in Peru to the Usamacinta River in Guatemala and southern Mexico. Some of these writers have made extensive trips into South America as well as Mexico and Central America. It is an interesting fact that these authorities should reach exactly opposite conclusions. Some have returned firmly convinced that the Nephites never were in South America and that the Book of Mormon has to do with events limited to the confines of Mexico and Central America. Others have returned convinced that the Nephites landed in South America and that the Book of Mormon has to do with events in South America as well as Mexico and Central America.

It is a most interesting fact that a monumental work of 583 pages of finely printed material published in 1948 is devoted to the proposition that all Book of Mormon history has to do with events that occurred in South America. This theory is based on the supposition that

there has been an upheaval in South America and that before the upheaval the elevation of the Andes was between 5,000 and 10,000 feet less than at present. This theory would put most of South America (including the Amazon valley) under the Atlantic in Book of Mormon times, with the Santa River in Peru as the Sidon River, the narrow neck of land in Southern Ecuador, and Desolation in Colombia, and the Carribean Sea as the "Sea North." The author of this work, *Book of Mormon Guide Book*, is a professor in the University of Utah and formerly of Brigham Young University. Her name is Virla Burrell. She has made extensive trips into Mexico and Central and South America to study the geology, legends, and terrain of these regions. Her theory is that Mexico and Central America resulted from colonies (Hagoth's ships) of Nephites who emigrated from South America.

In all fairness to Virla Burrell, it should be noted that she manifests generous open-mindedness on Book of Mormon geography. She says:

As has been said, any study correlating the topography of the lands of the Book of Mormon and the lands of the Western Hemisphere should be approached cautiously, as the variable factors included in such a study are so great. Finally, it is well again to advise readers to consider maps and topographic correlations by the author in this volume as being in an "experimental" stage and, therefore, not to fix their evidence as being conclusive.¹

I have reached only one definite conclusion on Book of Mormon geography, and that is that the entire question is an open book which must await further exploration or, as some suggest, revelation. By selecting the facts and evidences that support one's own theory or preconceived ideas and ignoring all that does not agree, it is possible to prove to one's own satisfaction most any theory extant in the field.

One writer recently concluded that Copan, Honduras, is the city of Nephi. The basis for this conclusion is that Nephi, shortly after landing in America, "built a temple after the manner of the temple of Solomon," (II Nephi 4: 22-25) and that a temple was found at Copan, Honduras, of which it was said that "the genii who attended on King Solomon seems to have been the artist." This building according to Stephens and Catherwood is 62 feet in front, by 60 to 90 feet high, and 2,866 feet long.

To conclude that Copan, Honduras, is the Book of Mormon city of Nephi on this basis, it is necessary to assume a position for which there is a great deal of missing information:

1. Is there any likelihood that a temple built by Nephi around 550 B.C. might still be intact?
2. Could a handful of Nephites shortly after their arrival here and after separating from the Lamanites, have possessed the man power and resources to have built a temple as much as 90 feet high and over half a mile long?
3. Writers have made statements about the Temple of the Sun at Cuzco and also at Pachacamac, Peru, being similar to Solomon's temple.

I am not assuming the position that Copan, Honduras, is not or could not be the Book of Mormon city of Nephi. If it is ever proved to be so, it will have to be done as part of an unfolding design that fits in the entire picture of Book of Mormon geography, and not by one isolated archaeological fact.

WHAT IS OUR NEXT STEP ON BOOK OF MORMON GEOGRAPHY?

In my opinion our next step as a church in this field should be based upon the first and only step we have already taken.

In 1894 the church appointed an archaeological committee. This committee, including members subsequently added, was composed of W. H. Kelley, F. M. Sheehy, R. Etzenhouser, W. Woodhead, Louise Palfrey Sheldon, and S. A. Burgess. After careful and prayerful study, the committee presented to the church a 103-page booklet entitled, "Report of Committee on American Archaeology." This report was accepted and published by the church. It contains the only Book of Mormon maps ever published by the church. The personnel on this committee included some of the keenest minds of the Restoration Movement.

It seems altogether fair and logical that any move to revise and improve our Book of Mormon maps and geography should be based on the work of this committee. The only Book of Mormon maps ever published by the church lands the Nephites on the west coast of South America. Panama is the narrow neck of land. Cumorah is in the state of New York. Mexico is the land "Desolation." Zarahemla, capital city of the Nephites, is located in Colombia, South America.

Before the work and maps of the 1901 committee can be revised, it will be necessary to show where they are in error. The burden of proof rests upon those who have reached conclusions at variance with the conclusions of the Archaeological Committee.

Did the Nephites land in South America? There are three major reasons advanced against the theory of the Peru landing of the Nephites:

1. No hieroglyphics are found in South America.
2. A vast distance devoid of ruins of ancient cities intervenes between Copan, Honduras, and the ancient cities of Peru in South America.
3. There are statements in the Book of Mormon which do not fit into the present geography of South America. ("And it came to pass that they did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south, to the sea north, from the sea west, to the sea east."—Helaman 2: 8.)

Do these facts constitute a sufficient basis for concluding the Nephites never were in South America?

HIEROGLYPHICS

The Book of Mormon clearly indicates that very early in Nephite history the Nephites migrated northward. It could very well have been that the developments which led up to the calendar system and hieroglyphics came after the Nephites had migrated or been driven northward by the Lamanites.

Melvin R. Fowler, archaeologist for the state of Illinois and a member of the church, says, "It seems plausible to assume that this migration ceased before the early developments took place that led up to the calendar system and hieroglyphics in Central America or one would be able to find rudiments of these systems in South America." (Page 18, *Central and South American Indian Civilizations*—A survey with regards to possible historic relationships.)

In Volume 2 of the recently published *Handbook of South American Indians*, Rafael Larco Hoyle presents evidence he has uncovered which he believes indicates ideographic writing among the Andeans that is related to, and a rudimentary form of, the Mayan hieroglyphics.

THE GAP BETWEEN HONDURAS AND PERU

The lack of great stone cities between Copan, Honduras, and Chan Chan, Peru, is advanced as a major reason against Nephite occupation in South America. It should be noted that this very area between Honduras and Peru is an area of plentiful tropical forests and timber. The stone cities of Central America and Mexico are largely located in areas where timber is not available. The same is true of Peru where there is no timber. The Book of Mormon tells us that timber was available in the southern areas and that their cities in this region were built of wood (see Helaman 2: 3-13).

In the last great war between the Lamanites and the Nephites, the Nephite cities were burned as fast as the Lamanites advanced—"And their towns and villages and cities were burned by fire" (Mormon 2: 31). How could the Lamanites burn and destroy all the Nephite cities as fast as they advanced if they were all built of stone? The Book of Mormon says that it was in the Land Desolation that timber was scarce, and they built houses of cement, etc. The cities of stone and cement are now found in Yucatan and Mexico, indicating the cities of wood must have been in regions to the south.

Artifacts not subject to destruction by fire, such as ceramics and metallurgy, are abundant and of a very high type in Nicaragua, Panama, Colombia, and Ecuador. The finest gold work of the Ancient Americans (Manibi) is found in Ecuador. The writer took pictures of gold plated on silver in museums in Ecuador. The ceramics and metallurgy of the Chiriqui and Coclé archaeological sites in Panama are the equal of Mayan work along the same lines. The finest and most dazzling collection of gold artifacts of prehistoric America is to be found not in Mexico or Peru, but in the "Museo de Oro" of the Bank of the Republic at Bogota, Colombia.

In southern Panama there are swamp and jungle areas containing numerous unexplored mounds. There are vast areas unexplored in Colombia and Ecuador. These areas may eventually produce ancient cities with hieroglyphics and other evidence of Nephite occupation. I wrote to Doctor Kidder of Carnegie Institute relative to archaeological exploration in these areas. Doctor Kidder responded with the information that practically no work has been done and little is known about the archaeology of these regions.

Until these areas are explored and the facts known, it is premature, to say the least, to regard the gap between Honduras and Peru as conclusive evidence that the Nephites never were in South America.

It is well to note also that the Book of Mormon itself indicates large areas of wilderness and mountains were within the boundaries of Nephite occupation. The story of the Gadianton robbers gives us some indication of the vast size of these wilderness areas.

NEPHITE AREAS NEARLY SURROUNDED BY WATER (Helaman 2: 8ff.)

When S. A. Burgess and Louise Paley Sheldon of the 1901 committee on Book of Mormon geography were asked if recent discoveries had in any way altered their previous beliefs, they affirmed

their convictions regarding the original maps and the landing of the Nephites in South America, and said that the statements regarding the sea north, the sea east, the sea west, and the sea south, which do not fit present South American geography, were given before the great upheaval. It was also the opinion of this former archaeological committee that Southern Mexico and Central America are too small in area to contain the geography and history of the Book of Mormon peoples.

It is very possible that before the upheaval, South American geography did fit the requirements just referred to, while Central American geography may not have fit into the picture. The Amazon basin may have been beneath the Atlantic, and the Caribbean Sea nonexistent previous to the upheaval. The Book of Mormon says, ". . . whole face of the land changed." Many of the great Nephite cities both on the east sea and the west sea were sunk and the inhabitants thereof drowned in the sea. A careful reading of the description of the upheaval in the Book of Mormon will overwhelm one with the greatness of the changes wrought by the earthquakes and hurricanes. Considering the fact that the statements given in Alma and Helaman belong to books written before the upheaval, it seems very evident that these statements cannot have definite bearing upon the present topography of these regions.

The Book of Mormon is an abridgment. Mormon shortened the records of Alma, Helaman, and the other prophets; he evidently did not rewrite them. In his own record Mormon makes no statements by which we could determine the changes wrought by the upheaval on Nephite geography. As already noted, the recently published work of Virla Burrell is predicated on the theory that the geography of South America was vastly different before the great upheaval.

DID THE NEPHITES LAND IN CENTRAL AMERICA?

Those who sponsor the theory that the Nephites landed in Central America and never were in South America are confronted with the obvious necessity of offering some explanation of Peru. The explanations include several theories:

1. Antediluvian colony (before the flood).
2. Separate colony from ancient Israel, of which we have no account.
3. Lamanite off-shoot.
4. Jaredite off-shoot.

According to Rivero and Tersherdi, the Peruvian legends indicate Peru was populated about 500 years after the deluge. They were led to the valley of Cuzco con-

ducted by four brothers. (See *Peruvian Antiquities*, page 52.)

Mr. Baldwin tells us the youngest of the four brothers assumed supreme authority and became the first of a long line of sovereigns. (*Ancient America*, page 264.)

Daniel C. Brinton says:

Just as in Mexico, the natives attributed the creation of buildings, the history of which had been lost, to the white Toltecs, the subjects of Quetzalcoatl, so in Peru various ancient ruins whose buildings have been lost to memory were pointed out to the Spaniards as the work of a white and bearded race who held the country in possession long before the Incas had founded their dynasty.²

The Peruvians as well as the Aztecs and Mayas knew the story of Jesus Christ. They called him Viracocha.

Let us summarize. The Pre-Incas were white, bearded men. They were led to Peru by four brothers, the youngest of whom held the supreme authority. They knew the story of Jesus Christ. In view of these facts, the antediluvian theory is scarcely worthy of consideration. Christ appeared only to the Nephites and the Lost Tribes (in the north countries). There is no evidence he made a separate appearance in Peru to a separate colony of Israelites led there from ancient Israel. In addition, they were led by four brothers, the youngest of whom (Nephi) was the leader. Obviously this all points directly toward the Nephites and none else. The Lamanite theory also seems untenable because the Pre-Incas, according to legends, were white men. The Lamanites obviously cannot meet the color requirements.

TIDE OF EMIGRATION FROM PERU NORTHWARD

The Book of Mormon clearly indicates that the tide of Nephite emigration was northward. (See Helaman 2: 3-8; Alma 22: 12ff.) The latest findings of leading archaeologists now support the Book of Mormon story.

There was a time when some archaeologists thought that the original flow of civilization was from Central to South America. This has now been reversed.

Paul Radin in a recently published work says:

From Bolivia and Peru northward to the valley of Mexico, both in the mountains and along the coast, there is no break in the general high level of culture that prevails. . . . What is the precise relationship between the great Mexican and Central American civilizations on the one hand and the great Andean on the other?

Granting to Peru the priority for the creation of the basis upon which all the higher civilizations of the two Americas rests does not, however, signify much more than that these basic traits were disseminated from

Peru at a very early time. The Maya culture reared on this basis stands on its own creation, completely independent of the former, except for its beginnings. Many features of Maya architecture, the hieroglyphs, the calendar system, to mention only a few, are manifestly Maya achievements and are utterly unknown in the south.

Insofar, then, as one can sum up the situation today, everything points to the Peruvians being the fundamental givers, for they manifestly created the economy upon which the societies of all the great American civilizations rested. Metallurgy, too, is admittedly their creation. When, to this, we add the fact that specific South American Indian languages have penetrated Central America, whereas no specific North American Indian languages have penetrated South America, it must strike us all as strange that we should for so many years have failed to notice the main direction of this cultural flow.³

The renowned Dr. Alfred I. Kidder of the Carnegie Institute of Washington, D. C., backs up the deductions of Paul Radin, P. A. Means, and others in no uncertain terms. Dr. Kidder clearly shows that the flow of commerce and culture was from Peru northward. There are South American implements found in Central America, but as yet the reverse has not been discovered or proved to have taken place. I strongly recommend that all Book of Mormon students who lean toward the theory that the Nephites never were in South America read Dr. Kidder's authoritative and clear-cut book, *South American Penetrations in Middle America* (1940).

Samuel K. Lothrop in an article, "The Southeastern Frontier of the Maya," in the *American Archeologist*, Volume 41, pages 235-243, says there are emeralds and gold from Ecuador in Coclé (Panama), gold ornaments from Coclé and Colombia at Chichen-Itza, and Peruvian gold work in Guatemala and Oaxaca in Mexico. Lothrop also points out that some well-known design pattern and pottery forms, not susceptible to separate invention twice but very adaptable to imitation, are found copied in some Mexican ceramics. Also, an art strain or influence dated in Peru is discerned in Panama and Southern Central America.

IS THE ISTHMUS OF TEHUANTEPEC THE NARROW NECK?

If the Nephites never were in South America, it becomes necessary to assume that the Isthmus of Tehuantepec is the narrow neck of land.

According to the Book of Mormon, the narrow neck required a day's journey for a Nephite. By what means could a Nephite travel from the Caribbean to the Pacific across the Isthmus of Tehuantepec (approximately 165 miles) in one day? This distance is out of question for either a horse or man . . . Indians

trained as couriers and runners from childhood can scarcely cover more than half this distance in one day.

For those who believe the Isthmus of Tehuantepec to be the narrow neck, there is another difficult problem.—The area south of the narrow neck is the "land southward." The Book of Mormon tells us the Jaredites occupied the land northward and preserved the land southward for a wilderness to get game.

And they built a great city by the narrow neck of land, by the place where the sea divides the land. And they did preserve the land southward for a wilderness, to get game. And the whole face of the land northward was covered with inhabitants; and they were exceeding industrious, and they did buy and sell, and traffic one with another, that they might get gain.—Ether 4: 68-70.

If the Isthmus of Tehuantepec is the narrow neck, then Yucatan and Guatemala belong to the "land southward." The Jaredites never occupied the land southward but preserved it for a wilderness to get game. Archaeology indicates that the Jaredites were in Guatemala and Yucatan. C. Leslie Mitchell says, "Whatever the origin of the Maya people of the old empire, that origin is connected only remotely with the origin of the area's antique civilizers."⁴

In an article in the *San Francisco Chronicle*, Earl Morris and Gustav Stromsvik say, "No one knows whence the Mayas came, but it is agreed before they arrived in Central America, another race had lived there for thousands of years."⁵

Another race lived in and preceded the Mayas of the Old Empire (Yucatan, Guatemala, Honduras). How then, could Central America be the land southward inasmuch as the Jaredites did not occupy the land southward?

It is axiomatic that when the correct and final solution to Book of Mormon geography is found, it should answer many questions.

CUMORAH AND LARGE BODIES OF WATER

And it came to pass in the forty and sixth year, there were much contentions and many dissensions; in the which there were an exceeding great many who departed out of the land of Zarahemla, and went forth unto the land northward, to inherit the land; And they did travel to an exceeding great distance, inasmuch that they came to large bodies of water, and many rivers.—Helaman 2: 3, 4.

The old archaeological committee located Cumorah in New York and the large bodies of water in the Great Lake area. Without question this is the most vulnerable of the conclusions reached by this committee. Nearly all Book of Mormon students now agree that Cumorah is in Mexico and the large bodies of water

in the valley of Mexico. While our present knowledge indicates that it would be unlikely that Cumorah is in New York and the large bodies of water in the Great Lakes area, yet the evidence is not conclusive.

If the great mounds of Ohio were set one against another in a straight line, they would extend for several hundred miles.

The great Cahokia mound in Illinois covers sixteen acres and is 100 feet high. Within five miles in any direction of Cahokia mound, there are 250 other mounds—mute evidence of a great population in ancient times. The artifacts and construction of the mound builders in many instances point toward ancient Mexico and Central America.

The Book of Mormon says, "And they did travel to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers."—Helaman 2: 4.

WHAT CONSTITUTES "AN EXCEEDING GREAT DISTANCE"?

What about "large bodies of water, and many rivers"? There are and were good-sized lakes in the valley of Mexico, but where are the "many rivers"? The valley of Mexico is semi-arid. There is no stream worthy of the name of a river.

We assume that despite a thousand years of Nephite civilization, growth, and development, it would be too much to presume that the people could have traversed the great distance from the valley of Mexico to the valley of Ohio and to Western New York, yet when America was discovered 1,000 years later, the ignorant and barbaric Lamanites had spread over the entire North American continent including Canada and Alaska. Tree-ring dating in the Southwest puts the arrival of the Pueblo Indians in New Mexico back to A. D. 9, which is very definitely Book of Mormon times.

We have much to learn about Book of Mormon geography. The 1901 Book of Mormon maps published by the church were carefully and prayerfully prepared. An unbiased approach to these maps will reveal that there are strong reasons behind the conclusions reached by the 1901 committee on archaeology. Without doubt these maps will eventually need revision. However, before revision can be recommended, it will be necessary to produce conclusive evidence proving the revision to be necessary. As before stated, it is easy to assemble an array of facts and suppositions and jump to conclusions. The Book of Mormon and American archaeology have long possessed a most remarkable faculty of upsetting men. Book of Mormon geography is still in the guessing stage. When further exploration
(Continued on page 23.)

Qualified Consecration

Geraldine Wyatt

THIS SUMMER it was necessary for us to go over the route some of the California immigrants traveled a century ago. Seeing the barrenness, the waterless stretches through desert country—some aptly called “Journey of Death”—and the almost insurmountable obstacles, we were astonished that so many were able to reach their goal. Many, of course, did not. For the records of this great movement are full of tragedy and death. Animals died from lack of forage and water, leaving travelers stranded. And many people succumbed. Some fell down by the trail crying for water, unable and unwilling to go on trying.

One great fact stands out in the historical records compiled from journals kept by some of the travelers. Those who prepared—studied out the obstacles and as far as was humanly possible equipped themselves to overcome, and refused to be persuaded from the main trail by glowing accounts of shortcuts—were the ones who reached their coveted destination, and sometimes were even able to carry along the improvident in their success.

All were alike in being consecrated to the goal of reaching California, having left the security of homes, and the companionship of loved ones. But their qualifying themselves for the rigors of the trail varied all the way from careful preparation to just a haphazard ambling along.

It isn't enough to want to achieve something. It takes a preparation, too—a qualifying.

CHURCH MEMBERS all too often complain of workers who they feel do not achieve for the church what is desired or possible. Our numbers are few—comparatively—and those members qualified to serve in a given field are too often not consecrated to the service of God and their fellow man. While some willing to expend their time and

energy are not always qualified to the extent of their possibilities or to the needs of the church.

My father many times counseled us: “That which is worth doing at all is worth doing well.” His judgment in his field of work was considered so sound it was sought for publication. And even in his community work, political, educational, and religious, his counsel was accepted as well worth following. He was always studying—preparing. And coupled with his preparation was a desire to use his abilities for the good of his neighbors.

The other night a nine-year-old boy came over to visit. He said he didn't believe he wanted to go to college when he got older, because he'd have to study too much. His whole idea of education centers in dislike because of the work involved. The boy is intelligent, generous, and desirous of helping. If his parents would stress the greater opportunity he would have of serving his neighbors by qualifying himself, his dislike for schooling would be lessened.

There is no greater means to happiness than qualifying to serve one's fellow man. A person who selfishly expends all his energy on himself and his desires is the most miserable and unhappy of humans. His outlook on life is within the narrow confines of his own experiences and hinges on what he wants—demands—for himself. He loses that which he so graspingly snatches at for the very lack of ability to enjoy it, while the person who forgets his own desires in the service of others soon finds himself enjoying a greatly enlarged life. “He who seeketh to save his life shall lose

it; and he who loseth his life for my sake shall find it.”

If one has the capabilities of achievement and wastes his heritage, he must answer for his squandering. Talent is a debt which can be paid only through qualified service to others.

THE OTHER DAY at a writers' luncheon, the Reorganized Latter Day Saints' Church was discussed by those near me. One praised the radio programs. And I felt gratified, knowing the training and preparation back of our broadcasts. Another, a successful author, said she and her husband wanted to visit the Stone Church, especially wanting to hear the choir. And of course, we all know the training and devotion back of our music department.

Wherever we go we reap the reward—good or bad—of those members who have preceded us. And those who come after us will be helped or burdened with our success or failure at living the Zionite life. For our associates judge our church by our achievements. Regardless of our kind of work—if it is for the benefit of mankind, whether scrubbing floors, or selling merchandise, or professional work—if we do it well, the honor is reflected to the church.

By striving to give our best efforts for the church's sake, our scope of achievement is broadened. From mortal goals, ending with death, they become eternal.

To love God, to love the church, isn't enough. It is necessary to have a driving urge sweep through the members to qualify themselves for service and to put their whole hearts into the betterment of their work and the progress of the church.

The Family Church

THE REAL CHURCH is a family church. It isn't exclusively for the old, nor does it give all its attention to the young. It is for everybody in the home.

People in their homes come in all ages. That is the way God intended families to be. And that is the way he intended his church to be.

The church is dead that has only old people in the congregation. Their future is all used up; they have only the past. Soon they will depart, attendance dwindles, and the minister preaches to empty seats.

That church is alive that has all the family represented; parents and grandparents; young mothers and fathers with their little children and babes in arms; children of school age, young men and women doing the work of the world; students home from college. All of these are needed to make a good church. They should all be welcomed.

A church is more than a building. No matter how costly, its beauty is useless if it is empty. People are the one adornment completely indispensable. A filled seat is a place of vibrant human interest and importance. An empty seat is a misfortune, a confession of failure.

Youth in all its ages—from earliest infancy to young manhood and womanhood—imparts beauty to any church, to any home, to any place. Youth is the flowering time of life. No garden can be beautiful without its flowers, nor can any organization have any promise of a future without the young.

Be sure of this: the family church is a successful church. The church that caters exclusively to any special age group is headed for trouble. Let ours be a family church!—L. J. L.

V. How Older Members Can Help

"When thou art converted, strengthen thy brethren."—Luke 22: 32.

THE CHURCH AS A FAMILY

The new member should be received into the church as a newly born child is received into a family.

The child has been expected. Preparations have been made for his arrival. His parents rejoice to have him, and they love him long before he can know the meaning of the love that unites them. They give him constant care, without which he could not survive more than a few hours. And they continue that care for nearly twenty years, changing their ministry as the child grows and develops toward self-sustaining adulthood.

That is the spirit in which the new member should be received into the church. By his baptism he has

interested people near him. Members can do this in a way that church officers cannot.

Those who have helped to bring the new member into the church may take it as their responsibility to keep up their contacts, go and visit him, and especially call at his home and accompany him to church. In some cases transportation will be needed. It means so much more to ride to church with a friend than to go by public transportation. This should be kept up, at least until regular attendance becomes a habit.

"TALKING CHURCH"

Many times older members are observed in our congregations, sitting beside new members, sharing a hymnbook, singing with them, and identifying persons who are participating in the service. It all comes down to one thing: the older member likes the new one and enjoys being with him.

pathy have been turned long before. And "talking church" between old members and new ones can be a strong force in helping them to maintain interest in the church.

Of course, the talk should be the right kind. It should not include criticism and gossip. It should always be affirmative.

Thus the fireside is one of the greatest pulpits and one of the best attended chapels in the world. In friendly social life, people visit and talk about what is nearest their hearts—the love of God, the blessings of the gospel, and the fellowship of the Saints.

THE RIGHT ATTITUDE

In all of this, nothing can take the place of the right attitude toward the new members. We must love them if we are to win them and keep them. If getting them baptized is merely an ulterior and selfish motive—simply wanting to increase the congregation and gain recognition for baptisms—we will fail to hold them. If we really like and love them, we will get busy and be friendly with them. If the love is only pretended, it won't last long, nor will it amount to much. People have a deep liking for what is genuine. They hate shams, and they soon see through them.

If we really care for the new members, we will go far and work hard to keep them.

Submission to God

I suppose the hardest lesson we ever have to learn is to be submissive to the will of God. When I say this I'm not talking about old men and women. I'm talking about youth; youth who need now to place themselves in the hands of God so he may make of them something worth while. If you don't, some day you'll wake up to the fact that you haven't done anything and it is too late to do it.

—Rev. Ralph Ernest Webber,
The Religious Telescope.

Ministry to new members

become a son of God through adoption. He should not be treated as an orphan committed to an institution.

One is your Master, even Christ; and all ye are brethren. . . . one is your Father, which is in heaven.—Matthew 23: 8, 9.

The older members of the church, like the older ones of a family, have a responsibility for the new one. They should love and protect him. They should assist him in danger, encourage him, and help him to learn how to take care of himself. They can help him in many ways: physical, mental, and spiritual.

ATTENDANCE

It is important to see that the new member attends church and that when he does he will find friendly,

In many cases where conversions of adults have been made, it will be found that members and nonmembers have been visiting together, and that they have been "talking about the church." So much is learned, and so much is taught in just that way. The members who do this are often humble. They may not have gone far in higher education, and their opportunities often have been limited. They may not even be fully informed about the church themselves. But they know something, and they are not afraid to tell it. They bear their testimonies and express their ideas.

"Talking church" informally in the home, as a matter of primary interest, is one of the strongest forces in evangelism. The new member may make his decision at a series of meetings, but his heart and sym-

Question Time

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

QUESTION:

Mormon 2: 49-54 reads, "Therefore repent ye, and humble yourselves . . . lest a remnant of the seed of Jacob shall go forth among you as a lion, and tear you in pieces, and there is none to deliver." What people are the remnant of Jacob who will go forth among you [Gentiles] as a lion?
Wisconsin

Mrs. I. D.

ANSWER:

The question can be answered in three words, "The American Indian." But the answer would leave a wrong impression unless properly explained. To obtain a partial reason for Mormon's statement, read Mormon 2:35-54. A remnant of the seed of Jacob is the American Indian. These people were to be scattered by the Gentiles; but the Lord was to remember the covenant he made with Abraham. The Indians are eventually to become a "white and delightsome people" (II Nephi 12: 84).

Both the Nephites and Lamanites had sunk to the depth of degradation. After the Lamanites had destroyed the Nephite nation, apparently a renaissance took place under more enlightened leaders. When the Pilgrims landed in Plymouth in 1620, they were met by friendly Indians. Will Rogers said his ancestors didn't come over on the Mayflower, they were on the reception committee. A statue of Massasoit is located on Coles hill, Plymouth. He was on the "reception committee."

In that very remarkable prophecy delivered by Joseph Smith in 1832 concerning the War of the Rebellion, it is stated: "And it shall come to pass also that the remnants who are left of the land will marshall themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation."

Possibly the major reason for the "lion" Indian was that the eastern Indians progressively were pushed farther and farther away from their homes by the white invaders. The Indian Bureau was organized with good intentions about a hundred years ago. It has been a blessing and a curse to the red man.

Another reason for "vexing the Gentiles with a sore vexation" was the many broken treaties. At the present time the government is faced with a decision by the high courts which may compel it to turn over to the Indians millions of dollars in payment for lands illegally taken from them. Crooked Indian agents and traders had much to do at times in causing the "seed of Jacob to go forth as a lion and tear in pieces."

In 1862, on the lovely plains of Minnesota, in only one of the many Indian wars, two thousand men, women, and children were cruelly murdered in two days. That massacre cost the government and individuals \$25,000,000.

Now efforts of the government and the collaboration of the foremost authorities on American Indian life have resulted in the *fast increase of the Indian population and the decrease of the "lion" Indian*. Good books to read on the subject are Pratt's, *The Red Man's Moses*, 1935, and *The Changing Indian*, 1942.
C. ED MILLER.

QUESTION:

By what present-day landmarks may the original temple lot in Independence be identified?
Missouri

V. E.

ANSWER:

There are no landmarks that I know of which were placed at the time the lot was dedicated. It should be remembered

that on August 3, 1831, the spot which was dedicated for the temple was a part of a tract of sixty-three acres which at the time did not belong to the church or any of its members. It was not acquired until December 10, 1831. It is fair to assume, I believe, that the tract commonly known at the present time as the "Temple Lot" is the one where the people stood when the tract was dedicated August 3, 1831. There are no identifying landmarks going back that far that I know of.

M. H. SIEGFRIED.

QUESTION:

Was the temple at Nauvoo ever completed?
Missouri

V. E.

ANSWER:

No, the temple in Nauvoo was never completed. For years the Mormons in Utah made no claim that it was ever dedicated. In recent years they have trumped up statements that it was. For over half a century no such claim was ever published. In fact for nearer a century. But what set of thinking people would dedicate a building that was not finished? Who would dedicate workbenches and carpenter tools; unfinished, rough floors, unhung doors, and such? No one who knows anything about God and decency in the dedication of sacred buildings would consider such nonsense. When my wife and I lived in Nauvoo, we were well acquainted with an old gentleman whose workbench and tools burned with the fire which destroyed the Temple in October, 1848. I met and conversed with many people living in and about Nauvoo when the Temple burned, and all told the same story—that the building was unfinished. My Grandfather Lambert was among them.

M. H. SIEGFRIED.

QUESTION:

Have there ever been any buildings erected upon the lot that lies between the Auditorium and the Stone Church?
Missouri

V. E.

ANSWER:

Yes. For many years—forty-four that I know of—there has been a small, white two-story church on the ground asked about. At one time, twenty-years ago, an attempt was made to construct a temple there. Only the excavation for the basement was completed, if that much were done. The hole stood that way for years but recently it has been filled.

M. H. SIEGFRIED.

Our Attitude

on

military service

J. A. Smith

SINCE THE UNITED NATIONS has engaged in military operations in Korea and our own country has taken steps toward additional military preparedness and conscription or universal service in the armed forces, we are again confronted with a question which has engaged the attention of our church leaders in every war in which our country has taken part, beginning with the Civil War, or the war between the States.

In 1939, soon after this country began preparations for an increased Army and Navy, and the National Congress had provided for conscription of our citizens, President Frederick M. Smith discussed what the attitude of the church should be "toward war," and his editorial pronouncement may be found beginning on page 1443 in *The Saints' Herald* of November 18, 1939.

There is much in this that we indorse, and it may be well to reproduce it, which we do herewith:

WHAT IS THE ATTITUDE of the church toward war? What shall be the attitude of individual members of the church in the matter of joining the national fighting forces, either by conscription or enlistment? To what extent if at all is one justified in refusing to fight or take part in any way in military activities? These and kindred questions come to the fore in the thinking of the Saints in these days of wars and rumors of war, when they cannot but feel that the morrow will enmesh more nations in the entanglements of the military conflict of nations. And in many cases these questions are passed on to the Presidency and others of the general officers by church members who are and cannot well fail to be disturbed by the situations which give rise anew to the same questions that have at intervals in the past come before the church and its members.

As far as our attitude toward war as a church is concerned, the answer is obvious in the light of admonitions and instructions in our Scriptures. We are bound to stand for peace, to lift up the ensign of peace, to maintain peace in our own midst as well as with neighbors. Our motto is peace; and the whole work of the church as a religious organization centers about the development and maintenance of brotherly love or fraternity, which is the essence of peace when it becomes dynamic. It is foundational to Zion and the

development and expansion of Zion's ideals. With Zion as a great ideal of the church and its achievement a prime goal, the church must be a great and continuous advocate of peace.

But the answer as to what shall be, or is, our attitude toward peace does not adequately tell what shall be our attitude as individuals toward war as it affects the nations in which our citizenships are held. We owe allegiance to the church, of course, and must uphold its ideals; but we also owe allegiance to the nation in which we live and under which we find protection and civil safety as citizens. This allegiance to governments may, unfortunately, involve us in war activities if and when the nation of which we are citizens becomes involved in military conflict with other nations. Thus the question concerning war and our attitude as individuals toward war becomes far from simple.

THE CHURCH has rather definitely spoken upon the matter in section 112 of the Doctrine and Covenants, which it would be well for all our people to reread in the midst of present world-wide stress and strain. The section need not be reproduced here, but it may well be epitomized. In it the church declares its belief that governments were instituted of God for man's benefit and that he holds men accountable for their acts in relation thereto; that governments are to protect by law the free exercise of conscience, the right to control and own property, and protect life; that civil officers must be upheld by the people, and good men sought for such offices; that religion is instituted by Deity, and that neither man nor law can be permitted to infringe upon the right to worship according to conscience; that all men are bound to sustain and uphold the respective governments in which they reside; that sedition and rebellion are unbecoming and punishable; that rulers and magistrates should be honored in their stations as protectors of the innocent and punishers of the guilty; that all men owe respect and deference to the laws; that rulers, states, and governments can and should enact laws for the protection of citizens in the right to their religious beliefs; that crime should be punished by adequate penalty; that men should use their abilities in bringing offenders to punishment; that religious influence should not mingle with civil government; that religious societies have a right to deal with delinquent members, providing such dealing be for good standing and fellowship, and not for right of property or life; that men should appeal to civil law for redress of wrongs and grievances; that all men may rightfully defend themselves, friends, and government from unlawful attacks and encroachments, where immediate appeal cannot be made to the laws, and relief afforded; that we can preach the gospel to the nations, but not to interfere with bond servants.

In the light of section 112, which repeatedly has been adopted by the church, the answers to the questions as to individual attitude toward and responsibility to governments in times of war become more or less obvious. We are bound to support our governments; and if the governments by law or authoritative mandate call us to arms, as citizens it is our duty to go and give our countries our best service. This applies wherever our citizenship is held. We owe loyalty and allegiance to government.

WITHIN THE MEMBERSHIP of the church we have some who have taken rather radical attitudes on war, going to the extreme at times of holding that under no condition should we take up arms. And some have been prepared to face incarceration rather than take place in army ranks.

This attitude is not justified by the position of the church. That would be destructive and contrary to allegiance and loyalty to government. Such an extreme attitude seems to spring from reluctance to or abhorrence for killing, or the shedding of human blood. We have been told we should not kill, it is true, but that command must be considered in its relation to what has been set out regarding support of government.

This same question has always been before the Saints when war has come. It was at the time of the great Civil War in America, when President Joseph Smith, my predecessor, and his brother Alexander, also a minister, were of military age and subject to call to the American colors. They both had innate horror of human bloodshed; both were loyal citizens. What should they do? They solved this perplexing question as individuals by deciding that if they should enlist, or voluntarily take up arms, then they would be held individually accountable for the killing they might do as soldiers; but if they were conscripted and commanded to take up arms, then the responsibility for such killings as they might do as soldiers would rest with the government from which the command came. On this basis they acted. Fortunately neither was drafted.

In America members of the church have played parts in every war in which the United States has engaged since the organization of the church. And this is probably true in Great Britain, Canada, Australia, Germany, Poland, and elsewhere. How far the attitude taken by President Joseph Smith and his brother Alexander has been taken as a guide by Saints here and in other countries, I, of course, cannot say. But I am not disposed to agree wholly with the conclusions they reached. By our actions as a church we are committed to the idea that we all owe allegiance to our governments, wherever we may be so long as we have the benefits and blessings of governmental protection; and allegiance and loyalty cannot but prompt us to go to the aid of that government in times of stress or danger. Hence to be slow in responding to the danger signal or refusing to move until commanded might be considered failure to display proper loyalty. Hence it might be considered that duty to government would demand voluntarily offering services.

IN MODERN WARFARE the killing of foes is done almost entirely by the soldiers and military machines "at the front," using that term to cover the activities in the trenches, in the air, on the sea, under the sea. To support those "at the front" requires a large "war machine" "behind the lines," in the activities of which killing has little or no part. And even some "at the front" activities do not require the shedding of blood—stretcher-bearing on the battlefield, nursing and care of wounded, maintaining base hospitals, running supply trains, signal service, etc. Service is demanded also in training recruits, building ships, manufacturing guns and munitions, mine sweeping, and many other fields. Into such arms of the service those with deep scruples against bloodshed under any condition can go, support their government, and give loyal service, when enlistment in such arms of service is permitted. Of course when the government commands through channels, then we have only to obey, leaving the question of determining the responsibility for bloodshed to God and to the nation so commanding.

It is a matter of sorrow and grief that the Saints have to decide the questions of attitude toward war. We grieve that war is poured out upon the nations; but we have been told it would be. Said the Lord:

"I have sworn in my wrath and decreed wars upon the face of the earth, and the

wicked shall slay the wicked, and fear shall come upon every man, and the saints also shall hardly escape."—Doctrine and Covenants 63: 9.

The battle of Armageddon has not yet been fought. Until it has been, wars will continue. And as long as our people are not gathered into the safety of Zion, we are likely to pass through the sorrow of knowing that Saints are in the ranks of opposing armies. We can pray for peace, work for it, declare against war, and proclaim the peace-producing gospel of Christ brought about by the functioning in our midst of brotherly love, that fraternity which we hope will eventually cause all military weapons of destruction to be forever silenced. To hasten that time we should now be determined to do all in our power, both as individuals, as groups, and as a church, to remove the barriers from our march to Zion. It will be the most effective ensign of peace we can raise. Zion will mean not only cessation of military war but cessation of the devastating wars of commerce, industry, economics, and social struggles. The world longs for peace, but until the foundations of peace shall have been properly laid, war will continue. All the more earnestly should we proclaim the gospel of peace portrayed by the Master, the fraternity which springs from the love of God.

IN THE FOREGOING I hope I may have presented that which will enable our young men, and even women, of military age to determine their courses, wherever they may be. As for my own course as an individual, my attitude has been rather easily determined by circumstances. It has happened that in my life so far the United States, the government to which I owe allegiance, has been engaged in two major wars as they might be determined, the Spanish War in 1898 and the First World War, 1917-1918. In the Spanish War no conscription was had, and I continued my work as a student and in the church. In the early stages of World War I was past military age till the last draft which included those up to forty-five years of age. I registered and did not plead ministerial exemption, determined I would go where sent. Now—well, it is not likely that men of my age will be confronted with the question. However, this does not prevent my having a deep sympathy with my younger brothers and sisters who must decide what they will do for their governments in times of war. I am sure that most if not all will meet their problems in the spirit of loyalty to both government and church. And I sincerely hope and pray that when that time comes to any of our Saints they may, in reaching their conclusions, be conscious of divine guidance, and that they will respond to the demands of duty to church and government in such a way as to bring credit to themselves and honor to the church.

WE ARE IN ENTIRE ACCORD with the closing sentence of this statement, feeling, in the last analysis, whether we should volunteer or should wait to be drafted is a question in which each one should receive divine guidance and exercise what no one questions as his undoubted right to volunteer or to withhold until his government "calls" him.

Stripped of all incidental consideration, the question is, If I volunteer for any service in any branch of the Army or Navy, will I be liable for blood that may be spilled in the prosecution of the

war, regardless of who shot the rifle or dropped the bomb?

During the course of the war between the States (1861-1865), there evidently was much discussion regarding service in the armed camps. Elder W. W. Blair wrote about it in the *Herald* under the caption, "Shall the Saints Fight?" A little later Elder Samuel Powers added his contribution to the subject in the *Herald*, disagreeing with the views of President Blair. Both dealt with the question of possible guilt for shedding blood if one volunteered to serve in the Army.

The late President Joseph Smith assumed editorial management, and in the next issue of the *Herald* thereafter (July 1, 1865) he published an editorial pronouncement under the same heading, "Shall the Saints Fight?" His opening statement was as follows:

IN VIEW of aiding the effort made by writers of two articles which have appeared in the *Herald* to throw light upon a vexed question, one of some importance to the church as a body, and to the individuals comprising the church, of more or less importance in accordance with the separate convictions of their own minds.

Further along he said:

Is there now a direct, or a permissive law under which the Saints are brought, by which they are commanded to slay any of their fellow beings, or by which they are permitted to take carnal weapons of warfare for the destruction of human life? If there be no law commanding, or permitting, is there a law, "Thou shalt not kill," of so wide an application as to include every possible killing, by which man spills the blood of his fellow man?

With all our circumlocution, this is the very question at issue. This once decided, the course of the Saints is clear.

Not wishing to cumber the columns of the present number of the *Herald* with that which might crowd out worthier matter, we shall cite only a few more passages in addition to those quoted by former writers, and those referred to in this article.

Read Doctrine and Covenants 95: 2, 5, 6; 102: 7; also sections 1 and 2; 42: 6, 7, 21, 22; and 58: 5.

We have noted these, for it would seem that the same principle is announced in these commandments, or laws, that runs through the operation of similar laws, the same prohibitory characters saying unto the members, "thou shalt not kill," and also telling them that "whoso killeth should be delivered up to the law of the land, which law of the land you have no need to break while you keep my law."

It is somewhat significant that the law providing for the sustaining of the principles of this government was in existence when this command to the church was given, and it must have been given with a direct knowledge of such provisions, for we are told that God raised up men for the bringing about of such a form of government that His purposes might be accomplished, viz: the establishment of his church upon this land, that all nations might flow unto it, and that every man might learn his duty in all righteousness, according to his agency.

We gather also (so we at least understand it) that the Saints are not to fight their own battles for the redress of their wrongs, or for

revenge upon those who injure them, but are blessed if they forgive even after warning their enemies the third and fourth times, and we presume the same rule would bless them, more and more each time, till seventy times seven were reached.

We feel that the law of the church is wisely framed, and that those deductions from the revelations which we find in Section 110 were wisely adopted years before this war broke out, while yet it was being foretold unto the nation.

The standard of peace was raised, and all men were warned to make use of the means to obtain life. It was declared that the gospel dispensation was a dispensation of peace.

The Saints have been sorely tried; the faith of some has waxed cold. Many felt afraid that God had forgotten his people; but the promise has been fulfilled in part, that the Saints should hardly escape.

The emergency arose—war was upon the nation. Men were called to battle. The law forbids discouragement of enlistments. Political differences existed, even in the church. Few of the church cared to volunteer; many of them who did have been blessed; may God prosper them by permitting them to return to do his will. Then the law drafted many into the Army, and over many of them the prayers of the Saints at home have hovered, and we trust they are remembered in this day of promised peace.

To conclude then we are of the opinion that when the law of this land makes it the imperative duty of any of the Saints to take up arms, with no provision for an escape, then we are not at liberty to disregard the law of the land, but if there be a provision for an escape without violation of law, then they who have so learned the law of the church may justifiably avail themselves of that provision.

We feel that an exhortation to more carefully study the laws of the church, and in connection therewith the constitution and laws of the land, that we may be more able to discharge the duties of both citizens of the kingdom of God, and of this republic, was needed; and this without disparagement of any who may think differently from us.

AS A LAWYER I know that an accessory to a crime is accountable and may be held to be guilty as such. The law does not concern itself too much with the niceties of shades of degree of guilt.

Can the master sergeant who prepares the food for the combatant at the front escape all and any guilt—if it be a sin—when the latter kills his antagonist?

Many thousands of our young men of draft age have not waited for the "call" to go through the "screening" processes and be assigned, regardless of their preferences, to some specific branch of the service. Many have anticipated such calls in order to select the branch of the service least objectionable or most to be desired, if indeed any can be so designated.

It has been suggested for the benefit of those who feel any compunctions of conscience about military duty, that there is the probability that before the call comes, a change in the "fortunes of war" may obviate all necessity for their service.

What is herein stated, and what has been written or said by those referred to, have only the weight of expressed opinion. The church has not acted or spoken on the subject.

These reflections are presented for consideration, although each citizen of the Republic must maintain an attitude of complete loyalty to his country, and we assume all of our own church young people will never be found recreant to their responsibilities as citizens.

As we write, our country is at war as a member nation of the United Nations. What we have presented applies largely to our home situation, and we do not attempt to deal with similar questions in other countries, as we have no knowledge of their laws and customs.

In closing, we wish to emphasize our position on volunteer service. We do not discourage it, feeling it is a question for each one to decide for himself. This I did in the Spanish-American War, attempting to enlist, but was rejected for a slight defect of vision.

ISRAEL A. SMITH.

personalities I remember

"Uncle Henry" Kemp

By Marcella Schenck

I REMEMBER little old "Uncle Henry" Kemp, who was the backbone of the Reorganization in our district when I was a child. As one person said, during those years, "He blesses us all, baptizes us all, marries us all, and buries us all." We leaned on him in trouble and called him in to share our joys.

His hair was silvery curls, and he was tiny as tiny. He had a little cane with which very small children might play if they did not carry it too far away. He had a habit of sitting forward on his chair, perhaps so that his feet might reach the floor. He sang with fervor the songs of Zion, teetering like a little robin as he sang, keeping us all in rhythm and tune.

He had known me since infancy, but the first I remember seeing "Uncle Henry" was when I was four years old, and he had come to my grandmother's

house to hold a series of meetings. She had arranged her chairs in rows in the living room and borrowed from the neighbors, also gone about and invited the neighbors in to occupy the chairs. There was a long board on some low kegs making the back row. Father and I were seated there, and I don't know who else.

The little group was singing, "'Tis a glorious thing to be in the light," and I wondered why. Grandmother's kerosene lamp was on her little stand as it had always been. But wait a minute—the song said something about "Revelation's holy light." Now what was that? Oh, yes, something the "Saints of old did see." That would be grandmother and Uncle Henry, because the lamplight was falling on their silvery hair and making it pretty, besides they were the oldest Saints present.

I wanted Uncle Henry to baptize me. I never thought of anything else until I got to the water's edge, almost ready to go in. There lay the path of golden straw across the mud to a smooth flowing stream. Wild June roses were blooming on the bank across the stream. Almost at the last minute, someone whispered to me that all the others wanted a certain other minister to baptize them. There could be no reason for Uncle Henry getting wet, too. So another man would perform the rite.

Don't ever tell a child it makes no difference who does the baptizing. One of the best men in the church baptized me, but it wasn't Uncle Henry. I was glad he offered the confirming prayer.

ONE DAY, as Uncle Henry was nearing his "journey's end," some Saints were discussing the "hereafter" and what they thought it might be like. A lame person in the group spoke happily of that time when he himself would no longer be a cripple. Uncle Henry announced that he would, at last, be normal size. At which a young girl cried out in disappointment, "Oh, please, don't be any different, Uncle Henry! We wouldn't know you."

He sensed her earnestness and while the rest laughed, he musingly remarked when there was quiet, "I wonder if we are so sure what will make us happy in the next life. I am sort of like the little girl. If I met Brother Frank in eternity,

(Continued on page 23.)

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INDEPENDENCE, MISSOURI

Briefs

MILLERSBURG, ILLINOIS.—The seventy-eighth anniversary of the branch was observed at a homecoming on November 12. Services were in charge of C. C. Wakeland, pastor, and L. W. Woodstock, district president. Apostle Donald Chesworth was the speaker at morning and afternoon preaching services.

The theme of the day was fellowship. The day's program opened with a prayer service. Approximately 150 members from various branches of the district attended, many had formerly resided in this community.

The branch was organized in 1872 with fifteen charter members, none of whom are now living. The church building was erected a few years later. There is now an enrollment of thirty-one.—Reported by MRS. CLIFFORD WAKELAND.

OCEAN LAKE, OREGON.—On November 26 Elder and Mrs. V. E. Chapman and Elder and Mrs. Carpenter of Vancouver, Washington, visited the branch. Church school and church services were held in the morning. In the afternoon a potluck dinner was served.—Reported by HAZEL CARVER.

CRESCENT CITY, CALIFORNIA.—November 20, Crescent City-Brookings Mission was organized by District President J. L. Verhei in association with Bishop M. E. Lasater, and Elder Miles Whiting.

Invocation was by Bishop M. E. Lasater. District President Verhei in charge spoke for a short time followed by Mrs. Effie Verhei who spoke about church school problems. Mrs. Miles Whiting spoke about the women's work. Elder Miles Whiting talked about the part young adults take in our church program, and Bishop Lasater spoke of the financial part of our work.

District President Verhei made appointments to the following offices: Mrs. Marjorie Moore, church school superintendent; Mrs. Vivian Cummins, secretary; Art Moore, treasurer; Mrs. Gail Wittmeyer, women's leader; Olcott Cummins, publicity agent and librarian. All appointments were approved by the group.

At present meetings are being held at the home of Mrs. Vivian Cummins, Box 186, Crescent City. A permanent meeting place will be announced later. An effort is being made to contact all Saints in the neighborhood.—Reported by OLCOTT CUMMINS.

BROOKLYN, NEW YORK CITY.—On September 24 the following officers were installed for the new year: Elder Perce Judd, pastor; Glen Guest, church school director; Charles W. Harris, adult leader; Lois Harris, young people's leader; Betty Harris, women's leader; Olga Guest, children's supervisor; Adeleine Harris, music director; Earl Squire, treasurer; Gladys Harris, secretary; Beryl Judd, *Herald* correspondent; Lee Hartshorn, book steward.

The sale of the present church building in Brooklyn has been approved, and a relocation committee has submitted propositions on a number of new lots for consideration.

A Zion's League group has been formed under the leadership of Donald Potts and

Beryl Judd; and has already had several successful meetings.

Two babies have been blessed in the past month.—Reported by BERYL JUDD.

BENTON HARBOR, MICHIGAN.—On November 26 the Benton Harbor mission became a branch. At 11 a.m. Elder Luther S. Troyer, district president, took charge. The Saints joined in singing, prayer was offered by Elder V. L. Coonfare, scripture was read by Elder L. S. Troyer, and a solo was sung by Sister Betty Trimble. Deacon L. I. Tacy read the history of the mission, which has extended over seventeen years.

Elder Troyer asked if the Saints wished to be organized into a branch. It was moved by Deacon L. I. Tacy and seconded by Priest C. L. Wismer that they be so organized.

The following officers were chosen by unanimous vote: Elder V. L. Coonfare, pastor; Priest E. J. Hayden, secretary, publicity agent, historian, auditor, and reporter to the district paper; Deacon Lester I. Tacy, treasurer and book steward; Priest C. L. Wismer, church school director, member of finance committee, and branch solicitor, and auditor; Sister Fern Emde, leader of women's department; Deacon Ray Trimble, leader of young people; Sister Modell Tacy, director of music; and Sister Clara Coonfare, flower committee.

The meeting closed with benediction by Elder Coonfare. In the afternoon two of our new members, Elizabeth Attwood and Joseph Howell, were united in marriage by Priest C. L. Wismer. And the day closed with a sermon by Elder L. S. Troyer.—Reported by E. J. HAYDEN.

DINUBA, CALIFORNIA.—Evangelist William Patterson preached a series of sermons November 17 to 23. Some nonmembers attended, among these is one lady and her son who have been studying our literature for the past year.—Reported by MRS. LULA F. PARK.

SANTA ROSA, CALIFORNIA.—The November 13 issue of "Briefs" mentioned the age of Brother Walker as eighty-one when it should have been eighty-five.

STONE CHURCH, INDEPENDENCE.—Linda Kay Hedeon, daughter of Adolph B. and Mary Aldine Hedeon was blessed November 26 by Elders Glaude A. Smith and S. A. Thiel.

MINNEAPOLIS, MINNESOTA.—The Minnesota District conference was held September 16 and 17. The sessions began with a prayer service at 9:00 o'clock supervised by District President Wesley Elvin and Missionary Merle Guthrie.

The conference approved recommendation of the following: to the office of elder, Ira Calkins of the Chetek, Wisconsin, congregation; Fred Allan Olson of the St. Paul congregation; to the office of priest, John Calkins of the Chetek congregation; Aubrey Shaw of the Fort William, Ontario, congregation; Charles Lampman of the Eau Claire, Wisconsin, congregation.

Officers elected at the business meeting are: Wesley Elvin, district president; Donna Attwood, secretary; Frank Parsons, treasurer; Blanche Metcalfe, church school director; Laura Olson, women's group leader; Walter Conway, Zion's League leader; Helen Lundeen, music leader; and Mary Miller, historian.

President Wesley Elvin appointed James Thomas and Clive Metcalfe as counselors; Gordon Bennett as district auditor; James Thomas as nonresident pastor.—Reported by DONNA ATWOOD.

SOUTHERN NEBRASKA.—The district conference was held at Lincoln Branch, October 14 and 15. It opened at 2:15 Saturday with Apostle D. T. Williams in charge of the business meeting.

The following ordinations were approved by the conference: Lavern Sivits, North Platte, to the office of elder; Ladd Duryea, Lincoln, to the office of priest; Simon Hicks, Blue Rapids, Kansas, to the office of priest; Alvin Atkinson, Blue Rapids, Kansas, to the office of teacher; Bob Beckett, Nebraska City, to the office of priest.

Elder Clarence D. Williams was elected district president. His choice of Paul Goodrich and Ernest G. Keller as counselors was approved by the conference. Luther Schmoyer became religious education director; Larry Rife, young people's director; Edith Niehaus, director of women; Bertha Keller, district clerk; Lorna Rife, music director; David Krahl, treasurer; Grover C. Wall, auditor; Harry Niehaus sustained as bishop's agent; Vinton Wight, church historian; Verla Mills, director of nonresident Saints; Iola Wright, secretary to the district president.

Bishop W. N. Johnson was the guest speaker at the evening service. His subject was "Faith in the Kingdom." A social hour was held at 8:45 by the district young people.

Sunday morning began with a prayer service. At 10:00 Apostle Williams spoke on "The Restoration Story." Bishop Johnson spoke at 11:00 on "The Work of the Kingdom."

The women's department served the noon-hour meal.

In the afternoon Bishop Johnson taught a class on "Financing the Kingdom." The conference was adjourned at 4:30 at the conclusion of the general prayer service. "Seek Ye First the Kingdom" was the theme used throughout the conference.

In the evening Apostle Williams spoke on "The Spirit of the Prophet."—Reported by IOLA WRIGHT.

SAN LEANDRO, CALIFORNIA.—The annual business meeting and election of officers of San Leandro Mission of East Bay Branch was held September 20. District President A. C. Andrews was in charge. Elder D. C. Holden was sustained as pastor; Elders Paul Stanfield and Irwin Field, counselors; Audy Henry, church school director; Mabel Korell, women's leader; George Anderson, Zion's League leader; Leilani Reid, department of music; Nellie D. MacDougall, secretary, publicity agent, and historian; Mardel Holden, director of drama; Art Davis, book steward; George Campbell, treasurer; Paul Stanfield, and Harold Korell, auditors; Orral Hartwig, bishop's solicitor; Irwin Field, missionary administrator and home visitor; and Alene Henry, librarian.

The San Leandro Mission consists of about ninety-five church families, living in East Oakland, San Leandro, Hayward, San Lorenzo, and Castro Valley. The Mission was organized in March, 1946, and has held meetings in rented quarters until June of this year when meetings were begun in the new, partly-finished church at 156th Avenue and Plaza Drive. There is an enrollment of ninety-five in church school. The following have been baptized in the past year, Frederick A. Bower; Audy M. Henry and two children, Richard F. and Judy K. Henry; Joan M. Wells; Hilda Mae Newquist; Mabel June Caldwell. Four ordinations during the year are Priest Irwin F. Field to elder, George H. Campbell to teacher, Lloyd F. Stewart and Deacon George F. Anderson to priest. Babies blessed are Ronald Oran Wells; Kathlene Jane Davis; Kathleen Ann Henry; Paul Douglas Henry; Barbara Lynn

Hindmarsh; Julie Marsha Baker; Joseph Walter Smith; William Richard Nelson; Ronald Wayne Caldwell; Paul Howard Caldwell and Linda Kay Hart.—Reported by NELLIE D. MACDOUGALL.

LIMERICK BRANCH, CHILlicothe, OHIO.—At the annual branch business meeting held September 18, the following officers were elected: Priest Millard F. Weese, pastor; Priest Wayne Weese and Elder T. R. Beatty, associate pastors; Mrs. Ruth I. Burns, branch secretary and treasurer; Mrs. M. F. Weese, *Herald* correspondent; Mrs. Ruth I. Burns, pianist; Miss Adelyn Landrum, assistant pianist; Blane Landrum and Shelba Jean Burns, church librarians; Malcolm Burns, Zions' League leader; Mrs. Ruth I. Burns, book steward.

Church school officers are: Elder T. R. Beatty, church school director; George Rowland, assistant church school director; Miss Adelyn Landrum, secretary; Miss Wilma Richards, assistant secretary; Mrs. Ruth I. Burns, treasurer; Mr. Sylva Landrum, adult class teacher; Malcolm Burns, junior class teacher; Millard F. Weese, primary class teacher; and Mrs. Ruth I. Burns and Miss Adelyn Landrum, pianists.—Reported by MRS. MILLARD F. WEESE.

CHICO, CALIFORNIA.—District President L. A. MacDonald presided at the annual branch business meeting September 27, when the following were elected: H. D. Hintz, pastor; H. M. Brown, director of religious education; Helen Hintz, secretary-recorder; L. V. Richardson, treasurer; Margaret White, historian; H. D. Hintz, solicitor; L. V. Richardson, book steward. The appointive officers are: J. F. Ferguson, auditor; Helen Hintz, publicity; Evelyn Riley, librarian; and Bessie Ultican, director of drama. Maude Hutler was appointed superintendent by H. M. Brown, director of religious education.

There were fifteen baptisms during the year. H. M. Brown was ordained to the office of priest.

Ten members have signed up for the Union Leadership Training Course for leaders and teachers sponsored by the Chico Ministerial Alliance, beginning November 27 by a trained staff of teachers, from kindergarten through adult classes, open to all denominations in Chico and surrounding territory.

Immediate plans to redecorate the sanctuary are going forward and the building fund for future expansion is steadily increasing.

Patriarch William Patterson and Seventy Herbert A. Lynn were recent speakers. Brother Patterson ministered for eight days with missionary-type sermons, and Brother Lynn gave six days of instructional lectures to members anxious to train themselves in telling the restoration story.

The Homebuilders Group has recently been organized with Harold White elected as president.

The choir has added much to the worship services in creating the proper reverential atmosphere by giving thoughtful, prayerful presentations of music. New choir robes have recently been purchased. Fern Sliger is music director.

Twenty-two members from Chico attended the confirmation services of Marysville Mission, November 12, when thirteen newly baptized members were confirmed. Seventy Herbert A. Lynn, together with Elders H. A. Hintz and H. Dean Hintz of Chico, assisted the pastor, E. L. Hamilton, in these rites. The infant son of Mr. and Mrs. Stanley Hamilton was blessed by Elder E. L. Hamilton. Services were held in the Church of the Brethren,

loaned for the afternoon by its pastor, Reverend Whipple.

On the evening of November 12, Priest George F. Albertson taught a class on the pre-Christian era, the Apostasy, and the Restoration of the gospel.—Reported by HELEN HINTZ.

ROGUE VALLEY MISSION, MEDFORD, OREGON.—A three-week missionary series was held recently by Elder Elwin R. Vest, missionary for Oregon district. The climax of these visual aid lectures was nine baptisms. Charles W. Petrie, Jr., of Sunny Valley; Marian Petrie, Max Petrie, and Joseph Petrie of Grants Pass were baptized by visiting Elder George Day of Bimidi, Minnesota. Bonnie Lyon, Margaret Lyon, Willard Lyon of Grants Pass, Naomi O'Conner and Ray O'Conner of Central Point were baptized by Brother Vest.

Thanksgiving Day dinner was enjoyed by forty-eight members. Elwin and Peggy Vest and their children Charles and Virginia came from Portland for the holiday. Family talents were revealed at a late afternoon entertainment. At the evening service, two babies, Dale and Calvin Petrie, were blessed. Those who were baptized that morning were then confirmed. Rogue Valley Mission was organized December 11, 1949, by Elder Jack Verhei, president of the Oregon district, and Elder Ted Schuld. The membership at that time was nine. There have been nineteen people baptized this last year and, with gathering Saints, the membership is now forty-eight. The pastor has announced that 60 per cent of the members have filed statements and are paying tithing. Visiting Saints please phone Medford 2-6492, Ted Schuld, pastor.—Reported by MRS. JOHN E. WEIR, JR.

BEND, OREGON.—Elder Elwin R. Vest, district missionary, has just completed a successful series of meetings. Brother Vest presented the gospel by means of sermons and visual aids. Thirteen new members were added to the group and were baptized.

LAMONI, IOWA.—"Decision Day," Sunday, November 26, 1950, proved to be a very fine experience for the Lamoni Saints and their neighboring Saints at Andover and Bloomington. Nineteen persons entered the waters of baptism and were confirmed members of the church. Of these, eleven were adults, three were high school students, and five were children.

Many events and activities led up to this day of decision. Many of the Saints found satisfaction in knowing they had been effective instruments in drawing their friends closer to the church by visiting and by sharing tracts and books, and by extending a cheerful invitation to the services of the branch. Added to their good work was the experience of the reunion; the six weeks' series of cottage meetings in five homes conducted by Seventy V. J. Billings; the series of seven sermons by Evangelist R. A. Cheville; and the visiting ministry of the priesthood.

Fifteen of these new members will be enrolled in the Lamoni Branch which brings Lamoni's baptisms for the year to 38 and of these 20 have occurred since reunion. (Two other baptisms were postponed because of illness, and another "Decision Day" has been scheduled for December 31, 1950.) Of the other four new members, one will be enrolled at Andover, two at Bloomington, and the other at Leon, Iowa.

Baptisms for the Stake are now 88, which is well ahead of last year's 65 and nearing an all-time high.—Reported by R. S. FARNHAM.

MACHIAS, MAINE.—The Kennebec Branch recently held the annual business meeting. The following officers were elected: Willis O. Foss, president; Mrs. Addie Foss, secretary; Orrin Marston, treasurer; Mrs. Amelia Hooper, solicitor; Mrs. Mabel Foss, church school director; Mrs. Helen Wood, music director and women's leader. The finance committee consists of Willis O. Foss, Orrin Marston, Mrs. Mabel Hall. The flower committee chairman is Mrs. Mabel Foss. Publicity agent is Mrs. Emma McEacharn.

The branch has purchased a furnace-type stove for the church to be installed as soon as possible.

Other officers for the women's department are Mrs. Iva White, vice-president; Mrs. Amelia Hooper, secretary; Miss Berlye Davis, treasurer; Mrs. Phoebe Manchester, Mrs. Addie Foss, and Miss Davis, ways and means committee; Mrs. Iva White, Mrs. Emma McEacharn, Mrs. Flora Reynolds, social committee; Mrs. Helen Wood, Mrs. Amelia Hooper, Mrs. Edna Foss, entertainment committee; Lesson study is under the direction of Mrs. Amelia Hooper.

New members in the church are Mr. and Mrs. Eugene Stanhope, Mrs. Carrie Elder, Miss Eva Laughton, Mr. and Mrs. Roger Wood, and Miss Muriel Harp.

MOBILE, ALABAMA.—Approximately ninety Saints and friends attended the Thanksgiving morning service. Following the organ prelude played by Martha Ann Salter, Ann Long sang, "When All Thy Mercies." Elder Raymond Booker read the Scripture reading and said the invocation.

The pastor, Elder J. A. Pray, read from the Doctrine and Covenants. Elder N. LaFayette Booker, Brother Raymond Booker's father, and a veteran missionary of the South and The Isle of Pines, led in a season of prayer. A period of organ music followed, and the ushers received the "Thanks" offering.

Elder Pray spoke on the subject, "The Harvest of Souls." Brother R. Booker said benediction.—Reported by JULIA MAE WILSON.

CENTRAL MISSOURI STAKE.—A Stake conference was held November 12 with an attendance of 632. At the morning prayer service, Patriarch A. C. Martin gave a prophecy. Apostle A. A. Oakman occupied at the 11:00 service. The music was by the combined Holden and Warrensburg choirs. At 1:15 a pastor's meeting was held. At the business session held at 2 o'clock, the following ordinations were recommended and approved for elders: Herbert Ridge of Marshall and Ward Smith of Buckner; for priests: Emory Dillon of Odessa, Lynn Weldon of Warrensburg, Clifford Colcleasure of Kingsville, Walter T. Schwensen of Lexington, and Ward Weldon of Warrensburg; for deacons: Cecil Eddleman of Lexington, Charles A. Williams of Kingsville, and Lee Scofield of Oak Grove.

Elder Frank C. Sherwood resigned as a high councilman as he has moved to Independence. The following stake officers were sustained or elected for the coming year: Harry J. Simons, S. E. Mifflin, and Hunter Ferguson—presidency; Willard C. Becker and Otho Clark—bishopric; Melba (Clark) Rich, secretary; W. S. Macrae, Fred Scarcliff, Roy Weldon, Paul Landsburg, Orville Hulmes, Vere Turney, E. F. Darnell, Burr Bronson, D. R. Hughes, Nelson O. Gard, and John T. Smith, high councilmen; Louise Loveland, historian; J. Edwin Swall, director of religious education; Leonard Smith, young adult supervisor; Merton Loveland, Zion's League leader; Wilma Green, children's supervisor; Ruth Simons, women's leader; Metta Anderson, music director; and J. E. Swall, Jr., recreation director.

The third young adult annual Thanksgiving banquet was held November 17 at Oak Grove school auditorium with 302 present. The stake leader, Leonard Smith, was in charge. Howard Martin, his assistant, was master of ceremonies. The Oak Grove women's department prepared the supper, and the Oak Grove Zion's League served it. Special guests were Sister Floyd M. McDowell and her mother, Sister Carrie Goode. Elder Floyd M. McDowell was the guest speaker. His theme was "The Ever-changing World and What We Can Do About It." A program of special number included: vocal duet by De-De and Stanley Curtis, Lee's Summit; vocal solo, Beverly Clark, Atherton; and piano duet by Mrs. Roy Smith and Mrs. Charles Magargee of Buckner. —Reported by LOUISE LOVELAND.

MONTGOMERY, ALABAMA.—On October 22 the formal opening services in the newly constructed educational unit of the church was held. The building is of a modernistic structure. W. J. Breshears, district president, presided over the activities of the day, assisted by E. D. Dixon, pastor. Visiting priesthood included V. R. Chandler, Palmer Anderson, and M. L. Salter of Birmingham, W. O. Harper of Atmore, and G. W. Hall of Milton, Florida (formally a member of the branch). Visiting friends were present from other parts of the district.

A basket lunch was served at noon.

The program of the day included the ordination service for J. O. Sellers to the office of priest and confirmation services for Mrs. Vivien Sellers and Mrs. Hazel Story who were baptized the night before.—Reported by MRS. J. O. SELLERS.

EVERETT, WASHINGTON.—Evangelist Adolph Lundeen and his wife Eva visited in Everett, December 3. Brother Lundeen spoke at the Communion service and related some of his experiences received at the recent High Priests' gathering at Kirtland. He offered a patriarchal prayer of blessing for the congregation assembled.

It is traditional to celebrate Thanksgiving at the church with a turkey dinner, and this year twenty-two people enjoyed the fellowship of singing and visiting while others played games and amused themselves in other activities.

On November 12 Elder Elliott Gilberts blessed the infant David Lin, son of Mr. and Mrs. Gary Bloom. There were three ordinations to the Aaronic priesthood on the same day. Winston Insee was ordained a priest by High Priest Alma Johnson, assisted by Elders Orville Oppelt and Elliott Gilberts; Joseph Skoor was ordained a teacher by High Priest Granville Swenson, assisted by High Priest Carl Oliver and Elder Gilberts; and Merle Foster was ordained a deacon by High Priest Oliver, assisted by High Priest Swenson and Elder Gilberts. The three newly ordained men sang, "I'll Go Where You Want Me to Go." Brother Swenson delivered a sermon concerning priesthood significance.

After the ordination service, which was attended by a large number of visitors, many enjoyed a potluck dinner in the lower auditorium. In the afternoon District President Swenson met with the local priesthood and with the branch council.

On November 14 the priesthood were dinner guests at the Olivers' home. Since then the pastor has organized the priesthood into teams which are visiting in the homes of members and interested friends.

The basketball team has new uniforms or navy blue and gold and is expecting to make a good record this year in the Interchurch League with Merle Foster and Winston Insee as coaches.

Sister Fern Gage has organized a junior choir which rehearses each Saturday afternoon.

Women's club met November 9 at the Gilberts' home. The pastor spoke on the subject of "Witnessing." During the business session, the women moved to join the Federated Council of Church Women of Everett. —Reported by HELEN GILBERTS.

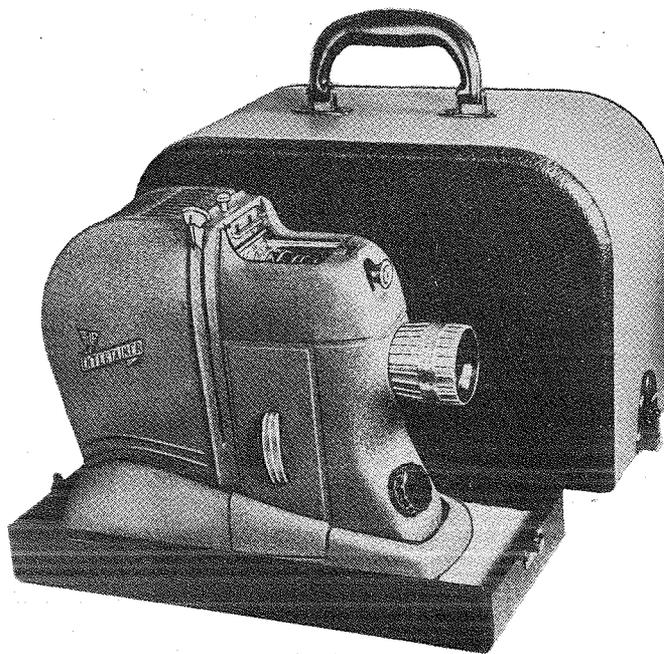
DANVILLE MISSION, ILLINOIS.—Business meeting was held October 29 with District President Arthur Henson in charge. He appointed Elder W. D. Poore as pastor. The following officers were elected, Max Matthews, church school director; James Altman,

assistant; Ruby Elledge, secretary and women's department leader; Shirlee Poore, treasurer; Betty Poore, music director; Daisy Matthews, assistant music director; Mary Altman, historian; Robert Altman, librarian; Daisy Matthews, young people's leader; and Jack Ehlenfeld, book steward.

Arthur Henson was speaker at the close of the business meeting.

Apostle D. O. Chesworth is to visit the branch in January.

Any Saints living near Danville should call 61420 about services.—Reported by RUBY ELLEDGE.



ENTERTAINER - 300

For smoothness in presenting color slide lectures or vacation trip sequences of 2 x 2 slides, this projector is unique. This S.V.E. Entertainer with improved slide changing mechanism has been designed to handle all precision-made slide binders. Slides are transported from the upper chamber through the projection aperture to the receiving box below without handling. Up to 45 Readymounts may be put into the upper chamber at one time. Slide indicator permits use of Readymounts or standard slide binders. Covers double-frame and full Bantam frames. New design optical system—all elements coated for maximum screen brilliance. An excellent value, equipped with 5 S.V.E. Wocoted anastigmat lens and attractive lift-off case. We have four at the special price of

\$60 each

herald house INDEPENDENCE, MISSOURI

An Allegory of Renewal

By Alice Bolon

IN THE SPARKLING GLOW of the hearth fire, mother and children were dismantling the Christmas tree, carefully storing the bright luster balls, colored lights, and other trimmings in their proper boxes until the next "star bright" season.

Mother made a game of it, and her conversation ran something like this when different members of the family voiced regret that the holiday season was over

We have passed through the time of "renewal" and have come on through the gate of Janus into the New Year of 1951, but we shall leave a few fragrant pine cones on the mantel yet awhile to keep us in remembrance of "Starlight and song Jesus the Savior is born."

The exhilarating fragrance of pine will remind us too of our climbing in the mountains together last summer—climbing to view the blue lakes which they hold in their laps—and of our boating on the opalescent blue-green glacial waters among the sentinel pines. The pine fragrance will symbolize pleasant companionship.

Children, if you will look with your thought vision, you will see that the Christ child has left us a large number of intangible gifts under our tree for the New Year—useful gifts for us to make a part of our personalities as we go about our work, play, and worship this year.

These gifts are really parcels of that "good will" of which the angels

sang at the birth of our Savior and King. The use of these gifts will keep every one of us youthful and happy, and will make us feel warm and secure in the love of each other and our Father in heaven.

SUPPOSE WE PLAY a game of "make believe," and I shall pull out for you, from this brown paper bag under the tree, our intangible gifts. Here they come!

First, we have bright-eyed Jollity and Children's Laughter.

Another gift is Cheerful Good Humor. And here is Faith, which is a force of yearning and desire that makes us active in doing good things for others, and anxious to cope with our problem each day and accomplish something useful. Perhaps this is true because Faith makes us conscious that God gives us the priceless gift of Life, and the good earth for our home, and the hope of life beyond that of the Earth with him in the future.

Here is the beautiful gift of Patience. Jesus was speaking of this gift when he spoke of forgiveness and he, himself, had patience with Peter, when the apostle denied Him, saying that he "never knew him."

A gift of Patience is linked with Tolerance, you see. These gifts take a lot of practicing, both within one's family group and without, and the gift of Love simply must be present to push Harsh Criticism away, to let

Faith counsel that those who do not well will learn wisdom.

The great gift of Charity is under our tree, too, and we must not stow it away, but use it in kind words, in our actions of sympathetic understanding, and in courtesy and cooperation with others. We must take care to treat others with the same dignity and respect we want for ourselves—or exercise the gift of Charity in loving others. The one who conducts himself with honor and dignity goes a long way toward treating others so and creating good will.

HERE IS A SCRAP of cardboard, fallen from the halo of our Christmas angel, with the words, "My Peace I Give Unto You." Perhaps, children, you will be able to carry this gift with you every day of the year if you can keep intact within your innermost selves a feeling of tenderness and thankfulness toward God, in appreciation for all his good gifts to you, both spiritual and material, remembering all the while that men, who are the children of God, are happiest when they live by the light of his Word.

The greater these gifts in your personality influence your associations with others, and the more you lose to them of the gifts you carry, the greater your own increase in Good Will. Strange paradox, isn't it, that these gifts multiply with loss and use?

Oh, yes! We must not overlook the gift of interesting, inspiring thoughts, which everyone needs to furnish strength and resilient vigor for happy climbing toward the green hills of Perfection. To develop this gift, we must always look for truth and beauty in study, in nature, in travel, in friendship, in good character, in recreating plays and games, in music, worship, painting, and work.

It is well to remember that often we feel the force of these gifts in people rather than see the gifts. The gifts are woven into their personalities, making them pleasant people to have about.

Home Column

WHEN ONE CHILD protested that this talk of gifts was really only about small every day concerns, the mother smiled, put her arm around him, and said, "Perhaps when you have grown older you will agree with the poet who says, 'The great things are so simple, and the simple are so great.'"

Then the mother told the children that the exercise of these gifts would make an ugly person of any age attractive, or if the person had once been handsome and had lost his good looks, he could become fair again through the use of these gifts, for they were designed to develop beauty. She explained that sometimes, people get tired, tense, nervous, sick, or just plain grouchy and leave their gifts lying about, forget-

ting to pick them up and make them part of their personalities, but they can always look to Christmas for renewal—that is if they couldn't find the gifts they had lost before that time.

Father, who had come to carry out the tree, looked amused; however, after a number of years with mother and her "make believes," he had a secret tenderness for them. He had discovered some wonderful, much-overlooked intangible gifts underneath a Christmas tree long ago—intellectual honesty linked with dignified humility—and he had cherished them. His were quiet gifts that had brought him a happy wisdom and some abiding convictions. He was now aware that part of mother's charm was her talent of

helping people find their misplaced gifts during the year and giving them back through her own personality when they were unaware of it, and of her turning many difficult situations into happy ones.

By this time, the hearth fire had died down, and all were getting sleepy, but Mother said, "We have one more intangible parcel to draw out of our paper sack before we throw it on the fire. This very last gift is one of the finest, an eternal force, Hopeful Anticipation, that makes us alive and eager for the days of the New Year of 1951. . . . Come let us say Horatio Nelson Power's poem, 'The New Year.'" And they recited together these lines:

"This is the year that for you waits,
Beyond tomorrow's mystic gates."

THE DUSKY NIGHT was cool and sweet. The smooth road twisted in patterns of light and dark, lifted over a hill, swept into a valley, whirled capriciously around a graceful turn. We were less than sixty miles from home.

My husband and I felt the tenseness of the past days' driving ease, and we settled back to enjoy the shadowed hills, the gentle dipping and turning of this familiar and beloved route leading straight to the heart of the nation—and, as far as we were concerned, the heart of our whole world.

Later, we were to think wistfully of Seattle's wide, clean sweep of water, her skyline set with mountains on either side, the breathless wonder held in the curve of Elliott Bay, the unmistakable splendor of Cascade Pass, boot-deep in new snow. Yet right now we were tuned to full awareness of this quiet countryside, serene in the starlight, taking for its own the radiance of the round, ivory moon.

Home! Only travelers know what that means. Only wayfarers know how dear the familiar feel of home ground is to the wandering feet. So it was with us. The feeling of belonging suddenly rushed over us

in great swells. Even the children felt it. They sat, wide-eyed, quiet, rested, and at peace.

IN THE SWIFTLY FOLLOWING DAYS it was with great reluctance that we saw Daddy off for Korea. Despite the confusion and uncertainty we felt, there seemed to be a com-

wonderful people everywhere, working, praying, building together. It is an awesome thing to witness—this singleness of purpose. It brings a warm happiness when we are able to share in the forward trend. There are people with amazing capabilities who are channeling their talents reverently into service for the

The Well Is Deep

By Louise Wrigley

fortable little niche into which we settled with ease. It was just our size. Missing desperately the quiet strength and encouragement of the head of our house, we are deeply touched by the devotion of old friends. Everywhere we turn, there is love and helpfulness, and the privilege of learning. Without lifting a hand, opportunities for service tumble out at us from the most unexpected corners. Constantly our basic need is being filled by the steady stream of thought unity which flows to us. We are trying ever to let it flow through us to others.

Residence in other cities has brought us priceless opportunities to make lifelong friends. There are

church. They recognize both their endowments and their responsibilities. Each of these people has been a source of continued inspiration to us, for which we are most grateful.

STILL, here in the Center Place, there are so many of us. We do not seem to realize what these sheer numbers mean. We cannot grasp how much spiritual encouragement there is in being a majority instead of a minority. Everywhere we look there are classes taught by thoughtful and well-qualified teachers. We cannot even take advantage

(Continued on Page 22.)

New Horizons

You have 365 days

By Ruth Midgorden Goodwin

WHAT ARE YOU GOING TO DO with the year 1951? You have 365 days to do with as you please. If you could weigh accomplishments, how much will yours weigh at the year's end? If you could chart on a graph your personal development, how much will you have grown by December 31?

Whenever people start putting down their New Year's resolutions, the resulting hodgepodge is amazing. Here are some that many Latter Day Saint young people will be thinking:

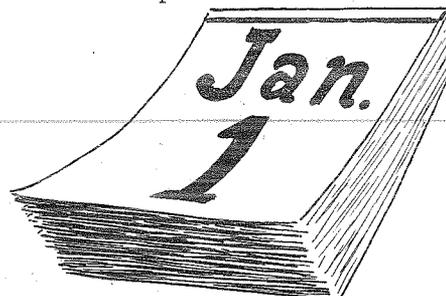
1. I will attend church regularly.
2. I will improve my grades.
3. I will study the Three Standard Books.
4. I will give up buying so many malts and hamburgers.
5. I will try harder than ever to help build Zion.

These are all good resolutions, as resolutions go. All resolutions are attempts to improve, and improvement certainly is commendable. But dust the wheels of your thinking mechanism a bit and do some probing. Why do you want to study the books of the church? Why do you feel it necessary to attend church regularly? Why do you want to improve your grades and stop spending so much money on "stuff to eat"? Why try harder than ever to help build Zion? Why do people make resolutions?

EACH ONE OF US has a God-given discontent, an inner urge to become better than we are. Regardless of how we try to ignore or suppress it, something constantly drives us to try to learn the will of God. But how often our resolutions are conscience-soothers and a compromise to doing God's will. We pick out something we know God would approve or wants us to do, and we set about with determination to do it.

Nothing in our whole lives is so important as this: We must learn to know God—know him as he knows us. We must discipline and pray ourselves into the place where the big thing is to want to know, to seek to find out, and to be ready to do his will. Then everything else takes care of itself.

You don't fool around with good resolutions to go to church then—you go because you want to go and because you know that's where God wants you to be. You don't halfheartedly promise you'll improve your grades—you do improve your grades because you work hard at it and pray about it, and you do this because at last you realize that mastery of academic subjects will help you to be of service to God. You study the Three Standard Books because you know that in those books are revealed many instances of God's will and of people's obeying and disobeying—a valuable help to your understanding and enlightenment. You stop spending so much money on "stuff to eat" so you can give it where it will do some good—in bringing about "thy will be done, thy kingdom come on earth." You throw out of the window such high-sounding things as "I'm going to be a better person" and "I'm going to be a better Zion-builder" because they mean so little by themselves. Anyone can say he will be honest or morally sound or a Zion-builder, but unless he starts at the beginning point, "I will do thy will, God," little is accomplished.



LET'S ASK ANOTHER QUESTION. Why do we not have Zion now? Because we aren't spiritually "up there," you say. The Lord, speaking through the Prophet of the church at a recent General Conference, told us, "Zion conditions are no further away nor any closer than the spiritual condition of my people justifies."

Please do not look around you. "My people" is you and I, not Brother Jones or Sister Smith. I say that in this way because of our human predisposition to look for a scapegoat. Zion will be when each one of us sees to it that A-1 seeks constantly and steadfastly to know and to do, without reservation, the will of God. God's will is that Zion be established; he waits only for you and me.

You have 365 days to do with as you please. God gave you your agency; it has been in effect since Adam and Eve that man may choose whether he will do right, God's will, or wrong. The choice is still yours and mine. We may decide to putter around with good resolutions to appease our godly discontent, or we may face up squarely and say, "What I really need to do is ask, and keep asking, God what is his will that I should do, and then do it, never holding back from him in any way." Then all the efforts to be a good Latter Day Saint, to build a better Zion's League, to improve grades, to spend money wisely, to study the church books, and to attend church regularly will be toward the prime objective of our lives.

How much will our accomplishments weigh at the end of 1951? What will be the direction of the lines on our personal development charts? Will we be able to say, "God, I've tried to know and understand and do thy will. Help me again next year"?

Graceland

GAZETTE

THE THANKSGIVING SEASON opened at Graceland on November 21 with the annual Thanksgiving fellowship held in the Memorial Student Center. President Gleazer was in charge.

The next day saw throngs of Gracelanders streaming home to spend the holiday. Many students from distant places were guests of Independence and Kansas City students and had a skate, swimming party, and other entertainment arranged by their hosts' Zion's Leagues. Those who stayed at school enjoyed a skate, family style meals, extra late hours for the girls, a trip to Centerville for the basketball game, and general relaxation.

* * *

Graceland students have signed up for the second series of workshops on religious activity. Three are being offered: "Church Literature," a survey of church literature directed by Tess Morgan, Doris Conklin, and Henry Anderson; "American Indian," a survey of the church at work among the American Indians, overview of the Book of Mormon, etc., directed by Ned Jacobson and Ruth York; and "Cottage Meetings," a study of objectives, methods, and materials used in cottage meetings, directed by William Gould and Paul Deaver.

* * *

A long-range housing program report was discussed by the board of trustees in their last meeting. The theory of the board is that students benefit more by living in dormitories on the campus than from the present system in which many students live off the campus. Their plan is to eliminate off-campus dorms and replace them with campus residences as soon as financially possible.

* * *

Ivan Vallier of Council Bluffs, Iowa, was elected president of the sophomore class in a recent election. Donna Sterns of Seattle, Washington, is vice-president, and Wallace Aki of Hilo, Hawaii, is secretary-treasurer. Freshman president is Dick Cheville, Lamoni; vice-president, Les Gardner, Wallsend, Australia; and secretary-treasurer, Arloe Baughman, Denison, Iowa.

* * *

Dr. Floyd McDowell spoke on "Standards of Christian Friendship" at the Wednesday night fellowship November

29. This was the opening service in a series of five on the general subject of "Dating, Courtship, and Marriage."

* * *

The Concert Choir, under the direction of Henry Anderson, has made its first concert appearance of the year in the Memorial Student Center. Included in the program was music from the literature of ancient times, music from the liturgy of the Russian Church, American spirituals, and sacred music by contemporary composers.

* * *

Jim White of Lamoni reported on his trip through Europe to an interested assembly audience recently. Jim, a Graceland graduate of '49 and a senior at Drake University, Des Moines, Iowa, told of his bicycling two thousand miles through Europe, his experiences, and the hospitality he received from all the church people he visited there.

* * *

Roscoe Faunce, drama coach, has announced the cast for the second play of the year, *Ladies in Retirement*, by Edward Percy and Reginald Denham. The cast of six women and one man consists of Leonora Fiske, an old actress, Donna Kapp of St. Petersburg, Florida; Ellen Creed, her companion, Celia Rae Stage-man of Council Bluffs, Iowa; Louisa and Emily Creed, Ellen's two "pathetic" sisters, Marian Robinson and Marilyn Seroy, both of Independence; Lucy Gilham, the maid, Bonita Sands of Omaha, Nebraska; Sister Theresa, a nun, Ardis Ade of Portland, Oregon; and Albert Feather, Ellen's nephew, Les Gardner of Wallsend, Australia.

* * *

Graceland's Yellow Jackets walked away with the Interstate Conference football championship by smashing the Cadets of Kemper Military Academy, 32-7. This marked the end of a nearly perfect season for the Jackets, who bowed only to Missouri Valley in the season-opener, which was a practice game for both schools. Their string of conference victories includes Kansas City, Kansas J. C.; Chillicothe, and Wentworth.

The start of basketball season will see seven men returning from last year's squad: Bob Green of Mobile, Alabama; Lewis Gilliland of Lamoni; George Rosacker of Sharon, Pennsylvania; Alan Slayton of Independence; John Snider of Hamilton, Missouri; Terry Weldon of Moorhead, Iowa; and Bob Wolfe of Nelsonville, Ohio. Most of the team's height comes from the freshman roster

and includes Bob Wilcox of Lamoni at 6'6", Al Fuller of Ava, Missouri, and Chuck Fortman of Minneapolis, Minnesota, both well over six feet. In the opening game of the season on November 24, the Jackets downed Centerville 44 to 22. They defeated Clarinda Junior College 43-40 in their second game which was played on the home floor. Against their traditional jinx rivals, the Burlington, Iowa, Blackhawks, Graceland emerged on the short end of a 67-60 score in the third game of the season.

* * *

President Edmund J. Gleazer, Jr., was the luncheon speaker at a regional meeting of the American College Public Relations Association and the American Alumni Council in Kansas City on December 4. R. Edwin Browne, Graceland's Public Relations Director, is chairman of District 8 of the A.C.P.R.A., which includes representatives from most of the colleges and universities in Iowa, Kansas, Missouri, Nebraska, and North and South Dakota.

* * *

The Wednesday night fellowship of December 6, one of a series of five services on the theme, "Dating, Courtship, and Marriage," offered a panel of three faculty members who gave their answers to questions which had been placed in a question box by students during the preceding week. Questions ranged from how to get a date to the advisability of marriage in the face of the world crisis.

A series of outstanding motion pictures, including *The Grapes of Wrath*, *Jane Eyre*, *The Snake Pit*, and *Romeo and Juliet*, is being shown free of charge in the chapel. The purpose of the series is threefold. In addition to providing the students with high quality of entertainment, the donations requested at the door are being saved toward the purchase of a screen large enough to be used effectively in the Memorial Student Center, and the pictures chosen supplement the regular classwork of many departments.

* * *

Glen Johnston, who will be awarded a Bachelor of Art Education degree from Kansas City University when he leaves Graceland at the semester, has presented one of his paintings, "The Student," to President E. J. Gleazer, Jr. The oil painting, representing a woman writing, is one of ten that were shown in a Kansas City exhibit. It will be hung in the lounge of the Memorial Student Center. Johnston hopes the painting will stimulate the formation of an art department at Graceland.

The Well Is Deep

(Continued from page 19.)

of them all. We turn, almost bewildered by this abundance, from one to another, feeling almost greedy in our desire to learn everywhere at once. We feel almost fearful lest we miss a chance for growth where such chances are all around us.

There comes a new realization of the significance of all that has been increasingly available to us through the years. It was so close that we very easily could have missed it entirely.

So, during this sojourn at home, we are really *appreciating* our blessings. We presume our stay will be comparatively brief, and one day in the future the two little boys and Mother will walk up the gangplank onto a ship Japan-bound. While we are here, surrounded daily by all those forces of love and unity which are here to continue to uplift us and strengthen us against the time when they will not be so readily apparent, we are drinking of all this spiritual abundance in great draughts. As a thirsty man quenches his thirst when he comes upon a well of cool, pure water, we are refreshing ourselves in this oasis, marveling over and over again at our heart-shaking discovery of how deep the well.

Picked From the Periodicals

By Aarona Booker Kohlman

December magazines are full of Christmas material, of course, and we hope you have already found for yourself the many delightful pieces that were available. As you will read this after Christmas, however, we shall confine our recommendations mainly to articles containing other subject matter.

"What You Can Do Personally to Stop Communism," *Woman's Home Companion*, is an outstanding article aimed at each American, with concrete suggestions about what each of us can do.

You will enjoy the loving sense of humor, and the anecdotes about famous people, in "Dear Sam: Do You Remember?" *Woman's Home Companion*, by the wife of Samuel Goldwyn.

"The Patient's Wife," *Good Housekeeping*, is not such pleasant reading, but it says many things that need to be said, and that will help any woman faced with her husband's illness.

"My Cure for Comics," *McCall's*, is good if you have that problem, and my personal experience confirms its effectiveness.

"Community Begins at Home," *Ladies' Home Journal*, is an excellent discussion of stable home life, and its value in the world today.

One piece especially written for Christmas, I must mention, for it carries a year-around message—it is "Room in the Inn," *Ladies' Home Journal*.

Television is becoming common enough that many of you may be interested in "What Shall We Do About Television?" *Parents' Magazine*. It is a symposium of the problems and how several parents have solved them.

With the new emphasis on permissive attitudes in child care, "Children Need Sensible Parents," *Parents' Magazine*, is particularly needed, for it discusses the sensible limits to which it should be carried.

For a warm feeling in your heart read "The Mystery of Minnie," *Reader's Digest*.

Concerning Herald House Prices

In another part of this issue of the "Herald" will be found an announcement concerning several Herald House price changes. A number of these involve price increases on certain of our books, and a number of others are reductions in price of some titles which have been published for sometime.

As was the case during World War II, Herald House is making and will continue to make every possible effort to keep its prices as low as possible. The fact remains, however, that when costs of the component parts of our products show consistent increases, we must attempt to keep up with these advances in order that we may not ultimately become a financial burden upon the church.

During the past six months, the cost of materials (paper, bookbinders' cloth, etc.) has advanced four and five times on some items. Since our last prices were set, labor costs have also increased. The price adjustments announced in this issue are in the nature of an equalization, rather than any "across the board" increase for all items. They were previously announced to our book stewards.

Herald House has greatly appreciated the co-operation of all members of the church during the past year and solicits the continued understanding of the members through the trying period which all publishers are now experiencing.

Kenneth L. Graham, Manager.

Bulletin Board

NOTICE TO TACOMA MEMBERS

Mr. and Mrs. Tye D. Bonter (a service family) of 2222 East Thirty-seventh Street, Tacoma, Washington, will appreciate having other members in that area contact them.

Lost Binder

A. Carmichael, 2000 North Liberty, Independence, Missouri, (telephone IN 2903) has lost a looseleaf binder (about twelve by fourteen inches in size) containing an analysis of spiritual gifts, and other articles. The finder is requested to contact Brother Carmichael.

REQUESTS FOR PRAYERS

Mrs. William Albert Stoddard, Route 1, Box 2230, North Platte, Nebraska, requests continued prayers for her husband who is suffering with cancer.

ENGAGEMENTS

Roberson-Hamilton

Mr. and Mrs. Harry G. Hamilton of Troy, Kansas, announce the engagement of their daughter, Annis Catherine, of Independence, Missouri, to William Lawrence Roberson of Kansas City, Missouri. The wedding will take place January 21.

WEDDINGS

Anderson-Snively

Katherine Irene Snively, daughter of Mr. and Mrs. Oral Snively, and David Paul Anderson, son of Mr. and Mrs. C. G. Anderson, both of Portland, Oregon, were married December 7 at the Southeast Portland Reorganized Church. Elder Miles Whiting officiated.

Sage-Johnson

Della Jean Johnson, daughter of Mrs. R. K. Gresham of Portland, Oregon, and James Calvin Sage, son of Elder and Mrs. James H. Sage of Spokane, Washington, were married October 29 at the Central Reorganized Church in Portland, Elder Sage officiating. They are making their home in Portland.

Snively-Ziesing

Genevieve Mae Ziesing, daughter of Mr. and Mrs. Ray Ziesing, and Virgil Howard Snively, son of Mr. and Mrs. Oral Snively, both of Portland, Oregon, were married November 26 at the Southeast Portland Reorganized Church, Elder Elwin Vest performed the wedding ceremony.

Donathan-Hobby

Willodene Hobby, daughter of Mr. and Mrs. Charles Hobby, and Ray Clifton Donathan, son of Mr. and Mrs. Carroll Donathan, were married November 29 at the home of the bride's parents in Hot Springs, Arkansas. Elder Floyd F. Bradford performed the ceremony. They are making their home in Hot Springs.

Dunsmore-Boam

Donna Jean Boam, daughter of Mr. and Mrs. Walter Boam, and Robert Dunsmore, son of Mr. and Mrs. Robert Dunsmore of Tillsonburg, Ontario, were married December 9 at the bride's home, Elder H. W. Marshall officiating. They are making their home in Tillsonburg.

BIRTHS

A son, James Jerome, was born on October 19 to Mr. and Mrs. Howard Seeley of Magnolia, Iowa. He was blessed on December 3 by Elder David Coffman.

Bishop and Mrs. Lewis E. Landsberg of St. Joseph, Missouri, announce the birth of a son, Kent Lewis, born December 5 at the Independence, Sanitarium.

A daughter, Marsha Ann, was born on November 29 to Mr. and Mrs. Virgil E. Sneed at Artesia, New Mexico. Mrs. Sneed is the former Catherine Cornwell of Springfield, Ohio.

DEATHS

BATTEN.—Lizzie, daughter of William and Catherine Powell, was born June 4, 1865, and died October 19, 1950, at Mercy Hospital in Oskaloosa, Iowa. She was baptized into the Reorganized Church in her early youth.

and remained an active member until death. Her husband, Elder Parley Batten, preceded her in death on February 22, 1940. After living in Chariton, Iowa, many years, she spent her last months at the home of her daughter in Knoxville, Iowa.

Surviving are two sons: James Batten of Moline, Illinois, and Edmund Batten of Kansas City, Kansas; two daughters: Stella Maxwell of Knoxville, and Katherine Ribbing of Chicago, Illinois; thirteen grandchildren and nineteen great-grandchildren. A daughter Edith and two sons, David and Seth, preceded her in death. Funeral services were held at the Reorganized Church in Chariton, Wilbur Prall and Jake Cackler officiating. Burial was in Fry Hill Cemetery at Lucas, Iowa.

HUFF.—Annie, was born September 27, 1872, at Lindsay, Ontario, and died October 18, 1950, at her home in Gowanda, New York. She was baptized a member of the Reorganized Church on August 5, 1909, to which she was ever faithful. Until recently she attended the Buffalo, New York, Branch, where she held membership for over twenty years. On July 25, 1900, she was married to James Huff; two children were born to them, one dying in infancy.

She is survived by her husband; a daughter Mrs. Pearl Scott; a sister; a brother; one grandchild and one great-grandchild. Services were conducted by Elder Walter O. Simpson at the Hilliard Funeral Home in Tonawanda, New York. Interment was in Elm Lawn Cemetery.

JOHNSON.—Albert Thabe, son of Thabe and Gertrude Johnson, was born on April 9, 1884, in Hannover, Germany, and died November 14, 1950, at St. Margaret's Hospital in Kansas City, Kansas. He came with his parents to America when he was two years old. On September 15, 1909, he married Jennie Elizabeth McKee; four children were born to them: Forest M. (who preceded his father in death), Herman W., Violet Mae, and Gladys Lucille. Mr. Johnson was baptized into the Reorganized Church in 1922. For thirty years he was employed as a switchman by the St. Joseph Terminal Railroad, from which he retired in April, 1950.

He leaves his wife Jennie; a son; two daughters; one sister, Bertha; and nine grandchildren. Elder Emery Jennings was in charge of the funeral service. Burial was in the St. Joseph, Missouri, cemetery.

BAILEY.—Floyd Frederick, son of Frederick G. and Celia E. Bailey, was born at Lamoni, Iowa, and died October 22, 1950, at Independence, Missouri. He was baptized into the Reorganized Church on July 18, 1909, and on April 8, 1921, was married to Mary E. Dodson. They moved to Independence and resided there for twenty-nine years. For the past twenty-six years he had been owner and operator of the Bailey Plumbing and Heating Company.

He is survived by his wife, Mary, of the home; and three sisters: Mrs. Hattie Criley of Independence; Mrs. Bertha Burgess of Chicago, Illinois; and Miss Florence Bailey of the home. Funeral services were conducted at Stone Church, Elders Glaude A. Smith, Donald V. Lents, and M. L. Parker officiating. Interment was in Mound Grove Cemetery.

CARTER.—Albert Alma, was born February 16, 1877, and died October 13, 1950, in Surry, Maine. He was baptized a member of the Reorganized Church in his youth and was ordained a priest on November 3, 1929. For many years he served as solicitor.

He leaves his wife Olive J. Carter; a daughter, Mrs. Douglas Candage of Surry; three sons: Freeman J. and Lorado C. of Surry, and Lawrence C. of North Deer Isle; two stepdaughters: Mrs. Howard Link of North Ellsworth and Mrs. Bernice Carter of Surry; and one stepson, Roland O. Taylor of Ellsworth.

MOSIER.—Mary E., daughter of Hiram and Rena Byrne, was born October 23, 1878, and died August 9, 1950, at her home in Byrneville, Indiana. She was married on August 22, 1898, to S. O. Mosier; five children were born to them. She had been a member of the Reorganized Church since December 16, 1905.

She is survived by her husband; two daughters: Mrs. Alma Harrison and Mrs. Ruth Smith, both of Byrneville; three sons: Wilbur and Fulton Mosier of Byrneville, and Millard Mosier of the United States Army, Bowling Field, Maryland; two sisters: Mrs. Emma Voyles of New Albany and Mrs. Minnie Flick of Kokomo, Indiana; and a brother, Warren Byrne, of Georgetown. Funeral services were conducted by Elder H. W. Burwell at the Reorganized Church in Byrneville. Interment was in the Wolfe Cemetery, Georgetown, Indiana.

"Uncle Henry" Kemp

(Continued from page 14.)

and he weren't limping a little, I would be a bit disappointed, too."

Of course the last reunion had to be when Uncle Henry was getting feeble. He had informed us during that week that his missionary days were to be ended because of feebleness. When the dear missionary climbed into the lumber wagon which was to take him away, he waved his cane and called good-by cheerily. We tried to respond as cheerily, but there were lumps in our throats, and tears in our eyes.

I trust today, somewhere in the church, there is a missionary so beloved that a little child can cling to his coat and plead, "Don't go. Please, don't go. We love you."

Bibliography of books on Book of Mormon geography:

An Introduction to the Study of the Book of Mormon, J. M. Sjodahl.

The Geography of the Book of Mormon Lands, Joel Ricks.

Approach to Study of Book of Mormon Geography, J. A. and J. W. Washburn.

The Romance of the Book of Mormon, Josiah Hickman.

**Cumorah, Where?* T. S. Ferguson.

**The Story of the Book of Mormon*, Florence Pierce.

**The Americas Before Columbus*, Dewey Fransworth.

**The Geography of the Book of Mormon*, M. W. Jakeman.

The Geography of Mexico and Central America, L. E. Hills.

Report of Committee on American Archaeology (1901).

* Published in 1947-48.

News and Notes

(Continued from page 2.)

seated in the ballroom of the Muehlebach Hotel.

Soloists contributing to the performance were, in order of their appearance, Garland Tickemyer, tenor, of Los Angeles; Maurice Nord, bass, of Springfield, Illinois; Virginia Ehwa, contralto, and Josephine Mader, soprano, both of Kansas City.

GRACELAND FEATURED

A two-page article featuring Graceland College appeared in the November 26 edition of the "Des Moines Register and Tribune" Magazine Section. The pictorial feature appeared on pages 6 and 7 of the paper and cited the various geographical backgrounds of Graceland students.

PICTURE PRESENTED

On December 1 Glen Johnston, a student of Graceland who is from Independence, presented his painting "The Student" to President E. J. Gleazer of Graceland College. The painting which was one of ten that were shown in a Kansas City exhibit will be hung in the lounge of the Memorial Student Center.

WHITE MASQUE

"The Little Town of Bethlehem" was the Christmas play presented by the White Masque Players December 12, 14, and 15 in the Stone Church Little Theatre. The three-act presentation was directed by Nina Maloney with Corrine Martin and Robert Akers starred in the leads.

Moroni to Columbus

(Continued from page 8.)

tion finally pulls open the curtain on Book of Mormon geography, some of us may be surprised.

Mr. Nadaillac says, "America does not stint her surprises for those who study her ancient history . . . Here, too, we are in the presence of nameless people, of races without a written history; and to add to our difficulties, new discoveries are daily made, upsetting preconceived hypotheses, breaking down earlier theories, and completely destroying what had appeared to be the best founded conclusions."⁶

I shall be glad to receive suggestions and criticisms, and I shall respond to them. My address is R.F.D. 5, Warrensburg, Missouri.

1. *Book of Mormon Guide Book*, page 568.
2. *American Hero Myths*, page 188.
3. *Indians of South America*, pages 302, 303 (1942).
4. *Conquest of the Maya*, page 117.
5. *San Francisco Chronicle*, January 20, 1938.
6. *Prehistoric America*, page 260.

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P.S.

Mrs. Stella Newman
Route #2
Dunlap, Iowa

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*** ON PUBLIC SPEAKING**

Credit our young friend, Linda Snider, of the South Chrysler congregation, with a wise observation and a valuable bit of advice for all public speakers. She is just ten, and you can believe that she is speaking her convictions.

"I like to listen to you," she said, "because I can understand you. Some speakers just mumble, mumble, mumble all the time. And some of them talk like they don't want to talk to us."

If a speaker resents his task in his own heart, it will inevitably appear in his manner. Learn to like your audience, and enjoy speaking to them.

Well, Mr. Speaker, and Reverend Preacher, remember that the ten-year-old who sits there in church school is important. In a few years when Mama can't send her any more, she will decide for herself whether to attend or not. If you make a poor impression now, she may not be there at all. She is listening to you, more intelligently and critically than you may imagine.

And you, Sirs—pastors and preachers—when you are shaking hands at the door with the departing congregation, do not forget to look down into the faces of the children, smile at them and greet them, for they are the future. In a few years they will swing the elections, fill the offices, do the work, and pay the bills. The child you love today will be the man who loves you when you are old and tired.

*** NOW THAT IT'S OVER—**

Nobody can accuse us of trying to influence the election.

Politicians are always worrying about getting out the vote. In general, only 60 per cent of us register; only 40 per cent of us vote. That makes it possible for 21 per cent of us to control the election. The people who don't vote kick the loudest.

Certainly we ought to vote. But if the Government tells us we must, it will be only a little while until it tells us how we must vote. How would you like a "Ja" vote in America? You, there . . . maybe you'd better get out and use your ballot before you lose it!

If politicians want more people to vote, why don't they organize a Women's Party? That would certainly pep things up. Think what a national convention of powder-puff patriots would be like, with the Bridge Club Bloc, mezzo-soprano oratory, secret deals over the tea cups (Well, they're better than the hiccups, over which men make their deals), and scented boudoir art on the campaign posters.

What would happen to this country if the girls really got together? They could vote out rotten politics and incompetent politicians. They could ruin every Tammany Hall, big and little, in the country. They could break the infamous link between politics and the national crime syndicate, and send every gangster to Alcatraz.

They could. But would they?

We have no right to expect better judgment, intelligence, or ethical standards of women than of men. Men would like to shift all the burdens and responsibilities to Mother's shoulders. It is a part of the lazy way of men.

However, it probably won't work that way. Aunt Tilly is just as staunch a Republican as Uncle Ben is a Democrat. The other side is stubborn and unreasonable, just as we are firm and loyal!

Herald House

Announces the Following Price Changes
Effective January 1, 1951:

DECREASES		From:	To:
The Church School, Its Organization and Administration.....	\$.60		\$.25
Does It Make Any Difference.....	.60		.25
Improving Teaching in the Children's Division.....	.60		.25
Improving Teaching in the Junior High Division.....	.60		.25
Improving Teaching in the Young People's Division.....	.60		.25
It Can Be Fun.....	2.25		1.50
Jesus Christ Among the Ancient Americans.....	2.00		1.50
Latter Day Saints and Their Changing Relationships.....	.60		.25
On Memory's Beam.....	2.00		1.50
That Problem of Leadership.....	.60		.25
INCREASES		From:	To:
Bible in Everyday Living.....	\$ 2.50		\$ 3.00
5 or more to 1 address.....	2.25 ea		2.75 ea
Bible Studies — cloth.....	1.50		1.75
Bible Studies — paper.....	1.00		1.25
Book of Mormon — flexible leather.....	5.75		6.50
Book of Mormon — limp leather.....	5.25		6.00
Church Speaks to Its Junior Members.....	.10		.15
	10— .90	10—	1.40
	25— 2.25	25—	3.25
	50— 4.00	50—	6.00
	100— 7.50	100—	11.00
Commentary on the Doctrine and Covenants.....	2.50		3.00
5 or more to 1 address.....	2.25 ea		2.75 ea
Doctrine and Covenants — flexible leather.....	5.50		6.00
Doctrine and Covenants — limp leather.....	5.00		5.50
Fundamentals.....	2.50		3.00
5 or more to 1 address.....	2.25 ea		2.75 ea
God Our Help.....	2.25		2.50
5 or more to 1 address.....	2.00 ea		2.25 ea
Hymnal for Youth.....	2.25		2.50
	10— 49 2.10 ea		2.35 ea
	50— 99 2.00 ea		2.25 ea
	100—249 1.90 ea		2.15 ea
	250—more 1.80 ea		2.05 ea
Inspired Version New Testament — cloth.....	2.00		2.25
Inspired Version New Testament — leather.....	4.00		5.00
Little Hymnal.....	.25		.25
	12 for 2.25		2.75
	100 for 16.00		20.00
Missionary Sermon Studies.....	2.50		3.00
5 or more to 1 address.....	2.25 ea		2.75 ea
Oriole Handbook.....	.50		.60
Oriole Leader's Manual.....	1.00		1.25
Restoration: A Study in Prophecy.....	2.25		2.50
5 or more to 1 address.....	2.00 ea		2.25 ea
Saints' Hymnal — leather binding.....	5.00		5.50
Story of the Church.....	4.50		5.00
Zion's League Annual, I, II, III, IV.....	2.50		3.00

**in
this
issue**

I Am the Wife of a Serviceman

Iola Bradshaw

Book of Mormon Geography

Paul M. Hanson

Samuel A. Burgess

Oakman and Lea

the Saints' Herald

January 8, 1951

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News and Notes

HAWAII

A. Orlin Crownover, district president in Hawaii reports that Elder Avon Yap and Elder James Kemp have baptized eleven, completing one family circle and making many new contacts. In addition to their missionary work, they spent considerable time on a family survey of the island of Hawaii.

Brother Crownover also reports that the total baptisms for the year was at least fifty-two with the possibility that two or three more will be completed before the year is finished. This is the highest total ever achieved in the islands in one year.

L. F. P. CURRY ELECTED

High Priest L. F. P. Curry has been elected as the new president of the Independence Chamber of Commerce. Brother Curry is a member of the Stake High Council and also serves as associate pastor at the Stone Church.

DeLAPP SPEAKS

Bishop G. Leslie DeLapp was the principal speaker at the regular meeting of the Optimist Club, December 27. His subject was "A Viewpoint of Economic Conditions in Germany and England." Brother DeLapp has just returned from an extended tour of these two and other countries.

BRANCH ORGANIZED

The Benton Harbor, Michigan, group was organized into a branch, November 26. District President Luther S. Troyer presided. A solo was sung by Sister Betty Trimble. Deacon L. I. Tacy read the history of the mission which has extended over seventeen years. Elder V. L. Coonfare was elected pastor.

EDITORIAL STAFF CHANGES

Miss Barbara Peavy of Mobile, Alabama, started her work as editor of "Stepping Stones" and Assistant Editor of church school literature in the young people's division on December 18. She succeeds Mrs. Emma M. Phillips who will do some part-time editorial work while acting as Stake leader for the Skylark movement.

Miss Gladys Omohundro, of Pittsburgh, Pennsylvania, became private secretary to the managing editor on November 30, succeeding Miss June Robb who became Mrs. Wallace Rice on December 22.

INCORRECTLY REPORTED

In the December 11 issue in the Missionary Endeavors report, it should have read, "At Lawrence, the Kaw Valley area was organized into a district." The official title of the district is the Kaw Valley District.

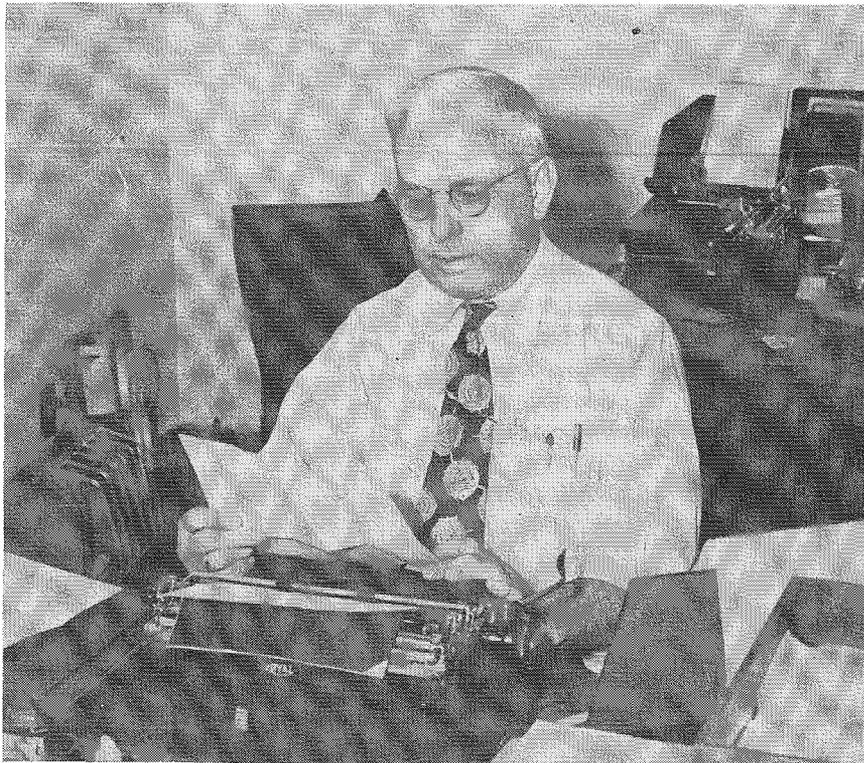
AUDITORIUM DINNER

The Employee's Club of the Auditorium held a Christmas Dinner Party on December 22 at the South Chrysler church. Songs were rendered by Burhl Hill. "The Littlest Angel" was read by Eleanor Heady. Bishop Leslie Kohlman was master of ceremonies. Norma Smith accompanied on the piano for carol singing by those attending the dinner. Stake President C. V. Graham was Santa Claus for the occasion.

"MESSIAH"

The thirty-fourth annual rendition of Handel's "Messiah" was given by the Messiah choir of Independence in the Auditorium Sun-

(Continued on page 10.)



We'd Like You to Know

P. Guy Fairbanks

Seen at his secretarial desk in the office of the First Presidency is genial Guy. To General Conference crowds, he is a familiar figure at the table where the official minutes are made and read. He is Assistant General Church Secretary. His training and experience are drawn on continually to keep the records straight. Since 1900 Guy has been using shorthand to help people remember what they have said for their contemporaries and posterity to read.

In 1917 he was called to Independence from his home in Chicago to do secretarial work in the office of the Presiding Bishopric. A few months later he was asked to transfer to the Presidency's office to fill in because of the serious illness of O. W. Newton. This "temporary arrangement" lasted ten years, be-

cause Guy made himself not only congenial but indispensable.

Another thing which makes P. G. such a valuable man in his dual capacity to the church is the ten years he spent at Herald House (1933-1943) where he acquired a thorough knowledge of church literature and publishing activities. Here he worked at various times on advertising, circulation, cataloging, and orders.

With his wife, Lillian E. (Dean), he lives at 1110 West Walnut street. He has four children, Delores, Maynard, Alma, and James—all married. Guy is an elder, but prefers to let other elders do the public speaking—not that he has any speech impediment; he is a good conversationalist and makes and keeps friends easily. Singing is a little out of his line, but he can really play that typewriter.

The Saints' Herald Vol. 98 January 8, 1951 No. 2

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

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A Time for faith

NOW IS THE TIME to show the quality of our faith. Of course, such a statement is always true. But it is specially so in times of crisis and it is most clearly so in times of world-wide crisis. In such times as these men of faith come into their own.

The Apostle Paul was keenly aware of this and made it the basis of his classic message in the Hebrew letter. Faith, according to this letter, is assurance based on evidence. This evidence is not apparent to all men, not to educated men or shrewd men or wealthy men, just because they are cultured or able or rich. But it is apparent to men of God: men of every sort and condition who love God and so are honest and just and good. Such men of God see truths which men who are morally and spiritually blind can never see. They walk in the light and have powerful inner assurance that no darkness can ever entirely put out the light. Such assurances—such faith—is especially precious in times like these.

Paul says that "faith is the assurance of things hoped for." It is the assurance that the noblest and best hope of all mankind is fully justified—that the God and Father of our Lord Jesus Christ truly lives, that he is at work in the world, and that his purposes fail not. It is an assurance which reaches out to refine and guarantee all our secondary hopes in relation to this which rightfully comes first.

Faith includes assurance that these recurring crises are important to God

because he is so fully committed to our salvation. He is not an on-looker, sitting aloof and unconcerned while we work out our own destiny. He is a field commander whose only Son died for the Cause and whose persistence even at such a cost assures us that he will never forsake us.

The faith which is assurance of these things is not blind, for it has

behind it the record of all the mighty acts of God. It is not passive, for it lays on us the obligation of confident and continuing service. It is not irrelevant, for its significance is everywhere apparent. It is the gospel in action, the power of God for our salvation, the victory which overcomes the world.

F. HENRY EDWARDS.

Random Thoughts

A house was on fire. Flames had transformed the interior into a furnace that seemed as hot as the one into which Daniel and his companions were cast. Its searing heat could be felt at a considerable distance by those who stood solemnly watching it. Precious possessions were being destroyed, and the family were lucky to save themselves. Abject and miserable, they stood with tears in their eyes as they watched things perish.

One never sees a fire without reflecting, "This could have happened to me."

These thoughts occurred too: "The building cannot be saved. But the builder lives, and will build again. He will build better than before. The fire robs him of something that he loved, but bound him to the past. His new home will be different."

* * * *

I stood at the bedside of one who was ill and in great pain. This sick-

ness seemed like a tragedy. It was costing so much. It had broken up cherished plans that my friend had made.

However, it was not all a loss. Something could be salvaged out of the experience. I knew that my friend would live. Out of this hard time he would learn and gain something that would make a different man of him.

The fire of trial had destroyed the structure of existence he had planned. But the builder lived, and he would build again, better than before.

* * * *

In the fires of war, we see the world burning before our eyes. It seems like irremediable disaster. We cannot justify it. But it may be that something better will come. The building perishes, but the builders live.

L.J.L.

Across the Desk

Elder James W. Davis of Ava, Missouri, for many years a church appointee, writes to President Israel A. Smith as follows:

I want to tell you that I am more than pleased with this souvenir* you brought us from Australia. I am delighted. Tiona is one of my great loves.

I had been appointed one of a committee to locate a site for a reunion ground, and while visiting among the Saints of Tuncurry, I went up on the mountain there that marks the entrance to the little harbor, and from there I got my first view of Tiona, ten miles down the coast. It was like Moses viewing the Promised Land from afar, for when I saw it, the Spirit indicated to me, "There is your reunion grounds."

When I reported my discovery to the other members of the committee, Brethren M. A. McConley of the Twelve, Bishop George Lewis, W. J. Haworth, George Parker, and Earnest Wright, we were in full agreement that we had found the proper place.

The mission conference of December, 1922, authorized us to go ahead and purchase the land—eighty acres with about a mile of frontage on that lovely sea beach with beautiful Wallace Lake on the other side.

Soon after acquiring the land, the committee met to arrange for the development of the project, and I was assigned the work of making necessary clearing of the land and getting some buildings up. So I was in charge of that part of the work and did much of it with my own hands. However, I was ably assisted by quite a number of the brethren from up and down the New South Wales coast, including Stanley Ballard, A. V. Robinson, A. L. Loving, Hermann Peisker, William Maybury, and numerous others. Sister Inez, Sister Loving, Sr., and Sister Addie Ballard made a noble contribution by cooking for the crew. I should also mention that Brother Loving, Sr., helped us.

Our work in connection with the development of Tiona is outstanding among our missionary experiences and one of our most pleasant memories. We were a happy group of workers. And when we finally were able to meet with the Saints in our first reunion in December, 1923, our spiritual experiences amply repaid us for all our toil. We are older now and living with our memories. I am in poor health, and so is Inez. Right now she is having a bad attack of sciatica

and is suffering much pain. We are still doing what we can to assist in the work of the church, but of course we haven't the vigor and push of former years.

Yesterday we had a visit from Brethren D. O. Chesworth and Stephen Black; they certainly revived our spirits. Brother Black has already established himself in the hearts of the people here in our part of the district, and we love to have him come among us. Brother Chesworth's sermon Monday night was very inspiring.

Again we want to thank you for your kindly remembrance. We surely appreciate it.

Now that the Holiday Season is so near, we send you our heartiest greetings,

Official

Book of Mormon Institute

All Book of Mormon students will be interested in attending, and inviting their friends to attend, the Book of Mormon Institute to be held in the Stone Church, January 7 to 14 inclusive. There will be a very worth-while program of classwork and lectures presented during the day, with evening services focused on the archaeological evidences significant to the Book of Mormon.

We invite you to participate with us in this very worth-while endeavor to make the Book of Mormon more effective in the lives of the Saints.

THE FIRST PRESIDENCY.

and also to all the folks in the department of the First Presidency.

With abiding love,
James W. and Inez Davis.

*The principal street in the camp at Tiona Reunion Grounds is named "Davis Avenue," in honor of Brother and Sister Davis. When I visited these grounds in August last, I picked up a stone from Davis Avenue to bring to Brother and Sister Davis. Patriarch Charles Dickinson, when I informed him as to my intention, though convalescing from a long illness, asked his sons to have made a base of Australian walnut, highly polished, which he gave to me. After my return I fastened the stone to the base and sent the souvenir to Brother and Sister Davis as

a desk ornament to remind them of their ministry in Australia where the Saints hold them in loving and enduring memory.

ISRAEL A. SMITH.

Los Angeles, Calif.

December 12, 1950

To the First Presidency:

Our new church building in the Van Nuys mission in Los Angeles was opened and consecrated Sunday, December 10. It was my privilege and pleasure to preach the first sermon in the new building at the eleven o'clock service. The invocation and benediction were given by my son Lynn. This building, originally a dwelling house, was donated by Mr. Joseph N. Chase, a well-to-do nonmember. It was moved from its original site to the present location to clear land for a new development.

The building is of excellent construction, two stories high, and I am told about forty by sixty feet in width and length. The members of the congregation through their own volunteer labor stuccoed and repainted the entire exterior in pleasing colors and remodeled and redecorated the entire interior, with the exception of the installation of central plumbing and central lighting units. This entailed a great amount of hard work and careful planning.

There is a commodious main auditorium, kitchen facilities, and basement to be utilized later for various purposes. And there are more classrooms available than are to be found in most of our church buildings, even in Independence. The mission is less than two years old, and the progress made is remarkable. The members are missionary minded and plan to carry on an aggressive missionary campaign. They have interested some of our Mormon friends. The song leader at the morning service is a recent convert from that church.

Mr. Chase and his wife were present at both the forenoon and afternoon services. The building was Mr.

(Continued on page 7.)

Book of Mormon

Geography

By Paul M. Hanson

A department for replies to debatable topics printed in the *Herald*. The views expressed here do not necessarily reflect church policy nor commit the *Herald* or its editors. Our limited space will not permit us to print many articles on the same subject.—EDITORS.

NEW EVIDENCES concerning the geography of the Book of Mormon suggests that maps prepared by the archaeological committee selected by the church in 1894 should be clarified. The effect of the committee's contribution was far-reaching and resulted in a general stimulation of interest in the Book of Mormon, but it should be clearly understood that there was no freezing of thought or research on the subject by the church. The canon of writings on Book of Mormon geography was not declared closed. The church was wise in anticipating facts the future might disclose, for in dealing with American archaeology one enters an inexhaustible and difficult field. The committee doubtlessly was pleased that the church did not officially endorse the maps as correct. There has been no official endorsement by the church of any interpretation of Book of Mormon geography.

A rapidly growing body of students today believes the landing place of Lehi and his colony, one of the three groups divinely led to America, was in Central America, not on the coast of Chile in South America as indicated on the maps prepared by the committee. In accordance with the theory of the South American landing place, the lands and cities of the Nephites and Lamanites are located by the committee in the vast area which is now Chile, Peru, Ecuador, Colombia, the Isthmus of Panama, Central America, Mexico, and the northeastern part of the United States.

Which is the more probable landing place of Lehi and his company, Chile or Central America? It is at once recognized of importance in the study of Book of Mormon geography, whether one starts the civilization of the Nephites far down in South America or in Central America.

THE REGION where Lehi landed was known in Book of Mormon times as the "land of Nephi," and was "south of the land of Zarahemla."¹ As the land of Nephi was "divided from the land of Zarahemla by a narrow strip of wilder-

ness,"² if the land of Nephi were in South America, so would be the land of Zarahemla.

We read:

And thus the land of Nephi, and the land of Zarahemla, were nearly surrounded by water; there being a small neck of land between the land northward, and the land southward.³

View a map of South America and discover, if you can, how the lands of Nephi and Zarahemla, represented on the maps of the committee as extending from Chile to the northwestern part of South America, could be "nearly surrounded by water." It is no answer to say the whole continent of South America is nearly surrounded by water with the Isthmus of Panama keeping the water divided; for the record says the "land of Nephi and the land of Zarahemla," not the continent, were "nearly surrounded by water."

Alma, writing about 65 B.C., twice refers to a "narrow pass which led by the sea into the land northward, yea, by the sea, on the west and on the east,"⁴ and Mormon, writing about A.D. 360, refers to it as "the narrow passage which led into the land southward," the "narrow pass which led into the land southward."⁵

In a book just off the press by Milton R. Hunter and Thomas Stuart Ferguson, entitled *Ancient America and the Book of Mormon*, page 183, is the following:

At the Isthmus of Tehuantepec, adjacent to ancient Hue-hue-Tlapallan (ancient Bountiful-land), is a narrow pass meeting all the requirements of the pass referred to by the Nephite historians. It is on the Gulf of Mexico side of Tehuantepec. One of the writers studied and photographed it from a Cub plane in 1948. It runs by the sea for about seventy miles in a general northwesterly-southeasterly direction.*

It appears this "narrow pass" was a notable route of migration between the land southward and the land northward by the seashore at the narrow neck of land. Mormon's reference to it in A.D.

360 establishes that it remained practically unchanged by what occurred in the earth at the time of the crucifixion of Christ, and also leads to the conclusion that probably no change of great importance occurred in the coastal contour of the near-by lands southward, Zarahemla and Nephi, which were "nearly surrounded by water."

IS THE ISTHMUS OF PANAMA, as indicated on the committee's maps, the "small neck of land" separating what the Book of Mormon calls the "land northward" from the "land southward"? There are many reasons why this isthmus cannot be the "small neck of land." The question then arises, Where is the "small neck of land between the land northward and the land southward," the location of which is of the utmost importance as a key to Book of Mormon geography? It is not sufficient just to find a narrow neck of land. There are a number of such regions, such as the isthmuses of Panama, Honduras, and Tehuantepec.

The prophet Alma refers to the "narrow neck which led into the land northward."⁶ It should be noted that not only did this narrow neck separate the land northward from the land southward, but here the people multiplied and spread "insomuch that they began to cover the face of the whole earth from the sea south, to the sea north, and from the sea west, to the sea east."⁷

J. A. Washburn and J. N. Washburn, of the Mormon church, whom I consider high among the best writers on Book of Mormon geography, say:

Where was the narrow neck of land? Have the readers of the Book of Mormon in the past been right in assuming that the present Isthmus of Panama is the place?

The present writers doubt this very seriously. They feel confident that the narrow neck of land was farther north. One of the foremost authorities in the church placed it at the Isthmus of Tehuantepec, and a number of other students have agreed with this. The present writers have no objection though this is the result of a feeling rather than any definite evidence. But, then, is there any proof that the Isthmus of Panama was the narrow neck of the Book of Mormon? There is none.

For want of something better the writers tentatively accept the view that the Isthmus of Tehuantepec was the narrow neck.⁸

The Isthmus of Panama does not meet the requirements, as does the Isthmus of Tehuantepec, of being the "narrow neck of land" separating the land northward from the land southward, the region being surrounded by north, south, east, and west seas.

LOCATING THE "NARROW NECK OF LAND" at the Isthmus of Panama leads to trouble. This isthmus is over four hundred miles in length. We read

that because of a "great dearth upon the land" and the inhabitants' flocks fleeing before poisonous serpents "towards the land southward, which was called by the Nephites, Zarahemla," the people went into the "land southward to hunt food for the people of the land."⁹ This would mean going the whole distance through a humid, tropical area for food, and returning with it. And animals went from the land northward into the land southward "for food."¹⁰ Did animals also travel four hundred miles for food?

The Isthmus of Panama is narrower than the Isthmus of Tehuantepec, but it does not follow from this that the choice should go to the Isthmus of Panama as the narrow neck separating the land northward from the land southward. One can envisage the Isthmus of Tehuantepec as the "narrow neck of land," Mexico as the "land northward," Central America as the "land southward," and the people spreading out "from the sea south, to the sea north, from the sea west to the sea east."

Miguel Covarrubias says of this area:

Powerful arts and impressive techniques were developed there, together with an inner drive to erect monumental cities and colossal sculptures. . . .

A great and mysterious race of artists seems to have lived since early times on the Isthmus (of Tehuantepec), partly around Los Tuxtlas and the Coatzacoalcos River Basin. Everywhere there are archaeological treasures that lie hidden in the jungle and under the rich soil of southern Vera Cruz, burial mounds and pyramids, masterfully carved colossal monuments of basalt, splendid statuettes of precious jade and sensitively modeled figurines of clay, all of unprecedented high artistic quality. The tantalizing presence of a great and remote past in what is now uninhabited, impenetrable jungle is all the more puzzling because most archaeologists now agree that these artistic masterpieces date back to the beginnings of the Christian Era. Appearing suddenly out of nowhere in a state of full development, they constitute a culture that seems to have been the root, the mother culture, from which the later and better known (Maya, Totonac, Zapotec, etc.) cultures sprang.¹¹

I know of no student who says there were no Nephites in South America. The Book of Mormon speaks of "many of the Nephites" entering a "large ship" built by Hagoth, 54 B.C., who took their course northward,¹² and there may have been many who moved into South America.

THE LEGEND OF FOUR BROTHERS conducting the first inhabitants of Peru toward the valley of Cuzco, in which the "younger of the brothers, who, according to tradition, was at the same time the most skillful and hardy, wishing to enjoy alone the plenitude of power, rid himself of two of his brothers, by en-

closing one of them in a cave, and throwing the other into a deep hole and caused the third to fly to a distant province,"¹³ appears to be a distorted tradition of the famed four brothers of Book of Mormon history: Laman, Lemuel, Sam, and Nephi, a tradition that could have been carried to South America by colonists from Central America.

The Book of Mormon indicates the movement of Nephite civilization was northward, but this does not necessarily mean the Nephites moved from Chile northward. The movement could have been northward from a point in Central America.

The committee on its maps locates the place of the final battle resulting in the destruction of the Nephite civilization in Cumorah, New York. This location is challenged by many students of Book of Mormon geography. Because the plates of the Book of Mormon were found there, that does not establish that the last great battle of the Nephites was fought there.** The hill Cumorah where the battle was fought was "in a land of many waters, rivers and fountains." This region appears to be located by the sea-shore slightly northward of the narrow pass. Here is an intricate system of lagoons, lakes, and great rivers meeting the requirements of the record in the Book of Mormon. The evidence does not support the theory of two large armies going the immense distance from the region of the "narrow neck of land," separating the land northward from the land southward, to New York to fight what proved to be the destruction of the Nephite civilization.

Clark Wissler says:

"In North America, no stone carving worthy of the name occurs north of the Rio Grande."¹⁴

THE QUESTION ARISES, Did the original Book of Mormon current of civilization flow from South America to Central America and Mexico, or from Mexico and Central America to South America? South American influences are known to have extended north of the Isthmus of Panama, and there is evidence of Central American influence in South America. There is evidence of both South American penetrations in Middle America, and Middle American penetrations in South America.

Alfred Kidder II, who has served as tutor in anthropology at Harvard and research associate of Peabody Museum, in an article, "South American Penetrations in Middle America," presents a statement of the problem:

Although there are numerous traits of culture common to both Middle and South America, in most cases the place of origin is un-

certain. It is reasonable to suppose that an interchange of ideas, techniques, and actual objects had been going on for many centuries prior to the Conquest. Some of the later introductions into Middle America are undoubted. Further in the past, however, it becomes increasingly difficult to find satisfactory evidence for the time or place of origin of given traits, and the direction of dispersal from a center. Thus the question of penetration, viewed broadly, entails the entire problem of the origin, development, and history of the higher culture of the New World.¹⁵

Note that Mr. Kidder says some of the later introductions into Middle America are undoubted, but that "further in the past it becomes increasingly difficult to find satisfactory evidence for the time or place of origin of given traits, and the direction of dispersal from a center."

Philip Ainsworth Means, a member of the Yale Peruvian Expedition of 1914-1915, gives his opinion that culture was brought into the Andean area from Central America, one route of which he suggests was by following the shoreline of the Pacific Ocean to Panama and thence along the western shore of South America. He believes that "between about 1000 B. C. and the beginning of the Christian Era, people of the archaic culture were filtering into the Andean area."¹⁶

Thomas A. Joyce, who organized archaeological expeditions to British Honduras in 1906, 1927, 1929, 1930 and directed them personally on each occasion, and was president of the Royal Archaeological Institute, 1931-33, says:

"While there are traditions of a southerly and southwesterly movement of peoples, there is no single account of a movement in the reverse direction."¹⁷

SOME READERS of the Book of Mormon believe that across the "narrow neck of land" was the "distance of a day and a half's journey for a Nephite." Therefore, they may ask, how can the Isthmus of Tehuantepec be the "narrow neck of land"?

We read:

And now it was only the distance of a day and a half's journey for a Nephite, on the line Bountiful, and the land Desolation, from the east to the west sea.¹⁸

It should be observed that this text does not state the "narrow neck of land" separating the land northward from the land southward was the "distance of a day and a half's journey for a Nephite;" it says the "line"—boundary line—between Bountiful, which was part of the land southward that bordered on the narrow neck of land, and Desolation, the land northward, was the distance stated. And the text does not state that the "line" extended from the east sea to the west sea, but "from the east to the west sea."

Note similar language in the following quotations:

It came to pass that the Nephites had inhabited the land Bountiful, even from the east unto the west sea.¹⁹

And the Nephites were driven even into the land of Bountiful; and there they did fortify against the Lamanites, from the west sea, even unto the east; it being a day's journey for a Nephite, on the line which they had fortified and stationed their armies to defend their north country.²⁰

The Nephites' fortification against the Lamanites was not on the whole line separating Bountiful from the land northward, but "from the west sea, even unto the east," it "being a day's journey for a Nephite, on the line which they had fortified."

In the foregoing quotations, composed of precise language, in none of which *sea* follows east, may not "east" mean simply eastward, which would suggest that the boundary line between Bountiful and Desolation did not extend entirely across the "narrow neck of land," but from "the east to the west sea"—such line being the "distance of a day and a half's journey for a Nephite"? If the boundary line did not extend from sea to sea, it was this line, and not the "narrow neck of land," which was in width a "day and a half's journey for a Nephite."

The record of the flocks fleeing from the land northward before poisonous serpents "towards the land southward, which was called by the Nephites, Zarahemla," implies that both Bountiful and Zarahemla formed the division line between the land northward and the land southward.

THE APPEARANCE OF WIRACOCHA, the white and bearded personage who looms prominently as a deity in Peruvian traditions, on the Island of Titicaca, in Lake Titicaca, is strongly supported by traditions reported by trustworthy Spanish historians who arrived in Peru very soon after the Spanish conquest. As Jesus appeared after his resurrection to groups of Israelites in widely-separated regions of Palestine, he could have appeared to the believing Israelites in Mexico and South America. The following words of Christ addressed to his people in the land Bountiful reveal that in his resurrected state he would minister to people in several separated areas:

And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister.²¹

If it be thought that Central America and Mexico are too small in area to contain the Book of Mormon peoples, reflect upon the country in which the main events recorded in the Bible took place:

We are astonished when we learn the actual size of the mainland of the Bible, Palestine. It is only one and one-half times as large as the state of Connecticut, one of the smallest states in the union. . . .

From Egypt to Palestine, a distance in which Israel spent forty years, is less than three hundred miles. From Dan to Beersheba, in the opposite extremes of Palestine, is one hundred and fifty miles. From Jerusalem to Moab, where Naomi spent so many lonely years, and from which it was such a great undertaking to return, is about thirty miles. Hannah, who lived at Ramah and went once a year to see her son Samuel, traveled fifteen miles each way. David and the Philistines were separated by twenty-five miles!

And when the Master, driven from Nazareth, went to Capernaum to make that the center of his ministry, he walked some twenty miles across the hills.²²

The Bible is a record of God's people in a small land, and the area may not be very large in which the events occurred as chronicled in the Book of Mormon.

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*This excellent book is obtainable from the Herald Publishing House, Independence, Missouri. Price \$4.00.

**A treatise on the subject, *Cumorab—Where?* may be obtained from its author, Thomas Stuart Ferguson, 1305 Franklin Street, Oakland 12, California. Price \$1.00.

Across the Desk

(Continued from page 4.)

Chase's ancestral and boyhood home. He and his family lived there after his marriage also. He seemed greatly pleased that the building is now turned to such a consecrated purpose.

The Saints of this mission are located in a good neighborhood in the famed San Fernando Valley. They stand high in the respect of the community and have had excellent publicity in the city papers. At the afternoon meeting Stake President Garland E. Tickemyer was the speaker; Pastor Douglas R. Clarke was in charge. Other speakers on the program were as follows: Joseph N. Chase, donor of the building; Reverend Charles W. Hasselbach, Minister of the Lutheran Church of the Redeemer; James G. Moran, Secretary-manager of the Van Nuys Chamber of Commerce; Glenn Davis, former pastor of the Van Nuys mission; Mrs. Stanley Gordon, President of the Riverside Drive Parent-Teacher Association; George T. Swartzott, Superintendent of McKinley Home for Boys; Robert A. Crismond, President of the Sherman Oaks Chamber of Commerce; John Sloan, Editor of *Sherman Oaks Sun*; Richard Arlen, Honorary Mayor of Sherman Oaks; Honorable Lloyd Davies, city councilman from this district.

The new building is one in which the church may justly take pride, and the rapid and stable growth of the mission is something to bring great satisfaction.

ELBERT A. SMITH.

Those Self-satisfied Musicians

BY EDITH G. BEGGS

People who are forever blowing their own horns seldom realize that anyone else has a horn to blow, and would never hear it if he did.

Theirs ears are filled with their own music. Their lives revolve around them, their horns, and the noise they make.

Funeral Sermon of

Samuel A. Burgess

By Apostle Arthur A. Oakman

Stone Church, November 29, 1950

MY DEAR FRIENDS, we have met this afternoon not to reason about immortality or to prove by some system of logic the fact or the hope of the resurrection. We take for granted here that these great doctrines have already laid hold on us and have enriched us. Nature and Scripture alike testify of the divine intention; that is, to bring to pass the immortality and eternal life of man. And this intention is, we believe, the law which governs the whole of the physical creation from the smallest living cells to the bodies of great and good men. The end and purpose of life is in all we see, in what we hear, and sometimes "half perceive."

We have met to honor a good man. We must here endeavor to interpret the grace of God in his life, and perchance to worship together as we remember.

The most important thing about a man is not his grace of form or figure, his physical skill or prowess; it is not his wealth or his fame. The important thing about a man is not even what happens to him—his fortunes or his misfortunes. The significance of personality, and indeed of every person, or any particular person, is in what he stands for—in what his ruling passion is—for his ruling passion is his God. It lies in what determines his choice in times of crisis when the gales arise in the sea of life, how his sails are set, and whether or not he has the will and the strength of purpose to keep on his course and use the storm and the wind as a means of hastening him toward his port. It isn't what happens to him, but how he permits it to affect his life. Not whether he lives, but how. It's the nature of the cause or causes which demands his allegiance. The question is not is he able to live, but is he fit to die? Not does he lose his sight, but what does he see when his sight is gone. Not does he lose his hearing, but what are the sounds that exist in his soul? What arises within him beyond the senses? Answer these questions or questions like them, and you determine the value of the man.

THE LIFE OF BROTHER BURGESS was the testimony of a triumphant faith—a faith that was tested through the years, and through the testing it grew steadily into greater and greater knowledge. Blessed was he with a rich Latter Day Saint heritage. His grandfather, I believe, served as the first or one of the first pastors of the Manchester, England, church. He treasured his inheritance with the Saints, but he did not worship his ancestors. He was grateful for them, but sought for himself the glory that made them significant. Fortunate in his choice of a companion—undoubtedly being guided in this matter as a result of earnest meditation and prayer—he was worthily and rightfully blessed with a lovely family. He saw to it that this gift was treasured, too. And when he took his leave of them, he left them as he found them—unblemished. Their ministry was one, as was their life together. It is still one ministry, although now, of course, extended beyond the sense of sight and touch.

In his early youth, he welcomed a bright future, but that future was darkened soon by the onset of total deafness. Can you fathom the depth and breadth of the disappointment that then was his? Can you gauge the temptations, even temptations to rebellion, that must have been his then? Can you sense the struggle and conflict that beset him? But he knew that man lived not by bread alone, and that even if men were maimed, they could enter the kingdom of God. Had not the greatest music come from the deepest distress? Beethoven was deaf. He lost his hearing in young manhood. Were not the most grateful hymns sung in prison? And was not the worship of the Lord Jesus joyfully given in adversity by Paul and Silas who were shut up in prison? When they prayed and sang hymns of praises to the Lord, the earth was shaken and the prison tumbled down around them, and the prisoners went free. Was not Milton blind? Truly Brother Burgess could say with the poet, "God tested me to see if I durst stand." "God tested me to see if I durst stand."



Even beyond all these things, Brother Burgess stood for something else. He loved poetry, but he wasn't its priest. He enjoyed philosophy but never worshiped at its shrine; studied history, but was never its servant. He was a high priest, a high priest after the order of the Son of God. He bowed his knee to one and to one alone; he was never a man-worshiper. He worshiped God—the true and the living God. He appreciated virtue, but more than this, he sought beyond virtue that to which virtue points—holiness. We have seen him stand in our midst with his arms outstretched, with his face suffused with a heavenly light praying for the church. He was, as it were, imprisoned within himself, longing for ease of full communication with us. But in his darkest hour, as did Paul and Silas, he often prayed and sang praises to God. And we prisoners heard him. I have known some of the prisoners to be set free through his prayers. How great shall be his joy with them in the kingdom of God!

HE WAS A HIGH PRIEST. This authority and all that it implied he revered. For unknown to many of us, Brother Burgess bore grievous burdens of soul, burdens which he assumed because he loved the church and her servants; burdens which came to him because he was willing to take responsibility of problems he did not create, as his Lord had done before him. Of this priesthood it is written that it has the "power to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of God; to have the heavens opened unto them; to commune with the gen-

eral assembly and the church of the First Born; and to enjoy the communion and presence of God the Father and Jesus the mediator of the new covenant."

He broke every band. He stood in the presence of God and endured that presence in behalf of others. He saw the course of time in the church's darkest hour. He exercised the faith which this vision bore to him, and wrought righteousness. He communed with the church of the First Born. And who can tell or measure the extent of the blessings which have come to us because of him? The serenity of soul which shone through his eyes came from the peace found as he walked by the still, deep waters of life. And often he stooped and drank. The warmth of his handclasp, and his kindly humor came out of his faith in his fellows, which was a reflection of his faith in God, his faith in us.

What a marvelous thing is personality! We take the external world in which we live and cause it to live in us. Memory is a world fashioned out of experience as we choose from our experience those elements which please us. If we are wise, and blessed with the grace to hear the gospel, obey it, and living to high and holy purposes, we have an experience with God; then is given to abide in us the record of heaven—the peaceable things of immortal glory, the truth of all things, the heavenly environment.

If our purpose persist and we are true to our ideals, the world within us does not correspond to the world we see around us, but is richer and finer. We seek to impose on the outward world the inward beauty of the heavenly world. How many of us are carried around by the world; how few of us carry our world around with us!

BROTHER BURGESS carried in his soul the record and the testimony of the kingdom of God. That was his peace and the secret of his hope. His frail bark sailing toward the promised land was often buffeted by the inadequacies, by the ignorance and sometimes even by the self-seeking of others. But the invincible surmise in his soul kept him sailing on and on. Now he has reached the other shore and has been welcomed.

He sees the faces of the Saints he knew before. He enjoys their smiles of welcome. He hears their choirs of praise and stands before them and says, as he says to us: "My brethren and my friends, God tested me to see if I durst stand, and praise be to his Name! I found that I durst." And he takes his leave of them and hastens toward the throne of grace where, after kneeling, in adoration he lifts his face and looks into the eyes of his Lord and his Savior without shame.

The Career of Samuel Burgess

Historian

Lawyer

Minister of the Church

SAMUEL A. BURGESS was born September 15, 1877, at St. Louis, Missouri, the son of Samuel Rostron and Eveline (Allen) Burgess.

From his earliest years, he was inclined to the pursuit of learning. He received his B.A. degree from Washington University in St. Louis in 1899. Later he took his degree in law at Washington University, specializing in corporation law. He practiced this profession for several years in St. Louis.

But his life and work were to be with the church rather than in the law. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints on March 29, 1890, by Rudolph Etzenhouser. After practicing law for a time, he had a spiritual experience in which a vision presented to him a choice of two careers, and he chose the steep path of service to the church. He was ordained a teacher on December 22, 1901; an elder, September 17, 1905; and a high priest on April 11, 1914.

In the fall of 1913, he was called to be the President and Treasurer of Graceland College, and served through two crucial years, personally balanced the books, made the first effective efforts to

retire a threatening debt, and prepared to have Graceland accredited as a Junior College, a plan which was completed shortly after he was called to other work.

While at Graceland College, he was married in the historic Brick Church to Miss Alice M. Chase, a gifted, devoted member of the church, and a teacher at Lamoni High School. The beautiful love and happiness of their home life to the present time have been an inspiration and an example to many young people.

AT THE REQUEST of President Frederick M. Smith, Brother Burgess next went to Clarke University at Worcester, Massachusetts, to study under the noted scholar, G. Stanley Hall. Together, he and Sister Burgess pursued their educational work. His study was in the field of comparative religion, from the earliest sources to the present time. While at Worcester, he served as pastor of the Boston Branch, and the couple won many life-long friends there.

He completed his thesis and saw it approved. The oral examination for the Ph. D. degree was still to be taken when a crisis occurred at church headquarters in the severe illness of the beloved Elbert A. Smith. Brother Burgess was called to take up the task of serving as editor of the *Saints' Herald*.

From this time Brother Burgess began to suffer an affliction which greatly affected his hearing. Further suffering, together with the death of Dr. Hall, prevented the final step of obtaining the degree. Deafness had begun as an after-effect of a childhood disease. With further suffering and a mastoid operation, he lost his hearing completely in 1920.

Despite his deafness, he was noted for his faithful church attendance. He often said, "I come for the peaceful influence of the church, and the goodly company of the Saints."

He served as Church Historian from 1925 to 1942. After that he was Research Assistant to the First Presidency, and was at work on various investigations and reports at the time of his passing.

During the years of his church service, he used his knowledge and experience in the law as an aid in his ministry. Many times he served as trustee of estates and gave his legal counsel and help free to many who could not afford the services of regular attorneys. His ministry, through correspondence, extended to church members around the world, and many came from foreign countries to visit him as a result of friendships thus formed.

He had a deep appreciation of music, and was familiar with nearly all of the great works of the masters. He still attended the *Messiah* when his hearing was gone, feeling able to derive some of its majesty and beauty by spiritual means. His own spiritual insight gave him the power to understand many things in an extraordinary way.

HE HAD SUFFERED for some time with a serious heart ailment, and his family had felt apprehensive about his condition. On Saturday evening, November 25, he suffered a severe attack for about an hour, passing away about 11 p.m., with Sister Burgess and their two daughters present.

(Continued on page 22.)

VI. Opportunities for Self-help

The duty of the members after they are received by baptism:

The members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the Holy Scriptures, walking in holiness before the Lord.—Doctrine and Covenants 17: 18.

A Member's Responsibility

In the discussion of ministry to new members, it should be recognized that they can do much to help themselves. The above quotation from Doctrine and Covenants definitely indicates that.

New members should not be exclusively dependent upon others. Some have been brought into the church largely through their own study and investigation. They have the strength of mind and spirit to take charge of their own progress. If a new member will do nothing for himself, his chances of survival in the faith are slim. If he will try, his opportunities are great.

There are some things that new members must do for themselves, and nobody else can do for them. The time should and must come when they will stand on their own feet, depend on their own spiritual resources, take full responsibility for their own decisions, and become mature in the gospel work.

Ministry to new members

Individual Maturity

To such members, Paul said, "I have fed you with milk, and not with meat."—I Corinthians 3: 2. That was for their infancy. But for maturity there was to be "meat in due season" (Matthew 24: 45), and Paul said, "Our fathers . . . did all eat the same spiritual meat" (I Corinthians 10: 3).

There is a time for milk, and a time for meat. When the days of infancy are over, the child is weaned and put on a solid diet. He is introduced to vegetables, fruits, cereals, and new forms of proteins. So it is in the spiritual and religious life. The convert is not always to be kept on a child's regimen.

He grows up, gains strength, and knows and does something for himself.

A Member's Opportunities

The new member should begin immediately a regular attendance at church services. Worshiping, learning, and working with other members is a required part of his experience and development. The unit of church life is the branch or the congregation. It is the family group of our organized church life. The new member should be identified, if at all possible, with the church family.

The church school offers many helps and advantages to the new member. He should select a class carefully, and join it. He will learn more of the standard books, the literature, the history, and the doctrine of the church. He will become better acquainted with the people. He can ask questions and make comments. He will receive more individual help and attention.

Prayer meetings provide a reservoir of spiritual power at which he can draw freely according to his needs. In them he will hear the testimonies and experiences of church people who have been helped in times of trial and suffering by the spirit and power of God.

The church publications provide profitable reading matter for leisure hours when the new member is alone. They contain many kinds of information that cannot be imparted in detail in the local meetings. As a good citizen, one

plans a program of reading and self-education. As a good church member, he will devote a part of that time to his church education.

Preparation for Service

The new member should look forward to definite termination of his own period of preparation and probation as a member. There is a call to service waiting for him. Other souls, as precious as his own, are waiting to be saved, nurtured, and developed. Workers, teachers, and leaders are always needed. According to his training and qualifications, the new member can give important help.

The Doctrine and Covenants indicates a kind of personal standard, life, and

conduct necessary for a new member, "Godly walk and conversation Walking in holiness before the Lord."

The new member has a heavy responsibility for his own spiritual, moral, and intellectual development. It appears that we have understood too narrowly the well-known passage, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."—II Timothy 2: 15. "Study" has a broader meaning than "book learning." The dictionary recognizes it as "a setting of the mind or thoughts upon a subject to be learned or investigated; acquiring by one's own efforts knowledge or information; considered endeavor toward some object."

Keeping this in mind, we understand why Goodspeed renders the same passage of Scripture in the following words: "Do your best to win God's approval as a workman who has nothing to be ashamed of."

This approach to the understanding of the meaning and purpose of membership in the church can be placed before the new member at the appropriate time by the minister or friend who has had some part in his conversion.

NEWS AND NOTES

(Continued from page 2.)

day, December 24, with accompaniments by the Independence Symphony Orchestra, under the direction of Franklyn S. Weddle. Soloists were Eldoralynne Dunaway, soprano; Donna Weddle, contralto; William Ferguson, tenor, and Robert Downs, baritone. The invocation was offered by Apostle Maurice Draper.

PRAYER CRUSADE

A prayer crusade for the yuletide season in Independence was proclaimed by Mayor Robert P. Weatherford, Jr., for December 18 to January 1. All churches remained open during the day in order that those desiring to enter for prayer and meditation might do so.

BRANCH REPRESENTED

The Galesburg, Illinois, Branch was represented in a Christmas parade by a float symbolizing "The Gospel to all Nations." Several people in the dress of various nationalities and the Nativity scene completed the float. The parade was sponsored by the Galesburg Chamber of Commerce.

CAROLING

By request of Mayor Robert P. Weatherford, Stake President Charles V. Graham organized a Christmas caroling at the Liberty Bell Memorial on Christmas Eve. Glaude A. Smith, pastor of the Stone Church, read the Scripture. Prayer was offered by Rev. Donald McKay, President of the Ministerial Alliance.

LEAGUERS IN PAGEANT

The Christmas Eve program at the Walnut Park church was in charge of the Zion's League. About fifty youth participated in the Christmas pageant which was directed by Miss Kathleen Hodges.

December 23, a Communion service was held at the church by the Zion's League in which boxes for needy families of the church were dedicated. Members of the League delivered the boxes to the homes.

Question Time

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

QUESTION:

Please explain I Corinthians 6:9-11, particularly where it says that the unrighteous shall not inherit the kingdom. Then follows a list of the unrighteous. Verse 11 states: "And such were some of you, but ye are washed . . ." Since these sinners were forgiven and washed, does this imply that the same transgressions will be treated the same today?

Iowa

A. V. W.

ANSWER:

The statement in I Corinthians 6:9-11 should not be construed to mean that one may commit the sins there mentioned in the assumption that they will all be forgiven. There are great differences under which similar physical acts may represent widely different degrees of responsibility and culpability. The Corinthians lived under very different influences in many respects than do those today who have been enlightened with the gospel message. Bad examples and lack of proper moral teaching might result in sins committed largely in ignorance of upright living. There is also a grave difference between willful sins of which the guilty one is fully conscious after professing a better way of life, and those the evil of which has not been pointed out.

Verse 11 explains that these persons to whom Paul wrote had been cleansed of their sins, having become sanctified by obeying the gospel of repentance and reformation of life. Their forgiveness would necessarily be impossible without their previous repentance, as the gospel plainly teaches. Due to their former ignorance and habits, it was advisable to warn them of the danger involved if they relapsed into sin, and this seems to have been largely Paul's purpose. However, one who sins willfully after receiving the gospel and the teachings involved is committing a much more serious act,

and such a willful course often causes him to become more evil until the will to repent is gone. The divine word warns that such people cannot inherit the kingdom of God, hence they must in due time receive the condemnation and punishment their evil course has merited. One of the most dangerous fallacies in which the sinner may indulge is the notion that he can repent after he has satiated himself with an evil course in life, for experience proves that it becomes increasingly difficult for such to repent.

A. B. PHILLIPS.

QUESTION:

Yesterday in our young adult class some were of the opinion that when asked the name of the church all that is necessary to say is, "The Reorganized Church of Jesus Christ." Wouldn't it be better to give the full name of the church and leave no room at all for doubt?"

Wisconsin

O. M.

ANSWER:

By all means the full name of the church should be used. The fact that the church has passed through some experiences which necessitate the full, long name should not enter into the thinking of the people. Our church does have a name. There are other religious groups active all around us which have a similar name; let us use our full name and insure ourselves against any doubt in the minds of our hearers. We are the Church of Jesus Christ; we have undergone a reorganization, because of a misleading spirit; and we are the saints of God in these the latter days. That is the answer: The Reorganized Church of Jesus Christ of Latter Day Saints.

It has been said that a good business letter is one which contains everything that should be said, and nothing that is irrelevant and of no consequence. The

reader of such a letter knows exactly what the writer means. Similarly, we should use the entire name of our church and leave no question in anybody's mind.

MYRON REED SCHALL.

QUESTION:

Should we serve coffee at church suppers given for the purpose of raising money (in our case for building a new church) at which nonmembers are served?

Iowa

Mrs. J. E. F.

ANSWER:

The Word of Wisdom covers most of the points contained therein only in broad terms, leaving all detail for men to determine in accordance with the developing knowledge of the times and to act according to individual conscience. It is not a law, but a word of wisdom or helpful counsel from God concerning the health of the body, and the temporal salvation of the Saints when the destroying angel shall pass over and divine judgments fall upon the wicked.

Sound advice given to anyone, by anyone, is not to be disregarded without loss, and he who follows a course that is wise and good will experience good results, while he who chooses to do otherwise must in time reap the harvest of his mistake. We do not see justification in this revelation for any man to prescribe or dictate to another in any of the details growing out of it. Every individual is left free to determine for himself what his course shall be and to follow accordingly. We do have need to be cautious about judging others in this matter, and may find it to be a convenient occasion for the exercise of charity, not forgetting the divinely guaranteed right of free will or free agency.

As to serving coffee at banquets and suppers held under the auspices of the church, the right of option applies, the option in such an instance being determined by the group that serves, perhaps in conjunction with the branch authorities. Circumstances vary. Perhaps nonmembers are guests who, having paid for their meal, feel that they have a right to receive in food and drink what they are accustomed to. To arbitrarily deny them their customary drinks, could estrange them. As already indicated, decision on such minor points is the free right of each individual, and his choice should not become the occasion for extended criticism which would tend to division and disruption within the church. "Let all things be done with charity."

CHARLES FRY.

I Am the Wife of a Serviceman

By Lola Bradshaw

I AM THE WIFE of a serviceman. At this moment I am not sure whether he is alive or dead. He is somewhere in Korea. Korea—a land of filth and poverty that first was alternately dust and mud, and now is frozen rivers and bodies and blood.

Strangely enough that day in June when the news first came over the radio, it did not enter my head that, because the North Koreans were attacking the South Koreans, the pattern of our lives would be changed. How blithely we packed our lunch and went to Waikiki for our Fourth of July picnic!

But less than a week later, the men of the Fifth Infantry Regiment were going about with grim-set faces, getting the regiment packed and ready for shipping out. The wives were stunned, white faced. Some reacted with tears and hysterics, some with drink, some with prayer.

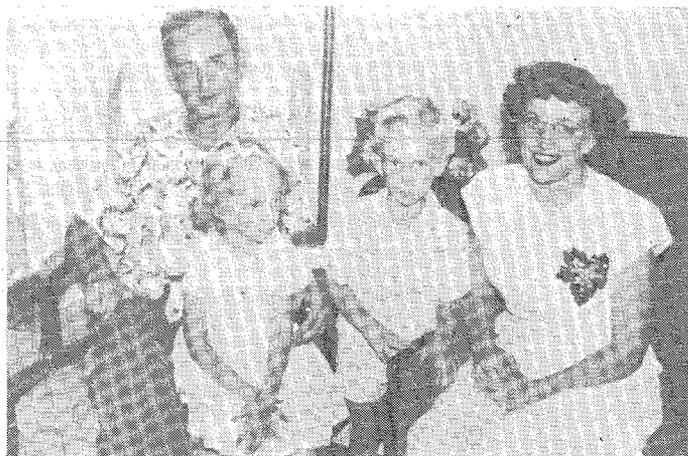
The days and nights were hideous with sound—the incessant hammering of crates, the roar of trucks, shouted orders, curses, the drone of planes, and louder than all, the rumble of the tanks with sirens wailing. Men and vehicles rushed to and fro until dawn, and every night the rains descended, adding to the misery of the tired officers and men. But at last they were gone and a calm more ominous than the previous bedlam fell over the post.

And so it was that on the evening of July 24, I found myself and the children aboard an Army plane winging our way over the blue Pacific from Hawaii toward the mainland and home.

But where was home? I had none. Independence was my destination, but a home would have to be of my own making. Thus, through circumstances, I was “gathered” to Zion. Here I have found new strength for the task of establishing that home. I am grateful for the stabilizing and comforting influence of God’s church in my life through these difficult experiences.

There were days and weeks of looking for an apartment, always to be turned down because I had children. There was the physical exhaustion from moving when I finally found one, and now the search for a suitable house to buy!

Always there is the concern for my husband’s safety. I pray for physical and spiritual strength for the task of becoming both mother and father to my two children, guardian of the family’s health and resources, teacher, counselor, housekeeper, and handy man.



Each day sees the war clouds becoming darker and darker. Fear, famine, evil, and oppression stalk the earth. I look at my children and think, “You are too young to go to war, but will war come to you?” Will war crush beneath its bloody heel the lives of women and children even in this beloved land of America because of the wickedness of the people? And so I cling to the rod of iron; it is my strength and my stay.

I pray for peace. Yet, I am doubtful. Is it right to pray for peace? We know that in the last days these terrible

Separated from her husband by the war, this mother brings her children to Independence for safety, but finds “no room at the inn” when her little ones need a home.

things shall be. Should we pray that God withhold his wrath, and let his purposes come to nought and his prophecies be unfulfilled?

There are thousands of service wives like me, and our number is rapidly increasing. What is the church doing to prepare for those who are members? Will they come

here as I did and find “no room in the inn” because they have children?

And what of those who are not members? Their souls are sore afraid. They need the light and truth of Christ’s gospel, which only our church can give. The challenge is here. Will the church meet the needs of this group, or are we to become the forgotten women of this generation?

The Pollyanna Complex

ALL OF US have had some well-meaning friend try to cheer us up with the advice, “Count your blessings,” as though that held the cure for all unhappiness. Perhaps it does, but to be reminded of it rubs most people the wrong way.

The children’s book, *Pollyanna*, was so famous for its determinedly cheerful outlook that many people call such a philosophy “the Pollyanna complex.” As I recall it, Pollyanna was a little girl who believed that nothing was as bad as it could have been. For most of us, especially when we are discouraged, there is something slightly obnoxious about such a saccharine philosophy. It usually takes a mild rebuke to make us realize that we are wallowing in self-pity, and that such indulgence may be harmful to our personalities.

The ancient Persians must have realized this because they had a proverb to cover the situation. The next time you are depressed, don’t actually try to count your blessings; just remind yourself of this subtle proverb:

“I had no shoes and I murmured until I met a man who had no feet.”

JOSEPHINE MONTGOMERY.

Near at Hand

By Mabel Williams
Crayne

IT'S NIGHT AGAIN," muttered Emily Craton, as she turned on the living room light and went to the front window to pull down the shade. Emily was a widow living alone, waiting and hoping that her daughter Elizabeth would come home to live with her. She gave the shade a vicious little jerk and, as though resentful of such unusual treatment it flew out of her fingers and went clear to the top. Being a mere five-foot-minus, Emily had to climb on a chair to reach it. Just as she raised her hand, the street light came on and illuminated the full length of the driveway across the street. The folks had not lived there long and she only knew their names, but she was sure she saw them drive away shortly after noon and the house was dark. The big police dog Thor had been sent to the country, but his kennel still stood just outside by the garage door. Emily was certain she saw something moving in that doghouse, and gasped as a tow head emerged and then the whole body of a small boy. She climbed down off the chair and hurried across the street.

"Sammy Biddle, what were you doing in that doghouse?" she demanded of the lad who stood before her with soiled blouse and tear-stained face. "Where are your folks?"

"They's gone to Uncle Jed's," he said, "and my real daddy and other mother didn't come to get me. I got tired and kinda cold, and I crawled in Thor's house, but they's ants in there, and I don't like ants when they's big red ants, and I don't like dark when Mommy is gone."

"You poor little tyke," said Emily to herself, "just another innocent victim of divorce and remarriage." To the boy she said, "I don't like any kind of ants, and I don't like dark either when I'm alone. I'm going to take you over to my house and give you a nice dinner, and you don't have to sleep in the doghouse." She took his cold hand in hers and led him to her home where there was plenty of warmth and love to take away the hurt of being left alone.

"You can call me Sammy Biddle if you want to," he said, "but when I am with my own daddy, my name is Sammy Elliott."

"Do you have a grandmother?" asked Emily.

"Mommy says I've got a grandmother," answered Sammy, "but she's lots of miles away. Maybe we'll go to see my grandmother some day."

"How would you like to have me for your near-by grandmother?" asked Emily. "I need a little boy like you to bake cookies for." Sammy's eyes opened wide, and his big smile gladdened her lonely heart.

"I'd like that," he said, "and maybe I can come to see you some days when you don't think I'm in the way."

Emily put her arm about him, "You'll never be in my way," she said. "You can come every day if your mommy says it is all right, but you must never come without asking her."

The boy ate a hearty meal, then looking up at his new friend, he said, "My stummit is all full and my eyes go shut."

"That's good," said Emily. "Now I will fix you a nice bed on the couch, and you can let your eyes go shut as long as

you want." She found an old dilapidated, wooly sheep that she had treasured for years because her own son had loved it; and Sammy was soon fast asleep with it cuddled closed in his arms.

THE TELEPHONE RANG, and she hastened to answer lest it waken him. A pleasant masculine voice said, "I am not sure that I have the right person but you are the only one listed in the directory by that name. I am trying to locate a friend by the name of Camille Craton, and I thought you might be related."

"I'm sorry," said Emily. "I wish I could help you, but I do not know your friend."

"Well, it's like this, mam," the voice continued, "I was with the Marines in the last war, and they have called me back again. They gave us a little time here to call up our friends, if we had any."

"I see," said Emily. She realized that he needed a friendly voice to say "Good luck and God bless you," before going across. "Where is your home town?" she asked.

The answer was "Laurel Creek, Kentucky, mam," and then he went on to tell her of his mother and the buddies who were with him before and who, like him, were called back. When he had finished, Emily felt that she had known him a long time, that he belonged to her home town. "How long do you have here?" she asked.

"Not more than an hour," was his reply, "and I guess that my next stop will be many miles away." He laughed as he added, "We Marines move fast."

"So I have heard," answered Emily. "I have a son in the Army. I wish you had more time and could go to church with me tomorrow and then come home with me for dinner."

His tone was wistful as he answered, "I sure would if I could, mam. I appreciate your talking to me like this. I am going to write mother about you."

"Do you believe in prayer?" asked Emily.

"Sure, I do," was the positive answer. "What do you suppose brought me home last time? It was just a lot of hard praying and believing. Sure, I believe in prayer."

Emily's voice trembled a little, "Then count on me—I'll be praying for you. Perhaps you had better give me your



"Who . . . was neighbor unto him who fell . . . ? He who showed mercy on him."—Luke 10: 37, 38. I. V.

Neighborliness knows neither time nor geography.

name so I can tell God for which Marine I am sending a special prayer."

"It's Lowry, mam," he said, "and God bless you for being so kind. Good-by, now, I'd better be going."

Emily answered, "Good-by, good luck, and God bless you." Another Marine was on his way, and Emily bowed her head and offered up her first prayer in his behalf, then went to the couch and looked down at the little sleeper. "Sammy," she said, "he was just another mother's boy like you, afraid of the dark unknown and needing a friend."

IT WAS ELEVEN O'CLOCK when the car turned into the driveway across the street. Emily called on the telephone and said, "This is your neighbor, Mrs. Craton. I guess there has been some misunderstanding. Your little boy is here with me. Don't worry and don't bother to come for him tonight. He is asleep, and it is a comfort to have him with me."

Sammy had eaten his breakfast and was on the porch, playing with the cat and a string when his mother came next morning. She thanked Emily and explained, "I didn't want to leave before Sammy's father came for him, but my husband insisted that he would be all right and told him to stay in the back yard until his father came. He does not dislike Sammy or want to mistreat him, but he resents this sending him back and forth. He says it keeps the boy upset and he thinks he should stay with one family all the time."

"And I agree that it is not good for the child," said Emily emphatically. "He is apt to become confused and feel insecure and unwanted. I think it is something we should pray about."

Mrs. Biddle's face flushed as she said, "My mother taught me to pray and I used to go to church with her, but I guess I got out of the habit after I left home. She would never decide on any important problem until she had prayed. She would say that she had to ask the Lord about it."

Emily's eyes brightened as she asked, "Would you like to go to prayer meeting with me next Wednesday evening? I get very lonesome going by myself."

"I'll try," said Mrs. Biddle. "I think my husband will stay with Sammy. He is so sorry that we left him yesterday. I must get my boy and take him home. You are a good neighbor, Mrs. Craton. I'll let you know about Wednesday."

EMILY LOOKED AFTER HER with a prayer in her heart. "Please, God, everyone needs a close-by, understanding friend. I want to be that friend. Please

tell me how I can remind her of the prayer service without seeming too insistent."

She stood in the doorway for a few moments, then gave a happy little laugh. "I do believe I feel a rhyme coming on," she said aloud, "and that may be my answer." She went to her typewriter and began working on one of her simple little rhymes that she wrote for her own amusement. She never thought of them as poems. When she had finished, she read it over:

"I want to be a friend to you, And help in ways that good friends do; Do not forget our Friend Divine Is your good friend as well as mine; You'll find him near when things go wrong, He'll change your sighing to a song; All your worries he'll gladly bear, If you but leave them in his care."

"Well, it's no classic," thought Emily, "but it rhymes, and it says what I want it to say." She just had time to get to church school and was soon walking briskly down the street.

The next day's morning mail brought a letter postmarked "Chattanooga, Tennessee." It was from her daughter, Elizabeth, and it took some time for her to get beyond the first paragraph. She read it over and over.

Dear Mother, when you receive this, I will be on my way to New York and expect to be there for a week. If the Consul likes my looks and will give me a visa, I will take off for Brazil, and hope to land in the town of Belem, where I will begin my work as missionary nurse. Say a little prayer for me, mother dear, that all my plans will go through and I shall realize my dream at last. Don't worry about me as I have taken so many shots that I won't be able to catch even a little cold. Only for the Lord and his work would I ever face all those needles again.

Emily sat for some time looking out the window but seeing nothing. Elizabeth was not coming home, but was going farther away from her. Her disappointment was so great that she bowed her head and asked God to help her bear it, then going to the bookcase, she found a map of South America and located the town of Belem at the mouth of the Amazon River. Her heart sank as she saw the long stretch of land and sea and realized the many miles that lay between them. Very few of Emily's friends knew that Elizabeth's dream had once been hers and that circumstances had prevented her following it through. She loved to fly and tried to visualize herself in that plane on her way to that far-off country where she would share in the work of caring for the bodily and spiritual needs of a people who had never heard the gospel. But the vision was not clear and with a deep sigh, she thought,

"It is too late even to dream about it." Then it was as though a voice spoke to her, "You have instilled your desires for service in the heart of your child, and in her will they all be fulfilled. Be content with my work that is near at hand." With tears in her eyes, Emily humbly prayed, "Lord, forgive me and help me to see what thou wouldst have me do. Make me a good friend and neighbor."

THAT NIGHT Emily dreamed that her living room was filled with people, and she could not understand why they were there until someone told her that it was a "cottage meeting." The next day she could not get the dream out of her mind and felt impressed to lay aside her work and think things through. Almost immediately she remembered the woman who had asked her about her religious belief. She had promised to send her some tracts but had neglected to do so. Then others came into her mind who were not members but who might be interested in coming to a meeting at her house. A wave of happiness filled her soul; surely this was God's work that lay near at hand. She called Brother Thomas, the pastor of her church; he advised her to invite the people and said that he would be there to talk to them.

On Wednesday morning the postman brought a letter to Mrs. Biddle, and she was puzzled to find only a verse of poetry in the envelope until she saw the name signed to it. "Bless her heart," she said. "I wonder if she wrote that just for me. I'll call her and tell her that I will go with her tonight."

Emily answered the phone and heard Mrs. Biddle say, "I have decided to go with you to prayer meeting, and I have been thinking that Sammy should be going to Sunday school. Would you mind taking him with you next Sunday to your church school?" Emily was so overjoyed that her voice was a bit husky as she answered, "I shall be delighted, and Sammy can call me Grandmother. I've been rather lonely of late and sometimes felt so useless living her alone. I guess all we need is to talk to God about our problems, and he will show us how to overcome them."

"That was a dear little poem, Mrs. Craton," said Mrs. Biddle, "and I am happy to have you for my friend. You remind me so much of my mother. When shall I come over?"

"Make it seven-fifteen," said Emily, "that will give us plenty of time. It's nice to have a church that is so near at hand."

Letters

Never Be Discouraged

Born the daughter of an elder and having church privileges, as a girl, I greatly missed attending services after I married and moved to a town where there is no branch. However, I decided to rear my two daughters in the faith as best I could, and today one belongs to the church and I expect the other to be baptized soon. My husband, who was morally a good man but not a member when I married him, has joined too, and we have never been happier. After a long period of isolation, we began attending meetings two-and-a-half years ago between Iola and Chanute where Saints in that area hold services. There is an active women's group in which I am able to serve as a friendly visitor. I am thankful to my Heavenly Father who has blessed me through the years, and I would say to others who are now isolated, "Never be discouraged, but live a Christlike life. Be patient, and be prayerful."

As friendly visitor I am preparing my friends and neighbors for a series of meetings to be held in Iola in the near future. Perhaps this will be the beginning of a mission in our own town.

MRS. LILLIAN MATNEY.

323 South Fourth Street
Iola, Kansas

From a Reader of "Daily Bread"

I am renewing my subscription to *Daily Bread*. I received one of the first issues sent out and wish to express my appreciation for the spiritual food provided in this publication. Many times I have turned to the devotional for the day and found the answer to a problem confronting me. It is my prayer that every member in the church who someday have a subscription to *Daily Bread*, and that God will continue to inspire and bless those who contribute to its pages.

MRS. IONA DUSTIN.

Rural Route 1
Weyerhauser, Wisconsin

From a Tuberculosis Patient

I wish to thank whoever sent me a copy of the *Herald*; it is a wonderful gift. It has been a long time since I last wrote to the *Herald*, although I used to be publicity agent of Owen Sound Branch. Since September 18 of this year I have been at Freeport Sanatorium receiving treatment for tuberculosis and diabetes. I am comfortable here, but very lonely. I have not had any church visitors since I am now on the "isolated list." I shall appreciate the prayers of the Saints.

WILLIAM GRENFELL.

Freeport Sanatorium
Room 4, Third Floor
Rural Route 3
Kitchener, Ontario

The Prayer Service

The question is often asked, "Why a prayer service?" In nearly all cases the person asking does not really understand its purpose and meaning, perhaps due to his lack of regular attendance or lack of preparation.

The most important factor necessary for a successful service is the presence of the Holy Spirit. It is just as important that the individual make proper preparation for the service as it is for the one in charge.

President Joseph Smith once wrote, "Observe the Great Commandment given by the Master, always to remember the Lord, to pray in the morning and the evening, and always remember to thank him for the blessings we receive from day to day."

In these services in which we take part, we can first see God at work, and second help ourselves to come a little nearer to him.

R. H. OLIVER.

Nonresident Pastor,
Western Colorado District.

From an Isolated Member

We want to express our appreciation to Brother Holloway for his "Missionary Experiences." My two children and I read them together and thoroughly enjoyed them.

We are isolated and have very little contact with the church. *Herald* articles, stories, editorials, and letters have been a great help to me in the past. At times I have read something that met my exact need.

I have been a member of the church since 1929, but have never lived near a branch. I know the work is true, and I hope that someday we will live where we can worship with the Saints and help in this great cause.

MRS. MABLE A. MILLER

Box 364
Wallowa, Oregon

Notes of Thanks

About three years ago I had an accident which left me quite helpless. Since then many friends have sent cards and letters of condolence. I am most grateful for these.

W. I. FLIGG.

622 Armoury Street
Niagara Falls, Ontario
Canada

I wish to thank all of the Saints who remembered me in prayer following my request in the *Herald*. I also received many cards and letters, for which I am grateful. I am thankful to God, too, who saw fit to bless me.

ELLA HAWKINS.

Route 3, Box 211
Kennett, Missouri

For Those Who Follow After

As we look about in the world today, we are made to realize more fully the significance of the task that lies before us as Latter Day Saints. How many of us in the past year have helped to make this a better world? Jesus said, "All are called according to the gifts of God unto them." Have we tried to discover these gifts and then, with God's help, put them to work for him? Man's allotted time here is three score ten. Those of us who have reached it, and some who have exceeded it, must leave their testimony for those who follow after. They are the ones who, putting on the whole armor of God, should stand against the temptations of evil and fight the battles of the kingdom. To them I would say, "Let not your hearts be troubled. Let your watchword be onward, remembering there are no idle soldiers in the army of the Lord. The hastening time is here, and we must all give our best to the work while time lasts. The winning of souls to God's kingdom is the great objective, and we are all chosen to act as his representatives in these latter days. Let us be about our Father's business with an open mind and a willing heart, so that when we lay our armor down we shall be able to say with Paul, 'I have fought a good fight, I have kept the faith,' and then hear those soul-comforting words of the Master, 'Come thou faithful, enter thou into the house of thy Lord.'"

ELDER W. M. DAVIS

1312 West Thirty-ninth
Kansas City, Missouri

Each One Bring One Pins

This small metal pin has been designed to give to those children bringing a nonmember friend to church school. It is 1 inch in diameter with a large blue one in the center. Printed in white on the blue one are the words "Each One Bring One."

5¢ each

HERALD HOUSE INDEPENDENCE, MISSOURI

Briefs

MUSKOGEE, OKLAHOMA.—All-day services were held on October 29. They were well attended by visitors from Tulsa, Oklahoma City, Morris, and from Blackgum and Warner Missions. Church school was held at 11:00. Clarence Baer of Tulsa spoke. A basket lunch was served at noon. At 2:30 Jim Bayless of Tulsa brought the "Graceland College Day" message.—Reported by BETTY BULLOCK.

LAWRENCE, KANSAS.—Since being organized into a branch two years ago, Lawrence has continued to grow both spiritually and materially. The Kansas State University is located here and many of the student body attend the meetings. The proportion of a full-sized branch with all the departments functioning is being attained. Elder Wayne Simmons held a series of cottage meetings recently. As a result of these meetings, eight people were baptized. They are: John Holt, Jared Holt, Nelda Holt, Ruth Norris, Jerry Owens, Madeline Norris, Darrell Norris, and Dwight Sickle. These four adult and four children baptisms complete their family circles of church membership.

One great evidence of progress was the organization of a district on November 26 which will be known as the Kaw Valley District. Included in this district are the branches at Topeka, Leavenworth, Osawatomic, and Bonner Springs. Elder James C. Daugherty is district president, Mrs. Ammon Andes is secretary, and Allen Tyree is district missionary.

Special services are held each Sunday night for several members of the Haskell Institute, the largest Indian school in the United States.

Several recommendations for ordinations have been made and approved. They will be attended to in the near future.

The women's department has been very active with various projects. In the past year the kitchen has been furnished and equipped. Plans are being made to re-decorate and furnish the church.

Pastor G. R. Norris officiated in the confirmation service of his daughters-in-law and grandchildren on December 3. This unites the homes of his five married sons.—Reported by BESSIE TAYLOR.

SOUTHERN ILLINOIS DISTRICT.—District conference convened at Flora, Illinois, November 19, 1950.

Saturday was devoted to classwork with classes conducted by Apostle D. O. Chesworth, Bishop Leslie Kohlman, Seventy Cecil Ettinger, Evangelist Ray Whiting, and Elder Sylvester R. Coleman.

Apostle Chesworth was the speaker at the evening service. Bishop Kohlman was the speaker at 11:00 a.m. Basket dinner was served at noon at the church.

The conference assembled in business session at 3:00 p.m. with District Presidency and General Church officials presiding. Apostle Chesworth and District President Coleman were in charge.

Reports of district officers were read. District budget was read, amended, and approved.

The following ordinations were approved: Stanley Greathouse, elder; Sam Anderson, Charles Kelley, Norman Jackson, Willis Christy, priests; Leroy Rhine and Verle Moore, deacons.

Officers elected and sustained were Sylvester R. Coleman, district president; Myrta Choate, women's leader; George Wolfe, church school director; Ed Colvin, Zion's League supervisor; Ruby Ellis, district secretary; Ralph Rocket, treasurer; Ed Knapp, bishop's agent; Dr. W. E. Phillips, historian; Mrs. S. R. Coleman, district music director. Lewis DeSels to serve on auditing committee three years; Rufus Rockett automatically sustained for two years; W. W. Brown for one year.

District President Coleman's choice of Dr. W. E. Phillips and W. W. Colvin as his counselors was approved by the conference.

District Conference was adjourned at the conclusion of the business session.—RUBY ELLIS reporter.

BIRMINGHAM, ALABAMA.—District President W. J. Breshears presided at the annual business meeting September 6, 1950. Officers elected were J. Henry Porter, pastor; Mrs. Helen Vickrey, church school director; Margarette Porter, junior church school director; Sadie Chandler, women's leader; James Odom, young people's leader; Milton Ceraso, group secretary; H. Hale Vickrey, chairman building fund committee. Alma Williams, formerly from Davenport, Iowa, was recommended to serve as church school attendance director.

The former pastor, Marvin L. Salter, has accepted the position as assistant to the district president in this northern section of the Gulf States District. Three elders will assist him in this work.

In the past year, the group has had the ministry of President W. Wallace Smith, District President Breshears, Elder Ben Jernigan, and Brother Harper of McKenzie, Alabama.—Reported by PALMER B. ANDERSON.

NEW PLYMOUTH, IDAHO.—A mission was organized on October 25. District President Philip W. Moore was in charge of the

meeting. Elder Harry S. Fry was elected pastor of the group. Officers elected were Burton Parton, church school director; Muriel Nelson, young people's leader; Mabel Parton, women's leader; Brooks Nelson, church school secretary; Ardath Fry, music leader; Barbara Parton, church school treasurer; Bill Nelson, auditor; Bernard Parton, church historian; and Burton Parton, solicitor.

Seventy E. Y. Hunker held a series of services for five days in November.—Reported by VELMA NELSON.

DAVENPORT, IOWA.—Three adults and three children were baptized on December 10. Services are held at the Lend-A-Hand club. Wednesday evening services are held in the homes.—Reported by FREDERICK C. BEVAN.

HUTCHINSON, KANSAS.—On September 1 the women's department sponsored a rummage sale. Proceeds were used to buy the Three Standard Books for the church.

A Halloween party was held October 30 at the home of Sister Armand Bailey. Eleven members, eleven visitors, and ten children were present. Games were played and lunch was served.

Janol Lynn, daughter of Mr. and Mrs. Robert E. Wilson was blessed on November 19 by Elders J. J. Wilson (grandfather) and E. C. Eckright.

The women's department met at the home of Sister Bailey on December 30 for a covered dish luncheon. The day was spent in tacking a comforter and pressing and mending clothes for a rummage sale held December 1.—Reported by JENNIE WHITED.

BRANTFORD, ONTARIO.—The Brantford group in charge of V. Byrnes recently organized under the jurisdiction of Elder Carl Muir, district president of the London district, has been successful in obtaining suitable accommodations in the Y.M.C.A. Building. Meetings are being held.

Arrangements have been made by the district presidency for assistance in ministering to the Saints. Elders J. Cohoe and C. Weeks of the Delhi Branch, Elder R. Moor of Rustock,

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Herald House INDEPENDENCE, MISSOURI

Elder William Lency of Stratford, Bishop J. Dent and Elders H. Schlotzhauer and C. Muir of London, as well as members of the priesthood of the Hamilton Branch have been instrumental in re-establishing the church in this area.—Reported by DALTON L. CULP.

BRENTWOOD, MISSOURI.—On November 5 Larry Watson was ordained a priest, and Charles May was ordained a deacon. They were ordained by Elders C. J. Remington and David Cooke.

Elder and Mrs. Ralph Briggs and family of four children have recently moved from Salt Lake City, Utah. Elder Briggs was the speaker on November 12.

A choir has been organized. The first appearance was on November 19. Choir leader is Pat Dayton and pianist is Vi Dickerson.

On November 26, Elder Edwin C. Kent baptized Eutha Wise, Margaret Wise, and Fannie Daugherty. Elders Kent, C. J. Remington, and David Cooke officiated at the confirmation service that evening.

Ben Clark and Clyde Youngs of the St. Louis Branch were visiting speakers for November.—Reported by MARGE KENT.

PITTSBURG, KANSAS.—Mrs. Stephen Black was the speaker at the home of Mrs. T. W. Bath, who was hostess to the combined women's groups in October. The women's department had a talent fund program Sunday morning, October 8. The amount received was \$199.40.

The Zion's League activities have varied. A chuck wagon picnic was held for the branch on October 15. Nineteen Leaguers attended a week-end retreat at Springfield, Missouri, October 27, 28, and 29. Mrs. J. W. Jones and Mrs. Wayne Gathman accompanied them. Harry Black of Stockport, England, now attending Graceland College, was guest speaker at the Graceland College Day program. A potluck dinner was held for the Leaguers and Graceland alumni. Sam Landrum is in charge of the Communion service for the League held the first Sunday of each month. The Zion's League presented the evening Thanksgiving worship service November 19. De-

ember 2, the Leaguers sponsored a hayride to the home of Bonita Burns. Dale Swall is young people's leader.

The engagement of Beverly Kauble of Arcadia, Kansas, to Eldon Hart of Independence has been announced by her parents, Mr. and Mrs. Tom Kauble. Both are students at Kansas State Teacher's College.

A family night covered-dish supper was sponsored by the women's department in November. Mrs. Bill Shaw gave a book review of *Cheaper by the Dozen* and T. W. Bath, pastor, gave a short talk.

District President Stephen Black was the Sunday evening speaker, December 10.

The Golden Key Circle Christmas party was held at the home of Mr. and Mrs. Clyde Wiley, December 12. Husbands of the members were guests.

Curtis Pearson showed pictures of the life of Christ, Wednesday evening, December 13.—Reported by MRS. ROY T. HELLER.

LINCOLN, NEBRASKA.—A Zion's League fellowship service and breakfast was held on Graceland Day. The service was held at the home of Mr. and Mrs. Art Thompson. Bruce Riley, worship chairman, designed a very attractive centerpiece embellishing the Graceland Tower and the cross.

November 3, the Lincoln League served a pancake feed in the lower auditorium of the church to raise funds to buy baskets for the needy on Thanksgiving.

November 10, the League had a taffy pull and popcorn fest at the home of their supervisor, Mrs. Grace Gates.

November 3, the elder adults met at the home of Francis and Esther Schrunk. Ethel Spradling, class president, presided. The name selected for the class was "Oasis."

A series of missionary sermons began November 5.

The Young Adult Club, "YACS," met at the home of Art and Virginia Davis, November 10.

The Zion's League had charge of the 9:30 a.m. Thanksgiving fellowship service for the Lincoln Branch on November 23.

A baby girl was born November 4, 1950, to Elder Don and Joyce Savage.—Reported by EUNICE FULTON.

MODESTO, CALIFORNIA.—A special ordination service to the office of elder was held December 3, 1950, for Bill Orlan Hays. Prayer was given by the pastor, David C. Elliott; a vocal solo, "The Lord's Prayer," by Malotte, was sung by Homer Gatchett. Elders John Moffet and Alma Moffet escorted the candidate to the chair. Ordination was by Pastor David C. Elliott who was assisted by Elders John Moffet and Alma Moffet. The charge was given by the pastor following the ordination, and a white carnation placed in the candidate's lapel as a symbol.

Modesto is welcoming Mr. and Mrs. Homer Gatchett and Nelson Vaughn, formerly of Independence, Missouri.—Reported by ILAH ROSE.

BAYOU LA BATRE, ALABAMA.—Alma Tillman and Delbert Tillman are the newly-elected counselors to the pastor.—Reported by RUTH NELSON.

SACRAMENTO, CALIFORNIA.—Annual rally day was observed on October 22. Pastor Myron R. Schall delivered a stimulating sermon on the subject, "Christ Calls for Stewards." The choir contributed special music in keeping with the theme of the day. Dinner was served in the lower auditorium, where a program was presented by children of the church school in charge of Mrs. Elma Rolfe.

Seventy Herbert Lynn gave the Graceland College Day sermon. A special collection for the college was received. In the evening Elder Lynn gave a missionary sermon, using colored slides.

Evangelist William Patterson conducted a two-week series of meetings in November, speaking at the church on Sundays, Wednesday, and Thursday evenings, and holding cottage meetings on other evenings.

Several members attended a part of the workers' and priesthood conference held at Berkeley on November 8 to 12 in charge of Apostles E. J. Gleazer and Reed Holmes.

A Thanksgiving dinner was served at the church on November 17, followed by a motion picture. "God Wants a Thankful People," was the subject of the Thanksgiving sermon by Elder Schall on November 19. A Thanksgiving worship service was held on November 22 in charge of the pastor. Miss Helen Sloan, contralto soloist, sang "Thanks Be to God." The program, directed by Mabelle Nephew, was entitled "A Gift for Thanksgiving." Attention was called to God's greatest gift to man and the blessings that come because of that gift, as scenes from the life of Jesus were depicted in tableaus while a quartet sang appropriate hymns. The reader was Elder Gann. Members of the junior church prepared a basket of food to be presented to a needy family on Thanksgiving Day.

The women's department held a successful bazaar and bake sale at the church on December 1. The women also gave a play during the evening.

At an early morning service on December 3 the following were baptized: Wilma Hooper, Phyllis Jensen, Clinton Jacks, and Ruby Sellers. The confirmation service was held the following Sunday at eleven o'clock. The baptisms were performed by Elders Lawrence Hendrickson, Cecil Jacks, and Elder W. H. Dawson. Confirmations were by Elders Hendrickson, Jacks, J. A. Damron, and Bishop E. C. Burdick. Following the confirmations, Bishop Burdick spoke on "The Gift of the Holy Spirit."—Reported by LENA SWANEY.

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PATTERNS FOR DEVOTION

by Gladys C. Murrell

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INDEPENDENCE, MISSOURI

Fancywork for God

By Emma Phillips

AN OLD, TIME-WORN NOTEBOOK dated 1928 contains data concerning the beginning of a church-wide benevolent enterprise. The Commodity Shop held weekly meetings in the building back of the Kansas Street Church in Independence, Missouri. This is not the first record; others date back to the time when the Commodity Shop held meetings in the Zion's Ensign Building in Independence.

During those busy years, the Commodity Shop became well known to the Saints over all the church. Its purpose was first, the collecting and remodeling of clothing, and second, the creating and selling of needlework. Many families who were victims of misfortune received clothing from this charitable group. The clothing was either given directly to the needy or sold at a nominal price. Women of Independence and other districts, seeking a channel through which to serve the church, sent fancywork to the Commodity Shop.

Without there being any definite request for salable material, the homemade handcraft continued to be sent from many branches to the Commodity Shop. Weekly meetings were held in the Auditorium in a room to the right of the main entrance in the lobby. Soon the room was inadequate to hold the donated material. The handling of the remodeled clothing by the needlecraft became a bigger undertaking than Mrs. Anna Watkins, president, and her group of helpers could manage.

The solution was to divide the project into two parts; one to handle remodeled clothing, the other to handle new needlework. Mrs. Russell Rowland was placed in charge of the first part, and Mrs. Anna Watkins was placed in charge of the second part, known as the Needlecraft Society.

Attention—Women of the Church:

Since the recent Conference convened, there has been a definite change made in the two women's working organizations here in Zion. The two organizations known heretofore as the Campus Shop and the Needlecraft Society are no longer identified as such but have been amalgamated under one name known now throughout the church as the Social Service Center, 310 North Liberty Street, Independence, Missouri.

This article is being written to inform all church women of the needs of this new organization. Due to expansion and increased need, this endeavor can use the support of all the women of the church.

In the past, people have responded generously with needlework and salable articles. Continued help is needed. Any articles of handwork will be acceptable at any time during the year. These will be displayed in a showroom for new needlecraft.

Items particularly in demand are aprons (all sizes), pillowcases, dish towels, towels, luncheon sets, doilies, and infants or children's apparel. Small, usable novelties have always been popular as souvenirs with Conference visitors.

Past contributions have been greatly appreciated and have helped to make this large expansion possible.

May God help all who strive to care for the needy in the church and community.

LaVONNE KRICKLE, Secretary of Social Service Center.

Under the leadership of Sister Rowland, the "remodeled old-clothing" part of the Commodity Shop grew into the Campus Shop and later into the Social Service Center which now occupies one of the buildings in the business section of Independence at 310 North Liberty Street.

ON FEBRUARY 26, 1941, the Needlecraft Society held its meeting for organization in the basement of the Auditorium with an enrollment of forty-five women. Officers selected were Mrs. Watkins, president; Mrs. Ruby Swalley, vice-president, and Mrs. Lottie Sarratt, secretary and treasurer. The March 15, 1941, issue of the *Saints' Herald* says of the group: "The object is to raise money from the handwork of the women of the church for the general church program."

"Needlecraft just naturally came into being," explains Sister Sarratt. "There wasn't anything we could do about it." Then, more than ever before, beautiful and intricate handwork was received from the church women living in many parts of the world. Aprons, pillow slips, novelties, luncheon sets, towels, quilts, rugs, pot holders and handkerchiefs continued to arrive at the Auditorium.

After the death of Sister Watkins in September, 1943, Sister Sarratt became the president and served seven years in that capacity. Vice-presidents of the organization have been Mrs. Lucy Silvers, Mrs. Vida Morgan (deceased), Mrs. Pearl Wilcox, Mrs. Mildred Collins, and Mrs. Maude Newberry. In 1946 the weekly meetings were changed from the Auditorium to the basement of the Women's Center building near the Stone Church.

The women worked diligently at doing their part to clear the church of debt. Needles moved swiftly in the creating of beauty. Every article received, regardless of its size or value, was personally acknowledged.

AFTER THE GENERAL CHURCH was cleared of debt, the Needlecraft Society continued its work. Money was given to the missionary reserve fund for spreading the gospel throughout the world. Fifteen hundred dollars was donated to make available the Missionary Edition of the Book of Mormon at the last General Conference. A considerable amount was given to the cancer research fund.

At every General Conference except one, the Needlecraft Society has had a large booth in the Auditorium to display its merchandise. On that one exception the merchandise was displayed on a large table in the lobby of the Auditorium.

For a few years a showcase in which bright needlework and handmade novelties was exhibited stood in the foyer of the Auditorium at all times. Visitors from afar found it a handy place to purchase souvenirs to take home to loved ones, and the local Saints found it a convenient place to purchase gifts.

Handcraft has been received by the Needlecraft Society from Canada, England, Australia, the Hawaiian Islands, and all parts of the United States. Mrs. George Lewis sent a buffet set from Australia. Letters ordering certain pieces of handwork have been received frequently.

Some articles received seemed much too valuable and rare to put on sale as general merchandise. Among these articles were: an 1885 heirloom quilt, yellow with age but still in good condition, made of small pieces of print cloth and quilted so closely together that hundreds of yards of thread were used in creating its intricate design; a hand-crocheted

Home Column

bedspread, long and wide enough for any bed, with an over-all popcorn design; and a hand-woven rug which took Sister D. J. Krahl almost one year to make. Such priceless handwork was sent to the Mansion House in Nauvoo where it could be constantly on display to an admiring public.

DURING HER YEARS of service to the organization, Mrs. Surelda Hardy crocheted 185 rugs. At one weekly meeting she would take home the raw material; at the next weekly meeting she would bring back the complete product. At present Sister Hardy is only seven years away from the century mark. She laments the fact that her failing eyes will not allow her to continue doing fancywork for the church.

Mrs. Ida Layton's specialty was creating hooked rugs from gay strips of cloth. Often the strips were so small they could not be used to create other pieces of handcraft. She originated her own designs. The maple leaves that spread autumn-red across the walk before her home became a colorful pattern to be worked into a creation. But many homes still display the beautiful results of her talent put to good service.

The devotion of the Needlecraft group did not surpass the devotion of those who sent handcraft in for sale. The touching letters received revealed the faith the women had in the church and their desires to give consecrated service to it. Many women who were unable to help the church because of financial burdens or problems in the home, chose the creation of handcraft as a means of serving.

The Presiding Bishopric reports that during the few years the Needlecraft Society has been in operation the sum of \$9,536.08 was turned over to the General Church. Over \$2,000 was realized at the last General Conference. All of the money earned by the enterprise was used to purchase more raw material for the creation of handcraft.

Some of the women who were active in the beginning of the Needlecraft Society are still putting forth their best efforts to help establish Zion. There is Mrs. F. M. Slover who has pieced an uncounted number of quilt tops and who is still piecing quilt tops from cloth sent to the Social Service Center. There is eighty-six-year old Mrs. Mary Curtis, a regular attendant who often walks to and from the meetings even in inclement weather. And there are Mrs. Lucy Silvers, Mrs. Grace Krahl, Mrs. Lucy Conyers, and Mrs. Lottie Sarratt.

At the last General Conference, the Needlecraft Society and the Campus Shop were again united. They are now known as the Social Service Center.

THROUGH ONE of the big front windows at 310 North Liberty can be seen a rich display of handcraft. Several long showcases of bright needlework add to the cheerfulness of the spacious room where most of the fancywork is displayed to the public. But all of the handcraft is not in this one room. Almost every room of the Social Service Center shows handcraft either in the making or completed. One storage room boasts almost four hundred quilts and quilt tops, pressed and ready for sale.

Six days a week the Social Service Center is open to women who want to serve the church either in creating new handcraft, remodeling old clothing, selling directly to the public, or preparing merchandise for sale. Every Tuesday the women who were active in the Needlecraft Society go to the Social Service Cen-

ter to devote a day's work to the church and to add their part to the success of the newly combined organizations.

Plans are being made for a booth at the next General Conference in which needlework and other products of the Social Service Center will be displayed and sold for the development of this fast-growing institution.

The women of the Needlecraft Society have carried on an enterprise that has consumed immeasurable hours of time, but they have reaped untold material and spiritual profits.

However, if anyone mentions the achievements of the women of the Needlecraft Society, Sister Sarratt will smile and declare, "Oh, we didn't do any more than any other group of women."

The Family Next Door

Half a year has passed since the Stevensons moved next door to us, and during that time I've learned a lot about the brand of neighborliness famous in the horse and buggy days. I didn't bother to ask their name or offer to help them when the moving van backed up to their door. After all, I told myself, they would probably think I was only curious about their furniture, and anyway I had too much work of my own to do. Such is often the attitude of the city dweller who never needs to borrow a cup of sugar because there's a store at the corner, and who seldom visits his neighbors because he has a television set at home to entertain him in his free hours. But the Stevensons were fresh from the wide open spaces in Kansas, and theirs was a different way of life.

First thirteen-year-old Dick came over and offered to help my husband with the retaining wall he was building between our properties. When we asked how much we owed him, he said, "Nothing . . . that wall's going to do us as much good as it is you folks." Frequently since then he has stopped by to see if there's anything he can do, and the only time he's accepted pay was when he wanted to buy a present for his mother's birthday. In an age when juvenile delinquency is as common among adolescents as three-day measles, it takes someone like Dick to restore the older generation's faith in youth. He's an all-around favorite with the youngsters, too. When the world series was on, he organized a neighborhood baseball team. During football season he taught the pigskin-totin' grammar-schoolers how to tackle, making himself the target. He helps two-year-old Diane—who belongs to the neighbors on

our east—when she's having trouble pedaling her trike uphill. And he's a first-class baby sitter.

Next to make themselves acquainted were Sharon and Sheree, the six-year-old twins. Like something out of a fairy story, they came to my kitchen door and offered to sing for me, so I asked them in. After a whispered conference in the bedroom, they walked out hand-in-hand and announced, "We will now sing for you 'Somewhere Over the Rainbow'"—and they did. They were full of questions, as all six-year-olds are, and by the time I'd answered their queries and asked a few questions myself, we felt we knew each other pretty well. Kay, their eleven-year-old sister, knocked at the door and asked if the twins were bothering me. I answered, "Of course not," and suggested she join us. Then came May, who at fifteen substitutes as head of the household when Mother and Father Stevenson are away at work. She told me about the rest of the family, handing me pictures from her billfold as she talked. "There are ten of us all together," she explained, "but the four oldest are married, and my brother Jim who's nineteen soon will be. They all live in Kansas." Since then Jim has married, and the whole family is delighted to have his pretty blonde wife as "one of them."

Mrs. Stevenson is a trim, attractive woman with a soft voice and firm determination. Most of her married life she had been an "isolated Saint," but all through the years she held to the dream

(Continued on page 22.)

THE OTHER DAY a fellow student asked me if I believed in God. Before I could answer him, there was another question I had to answer for myself—what kind of God do I believe God to be? For there are many different ways of thinking of God, and men are led to them for many different reasons. All religions are unified in declaring that God is the supreme object of worship. But experience shows that men have worshiped many different kinds of gods and that their ideas differ partly because of differences in their view of the nature of worship.

mand to suggest the best outside of me. My God is concerned about me; in all I find him present. He reveals himself in history; he reveals himself in nature; he provides the moral environment which helps me in my struggle after the good. I worship him with all my personality. This helps me to find the answers to questions deep rooted in my nature and makes me what I am.

I FIRST BELIEVED in God because my father and mother before me believed in him. In the early years of my life, I took him for granted. My

take over my friends' faith without question. I had to put it to the test of my own experience, and here I found that revision was necessary, both as to what I believed and as to my reason for believing it.

It was necessary for me in the first place to revise my idea of what God was like, for I learned that even in the simplest realities men do not agree. In college I discovered, to my surprise, how wide a difference of interpretation can find lodgment within the compass of a single word. Therefore, I had to distinguish in my beliefs between that which is less and that which is more certain; and what is more important still, between that which matters little and that which matters a great deal.

The God I Worship

By Glen Johnston

The God I worship is the Christian God, a self-conscious personality who has a plan for the world and who invites men to be co-workers with him. I know him in a thousand ways, for he touches my life at every point where I contact reality. But I know him best in the character of Jesus Christ, who expresses in human form the qualities of righteousness, love, and wisdom which I believe to be supremely present in God. To me God is the supreme object of my worship; he represents the realized ideal, the thing I would like to be but am not. In contrast to this, he is a personal helper who shares my life's experiences with me. We are co-workers together in building my personality so it will be able to reach the highest things in life.

I believe because there is something in me which says that I myself am greater than I know, and that in admiration of the greatest, I find my truest self fulfilled. Personality is the name I give to that in me which aspires after the best, and in saying that God is a person, I am using the word that describes the best within me as the fittest word I can com-

belief was the implicit assumption that all my parents told me was true. I recognized God's presence in the grace said at meals, in the family prayers which began the day, in the church service to which we all went on Sunday, in personal conversation with my family when things went wrong or new opportunities were to be faced. The God we knew was as real to us as any other fact of life. No one could observe our family without perceiving that this belief had definite effects upon our characters which could not be overlooked.

At first, then, my belief in God, like all my other beliefs, came to me from without on the basis of external authority. I believed because I found others believing. But even at this early stage there was a transition to be noted. What I first believed because someone told me, I soon came to believe because of what I saw in the lives of others. I believed in their God because I believed in them, and what I saw in them justified my trust.

As I grew older and began to think for myself, this simple belief was subjected to a double test. It was no longer possible for me to

MOVING INTO SUCH AN EXPERIENCE with all my other inherited beliefs caused my faith in God to be altered to a great extent. When it emerged, it was the same and yet not the same. It was the same in its central content, but different in its emphasis and implications. I still believe in God as a personality, as a wise, loving, fatherly Helper and Friend, but I realize, as I could not realize before, how little I knew of personality and its laws.

If I were to continue to believe in God with a good conscience, it would be because there is something in me which I cannot surrender without ceasing to be myself, which requires the reality of God as the complement of my own reality.

Here Is the Writer . . .



Glen Johnston is a graduate of William Chrisman High School in Independence, Missouri, and a veteran of World War II. Following his discharge from the Navy he attended the University of Kansas City and Kansas City Art Institute, from which he obtained his B. A. Degree. After serving as a guide at

Nauvoo last summer, he enrolled at Graceland College. "The Student," an oil painting of his which was shown in a Kansas City exhibit recently, now hangs in the Student Memorial Center at Graceland.

So I was led to this revision on these grounds for my belief in God. I began believing because my friends told me there was a God. This belief was confirmed because of what I saw of its effects in the character of my friends. I then perceived that if I was to continue to believe with full conviction, it must be because I could find effects in myself which corresponded to those I had observed in them.

But I soon found that one generation cannot reproduce the experiences of another even in a matter so sacred and fundamental as belief in God. The greater our knowledge, the greater vision we can see of God. There were things which God meant to some people which he could not mean to me. God was real indeed and near, but no longer clear-cut and distinct as of old. As I went farther on into this strange new world which modern science opened before me, I found there the same needs for guidance, inspiration, security, comradeship, and worship, of which our fathers had been conscious before us and which led them to their faith in God.

How was one to know which way the truth lay? There was but one way that I could see and that was by trying. One must experiment in one's own way. What does it mean for the modern Latter Day Saint to find in experience the God whom Christ has revealed? It means to discover, to have an experience with what Jesus made central in his picture of God.

IT IS CLEAR TO ME that if the way to find God is through experience, then I cannot find him alone. For my God is my neighbor's God as well, and I can be sure of him as long as I can see my neighbor finding him too. I worship a God who is stronger than evil. His love is stronger than hate. His generosity is stronger than greed. His hope is stronger than despair. And we, his co-workers, are engaged in building a world that shall be a fit home for the children of such a Father.

Our Gift to God

By Kay Norman Beldin

AROUND THIS TIME EACH YEAR, most of us are concerning ourselves with Christmas giving and receiving. In all our festive activities, we sometimes forget to give a gift to our Heavenly Father.

During the past few days, I have been considering a list of possibilities for this particular gift, and as I have done so, I have found they all seemed to be grouped around the gift of service to God.

While in this trend of thought, I remembered the words of a hymn which suggests the type of service we should give to God—"Give of Your Best to the Master."

To give our best service doesn't mean simply to serve when it is convenient, but rather to serve at all times—even when it may require much effort on our part. Often as I have been made to realize my neglect and slothfulness in serving God and his church, this thought has come to me, "What would have happened to the church in the early days if the Saints had not put forth any more effort to support it than I sometimes do?"

To do our best in anything demands preparation, and God's work certainly demands no less. We are not able to give our best contribution in a class discussion if we wait until the closing hymn of the church school worship service to glance over our lesson. We must set aside time for preparation (regardless how small our part or how great our experience) that the service we render to God might be our best!

IN ORDER to give our best in any phase of living, we must be concerned with the thing to which we are giving our time and efforts. A

good painter is constantly concerned with the methods and procedures to be followed in blending the various colors of paints that he might attain the best in his finished product. Doctors who desire to give their best service to cure human ills are ever seeking more efficient ways.

So it should be with those of us who have embarked in the work of God. To give our best service to this work, we must develop a deep concern for it.

WHEN WE HAVE DEVELOPED this concern for God's work, we also shall have acquired the desire to fulfill the next step in giving our best service—putting God's work first in our lives. One line of the hymn is, "Give him first place in your service, give him first place in your heart." When we can truly place the furthering of God's purposes first in our hearts, we will find it easy to settle such questions as, "Shall we pay our tithing now or after we buy a television set? Shall we go to the movie tonight or donate our time and efforts down at the new church site?"

We read in the Book of Mormon of the prosperity and happiness the people enjoyed when they heeded the instruction ". . . Seek ye first to build up the kingdom of God." We also read of the disaster that befell these people when they refused to put service to God first in their lives, but rather walked in their own stubborn ways and concerned themselves primarily with material things.

In the beginning of this new year, we should make a pledge with God and ourselves to give our best.

New Horizons

The Family Next Door

(Continued from page 19.)

that someday things would be different. When the chance to move to Independence came, she made the most of it, and now her husband and five children accompany her to services on Sunday. It was a happy occasion for her several weeks ago as she watched May, Kay, and Dick being baptized and confirmed, knowing that they would have the church privileges she had been without so long. The twins would like to have been baptized too, "But we have to wait two more years," they explained to me at the close of the service.

Mr. Stevenson has a particularly warm place in our hearts, and he leaves us wondering how we can ever repay him for the help he has given us. When we began building our new home, he came over with a shovel and helped dig out the corners of the basement after the excavator left. When we got to the main floor, he came with a hammer and saw. Since labor is scarce, we were especially grateful to him, but when we tried to reimburse him for his help he protested, "Oh, no, you don't. We're neighbors, aren't we?"

This year I resolve to try to become as good a neighbor as the Stevensons.

—NAOMI RUSSELL.

The Career of Samuel Burgess

(Continued from page 9.)

Surviving him are his wife Alice M. Burgess; two daughters, Miss Eveline A. Burgess of the home and Mrs. Florence Belcher of Merriam, Kansas; a sister, Mrs. G. L. Evans of St. Louis; a brother, Harold C. Burgess of Chicago; an aunt, Mrs. Sybilia Zenor of Lamoni, Iowa; and two grandchildren, Danielle Marie and Alice Cathleen Belcher. He was preceded in death by his sister, Florence, in April, 1920; and by his brother, Arthur P. Burgess, in September, 1945.

What were the qualities of personality and character that endeared him to his family and his friends? A thousand might rise to speak for him at the judgment bar of God. . . . He loved his family and his friends with a pure and selfless devotion. There was nothing within his power that he would not do to help another. He was always kind, a Christian, a gentleman, a son of God, a Saint.

L. J. L.

Bulletin Board

Serviceman Wants to Hear From Friends

Mark Hampton, son of Elder and Mrs. Henry Hampton of Cameron, Missouri, was inducted into the Air Force on December 14 and is stationed in Texas. He is a graduate of Graceland (class of 1950) and will appreciate hearing from his friends. His address is:

Pvt. Rollin M. Hampton, AF 17298504
3728 Training Squadron, Flight 6451
Lackland Air Force Base
San Antonio, Texas

Kansas District Institutes

A priesthood and women's institute will be held on January 20 and 21 at the church in Wichita (Water and Osie Streets). The first meeting is scheduled for 3:00 p. m. Saturday, and the institute will end at 3:00 p. m. Sunday. Seventy James Daugherty will be the instructor. All members in Kansas District are urged to attend.

DOROTHY M. SHEPPARD,
District Secretary.

Second Semester Courses at Graceland

Graceland College has announced the courses that will be offered for new students enrolling at the college the second semester which begins January 25, 1951. From these courses the new student will be able to select a program of study leading to degrees in many fields. The college expects to be able to admit approximately twenty students at the semester. Many of these students will be transferring from other colleges.

The courses in which students may enroll for the second semester are as follows:

Business 4, Business Law.....	3 s. h.
Economics 32, Consumer Economics....	2 s. h.
English 12, Literature for Children....	2 s. h.
Geography 32, Principles of Geography	3 s. h.
History 38, Modern European History	3 s. h.
(with consent of instructor)	
Home Economics 38, Clothing Selection	
(This is under consideration)	2 s. h.
Hygiene 2, 4.....	2 s. h.
Mathematics 32, General College	
Mathematics	3 s. h.
Music 12, Introduction to Music	
Literature	2 s. h.
(with consent of instructor)	
Music 42, Church Music and	
Conducting	2 s. h.
(with consent of instructor)	
Music, Applied.....	1 s. h.
(piano, voice, organ, violin)	
Orientation 2, Library Instruction....	1/2 s. h.
(During the third quarter)	
Physical Education 4, 54.....	1 s. h.
Psychology .01, General Psychology....	3 s. h.
Religion 38, History of Latter Day	
Saints	2 s. h.
Sociology .01, Introduction to	
Sociology	3 s. h.

There will be some additional specialized courses available: Advanced Shorthand, Educational Psychology, Speech for Elementary School Teachers, etc., upon consultation.

Change of Address

Mrs. Beatrice M. Rushton,
10807 Woodbine Avenue,
Los Angeles, California

Notice to California Members

Genevieve Wagoner, Box 294, Livermore, California, would like to contact other members living in the Livermore-Pleasanton area who are interested in attending cottage meetings. These are held every Friday evening at eight in the A. L. Allen home at 597 McLeod Street, Livermore.

CORRECTION

On page 20 of the December 25 issue of the *Herald*, the name of Karen Lynn Barrows appeared under the heading of Deaths in the annual index. It should have been printed under Births.

REQUEST FOR PRAYERS

Mrs. Don Baldwin, Box 185, Opheim, Montana, requests prayers for her grandmother, Mrs. Etta Taylor, of Hope, North Dakota. She is suffering with arthritis and cancer and is in pain constantly. She is not a member of the church, but if there are members of the priesthood living near her, she would appreciate being visited.

Prayers are requested for James Etter, 134 South Hardy, Kansas City, Missouri, who recently underwent surgery for cancer. He is a patient at Bell Memorial Hospital in Kansas City, Kansas.

WEDDINGS

Decker-Nelson

Colleen Rae Nelson, daughter of Mr. and Mrs. Russell Nelson, and Harley Decker were married on October 11 at the Reorganized Church in Sacramento, California. Pastor Myron R. Schall performed the ceremony.

Legg-Hill

Imogene Hill, daughter of the late Mr. and Mrs. H. C. Hill of Bartlesville, Oklahoma, and William J. Legg of Tulsa, Oklahoma, were married December 16 at Bartlesville.

Underwood-Forbes

Virginia Anne Forbes, daughter of Mr. and Mrs. Edward R. Forbes of Kalamazoo, Michigan, and Norman David Underwood, son of Mrs. Marion Underwood also of Kalamazoo, were married December 17 at the home of the bride's parents, Elder J. Emmett Lancaster officiating. Both are students at Western Michigan College and are making their home in Kalamazoo.

BIRTHS

A daughter, Patricia Kaye, was born on November 10 to Mr. and Mrs. Herman Finch of Seaton, Illinois.

A son, James Stanton, was born on November 29 to Mr. and Mrs. Kenneth R. Minter of Aledo, Illinois.

Mr. and Mrs. Kenneth Webber of Gulliver, Michigan, announce the birth of a daughter, Brenda Darlene, born December 12. Mrs. Webber is the former Elaine Buckman.

A daughter, Jenny Linda, was born on December 4 to Mr. and Mrs. Roy H. McGahagin of Tampa, Florida. Mrs. McGahagin is the former Gracia Lenfestey of Beals, Maine.

Mr. and Mrs. Hollis C. Olson of Luck, Wisconsin, announce the birth of a son, Paul Wayne, born November 12.

Lt. and Mrs. Curtis Heaviland of St. Louis, Missouri, announce the birth of a daughter, Carolyn Kay, born November 20. Lt. Heaviland is serving with the Armed Forces in Germany.

A son, Howard Alan, was born on November 14 to Mr. and Mrs. Delbert Smith of Ames, Iowa. Mrs. Smith is the former Mildred Nelson.

DEATHS

SHOEMAKER.—Martin Luther, son of Frank and Margaret Shoemaker, was born at Plano, Iowa, on October 14, 1871, and died at St. Anthony Hospital in Hays, Kansas, on September 24, 1950. On September 24, 1899, he was married to Ida Eiler at Lucerne, Kansas; one daughter was born to this union. For twenty-one years he was postmaster, and he and his brother, Joe, operated

the general store at Lucerne. In 1914 he was baptized a member of the Reorganized Church and later was ordained an elder. In 1938 he and his wife moved to Enterprise, Kansas, where they had made their home since.

He is survived by his wife Ida; a daughter, Mrs. Esther Brandt of Studley, Kansas; one grandson and one great-granddaughter. Funeral services were conducted by Elders Dan Sorden and J. D. Shower at the Chicago Church near Studley, Kansas. Interment was in Lucerne Cemetery.

STEPHENS.—George W., was born April 21, 1872, and died February 22, 1950, at his home in Lewisburg, Ohio. He was baptized into the Reorganized Church on April 14, 1909, and served as an elder for a number of years.

He is survived by his wife, Harriett; two daughters: Mrs. Hazel Bozarth of Independence, Missouri, and Mrs. Mabel Asbury of Lewisburg; two sons: Herschel of West Alexandria, Ohio, and Howard of Lewisburg; six grandchildren and eight great-grandchildren. One son, James, died on February 19, 1929. Funeral services were held at the Reorganized Church in Dayton, Ohio, Elders J. W. Matthews and Floyd Rockwell officiating. Burial was in the Memorial Park at Dayton.

MINKLER.—Kittie M., was born September 1, 1867, in New Hampton, Iowa, and died December 6, 1950, at the home of her daughter in Lorain, Ohio. She had been a member of the Reorganized Church since 1890.

Surviving are three daughters: Hazel and Ruth Minkler and Mrs. Laura Steward; a son Clyde; and a brother Herbert Carkins. Her husband, Elmer, died in 1942, and a son, Lee, in 1943. Funeral services were conducted by Elder E. Guy Hammond. Burial was in the Berlin Heights Cemetery.

SHIPPY.—Chiles DeWitte, son of Benjamin and Annis Henry Shippy, was born at Oelwein, Iowa, on April 26, 1870, and died November 25, 1950, at Mercy Hospital in Oelwein, where he had spent his entire life and served thirty years as city clerk. He was married to Catherine Kile on October 17, 1892; seven sons and one daughter were born to them. His wife, Catherine, died on June 28, 1930, and his daughter, Mrs. Marie Mercer, was killed in a plane crash at Utica, New York, last Labor Day. On June 5, 1949, he was married to Mrs. Jessie White who survives him. He had been a member of the Reorganized Church since October 27, 1887.

Besides his wife, Jessie, he leaves his seven sons: Leo of Lockport, New York; Harold of Minneapolis, Minnesota; Chester and Russell of Oelwein, Iowa; Charles and George of Davenport, Iowa; and Ira of Newton, Iowa; thirteen grandchildren and three great-grandchildren. Funeral services were held at the Hintz Chapel in Oelwein, Elder George McFarlane officiating. Burial was in Woodlawn Cemetery, Oelwein.

ALLEN.—Orilla Jane, was born August 17, 1867, at Marine City, Michigan, and died October 31, 1950, at the home of her son, Arthur Allen, where she had lived for the past twenty-seven years. She was married in 1883 to George Start who was killed three years later in the lumber woods. On March 23, 1889, she married William Allen who preceded her in death on December 10, 1920. She had been a member of the Reorganized Church since she was sixteen.

Besides her son, Arthur, she leaves four other sons: Austin Allen, McIvor, Michigan; John and Charles Allen, West Allis, Wisconsin; and Frank Allen, Alanson, Michigan; three daughters: Mrs. Lena Rouiller and Mrs. Hattie Rapp, Tawas City, Michigan, and Mrs. Margaret Neiman, Standish, Michigan; a stepson, James Allen, Detroit, Michigan; a stepdaughter, Etta Cronan, Alpena, Michigan; four sisters: Mrs. Ella Fuller and Mrs. Emma Skrimshaw, Detroit; Mrs. Florence Hunt, Dundee, Michigan; and Mrs. Laura Frank, Charlotte, Michigan; thirty-eight grandchildren and seventy great-grandchildren.

Funeral services were held at the Reorganized Church, Elders Floyd Burt and Frank Slye officiating. Interment was in the Tawas City Cemetery.

STILWELL.—Mary I. died December 9, 1950, at the Independence Sanitarium at the age of seventy. A native of Iowa, she had lived in Independence about thirty years and was a member of the Reorganized Church.

She is survived by a daughter, Mrs. Harold Bowman of Independence; a son, Marion C. Stilwell of Kansas City, Missouri; a brother, Alf Cinnamon of Belleville, Kansas; six sisters: Mrs. Ella Hutchinson of Oshkosh, Nebr.; Mrs. Addie Winchell of Lamar, Missouri; Mrs. Della Field of Manhattan, Kansas; Miss Clara Cinnamon of Topeka,

Kansas; Miss Anna Cinnamon and Mrs. Bertha McCormick of Independence; two grandchildren and three great grandchildren.

SHIELDS.—Melvin Ellsworth, son of James H. and Rebecca Shields, was born September 21, 1901, in Dayton, Kentucky, and died December 2, 1950, at his home in Kansas City, Missouri. On June 30, 1928, he was married to Mary Elizabeth Jeffers; four children were born to them. He was a veteran of World War I, and at the time of his death was employed by the Bevington and Basile Wholesale Distributing Company of Kansas City. He had been a member of the Reorganized Church since January 1, 1922.

He is survived by his wife; a son, Darrel Shields of Independence, Missouri; three daughters: Mary Jean Powell and Elsie Rebecca Shields of the home; Nancy Ann Coulter of Intercity district; his mother, Mrs. Rebecca Shields of Kansas City; four brothers: Hadie Shields of Richmond, California; Ernest Shields of Stillwell, Kansas; Walter Shields of Kansas City; and Mearl Shields of Independence; one sister, Mrs. Joseph Katzman of Kansas City; and two grandchildren. Funeral services were conducted by Elder Evan Fry at the Sheil Chapel. Burial was in Mound Grove Cemetery.

MARTIN.—William Franklin, son of Henry and Susan Martin, was born at Bald Knob, Arkansas, on March 3, 1874, and died at his home in Independence, Missouri, on December 2, 1950. He was baptized a member of the Reorganized Church on October 8, 1905, and ordained to the office of priest on July 21, 1918. On March 3, 1901, he was married to Leona Hixson; two sons were born to them. Mrs. Martin died on July 12, 1950. Brother Martin first worked in a lumber mill and then farmed for a while. Later he owned and operated a cotton gin in Bald Knob, then became owner and manager of a general store. For the past twenty-eight years he had lived in Independence.

Surviving are two sons: Orville of the home and Earl T. of Kansas City, Missouri; a sister, Mrs. Anna Smith of Wichita, Kansas; a brother, Elmer of Sapulpa, Oklahoma; two grandchildren; and one great-grandchild. Funeral services were held at the Roland Speaks Chapel, Elders Glaude Smith and Arthur Stoff officiating. Interment was in Mound Grove Cemetery.

MITCHELL.—Jessie, daughter of Henry W. and Marinda L. Smith, was born August 25, 1872, in Holt County, Missouri, and died December 3, 1950, at Independence, Missouri. On August 27, 1882, she was baptized a member of the Reorganized Church and for many years taught in the church school. On December 3, 1904, she was married to Charles C. Mitchell. Two children born to them died in infancy. Mr. Mitchell died November 1, 1928, of injuries received in a streetcar accident.

Surviving are two brothers: Paul K. Smith of Independence and Joseph Smith of Los Angeles, California; and a sister, Mrs. Nora S. Quivey of Independence. Services were conducted by Elders Glaude A. Smith and Paul F. Kelsey at the Stahl Funeral Home. Interment was in Elmwood Cemetery.

BRUCH.—Howard Milem, son of Fletcher and Lucille Bruch, was born August 27, 1930, at Genoa, Colorado, and died December 16, 1950, at Leon, Iowa, from injuries received when he fell from a scaffolding at the new church being built in Lamoni, Iowa.

He was baptized a member of the Reorganized Church at the age of eight and was active in the work. Following graduation from Cameron, Missouri, high school, he engaged in various activities, especially in construction work.

He is survived by his parents; five sisters: Mary Lou of Independence, Missouri; Mrs. Ann King and Mrs. Barbara Barry of Cameron; Peggy and Dorothy of the home; and his grandfather J. S. Bruch of Genoa. Elder Emery E. Jennings was in charge of the funeral. Burial was at Cameron.

BOGART.—Elsie May, daughter of Oscar and Hanna Sheese Bogart, was born March 13, 1896, near Joy, Illinois, and died December 8, 1950, at Aledo, Illinois. She had been a member of the Reorganized Church since August 8, 1909.

Surviving are two sisters and three brothers. Her parents and an infant brother preceded her in death.

Concerning Herald House Prices

In another part of this issue of the "Herald" will be found an announcement concerning several Herald House price changes. A number of these involve price increases on certain of our books, and a number of others are reductions in price of some titles which have been published for sometime.

As was the case during World War II, Herald House is making and will continue to make every possible effort to keep its prices as low as possible. The fact remains, however, that when costs of the component parts of our products show consistent increases, we must attempt to keep up with these advances in order that we may not ultimately become a financial burden upon the church.

During the past six months, the cost of materials (paper, bookbinders' cloth, etc.) has advanced four and five times on some items. Since our last prices were set, labor costs have also increased. The price adjustments announced in this issue are in the nature of an equalization rather than any "across the board" increase for all items. They were previously announced to our book stewards.

Herald House has greatly appreciated the co-operation of all members of the church during the past year and solicits the continued understanding of the members through the trying period which all publishers are now experiencing.

Kenneth L. Graham, Manager.

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*** JANUARY IN CHURCH HISTORY**

Joseph Smith wrote this account of an important January (1832) event in church history: "On the 26th I called a general council of the church, and was acknowledged as the president of the high priesthood, according to a previous ordination at a conference of high priests, elders, and members, held at Amherst, Ohio, on the twenty-fifth of January, 1832. The right hand of fellowship was given to me by the bishop, Edward Partridge, in behalf of the church."—"Church History," Volume I, page 244.

On January 31, 1831, the first missionaries of the church reached Independence: P. P. Pratt wrote of the journey: "In the beginning of 1831 we renewed our journey; and, passing through St. Louis and St. Charles, we traveled on foot for three hundred miles through vast prairies and through trackless wilds of snow—no beaten road; houses few and far between; and the bleak northwest wind always blowing in our faces with a keenness which would almost take the skin off the face. We traveled whole days from morning till night, without a house or fire, wading in snow to the knees at every step, and the cold so intense that the snow did not melt on the south side of the houses, even in the midday sun, for nearly six weeks. We carried on our back our changes of clothing, several books, and corn bread and raw pork. We often ate our frozen bread and pork by the way"

"This was about fifteen hundred miles from where we started, and we had performed most of the journey on foot, through a wilderness country, in the worst season of the year, occupying about four months, during which we had preached the gospel to tens of thousands of gentiles and two nations of Indians; baptizing, confirming, and organizing many hundreds of people into churches."

When you complain about walking three blocks on clean sidewalks to church, think of these men. And don't forget the missionary work they did on the way.

*** A NEGLECTED GIFT**

Years ago, when Father was in his prime, we were visiting in the home of relatives where the young and only son was quite a problem.

"We don't know what to do about Buddy," the mother said. "He doesn't mind, and we can't do a thing with him."

Father remarked, "You have forgotten that one of the principles of the gospel would take care of that."

The mother was astonished and exclaimed, "Principles of the gospel! Which one?"

"The laying on of hands," said Father. "Would you like me to show you?"

"Why, yes," she replied, a little doubtfully.

At the moment, Buddy was in a bit of mischief. Father picked him up and gave him a sound spanking, an experience entirely new to him. Buddy was a changed boy for the remainder of the visit and behaved himself very well.

The world is discovering that the "spoiled brats" of the twenties and thirties do not make very good parents in the forties and fifties.

Herald House

Announces the Following Price Changes
Effective January 1, 1951:

DECREASES

	From:	To:
The Church School, Its Organization and Administration.....\$.60	\$.25
Does It Make Any Difference.....	.60	.25
Improving Teaching in the Children's Division.....	.60	.25
Improving Teaching in the Junior High Division.....	.60	.25
Improving Teaching in the Young People's Division.....	.60	.25
It Can Be Fun.....	2.25	1.50
Jesus Christ Among the Ancient Americans.....	2.00	1.50
Latter Day Saints and Their Changing Relationships.....	.60	.25
On Memory's Beam.....	2.00	1.50
That Problem of Leadership.....	.60	.25

INCREASES

	From:	To:
Bible in Everyday Living.....\$	2.50	\$ 3.00
5 or more to 1 address.....	2.25 ea	2.75 ea
Bible Studies — cloth.....	1.50	1.75
Bible Studies — paper.....	1.00	1.25
Book of Mormon — flexible leather.....	5.75	6.50
Book of Mormon — limp leather.....	5.25	6.00
Church Speaks to Its Junior Members.....	.10	.15
	10— .90	10— 1.40
	25— 2.25	25— 3.25
	50— 4.00	50— 6.00
	100— 7.50	100—11.00
Commentary on the Doctrine and Covenants.....	2.50	3.00
5 or more to 1 address.....	2.25 ea	2.75 ea
Doctrine and Covenants — flexible leather.....	5.50	6.00
Doctrine and Covenants — limp leather.....	5.00	5.50
Fundamentals.....	2.50	3.00
5 or more to 1 address.....	2.25 ea	2.75 ea
God Our Help.....	2.25	2.50
5 or more to 1 address.....	2.00 ea	2.25 ea
Hymnal for Youth.....	2.25	2.50
	10— 49 2.10 ea	2.35 ea
	50— 99 2.00 ea	2.25 ea
	100—249 1.90 ea	2.15 ea
	250—more 1.80 ea	2.05 ea
Inspired Version New Testament — cloth.....	2.00	2.25
Inspired Version New Testament — leather.....	4.00	5.00
Little Hymnal.....	.25	.25
	12 for 2.25	2.75
	100 for 16.00	20.00
Missionary Sermon Studies.....	2.50	3.00
5 or more to 1 address.....	2.25 ea	2.75 ea
Oriole Handbook.....	.50	.60
Oriole Leader's Manual.....	1.00	1.25
Restoration: A Study in Prophecy.....	2.25	2.50
5 or more to 1 address.....	2.00 ea	2.25 ea
Saints' Hymnal — leather binding.....	5.00	5.50
Story of the Church.....	4.50	5.00
Zion's League Annual, I, II, III, IV.....	2.50	3.00

**in
this
issue**

Experience, Authority, and Revelation

Arthur A. Oakman

Marks of Maturity

E. J. Gleazer, Jr.

Let's Look to Our Morals

Josephine Montgomery

the Saints' Herald

January 15, 1951

www.LaneDayLutheran.org

News and Notes

BAPTISMS

The most recent statistics from the stake offices indicate that a new high in baptisms has been achieved in the Center Stake. Three hundred two were baptized in 1950.

ATTENDS INSTITUTE

Bishop Leslie L. Kohlman attended a Priesthood Yuletide Institute for the Central Missouri Stake at Warrensburg, December 29, 30, and 31. The theme for the institute was "How Shall We Save Marriage and Family Life for the Kingdom." Bishop Kohlman taught several classes and preached a sermon. Elder Carl Mesle assisted in conducting the classes December 31. Approximately ninety members of the priesthood attended.

DeLAPP SPEAKS

Bishop G. Leslie DeLapp spoke to the local Optimist Club, December 27, and the Lion's Club, December 28. His subject was in regard to his trip to Europe.

YULETIDE CONFERENCE

The third annual Yuletide Conference was held December 28, 29, 30 and 31, for the members of the Stake-Wide Zion's League. Sponsored by the cabinet of the League, the conference featured various activities including a Talent Night, a Panel Discussion, an Activities Night, and a Candlelight Fellowship. The theme "Commend Thy Ways Unto Him" was concerned with youth's place in the war, stressing an especial ministry to the young men who are leaving for the service.

INTEREST BY SPANISH-SPEAKING PEOPLE

Elder Wayne Simmons spent the period from November 26 to December 15 in the San Antonio, Texas, area, visiting and contacting the Spanish-speaking people there. He conducted a series of cottage meetings in the home of one of these people. An average of nineteen Spanish-speaking people were in attendance. Two of those attending the meetings belonged to the church. Interest was reported as very good.

CHURCH FARM

A large concrete soil saving dam was finished December 29 on one of the church farms operated by Frank Pratt and managed by N. Ray Carmichael and his assistant, Don Elefson. The Missouri balanced farming agent, George P. Smith, assisted with the work. This farm together with five other church farms has been a member of the Balanced Farming Association for three or more years.

MISSIONARY EFFORTS

Elder G. Wayne Smith associated with Elder Stephen Black concluded a series of meetings December 17 in Joplin, Missouri. Seventeen were baptized as a result of the missionary endeavor. Fifteen were adults and two children. These baptisms make a total of 25 in the last three months in Joplin, and a total of 147 for the district up to December 17.

Apostle D. O. Chesworth and Elder Black traveled through part of the Spring River district during the week of December 11 to 18.



We'd Like You to Know

Roy Stearns

ROY IS THE FIRST "executive secretary" ever to be employed in the Council of Twelve office. An ever-increasing amount of work in the preparation of missionary materials, training courses for appointees, and field administration gravitates to the office of the Twelve. Special assignments were made at last General Conference to some members of the Council, such as President Paul M. Hanson, Charles R. Hield, and Arthur A. Oakman. The need for an office administrator thus became imperative. Roy was a natural for the job—experienced and unattached (single). After finishing his training in business college (1939), he started pounding the typewriter keys and balancing accounts in a set of books.

In 1941 he was helping the Immigration and Naturalization Service as clerk-stenographer to the Chief Border Patrol Inspector. About this time the United States Army had a little unfinished business for Roy to take care of in Northern Africa and Southern Europe. After thirty-four months of this, he came home with a Bronze Star Medal and the rank of master sergeant.

Two years in Graceland College (1946-1948) readied Brother Roy for secretary to the traffic manager of the C. M. St. P. & P. Railroad and his present position to which he came last April. He sings with the Morning Devotions Quartette on our daily radio program and with the Stone Church Choir and Male Chorus. He is a member of the Lambda Delta Sigma and F. O. X. Alumni and serves in the office of priest.

The Saints' Herald Vol. 98 January 15, 1951 No. 3

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

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Render Unto God

*Render unto Caesar the things which are Caesar's;
and unto God the things that are God's.*

—Matthew 22: 21.

Trouble arises in the world out of differences of opinion on one question: Who is more important—Caesar or God?

Sometimes the trouble comes from Caesar, who thinks he is God.

Trouble comes because there are people who insist that we must render unto Caesar the things that are God's.

Caesar doesn't trust our conscience as God does. Caesar takes his portion out of our pay check before you get it. He gets his first. God has to wait for the collection plate to go around. And if we aren't at church, our contribution is missing.

* * * * *

Caesar has always been the symbol of power. God has always represented the spirit. Caesar believes in force. God believes in love. Caesar dominates. God invites.

An angel once spoke to an ancient prophet and said, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zechariah 4: 6.

Before the creation of the world, the two-way struggle developed in heaven. There were two schools of thought on the strategy of redemption that was to be employed in the salvation of the race of human beings that was yet to come into existence. Satan would have taken a short cut by the use of force. He was impatient; he did not want to wait. Christ was willing to accept the Father's plan of love.

The use of force in the world has caused untold misery and suffering. But people have never learned that it will not work.

* * * * *

The "Law of Love" is greater and more enduring than the law of force. Chains and slavery are on the side of force, but they have never been able to conquer the spirit.

Love is the theme of the gospel from beginning to end.

Apostle George Mesley summarized it beautifully at the recent Conference of High Priests at Kirtland:

God so loved the world that he gave . . . —John 3: 16.

Christ so loved the world that he came. —I Timothy 1: 15.

We so love the world that we go.—Matthew 28: 19.

"Thou shalt love," said Jesus. God asks our love. If we give that, all other things will follow. It is the one thing we must render unto God. "No man can assist in this work except he shall be humble and full of love," said the latter-day prophet. It is a basic truth.

* * * * *

Rendering unto God the things that are God's is not always easy. Sometimes it is done through great sacrifice. Sometimes it is done through loss and sorrow.

At a recent prayer meeting here in Independence, a splendid young woman stood up to bear her testimony. Her husband was a fine young missionary who went under appointment not long ago. They had shared great hopes of missionary service, of home and companionship. Then he was killed in a car accident. Alone, she is taking care of a lovely baby daughter. Her courage and fortitude have been an inspiration to the people of her church. She is holding fast to the ideals and work that she and her husband supported. Here is what she said:

I can feel in my life the gentle but firm hand of God drawing me near to him. It has made me feel how much farther I have to go. Each day I want to improve over the day before.

Rendering unto God the things that are God's is sometimes costly. A young married woman recently had a choice of two offers. One was for a position that would give her a good income to add to her husband's. It would have augmented the family resources in a splendid way. They had no children to prevent her accepting it.

On the other hand, she was offered a responsibility that would take nearly as much time and pay her nothing at all. It was to be the head of a children's organization in the local church. In fact, she would probably have to put some of her own money into it to keep things going.

She chose to make the sacrifice. She will serve without pay in a volunteer job for the children.

We wonder: How many other people would be willing to make such a rendering to God?

* * * * *

Every one of us has an accounting—a spiritual accounting as well as a financial one—to make to God. We must report on the use of our talents, and we will find that we owe God something.

Every gift, every ability, every capacity imposes its own obligation. It is the duty of the artistic person to learn to paint. It is the duty of the person who has natural musical talent to learn to use some instrument, to sing, or to conduct. It is the duty of the person who has literary capacities to learn to write, and to employ that ability in a good work. All of this is rendering unto God the things that are God's.

It is the duty of one who can teach, or lead, or serve in any way to train and serve.

"Render . . . unto God the things that are God's."

L. J. L.

Crosscurrents

CONSTITUTIONAL AMENDMENTS

THE CHRISTIAN AMENDMENT MOVEMENT (headquarters at Topeka, Kansas) is renewing its drive to induce the National Congress to adopt an Amendment to the Constitution, called appropriately "the Christian Amendment." Here is the proposed amendment:

SECTION 1. This nation devoutly recognizes the authority and law of Jesus Christ, Savior and Ruler of nations, through whom are bestowed the blessings of Almighty God.

SECTION 2. This amendment shall not be interpreted so as to result in the establishment of any particular ecclesiastical organization, or in the abridgment of the rights of religious freedom, or freedom of speech and press, or of peaceful assemblage.

SECTION 3. Congress shall have power, in such cases as it may deem proper, to provide a suitable oath or affirmation for citizens whose religious scruples prevent them from giving unqualified allegiance to the Constitution as herein amended.

The proposal if adopted by Congress, to become effective, would have to be approved by thirty-six of the States.

Notwithstanding, Section 2 stipulates that this amendment "shall not be interpreted so as to result in the establishment of any particular ecclesiastical organization, etc.," the proposed legislation is bound to be the focal point in a stormy controversy, opponents averring that the whole thing violates the spirit and plain intent of the First Amendment.

While we as Latter Day Saints have a well-defined belief, founded on Ether 1: 35, as to what is required of Americans to preserve ourselves as a free people, I believe it would be unwise to go beyond the provisions of the First Amendment adopted in 1791 which is as follows:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

We believe that the Lord raised up wise men to "establish" (Doctrine and Covenants 98: 10) our Constitution. At the time this word was given (December, 1833), the First Amendment had been adopted, and we may rightly assume, I am sure, that it was that document as then constituted that was in the divine mind, thereby bringing in all amendments then in effect.

As desirable as it certainly is that this country continue to be a "Christian na-

tion," I do not believe the adoption of the proposed amendment would *ipso facto* accomplish such purpose. It no doubt would be of value in combating atheistic communism, and would thus have educational value, although the movement would provoke endless and bitter controversy. Its passage by the Congress, which, in my belief, is not at all likely, would involve the country in a terrific and probably a most injurious struggle between the *pros* and the *contras*.

Even if adopted, it is likely there would be a persistent demand for its repeal.

WHITE HOUSE YOUTH CONFERENCE

This convention has been held within recent days. We have not seen any extended report on what was canvassed or what was accomplished, except a report that it went on record as opposing the reading of the Bible in the public schools. Here, we assume, an extreme interpretation of our Constitution has prevailed, and undoubtedly suggests the convention was strongly Protestant, in the light of the running warfare of recent years between those who seek Federal aid for parochial schools and those who go "all out" in opposition.

Elders F. M. McDowell and Carl F. Mesle were our representatives at this convention.

THE VATICAN IN AMERICA?

Mr. Alfred Tyrnauer, journalist, lecturer, editor of International News Service, writes in *Liberty* (December, 1950) on the question, "Will the Pope Move the Vatican to America." We recommend a careful reading, as we feel Mr. Tyrnauer speaks advisedly, but treats the question objectively. In a brief summarization in the beginning of his article, Mr. Tyrnauer says:

The first World War brought America economic supremacy. (The gold of the Old World poured into Fort Knox.)

The Second World War transferred the political center of gravity to the United States.

The Third World War is likely to bring us—among other things—the Vatican.

The increasing tension between East and West, and the acute danger of an armed conflict has induced the Holy See to look for a bomb-proof shelter. A source, closest to Pope Pius XII, revealed to me that the head of the 330,000,000 Catholics of the world has at last given consent to plans for the evacuation of the Vatican in case of a sudden Russian invasion of Italy. Under these highly confidential plans, the Sacred College of Cardinals, the huge administrative apparatus of the Vatican, the Courts of the Holy See, and all movable treasures are to be transferred to America under the protection of the U. S. and British navies.

The Pontiff, however, remained steadfast on one salient point. He refused absolutely

to accept safeguards for his own person. "My place is in Rome," he said, and indicated that he would rather face the invaders defenseless in an empty Vatican than "abandon the throne of St. Peter." He agreed, nevertheless, to insure the safety of the Vatican apparatus so that the brain-center of Catholicism should not be paralyzed by a possible occupation of Rome by the Communists.

The decision to evacuate Rome rather than to submit to a hostile occupation, was not one for the Pope and his advisors. True, there were several precedents for such a move in the long history of the Vatican, but, as a rule, the Popes preferred to submit to humiliation, captivity, and even death rather than abandon their traditional seat upon the Vatican Hill of Rome.

Ever since the death of the Apostle Peter in A.D. 67, the name of Rome has been associated with Catholicism, and the history of the famed city for the past 2,000 years is inseparable from that of the Papacy. The ties binding the heirs of St. Peter to Rome are not religious ones alone. They are political, economic, national, social, and personal bonds as well. Out of the 262 Popes, no less than 103 have been Romans, and 107 have been natives of other parts of Italy. Only 13 were French, 11 Greek, and 7 of German origin. Other nations were represented by only one and two Pontiffs in the history of the Church, with the exception of Spain which claimed 3. The election of non-Italians to the Papacy usually reflected the predominance of their respective countries in the Christian world at that period.

It is logical to assume, therefore, that an American Pope will take his place in the not-too-distant future. —Quoted by permission of the publishers.

It is not difficult to picture what may happen in Italy should Communism with its intolerance become dominant. The Papal State is probably in jeopardy in its own "seven hills."

Thus we see crosscurrents in our national and international picture.

ISRAEL A. SMITH.

Observe Golden Wedding Anniversary

Mr. and Mrs. Elijah Russell of Twining, Michigan, observed their fiftieth wedding anniversary on December 19 by holding open house. With them for the occasion were their four children and their families. They are Mrs. Arlene Pestrue of Standish, Michigan; Howard Russell of Flint, Michigan; Jack Russell of Prescott, Michigan; and Bob Russell of Twining.

Elijah Russell and Jennie Hanson were married in the Bay City Reorganized Church on December 19, 1900, by Elder J. A. Grant. Later they moved to Twining, where for thirty-six years Sister Russell was in charge of music and Brother Russell served as treasurer. Both resigned recently, giving up their positions to younger members.

Experience, Authority, and Revelation

By Arthur A. Oakman

THE DOCTRINE OF REVELATION is the foundation of our church life. It is *causal*. That is, it creates and sustains the life of Christ in the body. Understanding the doctrine is vital for many reasons. First, to understand the principle is to recognize the process when it occurs in experience. Second, understanding is vital to the development of that open-mindedness which alone conditions the appreciation of the movement of Divinity. Third, if understanding of the principle is had, safeguards against abuses and immature or even impure expressions are set up. Everyone will agree that such safeguards are vitally necessary now.

Most of us have experienced breath-taking rapture as we have listened for the first time to a great poem or a symphony or have viewed an outstanding painting. It lays hold on us, on every part of us—heart and mind and spirit. We apprehend beauty and are apprehended of it. We are “caught up,” so to speak, so that feelings of praise and statements of appreciation flow into awe, wonder, and amazement. Something like *worship* ensues. In proportion to the quality of the work is the depth of this experience when thought and feeling merge into adoration of spirit. In this initial impact of human mind upon such a work of art, *true spiritual authority is exercised upon the subject perceiving*. All authority resides in the nature of things as they are. The spirit receives the flow of creative artistry and bows in rapture. It



recognizes something akin to its own nature.

But to stop here in passive reciprocity is not possible.

THE MIND DEMANDS that experience be organized and understood. So then comes the investigation of this (to the subject) subjective experience. Questions are asked: “Why does this symphony make me feel thus? How does the poet achieve the power to stretch my soul?” “By what magic is this artist more than a painter? How does he become a revealer?” Here the mental faculties begin to work on experience, and concepts of principles are fashioned. When this conceptual process is stated in propositional form, we have the *doctrine* of art. But art is more than doctrine—just as revelation is more than truth about God—or just truth. But the work of art and its authoritative appeal precedes the statement or doc-

trine. Apprehension comes first. Comprehension follows when the mental faculties descry the principles upon which the artistic achievement is based. Comprehension dawns when meter and rhyme are discovered; or melodic line, movement of harmony and key relation are disclosed; or when, in the case of a great painting, form and color consonance come to light. But the revelation itself is more than these. A man tone-deaf may easily recite the principles of harmony, or a color-blind person state the doctrine of art. But his appreciation can never be complete. A map of Arizona will disclose the location of the Grand Canyon. Accurate direction as to how to get there can be distilled from the map. But because the map is an abstraction—a guide, and this alone—it can never convey the glory and beauty of the canyon itself. Doctrine is to revelation what the map is to the tourist. But the experience itself is more—inconceivably more—than the doctrine distilled from it.

THUS WE ARE NOT CONTENT ever, unless we have diseased minds, to stay upon the second level of appreciation. Indeed a distillation of doctrine from experience itself impels or inspires one to return to the experience with “freshened vision.” With the principles clearly in mind, we return to the work of art. We look again or we listen. A new grace comes. Again are we laid hold upon. This time our apprehension is infused with new meanings. It becomes understanding. We not only bow in his presence but have the mind of the artist, or the rudiments of it. The seed of artistry is in us. We have the prophecy of a capacity for similar creation. Now we are in communion not only with the created thing but also with the creator.

Revelation has its roots in the intercourse between mind and event. Always the event is the locus of revelation. The mind appreciates

(Continued on Page 22.)

Marks of Maturity

Convocation Address, September 14, 1950

By E. J. Gleazer, Jr.

President of Graceland College

IN A HOUSE just across the road from North Hall, one can find several pencil marks on the wall-paper in one of the rooms. If those marks are studied for a few moments, they will be seen to have a kind of organization. They are short, horizontal marks and arranged in four columns. In one column is a little notation: Allen, age two years, three months. Then above that an inch or so: Allen, age three. In the next column are similar notations for Sandra Jo, John, and Susan. We're going to miss that section of wallpaper in our new house, for it is a picture of our children growing up.

How many of you fellows have gone to your dad and measured yourselves up to him? About the first time you thought of it, you probably came to his belt line, gradually to his shoulders, and then that grand and glorious day when—because you had a little more hair on your head—you seemed to be just a fraction of an inch taller, and now some of you can look down upon the balding head of the one you once looked up to. In most normal human beings, there seems to be the urge to “grow up.”

But there are exceptions. A few months ago I was walking along the sidewalk to town when a car went speeding by and hit a puddle of water, splashing dirty water over a girl walking just in front of me. A fellow poked his head out of the window and laughed. In anger the girl cried, “Why don't you grow up? Why don't they develop the and one we might well use for our text at this Graceland convocation

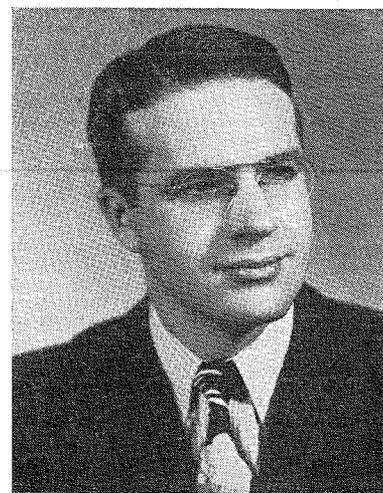
of 1950. Why don't people grow up? Why don't they develop the stature of manhood and womanhood which will match their height and weight?

It's a good question to ask right now, for our very lives and the hard-won heritage of the human race is threatened by those who refuse to grow up. We're concerned not only because the events in Korea, Russia, China, and Europe touch our lives rather directly, but because we have come to this place this year to dedicate ourselves to the cause of education, which in simple language just means “growing up.”

WE MIGHT MARK on the wall here this morning four check points which may not be given necessarily in order of importance but against which we can check our growth.

1. *Persistence and purpose.* Have you ever observed a very small child trying to lace his shoes? Watch his face, see how hard he works, and in a few minutes if he hasn't been successful he throws down the shoe and runs crying to his mother.

Immaturity is lack of persistence and purpose. The mature person doesn't throw up his hands and moan, “What's the use?” when he encounters obstacles and feels some resistance. The scientist may make thousands of experiments before finally discovering the formula that works. In fact one way to find the truth is to discard all formulas that don't work. The person who is grown up recognizes that God, the Creator of the universe, has been working millions of years. That which is most worth while is not done in a day. He develops a sense of perspective, and yet his sense of



purpose drives him on to growing efforts. Lack of immediate results does not frustrate nor defeat him.

The United Nations, a Zion community, life's great concepts, lasting friendships, disciplines, and skills—none of these are gained in a few moments. And one of the tragedies of our day is the false, damnable doctrine of resignation to the movement of world events. Man is not powerless; he is not a pawn in the force of circumstances; he is not helpless to act upon his environment. But he must be possessed by great purposes and persist until those purposes find expression.

2. *A love for people.* Sometime, watch a couple of children playing in a sandpile. For a few minutes there is peace and quiet until both of them happen to want the same toy at the same time. “It's mine, it's mine,” they cry, and soon the struggle is on. A mark of immaturity is the feeling that one is the center of the solar system and anything and everything which has meaning slowly revolves about him and is related to him. Egotism and selfishness are very often related to insecurity and are marks of immaturity. The three-year-old feels that everything which occurs—the sun as it shines, the rain, his parents' actions, the growing grass—all have some relation to his personal desires and wants. The mature person recognizes other people. The Christian religion has the hope that man can go beyond his childish concern with himself, his

egotistic world of persons and interests, and even transcend boundaries of space and color and nationality to build a brotherhood. A love and concern for an ever-enlarging circle of persons is a mark of maturity. This college is not for me alone; this building is not for me alone; this book is not for me alone—all of these I share with my fellows. Carry that out to your work in the church, to your communities, and the world of nations. A love of humanity is a mark of maturity.

3. *Freedom to choose* is another mark of maturity. The small child makes few decisions other than to mind or not to mind. His parents, teachers, and circumstances make his decisions for him. To mature is to grow free—but to grow free for something not to grow free from something—freedom *for*, not freedom *from*. Our very purposes in life, our allegiances, our responsibilities constrain us. There is no absence of

discipline in freedom, else it becomes chaos; but it is discipline and restraint self-administered, not enforced against our will. We need so much to see that freedom cannot live without discipline. The difference between democracy and totalitarianism is that in democracy, order, discipline, and control are self-imposed by people who are free to choose; while in the totalitarian form of society, discipline is externally imposed.

4. *Allegiances and loyalties* and ties beyond the group characterize the mature person. Popularity is not the greatest thing in life for him. What people will think of him is not his supreme revelator. He doesn't have to take a Gallup Poll before he makes a decision or thinks a thought. All others can leave him, and he can still carry on in steadfastness of purpose. The throngs left Jesus—his popularity waned—the

twelve were with him—then eleven—then three—then they slept—and he was in Gethsemane alone. A mark of maturity is the recognition that in the most serious problems of life there is frequently a loneliness, a going on alone. Our concerns, our loyalties to give us life must extend beyond the group to identification with those values and purposes that persist through the changing times—to the soul that breathes through the life of the universe.

For the sobering days in which we live, days of change and therefore days of opportunity, mature people are demanded. Maturity is not always associated with chronological age. Circumstances can mature people very rapidly. We can grow up here and thereby contribute to our communities, our church, our nations. It's the desperate need of twentieth century.

Farming and Accounting

By Gerald Gabriel

Stewartsville, Missouri, east of St. Joseph, is the business center of a rich area where many church people are active as farmers and businessmen. . . . Gerald Gabriel, pastor of the church, is a graduate of Graceland College and has his B.S. degree in Agriculture from the University of Missouri. He has served as assistant county agent and in other related work. The following material is quoted from a newspaper article and a letter by Brother Gabriel.—Editors.

(From the newspaper article.)

The Hidy brothers west of town are preparing to harvest a 110-acre field of corn that will produce 105 bushels per acre.

The field was plowed out of permanent pasture last spring; 1,000 pounds of rock phosphate, and seventy-five pounds of phosphate or superphosphate were applied per acre, based on soil tests. Hybrid seed corn was planted and this high yield was the result. . . .

Gerald Gabriel, R. L. D. S. pastor and former assistant county agent, assisted the Hidy in interpreting the soil tests and making fertilizer recommendations. . . .

(From Brother Gabriel's letter)

The Hidy brothers are two of our most successful farmers. Gordon

has been the pastor at Stewartsville for nineteen years, and Joseph has been solicitor for some time. They are ardent financial statement filers and tithepayers. They have done more than their share on the local budget, and have helped those in need.

In temporal things as in spiritual, those who humbly seek help are those well on the way. This last spring we went over their entire farm with the soil auger, then made tests and recommendations. They have a record of these readings and will use them in future planning.

Since we are able to figure what is removed by cropping and what is added by their building program, we will know their needs. *We have an accounting.*

This year we figured the land planted in corn would make seventy-five to eighty bushels per acre without adding plant food. Then we figured the plant food necessary for 100 bushels. The cost was about \$25. Some of the fertilizer is slowly available and will be useful in the next few years' crops, but the investment of \$1.00 would return about \$1.15. The seed company figured the corn to make 140 bushels, and the county agent figured 105.5 bushels on another plot. With the help of God, the Hidy brothers' returns have been even greater. This is an example of "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3: 10.

Alexander Smith



By Marcella Schenck

HE WAS A KINDLY MISSIONARY, and we called him "Uncle Alec."

I wouldn't have you think that southwestern Iowa "uncled" all its missionaries, but the several Brother Smiths had to be given personalities of their own, so we knew them as Brother Joseph, Brother Fred M., Brother F. A., Brother T. W., Brother Heman, etc. I don't know why the "Uncle Alec" to this one.

Was he large of stature or was I just a very small girl? He seemed a big man with a big heart.

My first memory of him was as he sat on a stump on the reunion ground. (In fact, I seldom remember ever seeing him except at reunions.) A little toddler walked up to him and said in her baby voice, "I want to sit in your lap."

Everyone smiled aloud, but he didn't seem to mind. He liked children, and as we skipped about the camp, he had a kindly way of tousling the heads of little boys and patting us little girls, if we passed him. It seemed very fitting that the child wanted to sit in his lap. The atmosphere about him had said to her, "Come unto me."

My most vivid memory of Uncle Alec was a sermon that might have

been entitled, "Bring the little children, Let them come to me."

I was cradled in the church and have been a member more than fifty-three years. Now would I be a heretic to say that very few sermons stand out from the rest? I don't want our missionaries to be discouraged. I am a part of all the sermons to which I have listened. Some are for the hour, for the day, for the week or year, some for a time of distress or doubt or trouble; some are for others who listen; some are for me. I wonder if we don't have to "meet sermons on the way," if they are to assist in our worship.

For each person a few sermons stand out, alone and apart, to become a wall of strength or a refreshing fountain or maybe a picture framed in gold. Uncle Alec preached a sermon one day that I have always remembered. Why? How? These things are inexplicable.

THIS IS WHAT I REMEMBER:

We camp children were sitting together in the center of the tent on the long boards propped up on blocks. It is surprising how comfortable one can be on such a backless arrangement if he is interested in the gospel. I don't know if we had been herded in, invited in, or why we were there together. Very little was done in those days for the children. We were supposed to be young adults in the sprouting stage. Yet our parents meant well, and considering some of the fine results, maybe their methods were more nearly right than we know.

Was his sermon being preached for children? He smiled down on us now and then. Was it a warning to

our parents? I don't even know if he often preached about children. This is a part of what he said, "It is as important to keep the children we have in the church as it is to convert the new."

He drew his illustrations from the woodland about us—the saplings well-rooted in the soil and the seedlings sheltered by the mother tree. Maybe it was from that sermon I got the thought which I often express that I may not be much of a missionary to convert outsiders, but if I can help the faith of a little child, I shall be happy. It would be a glorious experience to know I had kept someone in the faith.

What became of those boys and girls who sat there in the tent with me that day, Uncle Alec? I can see some shouldering the burdens you wished they would, but some worthwhile timber for our building was lost along the way. Why were they lost? Did they follow after weak leaders? Did they give ears to idle tales? Were their own parents too critical of sermons and programs of the church? Did some one man hide their view of the real gospel? Was some fault of mine their undoing?

You preached the sermon. How much did we profit by it?

The church has grown. We were just beginning then. You died too soon to see the army of workers who labor today to conserve the timber we have. The work for the children and the youth has grown and grown. There are many kindly missionaries now whose laps look good to toddlers. We have children's pastors, youth pastors, choristers, and teachers for every age. Yet we still need the warning cry, "Save the timber, root it deep, water and feed it well."

I wish I could hear you read that Scripture again, "Behold your little ones!"

No Apologies Needed

By Ruby Fishel

ONE MORNING a young woman came to my door, and when I gave her the opportunity, she told me in a fearful, timid tone of the product she was selling. Her indifferent approach failed to arouse my interest, even though her product might have been good.

On another occasion, I met a good friend who was enthusiastically selling Christmas cards. Her own exuberance paved the way for me to expect a product of excellence. The cards were really lovely, printed on the finest of paper, and the illustrations were works of art. The scriptural texts were uplifting and filled with the joy and faith that is associated with the yule season. In my friend's face, I could see the light of faith, sincerity, and absolute confidence in the quality of her product. Examination of the cards brought proof of my first impression.

How do you tell the gospel story to the friend you meet? Do you approach the subject with an inferiority complex, both as to your ability to portray its meaning and as to the story itself? Are you fully converted to the belief that the world *should know* the story of the Book of Mormon, or is it something that you tuck into the folds of the gospel garment and hope they will accidentally discover it later?

I have been somewhat disturbed by these oft-repeated warnings: "Don't ever discuss the Inspired Version, or read from it, if nonmembers are present," "Don't teach the Book of Mormon in the church school class; some nonmembers

might come and not know what you are talking about."

How can believers in the Restoration message say such things in the light of the plain instruction we have received from the Lord on these Scriptures:

And again the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in which is the fullness of the gospel

Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldest hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men.—Doctrine and Covenants 42: 5, 15.

This latter quotation leaves no doubt that we are to use the Inspired Version.

IF I WERE TEACHING a class on the Book of Mormon and someone came to the class who was not familiar with the teachings of the book, I would take time to lay a suitable foundation, as briefly as possible, which would lead him to the subject under discussion. A teacher should always adapt the subject material to the students. Why can't this be done with the Book of Mormon studies as well as with any teaching from the Bible? The Inspired Version can be introduced as a corrected version of the King James Bible; one or two well-chosen examples should be sufficient to convince the listener that this is a superior rendition of the Scriptures. Many versions of the Bible, other than the King James, are being used today. The Revised, Goodspeed, and Moffatt translations are often used. Why place ourselves on the defensive in regard to the Inspired Version? It is so far superior to other versions that if we will give it the opportunity to stand on its own merits, it will need no defense.

The Book of Mormon teachings are those of our Lord and Savior. Need we offer them with any apology? I have read of many instances in the early church of the missionary work of the elders. They traveled on foot from house to

house, expounded the Scriptures, and told the story of the Book of Mormon and its teachings. The people rejoiced when they heard of this marvelous work and a wonder. Some of our present missionaries have opened up series of missionary services in new places, giving the Book of Mormon teachings the spotlight to attract the first interest of the people and it has worked. Is it not *still* a marvelous work and a wonder?

Recently, a young woman attended a service in a small branch of the church. Her knowledge of our teachings was quite limited. On this occasion, the pastor spoke on the subject, "The Book of Mormon, what is it? What does it teach?" The woman listened intently. During the informal part of the service, she asked several questions. After the services, she remarked, "I have always heard that Latter Day Saints believed in the Book of Mormon, but I had never before heard anything about what it was or what it taught. I am glad I heard this sermon tonight. I am really beginning to learn something about it. I have often wondered if it were some sort of a secret doctrine." There were several young people present who had been reared in the church. They, too, expressed the fact that they had learned much from that informal service. Could it be true that we have talked about defending the Book of Mormon to the exclusion of straight-from-the-shoulder teaching of the simple facts of the restored gospel as contained in it?

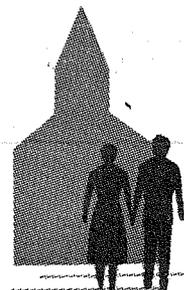
IF WE FAIL to be straightforward, if we suppress knowledge of the marvelous work and a wonder concerning the teachings of the Book of Mormon, not just its miraculous coming forth but its actual teachings, and when we are "discovered" using an Inspired Version we say apologetically, "Oh, this isn't the King James version, but we can use the King James just as well to prove our doctrine," we are presenting our

gospel story with an “inferiority complex.” If we believe that Joseph Smith was a prophet of God, then we should believe that the Inspired Version was corrected through the power of God. To me the marvelous clarity of the Inspired Version (which presents no *new* doctrine but simply portrays harmonious texts with the inconsistent mistranslations corrected) is another vindication of Joseph Smith as a prophet of God. We, as Latter Day Saints, fail to avail ourselves of this opportunity to teach the gospel to the world through this means. Again I repeat, the Inspired Version will greatly assist us if we demonstrate our faith in its use to tell the gospel story in clarity and reasonable logic. It will stand on its own merits, with no apologetic props needed.

It is my firm conviction that if we will teach the gospel affirmatively from the Three Standard Books in the spirit of humility, with faith and confidence in the guidance of God’s Holy Spirit, our message will be received by many spiritually hungry souls now thirsting for the message of Christ. If we can forget our “inferiority complex” and our apologetic manners, if we can project our thinking into the lives of those whom we meet from day to day and can see what the light of the gospel can do for them, we will not hesitate, we will not falter. We will not disagree among ourselves as to the manner of presentation. Unitedly, we will move forward, and soon the world *shall know* of the message that has come to us in these latter days. It was not given to us to be kept to ourselves, to be hidden under a bushel, but to be given to our neighbors. Church school leaders, teachers, and ministers, all of us should, when the opportunity comes, present the message in its fullness.

We have a precious product to give to the world. May we present it with straightforward confidence, knowing that it is God’s handiwork.

CHILDREN IN CHURCH



IF YOU READ chapter eight of III Nephi, you will find the challenging account of Jesus blessing the American children. First he collected all the children, then he prayed for the wicked people ranged around and the people he had left in Jerusalem. This moved him to tears. Next he blessed the children, concluding by arranging that angels should come down to minister to them—but not the adults about.

Here was an embryo church school, and the incident illustrates some of the values of “children in church.”

Jesus collected all the children that memorable day, the clever and less clever, the strong and the unathletic and delicate, the children of rich and poor, of administrator and farmer and judge and poet and builder and priest. He wanted all, for all were of the fellowship of angels as he was to prove.

Then why did he pray for wicked adults? What moved his mind into that channel? Was it the contrast of childish innocence with the much less innocent? Here on one hand was the demonstration of what men had been and must again become—but how obvious that the line between was no straight line. It had sagged so badly.

He doubtless wept for the children who would become so like the adults about them in a scanty fifteen years. It was like seeing flowers put into hands ready to crush and tear them, like showing sunsets to the blind or unregarding, like playing symphonies to the deaf or to a furious mob about to rush in to break up the instruments.

CHILDREN ARE PLACED among us as very clearly marked signposts. They announce that we must go down this street to Heaven—and in no other way. They stand among us in constant contrast, as a challenge, as a “caution” light. How do we respond? We ignore the signs or deface them.

Jesus brought angels down to those he blessed—to their like, obviously. He was demonstrating the easy to-and-fro movement that could cross the thin barrier between life here and life there, were we worthy of it. We could find that veil as thin. But the angels avoided the unblessed adults!

All our fine stock has pedigree papers, which attest the validity of its inheritance and the purity of its blood. These papers lend value and must not be lost nor defaced, nor must the animals be misbred to corrupt that lineage. Strangely enough, heaven is in our pedigree, even when we are liars, murderers, thieves, or brutal louts—which is the only reason all such may still be redeemed.

We should keep close to the pedigree we share with angels. Church school helps us to do that—to witness our children walking right paths, to hold out a hand of guidance and encouragement, and clinging so, we adults are the ones who really are led and cheered. Thinking we teach, we are taught. We become the recipients of more than we can give. What better examples could we find? The tacit lessons of such a school become more explicit and inspiring than its spoken word. Imagine our being privileged to sit in pews with the angels, “whose spirits do always behold the face of my Father”! DR. EVAN V. SHUTE.

The Book of Mormon?

By **Vernon E. Lundeen**

RECENT SURVEYS made here in America and in England on the knowledge of the Holy Scriptures indicate that accurate comprehension is practically nonexistent, even among Christians. For example, very few persons know what the Gospels are. It reminds us of the story of the minister who was speaking on the relative merits of the different translations of the Bible. When he had finished, the inevitable "little old lady" came to him and said, "Reverend, no matter what you say, nor how long you talk, the King James Bible was good enough for Apostle Paul, and it's good enough for me." If, then, the Holy Scriptures are too little known and imperfectly understood, it is not strange that the Book of Mormon is virtually unknown and widely misunderstood.

In an attempt to dispel that misunderstanding, these *claims* are made for the Book of Mormon.

The book is meant to serve as a companion piece to the Bible. In no way, whatsoever, does it supplant the Holy Scriptures. Rather, the two works mutually support each other, as well they may, springing as they do from the same Source and through the same racial channels.

The Old Testament was written by the Jews and covered the period from the "Creation" down to about 200 B.C. The New Testament was written by the Jewish Christians and covered approximately the first century A.D. The Book of Mormon (also a collection of books, and named for one of its prophet-historians) was written by the Jews and their descendants in the Americas, and covered a period from about 600 B.C. to A.D. 400.

To the Jew who accepts the Old Testament and rejects the New, and to the Christian who accepts both the Old and the New but feels that the canon of Scripture closes with the Testaments, the Book of Mormon has this to say about the Words of God:

And because that I have spoken one word, ye need not suppose that I can not speak another; for my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and forever. Wherefore, because that ye have a bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.

BRIEFLY, the narrative of the Book of Mormon is this: In Jerusalem, about 600 B.C., a minor prophet was warned of the imminent destruction of the city and was told to flee this destruction with his family. In the possession of his family were the ancient records of his people, which he was commanded to preserve and to continue. Included in these records were many of the prophecies of the Old Testament, more particularly those of the major prophet, Isaiah. From these prophecies of Isaiah was received the hope of the Messiah, so peculiar to the Jews. This hope was kept alive in the Americas by the line of prophets until it reached its fulfillment when the resurrected Christ visited his "sheep of another fold."

After leaving Jerusalem under direction from God the family group finally reached the Americas, traveling the sea journey by a ship which they had built. Soon after reaching the Americas, they broke up into two groups, the one "obedient," the other, "rebellious." The prophets in

the "obedient" group kept the record of their experiences for one thousand years, then finally this group became evil and its members perished. One of the last to die was a prophet of God. During his last days, he buried the metal plates upon which the record had been kept. The gravest sin of this "obedient" group was polygamy, and for it the group was rejected.

Ironically, the "rebellious" group, although its members were quite thoroughly evil and had been cursed with a darkened skin because of their rebellion, never did embrace the doctrine of polygamy, and because they did not, they were promised that their children would continue to live in the choice land of the Americas, and that once again they would be a happy people. These "rebellious" ones we now know as the Indians of all the Americas.

SOME FOURTEEN HUNDRED YEARS after the metal plates were buried, their presence was revealed to young Joseph Smith. After seeing the plates for the first time in 1823, he was four years in preparation before being permitted to take them for translation. Their translation was accomplished by means of the ancient oracles, the Urim and Thummim, which accompanied the plates. After the translation had been recorded in manuscript form, and after the plates had been shown to several witnesses, the plates were removed by the same Spirit which had revealed their presence. The original manuscript (not the plates) is in the possession of the Reorganized Church of Jesus Christ of Latter Day Saints.

Two distinctly different modes of transmission were employed in the Holy Scriptures and the Book of Mormon. The Bible as we know it is the product of countless translations and retranslations. None of the original manuscripts exist today. Bible scholars readily acknowledge that inconsistencies, inaccuracies, and omissions exist in these Scriptures,

but in spite of defects, their power for good is unsurpassed.

In the translating of the Book of Mormon, the original engraved metallic plates were made available by the Holy Spirit, along with the translators, the Urim and Thummim. There are two reasons for this mode of transmission. One is apparent, the other implied. The apparent reason is that God wished no error or inaccuracy to prevail in the presentation of this work to the world. The implied reason is that by this very mode of transmission the world would know again of the presence and the power of the Holy Spirit, the third person of the Holy Trinity.

ESSENTIALLY, the Book of Mormon is no more denominational or sectarian in character than is the Bible. Joseph Smith, the translator, was a member of no church when he made the translation. In 1820, during a widespread religious revival, his mother, a sister, and two brothers joined the Presbyterian church, and he said later that he "had leaned toward the Methodist sect." It was inevitable that a possession such as the Book of Mormon should stimulate the formation of an organization to "spread the good news." Today's legal and spiritual successor to this early church is the Reorganized Church of Jesus Christ of Latter Day Saints with headquarters in Independence, Missouri.

The field of moral and spiritual injury, resulting from the early American teaching and practice of polygamy, was relatively narrow, being confined more or less, to those who embraced this doctrine. But world-wide and almost century long has been the field of injury to the mission of the Book of Mormon by reason of the association of polygamists with promotion of the book. Undoubtedly, the forbidden doctrine of polygamy has been the cause of most of the prejudice which has existed against the Book of Mormon. Literally, thousands of persons have been dissuaded from reading it be-

cause they "had an idea it taught polygamy." Yet, expressly and by implication, the Book of Mormon unreservedly condemns and forbids this unwholesome doctrine.

THE purposes of the Book of Mormon are manifold. Perhaps the most significant is that it shall assist the Holy Scriptures when "God sets his hand a second time to recover his people." The recovery of the Jews is foreshadowed in these words through Joseph Smith:

And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know that I am Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was cru-

cified. I am the son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

The Book of Mormon's most gracious promise is that "it shall be an added testimony to those who believe in Jesus Christ." Today, ministers of many Christian faiths are endeavoring to provide their people with the means by which they may enjoy a new religious experience. Uniquely inherent in the Book of Mormon is that very provision. *And if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things.*

Hilltops

By Grace Crocker

NOT FAR from where I live, on the road from Kaw to Ponca, there is a beautiful hilltop view. The river goes out and meets itself coming in on the other side. The trees make a graceful arch underneath a canopy of blue. In the quiet of this setting, I sense the Creator of all things and know that life is good.

The view is for all who pass by, but some do not see it for they go by too hurriedly. Some see—but to them it is only a hill, a river, and some trees. Others look at it and see God in all his majesty.

Life holds a lot of hilltop experiences. Whether we find them or not depends not so much on what we see without but what we see within. Hilltop experiences of any type require one thing—climbing the hill.

IT TAKES FAITH to climb hills. We may wonder what is at the top. Then we pause to think and pray, and it doesn't seem to matter that we do not know what is at the top. Surely the God who made the hill will give us strength to climb it.

Half way up the hill, part of the things we did in faith have now become knowledge, and we know that "Faith without works is dead." Going on is a little different now—it seems we have caught something. Faith becomes knowledge. We must have more faith to go the rest of the way, but we know that by the time we get to the top our faith will be linked with knowledge, and a part of truth shall belong to us that we might never have known had we not moved out in faith.

At the top we ask ourselves what is really the top. There are always other hills to climb—we can see them now. The next hill will be a little easier because of this one. A little more responsibility will be added though, for having climbed the hill, we cannot be the same again. Added knowledge means added testimony.

For a moment we pause to thank God for the hilltops in life. We realize we have been made bigger because of them. They give us such a clear view and so much faith to climb the next one.

Question Time

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

Question:

Was Lucy Mack Smith, the mother of Joseph the Martyr, ever an invalid, requiring a wheel chair to get about? Where in history is the information to be found?
New York

Mrs. P. B.

Answer:

Lucy Mack Smith, mother of Joseph Smith the prophet, was born in 1776. Her life was most active and full of hardship, tribulation, and tragedy, springing largely from persecutions because of her son's prophetic mission which she espoused. She lived and sacrificed in the interest of others. When in her later years she was left alone, with health broken, she went to live with her son and daughter-in-law, Joseph and Emma, and shortly after experienced the terrible persecution which laid her sons Joseph and Hyrum cold in death. According to an account found in *Journal of History*, Volume 12, page 108; she became an invalid and was able to move about only by means of a wheel chair. She died in 1855 at the age of seventy-nine.

CHARLES FRY.

Question:

Why does Alma 5: 19 state that Christ would be born in Jerusalem, when the Bible clearly states in Luke 2: 4-6 that he was born in Bethlehem?
California

B. S.

Answer:

Alma does not state that Christ would be born *in* Jerusalem, but *at* Jerusalem. However, in a broad sense, either word could be used as we shall prove. Alma states in verse 19, "And behold, he shall be born of Mary *at* Jerusalem, which is the *land* of our forefathers." Alma was

not pin-pointing in his description of the place where Christ was to be born.

Several books written by our opponents state Alma was an ignorant, false prophet because he predicted Christ would be born *at* Jerusalem.

Webster's dictionary gives this definition: "At—Primarily this word expresses relations of presence, nearness in place or time, or direction toward. At the house may be in or near the house." Bethlehem was only six miles from Jerusalem, so it was permissible for Alma to state Christ was born *at* Jerusalem.

Bethlehem is not mentioned in the Book of Mormon at all, while Jerusalem is mentioned ninety-one times. In the Bible Jerusalem is referred to 750 times, Bethlehem 52 times.

As Bethlehem was possibly unknown to the people of Gideon while Jerusalem was well known, Alma would naturally refer to Jerusalem as *the land* where Christ was to be born.

This is recorded in I Samuel 17: 15, "But David went and returned from Saul to feed his father's sheep at Bethlehem." Evidently David opened the corral in the field near Bethlehem.

C. ED. MILLER.

Question:

Is the Spirit of God as mentioned in the statement in Genesis 6: 3, "My Spirit shall not always strive with man," the same Spirit as the Holy Ghost promised through the laying on of hands?
Iowa

L. O. L.

Answer:

Yes. There is but one Spirit of God, universal, infinite, and eternal, manifesting itself in infinite ways, striving with men, no matter how deep they are in sin. To those in the gospel, the Spirit of God gives gifts, and greater ministrations of gifts and powers to such as are

called to the ministry according to the requirements of their work.

The Spirit of God is diffused throughout the world like the light, and ministers to all men according to their faith and works. To those who receive it, the light "groweth brighter and brighter until the perfect day." The Lord has said,

The Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and every one that hearkeneth to the voice of the Spirit cometh unto God.—Doctrine and Covenants 83: 7.

Those who follow its lead through the ordinances, such as baptism and confirmation by the laying on of hands, receive it in a greater or special degree. It is the same Spirit that leads all the way—always to God.

CHARLES FRY.

Question:

What is the list of officers elected at the annual branch business meeting?
Ontario

K. P.

Answer:

The local branch is given considerable latitude in its organization. Need and persons to fill the various offices should largely determine the size and extent of the organization. The following may be considered standard:

The branch president or pastor; two counselors; the director of religious education (church school—with the director of religious education should be associated supervisors of the adult, the young people's, and the children's divisions of the church school. These should be appointed by the pastor in consultation with the director) director of women; director of the department of music; secretary, recorder; historian (to be sustained, as appointment is made by the General Church historian).

Librarian (if there is need); publicity director; Herald book steward (this office is sustained, as appointment is made by the Herald Publishing House); branch treasurer; auditor; finance committee (with three or five members as needed); building maintenance committee (as needed); bishop's solicitor (this office is sustained, as the bishop's solicitor is appointed by the Presiding Bishop of the church); home visiting supervisor (in a large branch a very capable member of the priesthood should have this responsibility. In a smaller branch the pastor or one of his counselors could co-ordinate this ministry to the home); missionary co-ordinator (the suggestion given above would apply to this office also).

ALMA C. ANDREWS.

The Danger of Looking Back

By May Richards Hamm

JESUS SAID, "No man having put his hand to the plow and looking back is fit for the kingdom of God."—Luke 9: 62. The children of Israel looking back to the leeks and onions of Egypt (Numbers 11: 5) died in the wilderness. Lot's wife looking back became a pillar of salt (Genesis 19: 33).

A young sister told me that she wanted to dance, then with a sigh, added, "But I have joined the church." I said, "It is bad that you are missing both the church and the dance." When she came to realize that she had to make the choice herself, she chose the church and has since found much joy and satisfaction in the work.

Often we hear people tell of some desire they have prayed and prayed for the Lord to take away from them, and all the while instead of looking toward the Lord they were looking back and grieving about something they were missing.

When I was young in the church, I was isolated. My family and friends were so prejudiced that I became discouraged. The Lord spoke to me, "Put thy body in subjection, and every desire." Then I realized that my desires were subject to my own will power, and if I wanted the guidance, comfort, and strength of the Holy Spirit, I had to desire them more than other things. I decided that I desired the Holy Spirit and that I would think and act as if I did.

Emotional disturbances, discouragement, depression, inability to concentrate, and insomnia may be brought on by the frustration which comes as a result of knowing and accepting the cleansing power of the

Holy Spirit, then looking back and grieving about something that we are missing.

The Holy Spirit must be desired and invited to dwell in us; if not, a vacuum is left and "nature abhors a vacuum." The Scriptures tell of the person from whom a devil was cast out; the place is empty, swept, and garnished. Then seven more devils move in. "The last state of that man was worse than the first."—Matthew 12: 38, 39.

We should remember that our covenant is to keep God's commandments. The first commandment is to desire his way, to love him more than friends, kindred, a dance, a drink, a smoke, or anything else.

And even as the children of Israel, though bitten by serpents, could live if they would look, so can we, if we keep our eyes on "Jesus the author and finisher of our faith" (Hebrews 12: 2).

Love and Stewardship

By James F. Keir

GREAT TRUTHS are so simple that we sometimes may fail to appreciate their value. One of these is couched in the admonition, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."—Deuteronomy 6: 5. This is basic to all Christian endeavor; it is fundamental. ". . . no one can assist in this work, except he shall be humble and full of love . . ."—Doctrine and Covenants 11: 4. We get a glimpse of the importance of this in the instruction that Moses gave to the children of Israel: "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk to them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deuteronomy 6: 6, 7.

To manifest our love for God, the divine triangle must be present—God, man, and neighbor. Love, generated by what we do for others, becomes a channel through which our love for God can be routed. In the interest, tolerance, kindness, and solicitude for his welfare and problems will be found the measure of our love for God. This channeling of our affections is clearly indicated by John:

Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—I John 3: 16, 17.

If, as a church, we are ever successful (and I think we will be) in developing a practical and workable program of our economic theory of stewardship, the crux of which is consecration of surplus, it will be because this love of neighbor—the corollary of the love of God—is the motivating power of our lives. For nothing but the love of God in the hearts of men

(Continued on page 22.)

God and Country Award

To a Michigan Boy

ON SUNDAY, NOVEMBER, 12, Thomas L. Johnson, son of Brother and Sister Harry L. Johnson of Belding, Michigan, was presented the God and Country award in Scouting. This is a special award in religious life and work to give emphasis to the program of co-operation between the National Council of Boy Scouts of America and the church in the religious life of the boy and to encourage his participation in the work of his church as essential to his spiritual growth. The God and Country award is given in recognition of the fulfilling of certain requirements designated by the General Church. The Boy Scout National Council has authorized the God and Country Award badge and has compared it to the Eagle Scout award.

Tom is fifteen years old, a member of the church, and a sophomore in high school. He is an honor roll student and a press carrier in addition to his Scouting activities. He has a three year active membership in Troop 101 of the Wabsis District of the Grand Valley Council. At present he is an Explorer Scout of Star rank and well on his way toward his Life rank. He is also a scout camper of two years, a patrol leader, and junior assistant scoutmaster.

Among the requirements to receive the God and Country award is the completion of 150 hours of

service to the church, showing evidence of Christian character and conduct at all times, and knowing church doctrine, history, the meaning of the sacraments, and any other work or study outlined by the pastor. Tom's service hours include three years as church school secretary, vice-president of the Zion's League, and an outstanding camp record at Camp Michivoix (church youth camp) last summer where he was chosen camper-of-the-day.

The award was made to Tom, along with another Scout and scoutmaster, at the local Baptist Church which sponsors the troop. This troop has the outstanding record of being first in the Grand Valley Council to award ten of these badges in the past year to boys representing three churches in the city. Elder James C. Phillips, Southern Michigan District President, outlined Tom's work and recommended him to the church awards committee of the community. Elder Garnett Smith of Grand Rapids, Michigan, presented the award. Elder Smith spoke briefly with commendation to the three on their outstanding accomplishment in receiving the award. As he read the citation from his own church to Tom, those listening felt the power and worth-whileness in fulfilling this standard. The awards were made by the representing pastors and the boys' mothers pinned them to their son's uniforms.

MRS. HARRY L. JOHNSON.



The Nature Dictionary

(for children)

By John H. Melady

Here is a vast fund of information arranged in alphabetical form which makes it easy to find any subject quickly. This dictionary presents simply and clearly those animals, insects, birds, and plants which are common in gardens and fields, as well as the more unusual kinds.

With 500 color illustrations "The Nature Dictionary" is a stimulating, informative and beautiful book which will find a place in every home, school, and library. \$2



Independence,
Missouri

Briefs

STONE CHURCH.—Two babies were blessed on December 10. William David Snodgrass, son of William J. and Mary Esta (Ream) Snodgrass was blessed by Elders J. C. Blumenshein and Evan Fry. Barbara Anne Johnson, daughter of Robert La Vern and Betty June Johnson, was blessed by Elders Glaude A. Smith and M. L. Parker.

Six people were baptized at the Stone Church, December 17. Lawrence Sidney Allen, Virginia Lee Garrett, Glenda Carol Smith, and Barbara Leona Garrett were baptized by Glaude A. Smith, James Eric Nichols was baptized by his father, William Nichols, and Phyllis Renee McDole was baptized by her father, Marvin McDole.

Mr. and Mrs. Granville S. Trowbridge celebrated their 50th wedding anniversary on December 25. Open house was held December 24, and many of their friends paid respects to them.

The Christmas service, December 24, featured a program of music in which the Stone Church choir, the Men's choir and the Boy's choir participated.

Under the direction of Mrs. J. T. Westwood, the Cantanina Chorus presented the annual Christmas Eve service at the Stone Church. Mrs. Gene Pope accompanied the chorus. Joan Talcott, marimbist; Roy Stearns, vocalist; and Mrs. Clayton J. Wolfe, organist were featured as soloists. Pastor Glaude A. Smith read the Scripture, and John Darling offered the benediction.

OWEN SOUND, ONTARIO.—During the week end of November 4, 1950, a priesthood institute was held at Owen Sound, Ontario. The first service was a prayer service with the theme, "We Seek to Learn."

Two class periods for the priesthood were held from 10 a.m. until 12 noon. The first subject discussed was "Why Should Priesthood Be Concerned About Family Life?" The second period was a panel discussion on "What Kind of Family Life Should We Build?"

In the afternoon classes, the group discussions were on the topics, "The Economically Sound Family" and "The Spiritually Adequate Family."

A fellowship supper was held in the lower auditorium of the church, including a sing, closing with the central thought "The Christ."

On Sunday Dr. F. M. McDowell addressed the priesthood, and Bishop J. E. Baldwin addressed the membership. There was a Communion service presided over by District President Gordon Farrow, assisted by the visiting ministry.

The sessions closed with the district conference, at which the following officers were elected: Gordon Farrow, president; Alex Cadwell, R. J. Farthing, counselors; Elizabeth Belrose, secretary; George T. Furness, treasurer; Arthur Dunn, director of religious education; George T. Furness, director of music; Laura Farthing, director of women; Everett Kennedy, young peoples' leader; Anne Davis, children's supervisor; Aubrey Mason, children's pastor; R. J. Farthing, auditor and historian.—Reported by MRS. BENSON BELROSE.

HUMBERSTONE, ONTARIO.—A new church is being constructed. The building is not yet complete, but plans have been made to enclose it for the winter. Construction thus far has been voluntary work by mission members with friends of members assisting. Elder Howard Snider is in charge of the mission and also serves as chairman of the building committee assisted by Lee Barrick and Raymond Augustine.—Reported by MRS. HOWARD SNIDER.

INDEPENDENCE, MISSOURI.—The Stake-Wide Zion's League sponsored the third annual yuletide conference December 28, 29, 30, and 31. The theme, "Commend Thy Ways Unto Him," was concerned with youth's place in the war and was planned to especially minister to the young men who are leaving for service.

The opening activity was a Talent Night, Thursday, December 28, at the Stone Church Little Theater. Ten numbers including talent from Canada and England were provided by John Smith and Cecelia Fry, officers in the Stake Zion's League.

Friday night featured a panel discussion at the Stone Church. The theme was discussed from four different angles: "How far can we go—in putting ourselves in His hands?" by Marilyn Seroy; "Is God concerned?" by Kathleen Fuller; "The role of the church in war," by Marion Brown, and "Horizons beyond the war years," by Joe Taylor. High Priest John F. Sheehy presented the summary at the close of the discussion. Elmer Sloan and Delmar Sloan planned the program for the panel discussion, and Carl Mesle served as moderator.

Saturday night was an activities night in the Auditorium basement. Featured was a comic and a regular basketball game, as well as exhibitions of the various activities that take place at the regular activities' nights each Saturday. Ann Whiteford and Lois Pederson planned the program.

A New Year's Eve watch service was held Sunday night at the Stone Church. This service and the mixer that followed were the last of the conference programs. "Commend Thy Ways Unto Him" was the theme of this fellowship service. Following a reading by Howard Ziegenhorn of the "Legend of the Church of the Lighted Lamps," candles were lighted as individuals took part in the service. Elmer Sloan directed the music with Bernard Butterworth at the organ. Dick Andersen gave the theme talk, and Bob Sparks sang a solo. The service was arranged by Bob Akers and Barbara Peavy. Carl Mesle was in charge.

FALL RIVER, MASSACHUSETTS.—"The Littlest Son," a Christmas program of story and song, was presented on December 25.

Edgar Pillsbury, a student at Graceland was reader. A chorus, under the direction of Margaret Chesworth, gave a pleasing rendition of the music.

Soloists were Mary Pillsbury, Etta Heap, Elder Alma M. Coombs, Isabel Millward, and Margaret Chesworth. They were assisted by Elbert, Raymond, and Donald Heap.

Recent speakers here have been John Sheehy, Myron Fisher, George Armeson, and Benjamin Leland.—Reported by EDGAR PILLSBURY and EDGAR GEORGE.

CANTON, OKLAHOMA.—A bazaar and chili supper was held at the church December 2, at which \$109 was raised.

December 22 featured a Christmas program. A special visitor for the program was Mr. Harvey Rauh who has been bedfast the past fourteen years. Mr. Rauh lives one mile from town and made the trip to the church in an ambulance. He sang two songs while lying on his cot.

Twenty-two members were present at the all-day Christmas dinner of the Ladies' Club. Secret pal gifts were exchanged.—Reported by NINA E. GOODMAN.

IN ALL THY WAYS ACKNOWLEDGE HIM

This beautiful loose-leaf text is the second visual presentation of our church's message. This is the story of our stewardship program stressing stewardship of our time and talents as well as our financial stewardship. It is profusely illustrated with over 40 photographs.

\$1.00

herald house

INDEPENDENCE, MISSOURI

Letters

From One "Born Into the Church"

I suppose I should be the most thankful person in the world to have had the gospel from the day of my birth. But this also has its drawbacks, as one "born into the church" is prone to take it too much for granted.

Many people who come in contact with the church in later life seem to have so much more to make them believe. Some have such wonderful experiences that the steady everyday ones do not have—or perhaps God thinks they do not need them.

After much prayer and thought, I married a nonmember I had known from childhood. He is a wonderful husband, and I am thankful for him and our son and daughter. He takes us to my church every Sunday it is possible. I can see my prayers being answered in this regard.

I believe that someday he will have faith as I do.

LOIS AVERY.

Woodbridge, Ontario.

Gifts From God

It is with pleasure that I renew my *Herald* subscription for another year. God has been good to me on many occasions. He has spoken to me through the gift of tongues and prophecy and has revealed to me exactly what he would have me do. He has answered my prayers almost instantly on three occasions and has spared me from being crushed to death

by mere inches. That God's blessing may ever abound with each and everyone during the coming year is my prayer.

EDWARD H. HELLENGREEN.

Ottawa, Illinois.

Comforted by a Vision

I had an experience similar to the one Dora Williams Tarrant told of in her letter to the *Herald*. We lost our baby daughter in 1937, and although we had three other children, I often grieved for the child who had died. I regretted that I was never able to do much for her or tell her how much I loved her. One day as I was resting alone in the house, I heard footsteps. Looking up I saw a girl of about ten with golden hair. She was beautifully dressed and wore a ribbon bow in her hair. Suddenly I realized that she was my daughter. Then a voice spoke to me, "What could you give your girl to compare with what she has?"

I have never grieved for her since, but have tried harder to provide a good life for the other children. The vision has given me something to live up to.

MRS. P. C. HAYES.

Star Route 4
Hobbs, New Mexico

The Need For Spiritual Food

In my life of traveling, I often go to churches of other faiths when I can find none of my own to attend. I like to read the literature of other churches, but it is never as spiritually satisfying as the *Herald* and *Daily Bread*. Truly they are a feast to me; it is almost like sitting down with the Savior himself. I am thankful to belong to a church where I can partake freely of spiritual food and drink of the fountain of life. I pray that we may all partake often and, being strengthened, help others on the way to eternal life.

MRS. GRACE HEADLEY.

Cottage 9
1329 Garner Avenue
Salinas, California

From an Invalid in California

Although my home is in Benton Harbor, I have come to California as my doctor advised me to live near the ocean for my health. I am feeling better, however I have arthritis so bad I am crippled and must remain in bed. My new address is Rancho Los Amigos, Hondo, California.

BESSIE HOUGH CORY.

Note of Thanks

I sincerely appreciate all who responded to my recent request for old *Herolds* and other church literature. I think these will help much in advertising the gospel. I will welcome all I can get.

JESSE EMERSON.

904 South Wayland
Sioux Falls, South Dakota

Grateful for Blessings

When I read in the November 6 issue of the *Herald* that a member, Sister J. A. Welch, had been in the Nogales, Arizona, Hospital because of an accident, I felt heartsick because I had not known she was there. I am an isolated Saint here on the border town, and I would have felt it an honor to have helped her and been with her in her time of need.

I want to take this opportunity to thank God for granting us a blessing for our baby son. Two months ago he was dangerously ill with pneumonia in the same hospital. He was going into a bad convulsion, so I asked the nurse to rub him with consecrated oil. She did, and I prayed. But I felt I needed more help—prayers from our ministers—so I hurriedly put in a long-distance call to California to my mother and told her how ill our baby was. She called the pastor, Dr. Harold Wixom. Then I went back to Philip's room at 2:30, a half hour later. He was asleep, and his fever had subsided. By 3:30 he was walking around his crib and talking. His nurse and I cried from joy. The doctor later told us he had been dangerously ill, and had feared we might lose him. We thank God for letting us keep our precious son. Now, our desire is to have strength and knowledge to care for him so that he may grow to manhood and help in the fulfillment of the Restoration Movement in these latter days.

I also wish to thank God for giving me back my health. I am anxious to be of any help that I can in the mission to the Spanish-speaking peoples. Since I live on the border, I shall be happy to help in this place. These Mexican people have been grand to me, and I have many friends among them who someday may help the church in its movement to bring the gospel to their kind.

NELLIE MAE (Nelson) LINDSAY.

323 West
Nogales, Arizona

Concerning Salvation

I am grateful to God that I have found the true gospel of Christ. If we are faithful, he will give us more than we ask for. Some are confused, and many are misled by being told they are only to believe on Jesus and be saved. Salvation involves more than this. The blood of Christ cleanses us from sin, but we must obey the whole law and be perfect if we expect to be fully saved. Baptism for the remission of sin is an essential step also.

GUS PETERSON

Gladstone, Illinois

SPECIAL SERVICEMAN'S RATE

for

Daily Bread

Every family with a loved one away from home in the service can experience the joy of daily spiritual fellowship by sharing the same devotions in "Daily Bread." When your young people go into service, help them keep in close spiritual contact with home and church through daily devotions. Give them a subscription at our special serviceman's rate, and we'll mail them "Daily Bread" each month.

\$1.00 a year

(12 ISSUES)

herald house

INDEPENDENCE, MISSOURI

Teaching for the Master

By Elva Oakman

ONCE UPON A TIME there was a mother who diligently studied the Word of the Lord that she might know how to bring her children up in the way of light and truth.

One morning as she read, she noticed that practically everyone was commanded to labor "to establish the cause of Zion." Zion, she thought eagerly, is the place where there will be no rich nor poor, no sickness nor pain, no quarreling nor strife, no sorrow nor sighing. It is a place where health will be found, not even touched with weariness, and where we shall have wisdom and great treasures of knowledge.

It is worth working for, she decided, and she would want the children to live in this beautiful city, too. Well . . . maybe the Lord had a special message for her, and she would know just what to do. She would try in the usual way and see. She shut the Doctrine and Covenants which was on the table before her, then she closed her eyes tightly, stretched forth her hands and opened the book, and looked quickly to read what her hands had found. Yes, that was the morning message for her: "Inasmuch as parents have children . . ." Her eyes unseeingly skimmed the lines until they came to the words, "and teach them not . . ." Again her eyes skimmed the page until she finished the thought, "the sin be upon the head of the parents." She closed the book with a flourish and sat back to think what she would teach.

SALLY WAS ONLY nine months old; she couldn't be taught about Jesus and Zion until she was at least four or five years old. She

didn't know anything now. She'd have to learn simple words first, words like food and drink, doggie and kittie, mother and daddy. (Daddy was away in the army, but Sally could learn the words anyway, and she could show her pictures of him.)

She sat back in the chair to meditate upon her youngest, and the words she had sung so often at church rang in her ears, "Let the little ones come unto me." The words kept repeating themselves over and over in her mind, "Let the little ones come unto me." They were the words of Jesus, but she could not teach a child as young as Sally about him. Why she would have to use such words as Jesus and love and sheep and shepherds and the Sea of Galilee. (Of course the baby would hear about Lake Tapa-wingo all the while, but since they lived near it that would be easy.) No, if Sally turned out to be very smart—and she was smart as a whip now—it might be that she could be taught by the time she was three years old.

"Let the little ones come unto me."

The mother shook herself impatiently and turned her thoughts to Jimmie knew the name of every street way, and not too important for Zion.

JIMMIE WAS FOUR, and knew quite a lot, too! He knew all about Jack and the bean stalk, Little Red Riding Hood, Aladdin . . . in fact Jimmie knew the name of every street from their home into town. He could even identify the various makes of cars, and he was only four. Next year he'd go to school. Probably next year would be the time to teach him about the Master. He

might be far enough along by then. He'd know a lot of those words. My! it was cute the way he acted out "Jack be nimble, Jack be quick . . ." He'd surely be a smart one by the time he got around to understanding about Zion.

"Inasmuch as parents have children and teach them not, the sin be upon the head of the parents." That was the passage she had read. Nobody could say she hadn't taught. Jimmie knew about the fairies and the brownies and practically every nursery rhyme. He had gone to church school too, and he knew that God made the birds and the trees and the flowers. Yes, it wouldn't be long now until he'd be old enough to learn about Jesus and Zion. He'd start learning about it in church school, and then would be the time for her to go on with the teaching.

SHE CLOSED THE BOOK and stepped toward the bedroom door to see if the children had wakened yet. A smile of satisfaction lighted her face. It was nice to receive such a comforting message from above.

But there stood in front of her the Angel of Clear Vision with uplifted hand. He was holding a book like the one she had just closed. He spoke in tones that startled her: "The book was indeed opened before you, but you did not read. Listen: 'Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes . . . and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands; and they shall also teach their children to pray, and to walk uprightly before the Lord.' You have not taught for the Master or for Zion. Next year your oldest child will be under the

tutelage of the nation. You will have him only a short time each day. In the schools he will learn again the fairy tales and the nursery rhymes you have taught him, but he will not learn of the Master. Do you not know that you should teach from infancy, if your children would assist in the building of Zion? From now on move out in wisdom to serve and great shall be your joy."

The angel was gone. The house was silent. Quickly the mother moved to the table and opened the book. Yes, it was all there just as the angel had read.

Her eyes filled with consternation. Fear tugged at her heart. If her children were supposed to know all of that by the time they were eight, and she had little opportunity for teaching after five, she had practically lost Jimmie already. There was only one year left. At least she did have more time to help Sally. But where would she begin?

"Let the little ones come unto me." The words went right on singing themselves over and over in her mind. Could that mean that she was to start with Jesus?

SLOWLY SHE WALKED to the buffet. Pulling out a drawer, she took from it a beautifully framed picture of the Master with a group of children gathered around him. It had been a gift to her, but she had seen no place where it really belonged. She placed it on the table in front of her and sat down. As her eyes lifted, she saw the picture of her husband on the mantel near by. Why! It really wouldn't be more difficult to teach the children to love Jesus than to love their daddy. Neither one was right here where the children could see him. Although Jimmie had been two and a half years old when Daddy left for the army, he really didn't remember him at all except as he saw his picture.

As fear left and assurance began to grow, she chuckled to herself, "Come to think of it, the Sea of Galilee is easier to talk about than Lake Tapawingo. And bless me, there's a sheep and a lamb not six

blocks away that I can take them to see."

Eagerly she reached for her Bible. They would start at once to get acquainted with the Master. She'd begin by telling them the loveliest story of Jesus she knew. Jimmie enjoyed stories and could understand most of them. Sally would sit on her lap and hear the words even if she didn't understand yet. For a few moments she read in silence, then she closed the book and arose. First she got the easel that Jimmie's blackboard usually rested upon and placed it in the corner. Then she got a beautiful scarf to put over it. Against that background, she placed the picture of Jesus. In front of it there would be the big easy chair

and beside that the smaller chair for Jimmie.

As she worked her mind moved ahead joyously. Perhaps Jimmie would ask for the story again and again, and every time he asked, she'd tell it to him. Then he might want to act it out—he often did. After awhile she'd read the story to him right from the Scripture. All of that might be the first lesson. It might take ten lessons. She'd never know until she tried.

She could hardly wait now for the children to wake. She bowed her head in a fervently whispered prayer, and then softly she began singing the song that had deepened her understanding, "Let the little ones come unto me."

An Architect's Plan

By Marie Gosline

HAVE YOU EVER WATCHED a good contractor build a house? First of all he considers the architect's plan. He considers it before he lays the foundation—even before he buys any materials. He nails a copy of it to the first two-by-four of the scaffolding because it tells him everything he needs to know about that building.

All the way along, he consults the plan. If it calls for a twelve-inch flue on the fireplace and the bricklayer puts on only a ten-inch one, he is called back to change it. If it calls for redwood paneling, knotty pine won't do. If it calls for brass fixtures, chrome is not the thing.

Our Architect has given us a plan, too. Yet we do not always keep it before our eyes. Instead of being first-class contractors, we are often slipshod carpenters.

The work of the Lord calls for real artisans. Each one must have a job, fill it not only to the best of

his ability, but beyond that. Sometimes the best is not enough. God expects us to continually study, learn, and improve. We excuse a great many people of the mistakes they make in church work by saying, "He does as well as he knows." This is no excuse.

If we hire a man to build us a house and find out he used too much sand and not enough cement in the foundation, do we wait until the house is completed and say, "Well, he did as well as he knew"?

God has hired us to build his kingdom on earth. He has hired us to work for him. His wage scale is high. He pays us in blessings too numerous to mention, but he expects us to give him first-class work in return. Shall we consult his plan? Shall we train ourselves to be good builders? The time has come when this church—God's church—can use no others.

Home Column

New Horizons

Let's Look to Our Morals

By Josephine Montgomery

THE MOST ALARMING DANGER of the modern world is not the fact that we have the atom bomb as a weapon for destruction; it is that we are not morally equipped to know how to use it. The deplorable part of an economic system which dictates a policy of buying a potato crop and then burning it to keep prices up is not that big business has grown to cut-throat proportions but that we do not have the moral know-how to manage what we have.

Malthus was almost right in his analysis of what is driving the world to destruction. His theory was that while population is increasing geometrically, the ability to produce food is increasing arithmetically. The result: famine, pestilence, and war. The pattern is right but the cloth is wrong. The advance in science is geometric while the advance in morality is arithmetic. The result: famine, pestilence, war.

The pattern of history will bear this out. The Jewish nation had the most advanced religious philosophy of its time, but the moral fiber of the people was not far enough advanced to keep up with it. They did not know what to do about a man like Jesus, and so they killed him. Alexander brought his country to a military perfection that conquered the known world, but morally he was not equipped to be a conqueror nor were his successors, and the empire decayed. James Watt with his tea kettle and Hargreaves with his spin-

ning jenny touched off an industrial revolution that has kept up a series of problems requiring moral solutions ever since; unfortunately, our moral solutions are still pitifully far behind the steady scientific advance. In the succeeding centuries following Christ's execution, the church spread to catholic proportions and grew to such wealth and power as the humble fishermen and tax collectors had never dreamed. But the moral ability of the people did not expand fast enough to keep up with the wealth and power. They did not know how to use it, and so they corrupted it; they killed the goodness in it; they headed the whole world into the Dark Ages.

It could happen to us. As a matter of fact it has happened to us. It hasn't stopped happening to us since one man learned to make a better and more acceptable sacrifice to his God and another man didn't know what to do about it except to kill his rival.

THE WORST THREAT OF ALL is that people are too spiritually blind to see the widening gulf between science and morality. Such a cultural lag can only be bridged by people who see the situation and go to work with every means at their command.

Look around at the economic struggle in the countries which are set up as the righteous Christian powers of the West. Note the strikes, political unrest, social evils, and intolerance. At the expense of

being trite, I want to point out that the sum total of national conditions is due not to just a few isolated evil-but-powerful people, but to the thinking and activity of the *majority* of the people. That means you and me.

It would be fine if each person, as he reads this, could think, along with me as I write it, "Of course, I'm not one of those people who are to blame. It's the other 149,999,999 Americans." As a matter of fact, that's just what most of the other 149,999,999 are thinking. Not quite two years ago the *Ladies' Home Journal* made a study of the moral and religious beliefs of the American people which pointed up this dangerous trend.

- 18%—believed they are living a wholly good life.
- 28%—felt they had attained three-quarters ethical perfection.
- 32%—claimed to have reached at least the halfway mark.
- 78%—insisted they were fully obeying the Christian law of love in all business dealings.
- 80%—insisted they were obeying the Christian law of love in all dealings with members of other races.

8 out of 10 thought that most of the world's problems would be solved by absolute obedience to the law of love.

8 out of 10 believed they were rendering such obedience.

For such a nation of individually righteous people, *something* has certainly pulled down the collective average.

Could the answer be that whether we realize it or not, we are an amoral people, if not downright immoral.

We are amoral because we are trying to control a twentieth century science with sixteenth century morals, just as in the sixteenth century, we tried to govern affairs with a twelfth century code of behavior. Science has never waited for us to catch up with it. I doubt if it ever will. Our job is to catch up without expecting it to slow down for us on the tricky hairpin curves of atomic development.

MORALITY IS STEWARDSHIP. Stewardship has to do with more than money and time. Stewardship must extend into every corner of our lives. Personality development, love, friendship, marriage, rearing children, business affairs, even such a trivial thing as good grooming to make the most of personal appearance, are accountable as stewardship properties.

Too many people accept the tinsel of dwarfed personalities, neurotic temperament, selfishness, and indulgent self-deceit. A man with a vision of a higher life may achieve selfhood through continually and consciously trying to develop his moral nature.

Too many people skim the surface of friendship rather than take the trouble to discover, explore, and expand in and with another person. To share in the time and work required to build a fine friendship not only brings rewards from itself but builds a type of moral fiber which cannot be produced by any other experience.

Too many people are satisfied with infatuation because love demands more giving than receiving. Too many people take refuge in promiscuous relationships because marriage is a twenty-four hour a day lifetime job. And too many other people think that promiscuity is the accepted way of making the hunt for a mate

fun. They fail to realize that the moral fiber of their marriage is being built during the years before the wedding. No one is capable of sudden morality. It is a system of thought and action integrated through practical application in daily life.

Too many people make the pain of childbirth the only pain they ever suffer for their children. Rearing a child is one of the greatest challenges to the moral mind of man.

Too many people think that putting a dollar bill in the oblation offering once a month makes it all right for them to skin what they can get out of the business world for the other twenty-nine days. The cut-throat tactics of our present economic system is not so much due to the fact that the theory of big business

is wrong, but that the individuals who put the theory into malpractice are operating with selfish lack of principle. Business should and could be both moral and profitable.

But no one is 100 per cent moral in any of these things. The dangerous part of modern thought is that so many people, as the survey showed, *think* they are moral. It would be a long step forward if we would admit honestly, humbly and prayerfully that a cultural lag does exist between the mechanics of our world and our moral capability to use them. For us in this church the answer seems to lie in a heightened awareness of stewardship responsibility and the extent to which it must influence our lives.

How close to ethical perfection are we?

A New Kind of "Night Club" Needed

By Maude D. Anderson

ONE OF THE GREATEST PROBLEMS the church has to face today is commercialized entertainment. There was a time when an evening with friends—perhaps gathered about the organ or piano—meant an evening of relaxation and happiness. In those days it was even possible to carry on an intelligent conversation. One didn't have to run competition to some radio announcer telling why his particular brand of cigarettes or beer is a sure cure for all ills.

Friday or Saturday evening was set aside for the neighborhood literary society where old and young alike could participate. It was not necessary for a fellow to take his girl to some night club and spend a couple of days' salary in order that the occasion might be considered a "date." Of course none of us want to return to the horse and buggy era, but we could certainly incorporate a few of its better phases in our modern living.

If the church is to compete with commercialized entertainment, young

people will have to develop a greater appreciation of the church as the center of their lives—not just one day in the week but every day in the week.

THERE IS A DIVERGENCE of interests in the various age groups, and there needs to be some way of bridging the gap. Those in the group capable of making the greatest contribution to the life of the church are frequently lost because they do not find an outlet for their enthusiasm. For this age-group just emerging into adult life, the boisterous games, skating parties, and such hold little appeal. Their interest is in soft lights and music—a place for romance; and it is during this stage in their lives that the night club beckons.

To most young people this is merely a phase of growing up, and when it is over, they will return and settle down to the more worth-while pursuits of life; but what a pity that

the church cannot supply their great need during that time, for even though they may not suffer any permanent effects from their slight indiscretions, it would have been of so much greater value if they had been able to have their need supplied by the church. Somehow their spiritual progress has been halted. They have become cynical, and the brightness of their youth has been tarnished by their contact with the less worthwhile things of life.

It would be a good thing if the young people of this particular age group could be induced to use the finances which they feel they should spend on commercial entertainment in fitting up their own special type of "night club"—one they would be proud to invite their friends to for an evening of wholesome entertainment and one which, when they were finished with it, they could be proud to pass on to the next generation of youngsters.

Experience, Authority, and Revelation

(Continued from page 5.)

this. The prophets saw the movement of God in history. It was there before they saw it. Had they never apprehended it, it would still have been there. But it became revelation to them when they appreciated this divine movement. What we have in the Old and New Testaments is not, therefore, revelation. *It is a record made by the perceptor.* It is, in the nature of things, a record of an interim experience between the first perception and the working out of what was perceived in the course of time. We cannot expect the divine self-disclosure to be made to us either in or out of the Scriptures, but through them. Theologians will analyze and summarize. Prophets will write "as they are moved upon by the Holy Ghost." But the theologian will turn from theology to worship, and the proph-

et will look up from the written page to contemplate the vision splendid and say,

But great and marvelous are the works of the Lord

The whole earth is full of his glory

There are, then, strictly speaking, no revealed truths. There are "truths of revelation"—statements of principles, that is, which stem from the actual revelatory experience. These may be, like the map, guides to the beatific vision. But they are not the vision itself. For revelation is based upon the intercourse between the mind which guides the event, and the mind which views it. When appreciation of Divinity in nature and history comes to man, revelation takes place.

Love and Stewardship

(Continued from page 14.)

will move them to consecrate of their surplus. Love substitutes selflessness for selfishness.

Stewardship is not a process by which I get something. Danger lurks in any inordinate desire to get, without an equivalent in effort on my part. In this path of inordinate desire are to be found such sordid and ugly things as envy, greed, and jealousy. On the contrary, the Spirit of stewardship, prompted by love, is the desire in the hearts of surplus-producing stewards to consecrate of their surplus for the benefit of others and of helping them to reach a position where they, too, can become surplus-producing stewards and have the joy of sharing.

It is through this process that equality governed by the rule of needs and just wants shall be established. "God so loved the world that he gave"—John 3:16.

Pray that the day may soon come when we shall demonstrate these lofty ideals which add to the beauty and glory of Zion.

Concerning "Messiah" Recordings

ON THE LAST PAGE in this issue of the *Herald* will be found an announcement of a close-out sale of record album Number 1 of the *Messiah* as sung by the Independence Messiah Choir. When this album was first offered for sale early in 1950, it was the first part of our plan to make the entire *Messiah* available on what was then considered standard 78 r.p.m. records. The plan was to have issued eventually three albums, each containing three double-sided records, the total cost to be \$22.50 plus 50c federal excise tax on each album or a total of \$24.00. Since issuing the first album, however, the new 33 $\frac{1}{3}$ r.p.m. long-playing records have become so popular that all of the major recording companies have entirely discontinued manufacturing this speed record for all classical and religious music. The reasons for this change are that the long-playing records offer better quality recordings and are only about one-third as expensive. Therefore, before Herald House, the distributor of Stone Church Recordings, entered into negotiations for the manufacture of album Number 2 of the *Messiah* set, the entire matter was canvassed with the Music and Radio Department of the Church; and after a careful study, it was decided not to continue with the manufacture of the 78 r.p.m. set and instead make the entire *Messiah* available on the 33 $\frac{1}{3}$ r.p.m. long-playing nonbreakable records. In this way, it is possible to offer the entire oratorio, as presented by the Independence Messiah Choir, in one album containing two double-sided twelve-inch long-playing records for about one third the total cost of the 78 r.p.m. The records for this album are being manufactured by RCA.

This new album and its price will be announced in the *Herald* within the next two or three weeks. In the meantime, we are offering our present stock of album Number 1 of the 78 r.p.m. records for \$3.75 plus 33c federal excise tax or a total of \$4.08. The original price was \$7.50 plus 50c tax.

When the new album is ready for sale, we shall allow credit of \$3.75 to all who have already purchased this Number 1 album if they wish to purchase the new complete long-playing album. By this plan even those who have previously obtained the Number 1 album, can get the entire recording of the *Messiah* for less than one half of the price originally contemplated in the old style recordings.

If further information is desired, please write us.

KENNETH L. GRAHAM,
Manager.

Bulletin Board

Notice to Maryland Members

Harry A. B. Robinson, Braddock Heights, Maryland, would like to contact any other Saints who live in or near Frederick.

Church Publications Wanted

Edgar George, 362 Pearce Street, Fall River, Massachusetts, would like to have church publications from anyone who will send them to him for use in the Fall River Public Library.

ENGAGEMENTS

Teeter-Harris

Mr. and Mrs. Charles W. Harris of Brooklyn, New York, announce the engagement of their daughter, Janet Ruth, to Paul E. Teeter of California. Both attended Graceland College and are now enrolled at the University of Kansas.

Breiner-Harding

Mr. and Mrs. C. R. Harding of Council Bluffs, Iowa, announce the engagement of their daughter, Sally, to W. Grant Breiner, a son of Mr. and Mrs. H. C. Breiner of Detroit, Michigan. Sally, a 1950 graduate of Graceland College, is now a student at the University of Michigan. Grant will be graduated from Graceland in January. No date has been set for the wedding.

Welch-Nowack

Mr. and Mrs. George Nowack of Salem, Oregon, announce the engagement of their daughter, Florence, to Mr. Robert E. Welch, son of Mr. and Mrs. A. C. Welch of Independence, Missouri. The wedding is to take place in June. Miss Nowack is employed at the Independence Sanitarium and Hospital, and Mr. Welch is stationed at Camp Hood, Texas.

WEDDINGS

Rice-Robb

June Robb, daughter of Mr. and Mrs. Percy Robb of Independence, Missouri, and Wallace James Rice, son of Mrs. Maxine Rice, also of Independence, were married December 22 at the Walnut Park Church in Independence. Apostle D. O. Chesworth performed the double-ring ceremony. They are making their home in Warrensburg, Missouri, where the groom is attending Central Missouri State College. Both are graduates of Graceland.

Bosshardt-Hedrick

Ruth Emma Hedrick, daughter of Mr. and Mrs. Gilbert F. Hedrick of Atchison, Kansas, and Larry Eugene Bosshardt, son of Mr. and Mrs. H. L. Bosshardt of Forest Grove, Oregon, were married November 21 at the home of the groom's parents, Elder Elwin Vest officiating. Both are graduates of Graceland College. The groom is serving in the Coast Guard and is stationed at San Diego, California.

Renfroe-Cline

Mary E. Cline, daughter of Mrs. Lewis Cline of San Jose, California, and James E. Renfroe, son of Elder and Mrs. Z. Z. Renfroe of Independence, Missouri, were married December 17 at the Englewood Church in Independence, Elder Renfroe officiating. The bride is a graduate of Graceland College and the Independence Sanitarium School of Nursing. The groom is a graduate of Graceland and the University of Kansas and is missionary in charge of the Arkansas-Louisiana District. After January 15 they will be at home in Little Rock, Arkansas.

Cline-Guilbert

Mary Lee Guilbert, daughter of Elder and Mrs. Elbert D. Guilbert of San Jose, California, and Kenneth L. Cline, son of Mrs. Lewis E. Cline, also of San Jose, were married on December 23 at the Reorganized Church in San Jose, the bride's father officiating. Both are graduates of Graceland College. They are making their home in Madera, California, where Mr. Cline teaches in the local high school.

Christmas-Tankersley

Jeanne Marie Tankersley, daughter of Mr. and Mrs. Lester Tankersley of Miami, Florida, and James E. Christmas, son of Mr. and Mrs. E. D. Christmas, also of Miami, were married November 26 at the Reorganized Church by Elder Ammon C. Calhoun. The bride attended Graceland College. They are residing in Miami.

Papenfus-Coleman

Lottie Marie Coleman, daughter of Mrs. Kitty Coleman of Independence, Missouri, became the bride of Emory F. Papenfus, son of Mr. and Mrs. Fred C. Papenfus of Kansas City, Missouri, on September 29, 1950, at the South Crysler Church in Independence. The double-ring ceremony was performed by Donald V. Lents. Mrs. Papenfus is a graduate of the Independence Sanitarium and Hospital School of Nursing.

BIRTHS

A daughter, Patricia Lynne, was born on October 25 to Mr. and Mrs. Robert Haney of Fort Belvoir, Virginia. She was blessed on December 31 at the church in Punxsutawney, Pennsylvania, by Elder E. H. Brennan. Mrs. Haney is the former Ruth Bow-ersox.

DEATHS

FANNON.—Anna Mary, daughter of Ole and Maren Madison, was born June 19, 1871, near Bedison, Missouri, and died December 6 at Bedison after a year's illness. She was married on August 21, 1893, to Edward S. Fannon, who preceded her in death on May 19, 1942. Five of the six children born to them survive. They are Charles Madison, Orville Edward, George Elbert, and Myrtle Pauling of Conception Junction, and Mrs. Jessie Hall of Junction City, Kansas. There are also thirteen grandchildren and five great-grandchildren. Elder Emery E. Jennings conducted the funeral service. Burial was at Bedison.

SHEFFER.—William H., was born December 6, 1870, in Cheboygan, Michigan, and died on November 3, 1950, in Independence, Missouri, after a long illness. His wife, Clara, preceded him in death four years ago. An elder in the church, he had served as president of Eastern Michigan District and in later years did much "free-lance" missionary work in that area.

He is survived by three sons: Everett of Dearborn, Michigan; Charles (address unknown), and George of Texas; four daughters: Mrs. Ruth Wills of Sandusky, Michigan; Mrs. Ellen Gardner of Highland Park, Michigan; Mrs. Minnie Armstrong of Dearborn; and Mrs. Pearl Horton of Pontiac, Michigan; and several grandchildren. The funeral and burial were at Independence.

RENFRO.—Eddice Myrl, daughter of W. H. and Ida Huffman Clester, was born near Burlington Junction, Missouri, on July 3, 1894, and died at Marshall, Arkansas, on December 3, 1950. She was baptized into the Reorganized Church as a girl and, although isolated much of her life, she was ever faithful to her belief.

She is survived by her husband, George Renfro; and two sons: Herbert of Marshall, Arkansas, and Joseph of Maryville, Missouri. Funeral services were conducted by Elder Warren E. Peak at Maryville. Burial was in the Workman Chapel Cemetery near Burlington Junction.

JENKINS.—Charles Emery, was born on July 20, 1892, at Oneaville, Texas, and died on December 4, 1950, at the Independence Sanitarium. On July 6, 1919, he married Lutetia Christie; five children were born to them. Mr. Jenkins's family was his main interest in life. During World War I he served in Battery E, 146 Field Artillery, receiving his discharge on June 25, 1919. A cabinet maker by trade, he worked for the A. J. Stevens Company for years and the Sheridan Stove Equipment Company three months before his death. He had been a member of the Reorganized Church since November 9, 1902.

He is survived by his wife, Lutetia, of the home; three sons: Frederick Charles, Chief Petty Officer in Adak, Alaska; David Robert of Kansas City, Missouri; and Verne F. of Independence; two daughters: Mrs. Cora Mae Gates of San Diego, California, and Mrs. Dorothy E. Vetter of the home; and six grandchildren. Funeral services were held at the George C. Carson Chapel, Elder Glaude A. Smith and The Reverend N. L. Haney officiating. Interment was in Mound Grove Cemetery.

DAVIS.—Charles Franklin, son of J. Franklin and Louisa Davis, was born August 31, 1883, in Owen County, Indiana, and died September 9, 1950, at the Coral Gables Hospital in Miami, Florida. He was married to Mary Ruth Brewster on October 30, 1904; four children were born to them. Before uniting with the Reorganized Church he was a minister for the Christian Church. As a high priest he served on the Stake High Council, was superintendent of the church school at Stone Church while living in Independence, pastor of the Pensacola, Florida, Branch; a member of the Gulf States Reunion committee, and active in priesthood work at Miami, Florida.

Funeral services were held at the church in Miami, Elder Ammon Calhoun officiating. Interment was in Graceland Cemetery, Miami.

MOREY.—James Monroe, son of David B. and Deborah Morey, was born October 22, 1876, at Pleasanton, Iowa, and died November 19, 1950, at Pleasanton. On June 9, 1901, he was married to Stella Rees; four children were born to them. A son, Garold, died in infancy. From 1902 until 1911, they made their home in Nebraska. Here on October 2, 1904, he and his wife were baptized into the Reorganized Church. A year later he was ordained to the office of deacon. His was a service of love and brotherhood that found expression in many deeds of kindness to others.

He is survived by his wife; two daughters: Wanda Maurice of Pasco, Washington, and Marjorie Allingham of Cedar Rapids, Iowa; a son, Walter W. Morey of Wray, Colorado; a sister, Mrs. Angie Peck of Riverside, California; and four grandchildren. The funeral was conducted at the Reorganized Church in Pleasanton. Burial was in Hamilton Cemetery, Pleasanton.

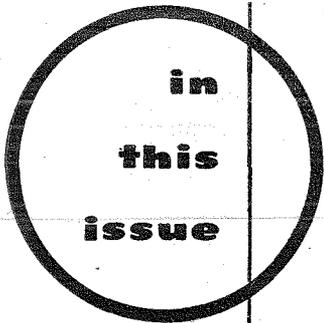
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Operation '51

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the Saints' Herald

January 22, 1951

www.LatterDayTruth.org

News and Notes

TWELVE AND SEVENTY ASSEMBLY

"Evangelism in the Modern World" was the theme of the Twelve and Seventy Assembly held January 1 through January 5. The meetings were held in the West College Church in Independence. Classes, forums, recreation, and worship services were planned by and for the Council of Twelve and the Seventies. Special services included an Upper Room Communion service, a report from President F. H. Edwards on his missionary experiences abroad in Europe, and a banquet at which President I. A. Smith told of his missionary experiences abroad in the Pacific area.

STAKE PRIESTHOOD COMMUNION

A Center Stake Priesthood Communion service was held January 5 at the Stone Church. The theme was "United With Christ Through Service in 1951." As it was impossible for the 400 in attendance to each offer a testimony, the service was planned so that each could participate by offering a written testimony for 1951. The Stake Presidency, Bishopric, and other Stake officers were in charge.

REPORT FROM EVANGELIST

Evangelist Ray Whiting reports that as a result of the 372 services he has conducted in the past year, 102 have been baptized. Brother Whiting states, "Although I did not baptize one of them, it is my policy to urge the local men to do the baptizing.

"The year of 1950 was one of the best of my entire experience. The high lights were the General Conference and the High Priest Conference in Kirtland. In spite of world conditions, I am looking into 1951 with confidence, and believe that as the terrors of the world increase, so will the power of God be made increasingly manifest among his worthy Saints."

VISITS SOUTH

Apostle Percy E. Farrow made a trip through the Arkansas and Louisiana districts in late November and early December, visiting most of the branches and missions in the southern part of the district.

The mission at Little Rock, Arkansas, that was started in September, 1950, now has a membership of fifty.

He visited in Paris, Tennessee, and commented on the steady progress on the building there.

Brother Farrow also mentioned that alterations have begun on the church in Indianapolis.

ELECTED

Mrs. Howard P. Andersen, wife of a member of the Standing High Council, recently was elected president of Pioneer Trails Area Council of Girl Scouts, Inc. Brother Andersen has served the same position for the Boy Scouts.

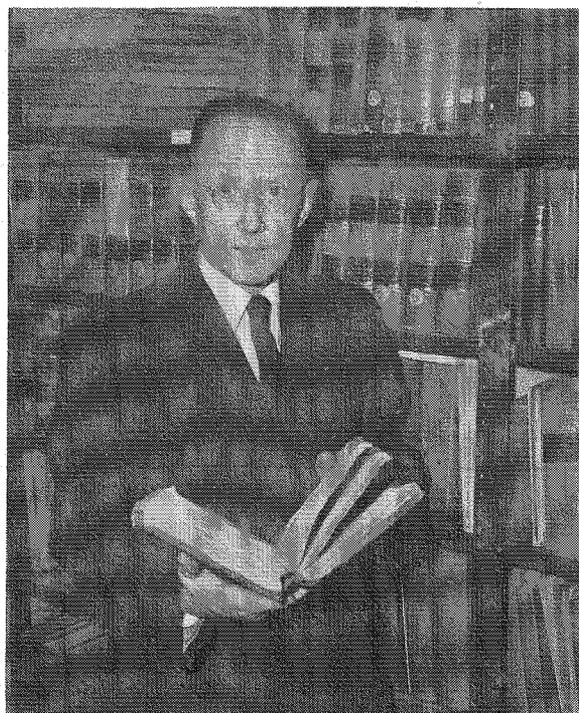
Elder Carl Mesle was guest speaker at the installation banquet January 8.

RICH HILL DISTRICT

An Institute was held for the Rich Hill district January 6 and 7. Participating with Apostle D. O. Chesworth were Elders Donald L. Kyser and Cecil R. Ettinger.

CORRECTION

The notation concerning the Spanish-speaking people in the January 15 column should have read nineteen "different" Spanish-speaking people were in attendance during the series.



We'd
Like
You
To
Know

John Blackmore

JOHN IS RIGHT IN HIS ELEMENT when he is backed up with shelves of books. He came from "down under" (meaning Australia) and climbed up the hard way. He started out in the mission field of New South Wales, then after two years he came to Graceland to join the religious education class of 1921 which attracted several of our younger appointees. More missionary work followed, then pastoral assignments till 1928 when he entered the work of the Department of Religious Education where he continued until the Depression releases of 1931. While pastor at Pittsburg, Kansas, he finished his work for a B.S. degree at Kansas State Teachers College. From 1931 to 1939 he taught history in the Independence high school. The next ten years he was doing pastoral work at Los Angeles, Omaha, and Joplin. He was appointed church historian at the last General Conference.

Brother Blackmore likes history and has prepared several lectures on International affairs which he has given before civic and church groups. He has a passionate desire to prepare manuscripts so as to supply the demands of members for the facts of the church's growth up to the present time. His training has prepared him to discriminate between what is history and what is fiction and not get the two mixed. His ability to organize and present his thoughts should make a final product which will be both reliable and good reading.

The Saints' Herald

Vol. 98 January 22, 1951 No. 4

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

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The Influence of the Home

"I have commanded you to bring up your children in light and truth, but . . . you have not . . . and this is the cause of your affliction."

—*Doctrine and Covenants 90:6.*

A TEACHER in the junior department of one of our largest city churches made this statement recently:

Only one child in my class has a normal home life and lives with both parents. All the others live with one parent, or the grandparents, or some other relative. All but one come from broken homes. . . . It is only in the home of this one normal child that the parents give religious instruction and read from the Standard Books of the church. All that the others receive comes from the radio, the movies, comic books, and television.

This represents not the disappearance of the home influence, but the neglect and corruption of it.

What would people say if the pastor of that congregation were to talk to them about it rather frankly in a sermon?

* * * * *

Talk to the schoolteachers, and you will be amazed by the experiences they have. They will tell you that every child in the classroom reflects the spiritual, moral, and economic conditions in the home, and that the disturbances of home life often make it impossible for the child to learn or study. Fear, insecurity, and lack of love make children desperate.

Teachers see children betrayed and corrupted by selfish, weak, and evil parents. The child can resist the evil conditions of a community if he has a good home. He can resist the naughty habits of some of the worse

companions on the school ground. But if he has to meet wickedness at home, he is almost helpless.

This is *not* meant to say that there are not many splendid Christian homes. It *is* meant to say that there are not enough of them.

* * * * *

We can do little enough for the many, many broken homes. The parent left alone with a child faces problems too tragic and sometimes too terrible to admit much opportunity for spiritual and religious instruction, though some are able to manage it. We should point out that the church and its people are a great help to such a parent in times of crisis and disaster.

Our real weakness is in the normal home where both parents are present and simply do nothing for the nurturing of the child in the knowledge of the church and the gospel. They turn the child loose to take care of himself under the influences of dreadful "comic books," brutal and sensational radio programs, and television. They merely fulfill their obligation to feed and clothe the child's body. Animals do as much for their young. They do nothing for the mind and spirit.

These homes are losing a whole generation of children from the church and God.

* * * * *

What are the elements of a good home influence for children? Here are some practical steps parents can take:

1. Grace at the table. Children learn a part of the faith by participating in the prayer of blessing for the food.

2. The family altar. The reading of the Scriptures and the practice of prayer once every day is a splendid thing for the whole family, including the children.

3. Reading matter. Parents can provide good literature, both non-fiction and recreational reading, suitable to the age and the needs of the children. This will protect them against many inferior recreations.

4. Supervision of radio and television programs. Not all that is put out for children is good for them. It would be better for a home not to have a radio at all than to let children hear everything.

5. Supervision of recreation. This will require of the parents a considerable amount of time spent in real companionship, with supervision of a kindly type that will not repress the child unduly, nor make him feel that it is all discipline.

6. Teaching of church literature. In addition to the reading of the Scriptures, there should be study periods for the children in which help is given with the learning of the quarterly lessons.

7. Love. Just plain, old-fashioned goodness and loving-kindness. Nothing can take the place of this factor in a child's life. He needs to be loved, wanted, and respected.

8. Opportunity and freedom. The good home is a home governed by law, but it is not a law that crushes the spirit of the child, nor robs him of his freedom and initiative. He is

(Continued on page 23.)

Official

San-Day April 22

Pursuant to the action of the last General Conference, the Independence Sanitarium School of Nursing Day has been set for Sunday, April 22, 1951.

Your attention is called to this date at this time with the hope that all District Presidents, pastors, and others involved in planning for this day can make their plans early. Your efforts in arranging for special program and offerings for this particular occasion of the church at the 11:00 o'clock service on April 22 will be appreciated. We believe the work of this institution is such as to be deserving of our best efforts.

PRESIDENT ISRAEL A. SMITH
By F. Henry Edwards.

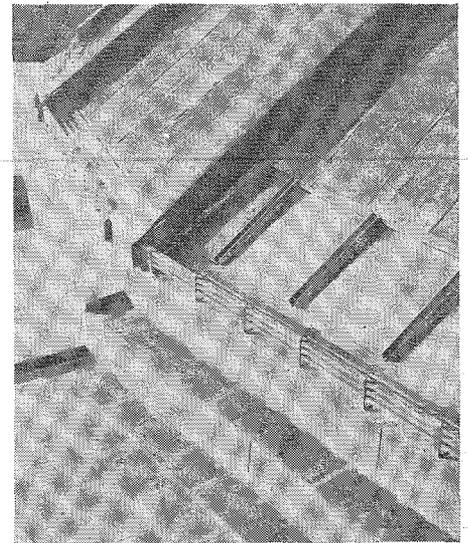
Work on the Auditorium

PROSPECTS ARE GOOD that the Auditorium will come out with a new hat next spring. This one will be of copper with plenty of trimmings. Every day when the weather will permit, six to a dozen men will be found on the roof, putting sheet copper securely in place on the dome. The accompanying pictures show a close-up of the fabricating units and a view of some of the strips which reach from the edge to the skylight section.

Considerable study preceded the final choice of copper over that of stainless steel or aluminum. The latter two have been used occasionally during the last twenty years in competition with copper. However, the administrative officers of the church were unanimous in the choice of copper, which decision was supported by the High Council of the church. The value of copper has proved itself over a period of hundreds of years, and the selection of

copper should assure adequate protection for many decades to come. While much can be said for stainless steel and aluminum, it was felt that they have not been fully tested and tried. This, together with the fact that the edge of the dome had been previously covered with copper when the stone facings were put up, added to the factors which made the choice of heavy copper sheet preferable. The weight of this copper varies from 24 ounces to as high as 48 ounces to the square foot. When complete, there will be about 130,000 pounds of copper on the roof. A final green color will be added with the Patina process. This hastens the action which changes copper to a greenish hue by long exposure to the atmosphere.

Each section of copper plate as seen in the picture is processed in the contractor's shops in Kansas City before it is brought to the Auditorium. It is anchored to the roof

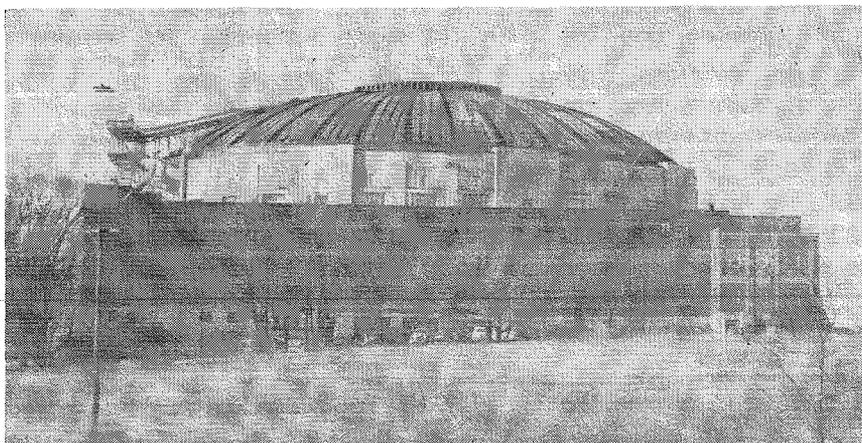


with a copper bar through which brass and copper expansion type bolts two and a half inches long are fastened into the concrete roof.

THE ORIGINAL PLAN called for a massive skylight on top of the dome, approximately fifty feet above the ceiling. However, because of additional cost for material and maintenance, the glass in this section has been eliminated and artificial lighting will be used instead. The total cost of this roof improvement is expected to run to \$160,000.

Considerable work has been done in improving the dining room. The ceiling will be lowered as much as six feet in some places and covered with sheet rock to which will be attached acoustical celetex. Concealed fluorescent lighting will flood the place with light. The cost of this project will run to approximately \$23,000, of which \$8,500 is being contributed by the Laurel Club. A public address system which will cost close to \$3,500 is being permanently installed in the ceiling. The room will seat approximately six hundred diners when completed and will be one of the largest dining rooms in the community.

Workmen are also busy in various stages of finishing office, storage, and library space around the Auditorium. More information about this will be available in a later *Herald*.



The Quest of Truth - Part I

By J. A. Koehler

For this cause came I into the world: that I should bear witness unto the truth.—John 18: 37.

THE FIRST FUNCTION of religious leadership, the first function of priesthood, the first function of anyone who would enrich the life of man, is to teach or make known The Truth. And the reason is this: only The Truth can "make you free"; only through resort to Truth can the well-being of the soul be promoted. The peace, prosperity, and happiness of man is conditioned in what he does about The Truth. "Go ye, therefore, and teach" The Truth. (See John 7: 32; Matthew 28: 19; and Doctrine and Covenants 85: 8 in particular.)

But to make known explicitly The Truth, we ourselves must first have apprehended it. We ourselves must *know* it—not obscurely, but distinctly. So, said Joseph to Hyrum, "Seek not to declare my word [which is truth], but seek first to obtain my word."—Doctrine and Covenants 10: 10. The quest of truth is the first function of those whose office it is to proclaim it.

So "the priest's lips should keep knowledge, and he should seek the law of God's mouth." The priest should *seek* to know The Truth, "for he is the messenger of the Lord of hosts" (Malachi 2: 7).

The Truth

The deposition "to tell the truth, the whole truth, and nothing but the truth" means that the witness swears to testify to that, and only that, which he believes to be "true to fact," because he has seen it with his own eyes or heard it with his own ears. But true to fact or not, that "truth" is not The Truth with which we are concerned in this article.

When you say, "The newborn baby should be fed milk, not vinegar," you speak part, not all, of The

Truth. That is to say, you speak of that which accords with the requirements of man's nature and with the circumstances of his being. The particular circumstance, in the case of feeding the baby, is infancy. In the circumstance of manhood, the truth is somewhat different.

There are, then, circumstances of man's being, as well as his physical and psychological constitution—circumstances of both peoples and persons—which determine, specifically, what The Truth is—in part or temporarily.

For both peoples and persons may pass from infancy—spiritual as well as physical infancy—to manhood; and when they do, "strong meat" comes to supersede "milk" as a requirement. The law of life for a twenty-year-old is somewhat different from the law of life for a twenty-minute-old. But whatever that law in its totality and unity may be, it is The Truth.

Some laws—especially curative laws—may be "added" only temporarily because of moral or mental sickness; "because of transgression" (Galatians 3: 19). But curative or not, such necessary laws are truth.

"The gathering" law of Restoration did not apply to Abram's household, because the circumstances then were different; "the gathering" was not necessary. It was not part of The Truth for that people. But it is necessary today because of the scattered circumstances of the "elect" and its relation to the formation of a singular people. And because it is a requirement for us, it is truth for us.

When you say, "Man shall not live by bread alone," and when you say, "There must be an organization of my people . . . to advance the cause" (Doctrine and Covenants 77:1), you speak other parts of The Truth. You speak of necessary relations which



arise both from man's nature and from the circumstance of his being. You speak of The Truth with which we are concerned in this article.

Universality

Such truth as "man"—the "human race"—"shall not live by bread alone," or the truth that economic affairs must be conducted aright if "the soul" is to prosper, is general. It is for every nation, kindred, tongue and people. And because such truth respects the conduct of primary affairs, it is of first importance to all mankind. All peoples should seek "first" to find that truth: the truth which respects the business of human living together. The quest of that truth should be both universal and continuous.

Since peoples are composed of persons, since society is an organization of personality, since the business of human living together is the business of all, all persons should seek to know the truth respecting that business: the first truth (according to the record) proclaimed by the genius of Bible religion. (See the first two chapters of Genesis; see the whole book.)

What we say here is that citizenship, or membership of a civil society, is a universal or general responsibility. It is not the duty of ev-

ery member of society to know the truth about agriculture or architecture or aeronautics or what not; but it is the duty of every member of the all-inclusive society to seek to know the truth of citizenship—the business of human living together. Each and every individual should seek the truth, the knowledge of which is power to be a good member, or functioning part, of a good community.

So, to seek to know the truth about “the cause of Zion” that great economic enterprise grounded in *moral* considerations, that community enterprise, that enterprise of A People—is a need and a responsibility of every person who has espoused the cause—whether he be farmer or physician, businessman or butcher. That is the force of Doctrine and Covenants 17: 18 and 102: 2.

Consequences Through Implementation

The statement, “The quality of truth is its universality,” means several things. It means that The Truth exists for all mankind. It means that The Truth will work in any competent hands. It means that there can be no monopoly of The Truth. Any people, anywhere, has the right in its own right to do the morally right. It has the right in its own right to conform its social order to the moral order of the universe. It has the right in its own right to ground matrimony, industry, and government—its business under God—in The Truth. There can be no monopoly of The Truth. It will work in any competent hands. The quality of The Truth is its universality.

That word of truth, according to the ancient prophet of Restoration, “shall not return unto me void, but it shall accomplish . . . the thing whereunto I sent it” (Isaiah 55: 6-13). It will work. For that word of truth is related to the prosperity of the soul of man as naturally as the rain and the snow which come down from heaven are related to plant life.

“It *shall*” work. It just naturally *shall*. “If Zion do these things”—if she find The Truth and implement it—“she shall prosper.” She just naturally *shall*. And she won’t if she doesn’t. (See Doctrine and Covenants 94: 3-5.)

Simply to search for the truth and to find it will not yield peace, prosperity, and happiness. It will not, it cannot, save the soul. Nor can the everlasting preaching of “the gospel of your salvation”—the proclamation of The Truth—save even “you.” To save anyone, *the truth must be put to work*; the will of God must be *done*. The Truth is for consequences *through implementation*.

This is the way Jesus put it: “If ye continue in my word [if ye *do* it], then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.”—John 8: 31, 32.

The quest of truth is important. The refinement of truth is important. The proclamation of truth is important. But implementation of The Truth is infinitely more important.

The Eternal Quest

“As the hart panteth after the water brooks, so panteth my soul after thee, O God.”—Psalm 42: 1.

All beings have capacities to reach out for the things upon which their lives depend. And they do reach out, as the potato in the dark, when it begins to vegetate and sprout, reaches out for the light. As there exists in higher plants an affinity for light, so is there a spiritual relationship of attraction between humanity and truth.

As far as we know, as far as the history of education reveals, the quest of truth has been going on ever since man began to face the pressures and problems of life thoughtfully. The search for that which accords with the requirements of his nature and the circumstances of his being, or for that through which he might improve his condition, has been going on ever since he began to get ideas of means to

ends, of cause and effect, of adjustment to environment. Long before Solomon said, “Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding” (Proverbs 4: 7), the quest of truth was on. For humanity, in the long run, the quest of truth is eternal.

I say, “For humanity—not for this person or that.” I say, “In the long run—not uninterruptedly; not continuously and at every particular time.” For you and me the quest of truth may not be on. For The Church, the quest of truth may not be on. But for some men, somewhere, now and then, the quest of truth is on. And it will continue to go on until man has found it—until he shall come to comprehend “even God” (Doctrine and Covenants 85: 12).

Good Quests and Bad

The acquired natures of men do not all correspond to the original nature of man. Some men have “corrupt minds,” as some have perverted appetites. So they “do not like to retain God in their knowledge” (Romans 1: 28); they “resist the truth” (II Timothy 3: 18). It is common for the customary moralist to love pleasure more than The Truth. The quest of such persons may be for some physical world truths—the truth, for instance, about poisons with which to kill people, or the truth about making less poisonous their intoxicating drinks. Or their quests may be for “economic laws,” that they may take advantage of their neighbors and live by the sweat of other men’s faces. Such quests are bad.

But some “profane” quests are not so bad as some that are called “sacred.” I have in mind, at the moment, the quest of the hair-splitting brigade of medieval Christendom—men who built bonfires around the searchers for truth. I refer to the typical ecclesiastic of that day, to men who may have been sincere, but who, without question, were superstitious, prejudiced, uncompromis-

ing, intolerant, and cruel. I refer also to others who now wear truth-crushing cloth, even though it may not be "all wool and a yard wide"—men who disguise their ruthless imperiousness by social tact, who do nasty things in nice ways.

Surely you have read the story and know of the human degradation that attends such quests of truth.

Saint Paul did not miss the mark when he said that such "foolish and unlearned questions," such "profane and vain babblings . . . increase unto more ungodliness" (II Timothy 2). They turn men away from the quest of the truth.

I never knew a man who was engrossed with questions about the gates of the New Jerusalem, the composition of the blood in the resurrected body, and other such "foolish and unlearned questions," whose quest was for the real things that matter. I never knew one such person whose passion or engrossment was to know The Truth. Nor have I ever known one such delver in "mysteries of iniquity" who was intelligently devoted to the completion of Restoration.

The most notable discoveries of physical-world truths were made in modern times. I refer to the discoveries of Faraday-Pasteur and Company. The lot of man has been greatly improved through the implementation of such truths. We now see by the light of day in the middle of the night, because the quest of those men was for physical-world truth; because we have done something about the truth. But the most notable discoveries of spiritual-world truths were made in ancient times. This is not the first generation to find out things about the conscious or subconscious mind. Whoever wrote the Book of Job had found that truth too. (See Job 33: 14-16.)

"Religion" got off to a much better start than did "science." The race has never had to abandon the first proclamation of religion respecting the business of man under God—the proclamation that that business is to conduct marital, economic, and

political affairs, and their complements (particularly education and the "Sabbath") aright, to promote human well-being: to enrich man's life.

But Faraday-Pasteur and Company did have to abandon Galen-Ptolemy and Company. The "Religion" of the day lost ground; it abandoned truths which it had discovered; "science" gained. But notwithstanding incursions of priests who worshiped Aristotle, whose attachments were to ritual rather than righteousness, prophetic Bible religion has never been weighed in the balance and found wanting—not as respects principles, postulates, premises; not as respects "righteousness." Some things were said about the truth that were not true, but what was said in general by the prophets respecting the conditions of human well-being was, as it always will be, roughly The Truth.

Genesis 1: 28 speaks of an absolute truth. And America is God's best witness that when Jesus said government must be established in "righteousness" if there is to be peace as well as plenty—when he said, "Man shall not live by bread alone"; when he said, "All these things shall be added unto you," assuredly, through the establishment of governmental "righteousness," the righteousness of the "Kingdom"—he spoke the truth.

In the beginning "religion" looked forward to "science." Genesis 1: 18 contemplates every contribution to human well-being that science, art, and education may make. In the end "science" looks backward to "religion" and seeks to build upon the foundation of The Truth it laid.

Restoration Proclamation

RESTORATION—which is the genius of prophetic Judaism and Messianic Christianity in a comeback—was originated with the proclamation that "A great and marvelous work is about to come forth unto the children of men": a work which "whosoever will" may "seek to bring

forth and establish" (Doctrine and Covenants 4:1; 6:1, 3; 10:13; 11:1, 3; 12: 1, 3). That work, which is "intrusted to all" (Doctrine and Covenants 119: 8), that "cause of Zion," that great economic enterprise grounded in moral considerations, has yet to be brought forth and established; and by now you may suspect that the aim of this article is to give part of the answer to the question, Why?

The misconduct of humanity's vital affairs, the delinquency of peoples, the corruption of basic social institutions have made a Restoration of the business of peoples to the status of a business under God, or the status of a kingdom-building business, a necessity. That is why Restoration was inaugurated with the proclamation, "A great and marvelous work is about to come forth," "the cause of Zion" is about to be established. Restoration is a proclamation of that fact—a proclamation that is for the ears of "every nation, kindred, tongue, and people" (Doctrine and Covenants 1: 3).

Restoration is a proclamation of an intention to raise up a people—a peculiar, singular, competent people—to do that work—to form that people selectively, of course, through a process of social reintegration under competent religious leadership (see particularly Doctrine and Covenants 36: 12; 48: 2; 65; 98: 9; 102: 8-10).

Restoration is a proclamation of the rise of a church adapted for the purpose of forming a people that will do its work. And it is a proclamation of the means, measures, and methods through which that work is to be established. It is a proclamation of divine legation. It is a proclamation of facts and truths—facts which, in the present state of human affairs, have the force of truth. And whoever runs may read in the Doctrine and Covenants that this is true.

(To be continued.)

Faith of Our Fathers

By W. J. Breshears

*Faith of our fathers, living still
In spite of dungeon, fire and sword,
Oh, how our hearts beat high with joy
Whene'er we hear that glorious
word!*

WE SING THIS FAMOUS OLD HYMN with feeling and with admiration for those stalwarts of old who suffered privations in cold, damp dungeons, who gave their lives unflinchingly at the fiery stake and in the arena at the mercy of wild animals, who died by the sword at the hands of ruthless kings seeking to stamp out Christianity. We are inspired by their actions and their deeds. We admire their strong faith, but most of us fail to consider the source of their convictions—why they so willingly gave all.

Their faith was more than child-like credulity. Theirs was a poignant, abiding belief, based upon realities and nurtured by experiences with the Father of all—experiences so real and convictions so deeply rooted that they could face the persecutions willingly for the cause of Christ.

Theirs was the "faith once delivered to the saints" of which Jude speaks in his general epistle, and for which mankind is admonished to contend. The Apostle John said, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

JOHN TELLS US in his writings that in the beginning the Word was with the Father. The Word here referred to is Christ. He also states, "In him was the life; and the life was the light of men." We dis-

cover by further reading that "as many as received him, to them gave he power to become the sons of God." The Apostle Paul tells us that "the gospel is the power of God unto salvation."

The gospel was therefore preached in the beginning through the Son. It was Jesus who delivered the faith to Adam, the first man. Adam was taught the principles of the doctrine of Christ as outlined by Paul in Hebrews 6. If we believe the Prophet Malachi's statement, "God changes not," and James' "with whom is no variableness, neither shadow of turning," and Paul's "Jesus Christ is the same yesterday, today, and forever," we must agree that the gospel as preached by Christ, this gospel of the kingdom, would be the same in all ages, and the requirements for entering into that covenant relationship with Christ would likewise remain unchanged.

Adam delivered the faith as received from the Lord to his posterity, and the righteous line through Seth carried it down to Noah whose purpose was to continue it beyond the flood. Through the righteous seed of Noah came Abraham, Isaac, and Jacob whose name was changed to Israel. Of the twelve sons of Israel came two righteous lines, Judah and Joseph. Then Moses, who was in the similitude of the Only Begotten of the Father, was divinely directed to lead the children of Israel out of bondage in Egypt. In Acts 7, we discover that Christ was "in the church in the wilderness, with the angel that spake to him [Moses] in the mount Sina, and with our fathers, who received the lively oracles to give unto us," the lively

oracles being the Ten Commandments.

In I Corinthians 10, Paul states that the Israelites, while in the wilderness, all "drank of that spiritual Rock that followed them; and that Rock was Christ."

Moses tried to teach the children of Israel the faith of his fathers as once delivered to the saints, but they would not accept his teachings or apply them to their lives. They required something more tangible to direct them, so the Law of Moses was given as a schoolmaster to bring them to Christ.

CHRIST CAME IN the meridian of time when the peoples of the earth had so far departed from the faith that Christ himself had to deliver it again. In the words of John, "The Word became flesh and dwelt among us." When Christ came to the years of his ministry, he began to preach, "Repent: for the kingdom of heaven is at hand," or "The kingdom of heaven is within you." He sought to point men to the faith of their fathers—the faith once delivered to the saints. He preached as one having authority and not as the scribes and Pharisees who had fallen so far short. He brought the gospel as he introduced it from the beginning.

Jesus told Peter, "I will build my church"—not a reformation of the Mosaic sects, not a combination with compromises of doctrine and practice, but upon the ancient order of things.

The church that Jesus built had as its purpose the salvation of men, for God creates men to be his sons. This required an organized plan, with officers and laws and subjects. His plan was complete in every detail, and the power of his Spirit was the motivating influence.

In the New Testament church the following ministers functioned: apostles, prophets, bishops, evangelists, high priests, seventies, elders, priests, teachers, and deacons. The ministers were not the church; they were only the foundation. It takes

(Continued on page 22.)

Operation '51

By William McMurray

AS WE BEGIN a new year, it is natural for us to cast a glance over our shoulder at the year just passed. In our personal lives we can see accomplishments perhaps, but unquestionably each one of us can look back on opportunities lost and see places where our achievements have fallen short of goals which we set a year ago.

As we view the world in general, we see that suffering and intolerance are still commonplace; security has been swept from under us and even now we lurk perilously on the brink of another great war. We see a world of people urgently requiring a new way of life; we feel our own responsibility to show them the way that has been revealed to us through Jesus Christ.

THE SITUATION is complicated, however, by attitudes of the people. Men have been hypnotized by the brilliant display of discovery which science has paraded before their eyes during recent years. Where ignorance of the world of which they were a part once turned them inevitably toward God for the satisfaction of their every need, this newly acquired knowledge—pitiful though it may be in the scales of eternal values—causes them to be self-satisfied. With the arrogance of youth, they turn away from their Creator, confident of their own ability to care for themselves.

The world is further confused in the spiritual things of life because so many ways of salvation are proclaimed. Varied interpretations of Scriptures are presented to such an extent that we have lost the desire to seek after eternal truth, feeling inadequate for the task which has seemingly conquered better minds throughout the ages. In this way any existing doubts concerning God are nourished and strengthened. Chris-

tianity is in conflict with a new type of paganism, which expresses itself in modern form by a lack of interest in spiritual things and a theory that it doesn't make any difference what a man believes. It is difficult, in the face of this, for the message of the Restoration, which was given by God to resolve these doubts, to take root. Yet the fact remains that someone must cleanse the world of the sin and unbelief which is everywhere apparent. The restored message of Jesus Christ is the only way available to humanity which can succeed, since his is the only name given under heaven whereby man can be saved. To each who has been warned, there comes the responsibility to warn his neighbor. Each who has been called into this work has a task to perform in the deliverance of the world from the results of its own sin.

TOO OFTEN we are inclined to shrug off our responsibility and satisfy ourselves with the thought that we are helpless since an individual voice is soon lost amidst the clamor of the multitude. But this fails when we realize that every revolution or reform in history had its conception in one moment in the mind of one man. Let us consider this thought again and endeavor to measure its meaning: EVERY REVOLUTION OR REFORM IN HISTORY HAD ITS CONCEPTION IN ONE MOMENT IN THE MIND OF ONE MAN.

In exactly the same sense that one acorn contains the promise of ten thousand oaks, so also can we trace each individual accomplishment of our civilization back to the first man—hence the possibilities of great things are present in each of us. In the Garden of Eden, Adam held the armies of Rome, the wisdom of Greece, the scientific knowledge of modern civilization condensed in his

being. The promises of these accomplishments were first found in God; they were delegated by him to his Son when he endowed Jesus Christ with all power both in heaven and in earth; they were passed on to Adam and became a part of our heritage when we were created in the image of God and his son, Jesus.

There is then, only one intelligence—that of God—in which all of our universe was conceived and which was breathed into the nature of Adam. Once we tap the source of this intelligence, once we recognize within ourselves the power of reason, we have at our disposal all truth, all understanding, all knowledge, all wisdom, and the possibility of all accomplishments. All truth finds its root in Deity; all that is not truth originates with the confusing powers which seek to frustrate the work of God.

THE UNITY OF THE GODHEAD which compels us to the recognition of one intelligence drives from our mind the possibility of any save one love—the pure love of God—which made it possible and imperative for him to give his Only Begotten Son for the redemption of mankind. This love expresses itself constantly in an endeavor to bring man to a level where he can appreciate the fullness of celestial joy which has been prepared for him. Love which seeks less than this for its object, concerning itself with worldly comforts or rewards, is unworthy of the eternal love of God which looked beyond the cross on Calvary to the salvation of the souls of men in eternal relationships.

Having its source in one God, being conceived by one intelligence, motivated by one love, there can be but *one* purpose. Any purpose in life which reaches its climax in less than celestial glory for all mankind cannot find its source in the unified plan of God. There is room for success in the way of Christ; there is room for happiness, for a home, a family, recreation, education, but

only as these things revolve around and find their consummation in the purposes of Divinity. When we permit any worldly goal to become the focal point of our life, forcing God out of our existence, or at best relegating him to a subordinate role, we leave the ranks of the army of salvation and unite with the forces of evil which seek to destroy the souls of men.

Today, then, we must examine our lives not to see how well we have lived during the year that has just passed—not to see how much success we have enjoyed in the things of the world—but to discover to what extent we have aligned ourselves with the eternal things of God. To what extent is he the central figure in our lives? Or are we so engaged in other activities that we have crowded Jesus to the fringe of our existence?

WE ARE LIVING in a time when the whole world calls to us to slow down. Doctors tell us that we have to take things easier. We all believe we are working too hard and need to relax more. Yet above the voices which call us to a slower pace sounds the voice of God in a recent revelation calling us to increase our efforts to conform with the requirements of the hastening time which is upon us even now.

Clearly, our greatest need is not to "slow down" or to "take it easy," but to eliminate from our lives the nonessentials which clutter up our time and divide our loyalties. We need to re-establish God at the center of our universe and to take our place behind the wheel of activity and service, focusing our attention and concentrating our effort on the furtherance of the gospel of Jesus Christ and the building of the kingdom of God.

We have already wasted much time in our lives, but fortunately we have not the power to waste time in advance, and the rest of 1951 now stretches out before us as surely as
(Continued on page 22.)

Spectator's View of

The "Messiah" Broadcast

ANOTHER BROADCAST of Handel's *Messiah* by the Messiah Choir of Independence went on the air over the Columbia Broadcasting System network, Sunday evening, December 17. What the radio audience could not appreciate was the drama of the broadcast as seen by the comparatively small studio audience which was privileged to attend.

It was a small audience only because the more than 320 participants in the broadcast filled the large ballroom of the Muehlebach Hotel, leaving room for only a few spectators. About 270 persons, largely church members but including a number from other denominations in the Kansas City area, sang in the chorus which was seated in tiers to the left of the conductor. To the right were the forty-three members of the Kansas City Philharmonic Orchestra. Directly in front of the conductor were the four soloists, the time-keeper, producer, and announcer. Behind them were the organist and pianist at their instruments. Finally, crowded together behind Franklyn Weddle, the conductor, were about thirty spectators.

IN THE AUDIENCE were W. Wallace Smith, representing the First Presidency, and Mrs. Smith. From the Presiding Bishopric came Walter N. Johnson and Mrs. Johnson. Mr. and Mrs. Chris Hartshorn represented Herald House, while Irby Mundy, who makes the trip annually from his home in Colorado Springs for the broadcast, seemed to symbolize the church membership. There were a few guests of the soloists, including the three daughters of Josephine Mader, soprano soloist.

From the Independence Community Music Association, which has given such splendid support to the Messiah Choir, came Dr. and Mrs. Charles Nickson and Miss Cammie Johnston. Kansas City musical cir-

cles were represented by Hans Schweiger, conductor of the Philharmonic Orchestra, and Henry Kerr Williams, assistant conductor of the orchestra and conductor of the Philharmonic Chorus. Present also was Mr. C. B. Neibarger, music editor of the *Kansas City Star*, who wrote the story of the concert for the Monday paper. Among those absent were the Trumans and Blevins Davis, all of whom were out of town. President Truman's secretary, Matt Connolly, had written a letter expressing the President's regret over his inability to attend, while Margaret Truman wired her regards and stated that the transportation tie-up would make it impossible for her to arrive in time.

AS THE MOMENT APPROACHED for the opening of the broadcast and the doors were closed to keep out the sounds of activity in the hotel lobby, the room became quiet and tense. The chorus had had only one rehearsal with the orchestra earlier in the evening, the orchestra one rehearsal with the soloists the previous night, and the chorus only ten complete rehearsals this fall; but all were keyed up and ready to do their best. The prayer of invocation was offered by President Wallace Smith. Then, after a minute or two, the producer gave the signal, the orchestra responded to Weddle's baton, and the church was on the air with the lovely strains of the Overture. The announcer stepped to the microphone and, in pleasant tones, told the radio audience about the program and its sponsorship by the church.

The opening tenor solo, the beautiful, "Comfort ye," was sung by Garland Tickemyer, who had made the trip from Los Angeles for the broadcast. A few minutes later, the alto section of the chorus brought in the choral number, "And the glory

of the Lord," and the tension was broken.

AS THE CONCERT CONTINUED, with split-second timing from chorus numbers to solos to orchestral interludes, there passed before the eyes of those in the audience a scene to be long-remembered. Members of the chorus, who sang their parts as one voice, sat on the edges of their seats, eyes moving rapidly from director to score, alert to every cue, singing with all their hearts the music they had learned to love so much. In contrast to the average oratorio performance, where the soloists are the important persons and the chorus simply supplies the background music, this chorus annually steals part of the show because of its brilliant and exacting performance.

The soloists, singing to the microphone rather than the audience, put full expression into their numbers. The bass clenched his fists and pumped his arm as if to help him do the difficult arias. The faces of the other soloists expressed the intensity of their own performances.

The professional orchestra did its part in a more matter-of-fact way. Back at the organ was Bethel Davis Knoche, who had broken one of the small bones in her right foot the week before, but played the entire concert with her foot in a cast which immobilized the ankle. She managed the pedals with one foot and used the cast only for the holds. The quality of her music was undimmed by the accident. At the piano was Norma Smith, who works throughout the year as office secretary to Franklyn Weddle, in addition to being a wife and mother.

THE HOUR AND A HALF PROGRAM moved rapidly to the observers in the studio, for there was always something new to watch. In the chorus one would discover a mother and daughter or a father and son sitting together. There were the old-timers too, who conducted or sang solos in years past. Because their loyalty is to the *Messiah*, they

will take any part to make each performance the best possible.

The heart of this presentation is Franklyn Weddle, known throughout greater Kansas City and the church as the director of the church Radio and Music Departments. Franklyn does more than conduct. Like a magnet, he draws the maximum from those taking part. By the expressions on his face and by the signals from his hands, he brings the performers to the peak of expression, inspiring them to do better than

they know. He is like a wound-up spring, not only conducting but also directing an hour and a half performance which must begin and end on time. When the last notes of the Pastoral Symphony, trademark of the *Messiah* broadcast, sound and the producer waves the group off the air, a great sigh of satisfaction sweeps the room. Another nationwide broadcast of the *Messiah* by the Reorganized Church of Jesus Christ of Latter Day Saints has ended.

The Ministry of Praise

By James F. Keir

PRaise IS ONE OF THE CHANNELS through which we express our appreciation of God's goodness to us. The Psalmist puts it nicely: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord O my soul, and forget not all his benefits."—Psalm 103: 1, 2.

After having many of the material blessings which come from God pointed out to us, we are reminded, "And it pleaseth God that he hath given all these things unto man . . . and in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things and obey not his commandments."—Doctrine and Covenants 59: 5.

From a heavenly angel comes this urge to us: "Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountain of waters."—Revelation 14: 7.

To fear God is to hate evil (Proverbs 8: 13), and by our ministry of praise we glorify God. "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God."—Psalm 50: 23.

All can participate in this ministry of praise—the young, the old, those who can express themselves fluently, and those of faltering speech. Many people have been made glad as they have heard that

grand old Christian gladiator F. G. Pitt sing, "God Is so Good to Me." Others have been moved to tears by the simple expression of faith of some child in a prayer service.

Praise is to Christian living what the starter is to the automobile. It is the spark that ignites the gas which generates the power of righteousness.

By singing our ministry of praise, we can tell the gospel story to our neighbors. We should open the windows and let this melody drift out to transform the monotony of some daily task into a happy experience which we can share with our neighbor.

I have found the glorious gospel
That was taught in former years,
With its gifts and blessings
All so full and free!

By our ministry of praise, we can witness for Christ. It develops our appreciation of truth and fires our zeal. Through it we strengthen the faith of others. It opens the doors of our hearts and invites Christ to come in. It fills our souls with joy. It stimulates and encourages the downcast and discouraged.

Lift up your heads, ye heirs of glory,
Cast aside your doubts and fears.
He who called you to his kingdom,
Soon will reign a thousand years.

Praise the Saviour, all ye nations,
Praise him, all ye hosts above;
Shout, with joyful acclamations,
His divine, victorious love.

Question Time

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

Question:

In Doctrine and Covenants 107:29, we read, "I appoint unto him that he [Hyrum Smith] may be a prophet, and a seer, and a revelator as well as my servant Joseph. . . ." In what sense was Hyrum made a prophet, seer, and revelator *as well as* Joseph? Did this make Hyrum Joseph's legal successor? Our Utah friends say that in *Times and Seasons* 5:683, Joseph stated he intended his brother to succeed him in the presidency. They further say that in 1841 Joseph *ordained* him to this position.

I quote three passages from Doctrine and Covenants:

1. Section 104:11, "The twelve . . . form a quorum 'equal in authority' to the three Presidents previously mentioned . . . and the Seventy form a quorum 'equal in authority' to the twelve."

2. Section 87:3, ". . . I say unto . . . Sidney Rigdon and F. G. Williams, their sins are forgiven them . . . and they are accounted 'equal with thee' [Joseph] in holding the keys of this last kingdom . . ."

3. Section 104:14, 15, "The Standing High Councils and . . . high council in Zion form a quorum 'equal in authority' to the quorum of the presidency."

What do these terms "equal in authority" mean?

Ontario

L. W. H.

Answer:

It is a rule of Scripture interpretation that the interpretation of any passage must be in conformity with other texts dealing with the same subject. Before answering the question directly, we note some of the "other texts" which show the basic law of the church concerning the presidential office and its prerogatives.

In a revelation directed to Oliver Cowdery, who had been closely associated with Joseph Smith in the founding of the church, and who was designated "to be the second elder of the church," the Lord clarified his duty in the following:

Behold, I say unto thee Oliver, that it shall be given unto thee that thou shalt be heard by the church in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given.

But, behold, verily, verily I say unto thee, No man shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou shalt be obedient to the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and authority unto the church. And if thou art led at any time by the Comforter to speak or teach, or at all times, by way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom; and thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint unto them another in his stead.—Doctrine and Covenants 27:1, 2.

This instruction was given in consequence of some spiritual communication having been received through a stone by one of the brethren, Hiram Page, regarding the upbuilding of Zion and the order of the church, and which had created some confusion (*Church History*, Volume I, page 118). The Lord directed Oliver to go to Hiram Page and tell him he had been deceived by the adversary, explaining, "for behold, these things have not been appointed unto him; neither shall anything be appointed unto any of this church contrary to the church covenants."

Notwithstanding this plain instruction and warning, less than six months later, a woman began giving revelations and commandments to the church, and the Lord again spoke:

Ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations and commandments; and this I give unto you that you may not be deceived.—*Ibid.*, 43:1, 2.

The giving of revelations for law to the church belongs to a particular office, that of president (and consistently so) and not to any man who might choose to act in that capacity of his own accord. Other men holding the high priesthood might have the inherent qualification for giving such revelation by virtue of their priesthood, but the right to function in that capacity inheres only in the presiding office. The Lord has spoken further upon this point:

There is no difference in the priesthood, though there may be and is in the office in which the several orders may occupy and act.—*Ibid.*, 129:7.

Different offices have different functions, and the law clearly specifies that each man must labor in his own appointed office: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed."—*Ibid.*, 104:44.

The high priesthood is from heaven and is a gift of God, becoming inherent in the man who receives it. Office belongs to organization. Priesthood is the right or power to act; office determines the field in which to act and prescribes the scope and direction of the work being done. In priesthood there is equality, but in offices there are "differences of administration." We have a close parallel in a factory with its many electric motors which receive the power from the line running from the dynamo and put that power to work in various ways and in different degrees in the many machines operating there. Every motor draws power to its full capacity, some a hundred horsepower and others down to a fraction of one, in which all are equal, yet with their "diversities of operations," there are differences of administration, "each according to the requirements of its office."

The power and right of receiving revelation for the benefit of the people belong to priesthood, in the which all are equal, subject to various factors such as personal talent and qualification, standard of righteousness, and to the responsibilities of office, the requirements of the work, etc.

We believe it was in the light of this view which we have presented that the several utterances concerning equality among the men of the church were made. Hyrum Smith was equal with Joseph in the powers of his priesthood, but not the same in office or function. His appointed office was that of patriarch, and it was in that office that his priesthood was to function, including his power of revelation. In no way could this justify his stepping over into Joseph's office and functioning there in any capacity. The same may be said of all other high priests in their several offices. It applied to Joseph's counselors, Sidney Rigdon and F. G. Williams.

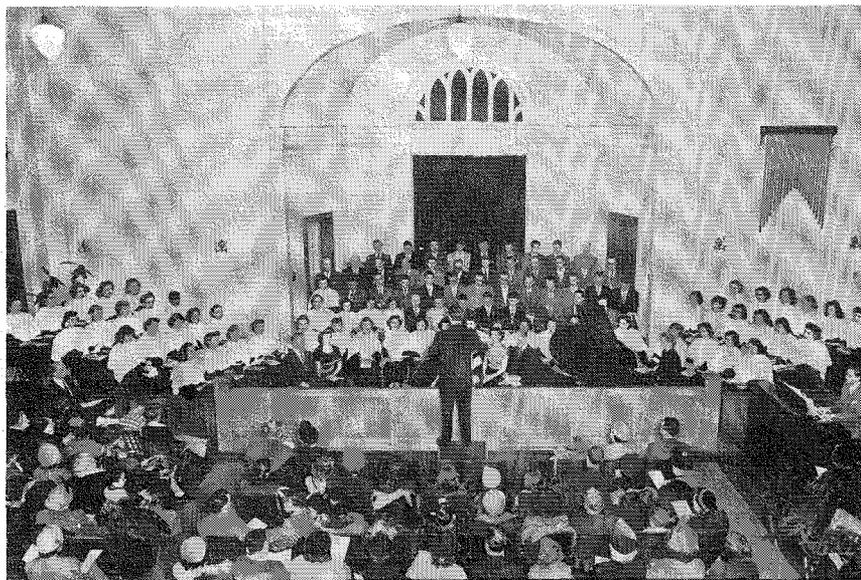
In like manner the leading quorums and councils of the church operating under one and the same priesthood; in which all are equal, have their own appointed functions and administrations.

Thus in the church, as in the astronomical heavens, in the realm of vegetation, in the animal creation, and in all of God's works, we discover the great principle of unity in diversity.

We see nothing in the statement relative to Hyrum Smith which even hints at his occupying as revelator in the same capacity as Joseph, neither of his succeeding Joseph in that office. Three years before, Joseph had, by the laying on of hands, designated his little son Joseph to be his successor, and neither Joseph nor the Lord could have forgotten that.

CHARLES FRY.

The "Messiah" Given at Des Moines, Iowa



The choir at Des Moines under the leadership of Wilbur R. Chandler presented its twelfth annual rendition of Handel's *Messiah* on Sunday evening, December 17. It was broadcast on WHO, Des Moines, on December 18, 11:00 p.m. to 12:30 a.m. The branch choir was assisted in this performance by small groups from the Chariton and Ames choirs. The soloists for the occasion were: Pauline Peterson, soprano; Shirley Mason, contralto; Robert Sparks, tenor; and Mitchell Juergens, bass. The accompaniment was played by Lois Walden, pianist, and Lucien Stark, organist.

The pastor, Herbert M. Scott, says that they sang to a packed house, as all of the six hundred seats were filled.

"Provision for the Flesh"

By Robert J. Miller

Question:

This matter was presented to the late President Joseph Smith in May, 1908: "We desire to move to Missouri, but it seems hard to know just what is best, and so I take the privilege of asking you to enlighten us on the matter."

Answer:

By President Joseph Smith, May 12, 1908: From the tenor of your letter, I would conclude that for the present at least it would be better for you to invest your money in enterprises nearer to you and with the nature of which you are acquainted. To venture into a new field with which you are unacquainted and with limited means would be hazardous. The language in the revelation in reference to gathering into Zion is to the effect that those who thus immigrate should have all things prepared before them in order that there might not be failure and distress consequent upon such failure. I would therefore advise that you do not venture in this respect to the West without first obtaining a knowledge personally with the region to which you are coming, and the facilities for business there. This is the advice of the spirit of Wisdom and Revelation.

But put ye on the Lord Jesus Christ, and make no provision for the flesh, to gratify the lusts thereof.—Romans 13: 14.

THIS IS A HARD SAYING to us just as many of the things which Jesus said were hard to the Pharisees and Sadducees of his day.

To put on Jesus Christ is to put on righteousness. To put on righteousness, we must take from our lives the evil, selfish ways thereof. Jesus and his disciples taught that the desires of the flesh profit us nothing and can lead to our destruction.

There are, of course, desires of the flesh which are necessary; and it is for this purpose in part that man is endowed with the senses of seeing, hearing, tasting, feeling, and smelling. But these can also be used to bring a measure of fleeting pleasure which is not necessary to sustenance or to the development of our minds. A little common sense is all the discernment we need to know what is needful and what is harmful.

To be industrious, to save and acquire wealth, is not bad in itself except as it may rob God. If we submerge our lives in this pursuit to the exclusion of our social and spiritual needs, it is evil. If we acquire money for the purpose of indulging our flesh—or to satisfy selfishness, vanity, pride, or lust for power—it is evil. But if it is done with an eye single to the glory of God, it will help to refine the soul, for it will bring comfort and provision to the needy, it will help the lame to walk, the blind to see, and the lost to find God.

"Making provision for the flesh to gratify its desires" is the same as making idols to worship in the place of God. The commandments are clear on that point—"Thou shalt have none other gods before me."

It is an inspiration to all mankind—irrespective of race, faith, or behavior—to see or know one who has surrendered himself to *truth* and consecrates his life and substance to the good of himself and his fellowmen. We are reminded of some of the words of Jesus: "For inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," and "Greater love hath no man than this, that he lay down his life for his friends."

Interesting Personalities

Leroy Edward Harris



BESIDES HIS DUTIES as delegate to the 1950 Conference, Elder Leroy Harris showed his desire to be active between meetings, to serve the church he loves so well. Wearing his policeman's insignia, which is a part of his regular job in San Jose, California, where he lives, Brother Harris could be seen helping the traffic police in front of the Auditorium during rush hours. Later in the week he was to be found in the basement, giving much-needed aid in answering queries at the door of the *Daily Herald* Pressroom so that the workers inside the roomful of clicking typewriters would not be disturbed. When the information business grew too slack to keep him occupied, he volunteered his services in the administration booth and was gladly taken on.

Brother Harris was not always a member of the church he now loves so well. His father's parents, Nathanael and Rebecca, born in England, were both strict Jews. Brother Harris' father was born in California and brought up under conditions which prevailed among the Jews there in the early 1850's. Although his mother was a Methodist and never became a member of the Jewish faith, she honored her husband's religion, strictly keeping all the Jewish laws and customs.

Because young Leroy Edward was a Jew and refused to stay after

school one time when he wanted to attend synagogue during the feast of the Passover, he was expelled from the public schools of San Jose. At this time he was only in the fifth grade and was still forced to comply with the California law about attending school somewhere, so his father reluctantly let him go four years to St. Joseph's College, a Roman Catholic school. Here the priests treated him charitably, but the boys took delight in beating him up daily because he was a Jew. Finally he taught them some respect for the feelings of others by defending himself with a tenpin. In this school he learned much about the Catholic Church, and decided that he wanted none of it. All this time he kept up his religious training at the local Jewish Sabbath school.

THEN CAME the Spanish-American War and the Philippine Insurrection. Now eighteen years of age, LeRoy Harris joined the army and suffered more persecution on account of his Jewish beliefs.

And then began a chain of circumstances which were to bring him into the membership of the Reorganized Church of Jesus Christ of Latter Day Saints. On July 5, 1900, he was married to a childhood friend, Olive Amy Bates, to whom he pays tribute as being "the finest, most loyal woman in the world." Her parents were members of this church, and she soon became one.

Two lovely girls, whom the happy parents named Ruth and Leah, came to bless this home. When Sister Harris wished to take the girls to church and have them blessed, he agreed and even went along to witness the ceremony. He was still a believer in the faith in which he had been brought up, but since his marriage and subsequent learning about the Latter Day Saints, he had a feel-

ing that there was something wrong with his religion. At the blessing of his daughters, he began to think more and more seriously about this church. And when his girls were eight and asked permission for baptism, he consented and attended, still feeling that he was being shut out of their religious lives.

In the meantime, he had felt as if he were forced by some unseen power to read the New Testament, a book that loyal Jews were taught would lead them astray. Although his intention was to defend himself as a Jew, the more he read the more he was convinced that Jesus Christ was the Messiah the Jews were expecting. But baptism was out of the question as long as he was afraid of separating himself from "his people."

About a year passed, and on a day in January, his wife's physician informed him that she had double pneumonia and could not live the night through. It seemed to the husband that the entire world had fallen about him, and he did not know which way to turn. He had an idea that his trouble was some kind of judgment brought upon him for not attending services at the synagogue for years. Worn out by night after night of sleeplessness because of his wife's condition, he was about to lie down to rest when something seemed to say, "Why not pray?" Assured that it was the voice of God, he put his whole heart and soul into this prayer: "Lord God, if she is right and her church is teaching the true religion, give her this night's rest, and I will join the church to which she belongs and become a follower of Jesus Christ."

Noting that his wife had become quiet during the prayer, he lay down to rest for what he thought would be a few minutes. When he awoke he was badly frightened and re-

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proached himself for having neglected her, because nearly eight hours had passed. But his wife was sleeping soundly, and when the doctor arrived a little later, his examination revealed nothing wrong. "You can get up now," he said. "There is nothing the matter with you. I do not understand it." Brother Harris did not tell his part in her recovery, but in about two weeks he was baptized.

TWO YEARS after his baptism he was called to officiate in the office of priest, and in 1939 he became an elder. His work took him to missions in various towns near San Jose. He was assistant pastor at San Jose Branch for about twenty years and pastor for seven years. He later became pastor at Salinas, California, and served in that capacity for four years, driving sixty miles each way on Sundays and whenever he was called for administration. In Brother Harris' enthusiasm to spread the gospel, he extended his services out of the local branch to get a copy of the Book of Mormon and a number of our tracts placed into one of the California state prisons.

All the days of his ministry he was self-supporting, following for his livelihood the printing trade, which he had learned in his youth by working in the mechanical department of the *San Jose Daily Mercury* and *Portland Evening Telegram*. He worked as foreman on the *Vancouver Columbian*, the *Redwood City Gazette*, and the *San Mateo Times*. Then in 1924 he and his wife established their own weekly paper, the *Menlo Park Recorder*, doing newspaper work and job printing, and operating continuously until 1943, when Sister Harris became an invalid. Since he could not find a nurse, Brother Harris was forced to sell his business to care for his wife until her death in 1949.

BECAUSE OF THE EXPERIENCES through which Brother Harris had passed, he found his sympathies quickened for others in need. He

visited the sick and those in trouble or sorrow. He officiated at funerals whenever asked to do so, sometimes traveling as far as 400 miles.

For the past four years he has served as national chaplain of the Philippine-Pacific War Veterans, and in this capacity has written about 1,200 letters for the organization. His work as chaplain of the California Legion of Guardsmen has called for more letter writing, besides visits to various parts of the state. Recently he has been commissioned a lieutenant and regimental chaplain in the California Defense and Security Corps, a division of the State Guard. His work will include responsibility in the fields of spiritual and moral welfare, recreation, health, and other duties of the chaplain when the regiment is in camp or called out for duty.

Although his opportunities for schooling have been limited, he has studied all his life. After leaving the Army, he decided he needed more education and finished his high school course in night school, then

took a course from the International Correspondence Schools. Finally he received the degrees of doctor of divinity and doctor of psychology from the College of Divine Metaphysics of Indianapolis, Indiana. Trying to study everything that would help him in the work at hand, after he became a member of the church, he thoroughly grounded himself in the fundamental principles of the gospel. Also believing that he should know firsthand what other religionists teach, he has spent a lot of time in the past six years studying Seventh-Day Adventism.

Of his hobbies he says that he does police work with juveniles besides taking motion pictures and slides for use in church work and for educational purposes. But ask him of his special interests, and Brother Harris will tell you, "Promoting the work of this great church, which is first at all times." With a strong faith and an outstanding testimony, he wants to serve, and is never happier than when doing so.

—LILLIE JENNINGS.

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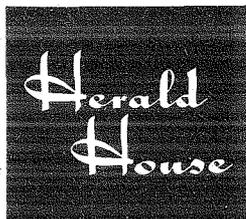
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Independence, Missouri

Briefs

OMAHA, NEBRASKA.—"A Time for Greatness" was the theme of a Youths' Conference held in Omaha Central Church, December 30 and 31. The conference was sponsored by Omaha, and young people were invited from the four districts of the Missouri Valley Association; Northwest Iowa, Southwest Iowa, Southern Nebraska, and Northeast Nebraska.

E. J. Gleazer, Jr., President of Graceland College, was the guest speaker. Other conference leaders included Elder Charles D. Neff, pastor of Omaha and president of Northeast Nebraska district; Elder Clifford Cole, president of Northwest Iowa district; Dale Paterno, Northeast Nebraska young people's leader; Millard Gollehon, young people's supervisor, Omaha Branch.

One hundred seventy-five youths from the four districts registered for the conference. The theme was presented at the worship service December 30.

The lower auditorium of the church was filled to capacity for the banquet Saturday evening. President Gleazer was the principal speaker. His talk was preceded by toasts on the theme by Ray Zinser, Francis Harper, Bruce Riley, and Ruth Loving. A musical number was given by the young people from Council Bluffs.

Sunday morning during the church school hour, Elder Gleazer conducted a class on the theme of the conference. At the eleven o'clock service, he preached to a capacity crowd. The service was in charge of Elder Clifford Cole, assisted by Larry Rife, young people's director of Southern Nebraska district. The conference ended with a dedication service in the afternoon.—Reported by C. B. CONSTANCE.

DETROIT, MICHIGAN.—Two young men were ordained to the ministry on December 10. Albert Barr was ordained priest by his father, Elder John Barr of Turner, Michigan, assisted by Elder George Hose. Vere Rosbury, who has held the office of deacon for several years, was ordained an elder by High Priest E. V. Osborn, assisted by Presiding Elder W. Guy Oatsvall.—Reported by PAUL SHAW.

VICTORIA MISSION, VANCOUVER ISLAND, B. C.—Officers for the coming year have been elected: Elder Henry Piedt, pastor; Bessie Bell, church school director; Jessie Baird, women's group leader; A. Mae Bell, music director; Betty Gurney, assistant music director; Lowell Piedt, young people's president; Ethel Piedt, young people's supervisor; Claude Huffman, publicity and book agent; Maurice Gurney, treasurer and bishop's agent. Services are held at 1110 Hillside Avenue.—Reported by BESSIE BELL.

WEIR, KANSAS.—District President Stephen Black presided at a business meeting September 14. Officers elected were: A. J. Jones, pastor; David Sheppard, assistant pastor; Seleno Owen, church school superintendent; Minnie A. Butler, solicitor and treasurer; Edna Barrett, secretary; Maud Mason, histo-

rian; Ellen Ross, Zion's League leader and music director; Evelyn Biolostski, leader of women.

A group of young people motored to Independence, Kansas, to attend the youth institute.

On November 13 a surprise birthday party was held for the pastor. He was presented with gifts, and a program was arranged for the occasion.

The Scammon and Weir Saints worshiped together in a beautiful Thanksgiving service, also at Christmas time. Fourteen Saints from Pittsburg, Scammon, and Medoc met with the Weir Saints with Elder Stephen Black and Apostle D. O. Chesworth as speakers. December 20 a special prayer service was held for the young people, after which they went Christmas caroling.

A housewarming was enjoyed at the home of Brother and Sister Jones on December 29. About 30 Saints were present.

WILBURTON, OKLAHOMA.—Many of the local townspeople and Saints of the area attended a baptismal service at Lake Carlton, December 17. Uniting with the church were James and Elizabeth Cole. Presiding Elder O. O. Dollins officiated, assisted by Appointee Bill J. Dollins. Brother Cole, a semi-invalid, was baptized despite the cold weather. This makes a total of twelve baptisms for the branch this year.

A great deal of improvement has been made on the church buildings in the past year.—Reported by MRS. CHARLES MONTANA.

WEST VIRGINIA DISTRICT.—An omission of the names of two ordained members of the priesthood occurred in the "Briefs" in the December 4 *Herald*. In the portion from the Parkersburg Branch, it should read: "Orval Cottrill, priest; Lawrence Cooper, teacher; William Cottrill, teacher, and Earl Smith, deacon."

PROTON, ONTARIO.—A priesthood institute was held at Owen Sound, Ontario, November 4 and 5, conducted by F. M. McDowell, Director of Priesthood Education, and Bishop Joseph E. Baldwin. There was a good attendance from the Proton Branch.

On October 15, Howard Jack was called to the office of priest. The call was presented by Dr. W. P. Ellis, former branch president. The ordination took place November 19, under the hands of District President Gordon Farrow and Elders Alex Cadwell of Guelph and W. P. Ellis of Holstein. Elder Farrow was spokesman.

The branch has also received recent visits and addresses by George Furnace of Owen Sound, John Walker and Everard Kennedy, both of Guelph.

A concert and Christmas tree program was held at the church by the women's department on December 8. Treats were distributed to the children and homemade candy was served to all.—Reported by DELL BLACK.

KENNETT, MISSOURI.—On December 24, Sgt. Bob L. Skinner of Biloxi, Mississippi, was baptized by the pastor, Elder C. A. Phillips.

Mr. and Mrs. Rolland Perkins of Poplar Bluff were baptized December 31 by Elder C. W. Germon, also of Poplar Bluff. The group of Saints from Poplar Bluff were all present.—Reported by SUE BRANCHE.

WALTHILL, NEBRASKA.—At the annual business meeting held September 11, district officers Charles Neff, Albert Livingston, and E. Link were present. The following officers were elected: Elder Lester Hunt, pastor; Elder George Taylor, treasurer; Bessie Taylor, branch secretary; Hazel Hunt, church school

director; Beulah Maryott, women's leader; Mazie Wingett, book steward; and Russell Maryott, youth leader and music director.

In the report by the secretary, there was a gain of twenty-one baptisms during the year and one transfer, also a steady increase in attendance of all meetings; eight children were blessed during the year.

Russell Maryott was ordained an elder, and John Schlotman was ordained to the office of priest September 24.

The women's department held their annual bazaar and chicken supper on October 18.

A Thanksgiving Day worship service was held.

Fellowship dinners are held the second Thursday of each month at the County 4-H Building. December meeting was a Christmas party with a program and carol singing after dinner was served.

The first week of December, the church was given an interior decoration that added to the Christmas season. The church school Christmas program was attended by a large crowd, and treats were given. After the program, the pastor and wife were presented with a table full of gifts from all the group.

Christmas Eve, the choir rendered the musical program, "O Holy Night." This was under the direction of Russell Maryott.

Miss Madonna Hunt was home from Graceland for the holidays.—Reported by HAZEL HUNT.

FARWELL, MICHIGAN.—The new church home is located on Highway No. 10, just four miles west of Clare. Church school, morning preaching, and evening services are held on Sunday, as well as the midweek fellowship services on Wednesday evening.

Patriarch Edward R. Carter of Lansing completed a ten-day series of visits and lectures in the homes of the Saints and friends, which resulted in four adults and one boy being initiated into the kingdom. The evening preaching services and all Sunday services were well attended.

Under the leadership of the pastor, Elder Albert Seymour, attendance is increasing and new interest is being shown in the branch.—Reported by BYRON L. MAYNARD.

ORLANDO, FLORIDA.—The mission enjoyed a Christmas service, December 24, when Judith Audentia Moran, daughter of James H. and Audentia Fredrick Moran, was blessed by her great-grandfather, High Priest B. M. Anderson of Omaha, Nebraska, and her great-great uncle, President Israel A. Smith. Brother Paul Kaiser was ordained to the office of deacon by President Smith and Elder William R. Martin, pastor of the group. The charge of the priesthood was given by Elder H. P. Kelley.

President Smith delivered the Christmas message. He was visiting his brother-in-law and sister, B. M. and Audentia Smith Anderson who are wintering in Orlando in the homes of their two daughters, Doris A. Fredrick and Bertha A. Hulmes.

December 21 a musical program with a dramatic narration by Elder Kelley was presented. Sister Doris A. Fredrick directed the music which featured group singing of carols and hymns, and solos by Sister Janet F. Costello, Evelyn Wise, and Doris A. Fredrick. Accompanists were Sister Bertha A. Hulmes and Brother H. G. Fredrick.

A Christmas party was held December 23 for the branch. Activities included a three-hour boat ride on a chain of several lakes as guests of Brother and Sister Harry J. Wise, and a picnic supper in the home of Fletcher Crane in Mt. Dora, Florida.—Reported by BETTYE FREDRICK KUHNERT.

IOLA, KANSAS.—The group is still meeting with the mission in Chanute. The following officers have been elected for the coming year: Elder A. C. Barker, pastor; Roy Hill, assistant pastor; Robert Vohs, church school superintendent; Zerna Carlson, church school secretary; Elizabeth Bain, pianist; Roy Hill, Mildred Earnest, Robert Vohs, teachers.

Elder Stephen Black, district president, met with both groups in Chanute for a business meeting on November 16.

In the women's department, the following officers were elected: Mrs. W. C. Moore, leader; Margarete Trammell, secretary and treasurer; Arbutus Thomas, cradle roll; Mrs. R. C. Walton, teacher; Mrs. Roy Hill, friendly visitor for Chanute; Mrs. Lillian Matney, friendly visitor for Iola. *Book of Mormon Studies* by Thelona D. Stevens has been the course. November 28 the following officers met with them in the home of Mr. and Mrs. E. E. Starkey in Iola: Apostle D. O. Chesworth, Elder Lee Quick of Mapleton, Kansas, and Elder Donald Kyser of Miami, Oklahoma, Mrs. Arthur Dennis and Mrs. R. L. Meek of Mapleton, Kansas. Apostle Chesworth spoke to the class on "Witnessing for Christ by Personal Testimony."

Apostle Chesworth met with both groups in the home of Mr. and Mrs. R. C. Walton in Iola on December 18.—Reported by LILLIAN MATNEY.

JACKSON, MICHIGAN.—District President J. Phillips and his counselors Alva Dexter and Eddie Premo attended a special service Sunday December 10.

Two young men were ordained. They were escorted to the front by the pastor, Brother Robert Smith. Brother Ira Blosser was ordained to the office of teacher, and Brother Charles Bobbett was ordained to the office of priest. High Priest Alva Dexter and Elder Eddie Premo officiated.

Tommy William Bobbett was blessed by Elders Phillips and Dexter.

The Christmas program was held December 22. Each class presented a short program and a party followed.—Reported by CHARLES BOBBETT.

SAN ANTONIO, TEXAS.—The annual business meeting was held September 13, and the following officers were elected: Elder Joseph L. Berry, pastor; F. P. Hall and Floyd Jett, counselors; Mrs. Marjorie Koehler, secretary; Mrs. Mary Hall, church school superintendent; Mrs. Jane Wight and Charles Eastham, leaders of young people; Miss Emma Jackson, director of music; Mrs. Nettie Sheppard, director of women; Ernest Hegwood, adult supervisor; Mildred Bonnet Holder, children's supervisor; Mildred Evva Gatrost, book steward and librarian; James Hanson, Boy Scout leader.

During the month of August, the congregation was divided to form a mission on the north side of the city. The mission is meeting in the east wing of the Municipal Auditorium. Meetings are supervised by Floyd Jett and G. F. Galbraith, and much progress is being made.

The women, under the leadership of Mrs. Nettie Sheppard are working to defray expenses both for the branch and district. The last project was a bazaar held December 9, which netted \$125. This money is to be applied as payment on the reunion grounds. During the past year, many improvements have been made on our church building. Last year the branch was able to raise its budget of \$3,600, the total income of the branch being \$4,353.

The branch is fortunate in having the Educational Building as a permanent meeting place for social functions. This building has recently been erected and is well equipped with

a modern kitchen. It is used for church school classes on Sunday.

Missionary John G. Wight and family are living in the city. They are assisting in branch work. Brother Wight has preached on several occasions at the branch and the mission.

Brother Floyd Jett has been conducting a Book of Mormon class for the past six months at the home of Brother and Sister Ernest Hegwood. The class is well attended and has proved of interest to nonmembers.—Reported by MRS. RUTH HARP.

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Independence,
Missouri

Another World

By Gladys Gould

YOU HURRY ALONG the streets on cold blustery days until a shop window especially attractive stops you short. This one should, with its stacks of new books in gay jackets—books standing on end, displaying appealing titles by favorite authors, books left open to reveal choice paragraphs and illustrations. If your mind is akin to mine, it immediately offers reasonable excuses for loitering: books make such delightful gifts, and for long winter evenings by the fireside, they provide the company of talented men or women whose ideas give zest to living. Quickly convinced, you slip through the door, and as your hand reaches for Louis Bromfield's *Out of the Land*, you enter another world.

You will reach for this latest book of Bromfield's if you have already enjoyed Malabar Farm in *Pleasant Valley*, the farm on which the "animals all think they are people," so well cared for are they, and the owner is proud of being considered "a little 'teched,' for it means that he loves his land, his animals, and his trees and understands them all."

Bromfield deals with the newest methods of recreating soils to produce appetizing food crammed with vitamins and nutriment to replace the multiple pills and capsules now crowding into our diet, and his farm in Ohio demonstrates his theories to the satisfaction of many investigators.

Out of the Land (Harper and Brothers, Publishers) begins this way:

Long ago, so long that no even faintly accurate estimate of the time can be made by men, something happened in the vastness of the universe which has never been explained and which has never been understood. . . .

And on the last page is this paragraph:

A lot of things have changed on the farm of today, but the essence of the farm and the open country remains the same. The freedom is unchanged, and the sense of security, and independence, and the good rich food; and the beauties that rise for the seeing eye on every side and, above all, that satisfaction as great as that of Leonardo or Shakespeare or any other creative artist in having made something great and beautiful out of nothing.

This is a book to enthuse farm folks, a book to offer balm to town-folks who cherish a homesickness for the farm of their youth.

IF YOU ARE A MOTHER who yearns to cuddle your baby when it cries, to allow it to regulate its own time and manner of eating and sleeping according to its nature, you now "have the foremost experts in the country to back you up," says Dorothy Baruch in her book, *Parents Can Be People* (D. Appleton-Century Company). This book emphasizes the value of happiness, the good results that follow when peace and contentment of each member of the family is cherished. It pictures the painful and tragic results that grow out of harbored resentments, even tiny resentments of small babies who are neglected or rigidly disciplined. In the chapter, "Who Is Boss?" parents who worry about giving in to their babies are reassured by these paragraphs:

In actuality, the more we can let a child lead when he is little, the more do we become the leaders as he grows. His desire to imitate and please and be like us increases as he loves and admires us; not as he resents and hates. Real leadership evolves out of friendliness and love and understanding. We lead in lovingness rather than in strife. . . .

The baby who cries may not be hungry or in pain or sick—maybe he is just

lonely, needs some loving, the closeness of touch of someone who makes him feel love. He will go out into the world to face life some day strengthened by the sureness that comes from long knowledge of being loved.

A similar book is called *Children Are People* by Emily Post (Funk and Wagnall). It suggests that if children were treated with the same courtesy and respect for their feelings and ideas as are guests, they might naturally display quite continuously the "company manners" we crave for them. Many challenging ideas are offered.

These two books will interest any person who loves children, and either of them attractively wrapped in gift paper, and beribboned, might do missionary work in the home where such is needed.

SOMETHING FASCINATING in poetry is found in Kahlil Gibran's books translated from the Arabic. A sample of his rhythm and thinking is seen in the following quotations from the book, *The Garden of the Prophet* (Alfred A. Knopf Company):

Oftentimes we call life bitter names, but only when we ourselves are bitter and dark. And we deem her empty and unprofitable, but only when the soul goes wandering in desolate places, and the heart is drunken with over-mindfulness of self

Is it not that which you have never striven to reach, into whose heart you have never desired to enter, that you deem ugliness?

Call nothing ugly, my friend, save the fear of a soul in the presence of its own memories.

And from his book entitled *Jesus* this one quotation:

My kingdom is not of the earth. My kingdom shall be where two or three of you shall meet in love, and in wonder at the loveliness of life, and in good cheer, and in remembrance of me.

For singing young people a fine possession all their own is the new *Hymnal for Youth*. They are responsible for many devotionals, and here is material to choose from. It includes many of the ever-living

hymns, such as "Hail to the Brightness of Zion's Glad Morning," "The Spirit of God," and "Admonition," along with choice songs not in *Saints' Hymnal*; among them, "Still, Still With Thee," "Sunset and Evening Star," "Jacob's Ladder," and some spirituals.

In addition, the book gives orders of worship, including responsive readings, Scripture readings, chants and responses, some poems of Roy A. Cheville, and instrumental music.

This book will stimulate the gift of song, the spirit of worship.

THE SMALL BOOK, *When Jesus Was a Carpenter*, by Muriel Clark (Abingdon Press) is a child's story with power to touch the hearts of all ages, a book to enjoy on a "family night" of good fellowship. While it is the story of a family living near Nazareth whose members in turn visit the Carpenter Shop and come away with changed attitudes, their experiences give to us a sense of the Master's close companionship.

The child Rachel discovers on her first visit that the Carpenter is her friend. Later, after a day of sulky discontent at home, she receives with surprised contrition a message from the Shop: "If you loved me, you would rejoice. You ought always to be rejoicing—those of you who are my friends."

Another time when Rachel protests, "But I can't love people I hate," she is met with the firm reply of the Carpenter:

"If you wish to be my friend, you will do it." And Rachel learns the secret.

Esther receives a satisfying answer to her inquiry: "Can I be your friend while I am angry with God for taking my father away?"

Aunt Sarah, aged and afflicted, can remark after one visit from the Carpenter:

"I think I shall never be lonely any more."

Mark, while harboring lofty condemnation of another's weakness, discovers in the Carpenter Shop that we do not ourselves feel forgiven

(even though we have been) until we forgive.

The father is inclined to scoff at the kingship of this Carpenter, the friend of his household, until he feels an unspoken compulsion to change his ways and acknowledges it as the command of a King.

Picked From Periodicals

By Aarona Booker Kohlman

January magazines contain material covering many fields, including world problems and ways to meet the rising cost of living. They contain much information and inspiration with which to start the new year.

"We all Go 'Round in Cycles," *McCall's Magazine*, is a fitting subject for the beginning of a new cycle of time. It recounts a scientific experiment which should help all who read it to have better control of their emotional ups and downs.

McCall's contains two articles on ways to cut the high cost of eating and gives some delicious recipes.

For a fresh realization of the wonderful spirit of man, everyone should read "Riches at Your Fingertips," *American Magazine*. It is a story by a blind man of his family. He and his wife are blind, but their three children have normal vision. He has a wonderful philosophy that will give readers new courage.

"Diagnosis: Cancer—Recovery: Probable," *Ladies' Home Journal*, is a woman's own story of her fight with cancer. It was written with the hope that it might bring encouragement to others.

"The Way You Walk," *Ladies' Home Journal*, is an article that nearly every woman needs to read and heed.

Everyone has heard of antihistamines and probably used them. "Do Antihistamines Really Work?"

The mother voices the feeling of all by saying: "When we have once known the friendship of Jesus, it would be terrible to live without it."

The time you spend in a bookshop may enrich many lives, change attitudes, build character, and open doors into new worlds.

Woman's Home Companion, is a well-known science writer's answer to a controversial question.

"That Dangerous Walk to School," *Woman's Home Companion*, tells how some cities have solved the school-crossing problem by the use of women guards.

"If Your Child Faces Surgery," *Parents' Magazine*, is an important article, for most children encounter at least a tonsillectomy, and the author, a doctor, gives suggestions that will help children take a hospital experience in stride.

"How to Get a Scholarship," *Parents' Magazine*, will be of interest to parents of young people, for it tells what scholarships are available and when and how to apply for one.

Particularly appropriate for these times, and containing excellent food for thought, is "Homily for a Troubled Time," *Woman's Day*. It has particular value for anyone who thinks that seclusion or isolation from the world is the answer to present fears and problems.

Good Housekeeping this month contains a "Comprehensive Home Medical Chart" which should prove helpful in any home.

"Loving Our Neighbors as Ourselves," *National Parent-Teacher*, outlines a program of action to kindle the flame that will warm a cold world with man's good will toward man.

Home Column

FACING APPARENT UNCERTAINTY in the confusion of national emergency and world crisis, a group of young people in Zion selected as a theme for a Yuletide conference, "Commit thy way unto the Lord." Participating in the discussions, services, and recreation were young men and women interested in their place in the kingdom, many of whom may soon become a part of the armed forces of this nation.

Concern that their decisions be right was evident in the questions

of faith and trust may shake their heads over these statements. Psychiatrists may term such an attitude a defense mechanism, an attention-gaining device; nevertheless there remains a definite spiritual need.

WHEN THE PSALMIST DAVID sang, "Commit thy way to the Lord; trust also in him," he was not asking for a blind loyalty. He brought a promise as well as a request. The conclusion of that verse, "and he shall bring it to pass," could give

be war. They must find that no man can govern God's creation—only God can do this. That Zion shall be a theo-democracy is no new idea to our church people. Confidence in the leader then is to be expected.

One young man stated, "If God has a work for me to do on earth, then I'll come out of this o. k. If I don't come back, then the sensible thing for me to do is to try to be ready for service anywhere."

YOUNG PEOPLE OF THE CHURCH are blessed with the promise of eternal life. Fear and despair are conquered by a practical application of faith in the eternal purposes of God. At the conference they discussed the topic, "Just how far can we go in placing ourselves in God's hands?" In the world situation today, a person of necessity must place himself largely in the hands of God, for those who place faith in people find these people failing, and those who pathetically believe only in themselves find how limited life is when they cannot understand themselves and have nothing to put their trust in.

Elder John Sheehy summed up the forum discussion by saying that young people who must go to war should not pray, "Lord, don't let me be shot," or "Please, God, let my aim be right." Instead they should pray for the conviction that their cause is just, that the principles for which they stand are worth the effort. He went further to explain that despite corrupt political conditions the church could function in a democracy and could not in a communistically controlled country. Therefore the prayer would be for the conviction that the church was worth the effort of fighting to preserve the nation.

THE FELLOWSHIP OF THE CONFERENCE was held New Year's Eve. On the threshold of possible world disaster, the young people made resolves that, when carried out, should strengthen the program of the church as well as the individ-

Commit Thy Way

By Barbara Peavy

that arose in the forum. "Is God Concerned?" was one of the topics for discussion. A young man from England who had known the terrors of war during the German blitzes stimulated the discussion by asking how faith could be explained to one who knew very little about God or any church and had just had his home bombed and his family killed. A practical faith seems to be the need for so many people whose rose-colored worlds are tottering and who find themselves mixed up in world affairs whether they like it or not.

"Faith is one of the principles of the gospel—you've got to have faith," a good sister remarked to a young man who questioned. That answer did not give the young man faith, nor did it help him develop a foundation upon which to build. He needed to understand the practical application of trust in God. His attitude was "I don't care about anything much. I don't feel anything. Nothing really matters. I won't ever get anything out of life if every ten years I go out to shoot or be shot. I can't feel good about living." Those who experience the security

solace to those who fear and despair.

Some might even say such a philosophy is foolish, that it is adolescent to believe in something that one cannot understand. Yet a drowning man does not question the safety of a lifeboat if he can reach it. If not believing that God is concerned creates spiritual retrogression, and trusting that he knows, loves, and understands makes a personality finer and offers strength for weakness, then logic would require faith.

In a series of meetings, a Seventy once concluded that as long as men attempt to be supreme rulers of a world created by God there would

Here Is the Writer



Barbara Peavy, new editor of "Stepping Stones," is twenty years old and a native of Mobile, Alabama. After graduation from Graceland, she worked in Oregon, Iowa, and Alabama, then decided to make Independence her home. Here she attends Walnut Park Church and serves as vice-president of the Stake-wide Zion's League Cabinet. She likes living in "the

Center Place" but regrets the fact that she is losing her southern drawl for a Yankee accent.

uals who made them. One fellow, not usually serious in nature, testified of the blessing he had received at Graceland and how many of the students there exemplified the life of Christ to him. He had grown up in Zion, among many church young people, yet his faith was strengthened in the experience of growing in understanding together with others his age from various areas whose problems were so similar to his.

God has not asked that men be puppets. He would not deny them their free agency, and yet they often deny themselves happiness by their inability to trust in the omnipotent knowledge of God.

In this era of confused philosophies, a simple faith might seem inadequate. Yet Jesus, when faced with his most crucial decision—the salvation of mankind—made his will the will of his Father. Great men become great because of their ability to comprehend even the simplest idea, upon which great thoughts are built. Trust in God is no longer a passive part of religion. It is the faith of men in God that brought forth the church again to the earth. It is the faith of men who today will keep the church alive.

It is a comforting thought to “only believe and everything will be fine,” but faith goes farther than that. To “Commit thy way unto the Lord” is to give God the go-ahead in using people for kingdom-building. And as God uses those who “trust also in him,” the promise of the kingdom is fulfilled for “he shall bring it to pass.”

Over-all Picture

God sees us as we are altogether; not in separate feelings or actions, as our fellow men see us. We are always thinking better or worse of each other than we deserve, because we only hear and see separate words or actions.

—George Eliot.

Garment of Life

AN OLD NEGRO PREACHER, uneducated but highly respected because of his zeal and sincerity in expressing some of the truths of life, was asked one Saturday afternoon what he was going to preach about on the morrow. He replied, “I’ve got a good subject. I’ve goin’ to preach on de ‘Garment of Life.’” He was quick to see that the subject puzzled his inquirer so he explained. “It’s dis way. Lots of people don’t know how to take life, de garments fit ‘em too tight, an’ dey can’t push der troubles out of the way, and enjoy life and live right. You gotta take life like a loose garment and don’t let it bind you nowhere a-tall. If yer garment do bind you, cut de ropes and unhand yo’self, so you can have yo’self light in hand.”

If we think about it we will see that the old preacher was perfectly right. Life should be worn like a loose garment. It must not confine us until it hurts. When we see folks wearing lines of worry and anxiety on their faces, we know they are wearing the garment of life too tight. They are so bound that life does not flow freely. So bounded on the north, south, east, and west by their own problems that they cannot see new visions nor enjoy life’s blessings. The great day comes when the mirrors of their minds turn more and more to windows, and they unloose themselves in the service of others.

Life binds most of us tightly with our prejudices and fears. We do not dare to think for ourselves. We squirm in life’s tight garments for fear of “hurting” or “giving offense” by speaking our minds because of others’ opinions. The curse of fear is that it is taken too seriously. Fear,

when put in its proper place, cannot render useless our ability to speak out fairly and honestly against untruths and injustice.

I’m thinking of a man who wears life wrapped so tightly that his feelings have been stunted. He is afraid to show friendliness and love. He is afraid to act and speak in accordance with what he knows to be right and fair and true. Happy will be the day for him when he explodes himself—lets himself go, punctures his emotional barrels, unlooses his garment of life.

MANY PEOPLE are wrapped tightly, tied hand and foot by negative attitudes. They have never acquired the habit of gathering up the threads of their cherished dreams and weaving something else out of them. To them life is drab, disheartening, a dead-end street. To be sure, there are situations in life that may properly be called hopeless, but even in such situations one can be a real person, loosening his life’s garment by displaying an undefeated spirit in desperate circumstances. Mankind is served by people who think positive thoughts, who do not “crack up” when they are expected to. We may be led into negative attitudes by many roads, but there is only one road out—faith. Confidence in life, assurance that beyond a doubt it is worth while, and belief in its possibilities means the dawning of a glorious day for those who are wearing their garment of life too tightly.

All of us are bound at sometime or another by possessiveness, prudishness, self-love, remorse, guilt, fatigue, frustration, and anger. But the ability to loosen ourselves from

New Horizons

these things is the difference between a stunted, lazy, miserable existence and a life that flows freely, grows, and outgrows.

It was Balzac who said, "Life is a garment; when it is dirty, we must be clean enough to brush it; when it is ragged, we must be industrious enough to repair it; and when another would try to steal it from us, we must have the decency and courage to protect it."

Yet perhaps that humble Negro preacher said it even better. "You gotta take life like a loose garment and don't let hit bind you nowhere a-tall. If yer garment do bind you, cut de ropes and unhand yo'self—so you can have yo'self light in hand."

Faith of Our Fathers

(Continued from page 8.)

all the members to complete the organization as it is supported by the foundation of divinely-called ministers with Christ. These ministers were given to the church to labor with Christ until "all come in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Jesus intended for them to stay in the church.

Power is expressed in many ways. In the church of Jesus Christ, the power of the gospel was revealed in spiritual gifts so that the members of his church might see clearly their duties and opportunities. They were manifestations of power, given by God on the occasion when they were most needed and the faith of the people permitted.

There were also basic principles of doctrine in Christ's church—the same that had existed in the church from the very beginning—faith, repentance, baptism in water by immersion for the remission of sins, baptism of the Spirit by the laying on of hands, resurrection, and eternal judgment. In his second general epistle, John states that there is no other way to the household of God.

THIS IS THE CHURCH that Jesus built. This is the faith that was once delivered to the saints. This is the faith of our fathers.

This faith was lost to the world during the great apostasy of the church, predicted by the Scriptures and fulfilled by history.

This faith, this gospel of the kingdom, has been returned to the earth with "the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," as Peter prophesied in Acts.

John said in his Book of Revelation, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The fact that John saw an angel bringing back to the earth the everlasting gospel that was preached in the beginning is evidence enough that there was an apostasy. If the gospel had not been taken from the earth, there would have been nothing to return.

The church of Jesus Christ exists upon the earth today with all of the gifts, blessings, and officers necessary "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

It is identical with the church that Jesus built which followed the pattern of the faith from the beginning.

Operation '51

(Continued from page 10.)

though we had never wasted a single second. Each of us receives the same amount of time during the year that lies ahead; neither wealth nor rank nor genius will be rewarded with one hour more than that which is placed at our disposal.

Measured by science the year 1951 will be no longer than the year which preceded it. It will contain the same seasons; the changes of the moon will be essentially the same. But measured in terms of effect in our lives the year which now dawns holds limitless opportu-

nities for service and close identification with the divine plan of God. With the new year before us we can purchase a year's advancement of the cause for which Christ died—a year's service to God—a year's evolution of our souls toward the levels to which he calls us. Let us endeavor to spend our time always with a view to eternal purposes.

Concerning "Messiah" Recordings

ON THE LAST PAGE in this issue of the *Herald* will be found an announcement of a close-out sale of record album Number 1 of the *Messiah* as sung by the Independence Messiah Choir. When this album was first offered for sale early in 1950, it was the first part of our plan to make the entire *Messiah* available on what was then considered standard 78 r.p.m. records. The plan was to have issued eventually three albums, each containing three double-sided records, the total cost to be \$22.50 plus 50c federal excise tax on each album or a total of \$24.00. Since issuing the first album, however, the new 33 $\frac{1}{3}$ r.p.m. long-playing records have become so popular that all of the major recording companies have entirely discontinued manufacturing this speed record for all classical and religious music. The reasons for this change are that the long-playing records offer better quality recordings and are only about one-third as expensive. Therefore, before Herald House, the distributor of Stone Church Recordings, entered into negotiations for the manufacture of album Number 2 of the *Messiah* set, the entire matter was canvassed with the Music and Radio Department of the Church; and after a careful study, it was decided not to continue with the manufacture of the 78 r.p.m. set and instead make the entire *Messiah* available on the 33 $\frac{1}{3}$ r.p.m. long-playing nonbreakable records. In this way, it is possible to offer the entire oratorio, as presented by the Independence Messiah Choir, in one album containing two double-sided twelve-inch long-playing records for about one third the total cost of the 78 r.p.m. The records for this album are being manufactured by RCA.

This new album and its price will be announced in the *Herald* within the next two or three weeks. In the meantime, we are offering our present stock of album Number 1 of the 78 r.p.m. records for \$3.75 plus 33c federal excise tax or a total of \$4.08. The original price was \$7.50 plus 50c tax.

When the new album is ready for sale, we shall allow credit of \$3.75 to all who have already purchased this Number 1 album if they wish to purchase the new complete long-playing album. By this plan even those who have previously obtained the Number 1 album, can get the entire recording of the *Messiah* for less than one half of the price originally contemplated in the old style recordings.

If further information is desired, please write us.

KENNETH L. GRAHAM,
Manager.

Editorial

(Continued from page 3.)

encouraged to develop as an individual.

* * * * *

The home that leaves the whole burden of religious education upon the church, and does nothing to strengthen the influence of the church, will have disappointing results in the development of the child. Unless the parents care about the church, the child will not.

It is not enough to "send" a child to church school. Parents should go with him. Families should sit together at church services. If the church is a vital force in the spiritual life of the parents, it will have the same importance for the child, in general.

Righteousness will not be attained in any life, in the home or out of it, by letting nature take its own course. The attainment of a high standard of spiritual, cultural, and social life requires intelligent direction and care. If our members in their homes will work under the direction of the church, we can make our homes Zion in character, fit for the kingdom of God. L. J. L.

Correction

In the article, "Fancywork for God," *Herald*, January 8, the statement that "All of the money earned by the enterprise was used to purchase more raw material for the creation of handcraft," should have read, "The only way that money earned by the Needlecraft Group could be used was to buy more raw materials for its work."—Editor.

Bulletin Board

Changes of Addresses

James C. Phillips
100 Burton Street Southwest
Grand Rapids, Michigan

Mr. and Mrs. D. O. Chesworth
Lamoni, Iowa

Position Open at Graceland

There is a position open for a food production manager at Graceland College. Any woman with a degree in dietetics, institution management, or quantity food production experience may apply. Inquiries should be addressed to Leonard S. Delano, Director of Food Service, Graceland College, Lamoni, Iowa.

With the Armed Services

Sgt. Everett Shakespeare, Co. B. 174th M.P. Battalion, would like to hear from any church members at Fort Sheridan, Illinois, or in the area near there.

Notice to Members in South Carolina

Mr. and Mrs. Carl R. Angel would like to contact any members living in or near Greenville. Mail should be addressed as follows:

T-Sgt. Carl R. Angel
4418 Base Comp. Sqdn.
Greenville A. F. B.
Greenville, South Carolina

Central Texas District Conference and Priesthood-Workers Institute

Central Texas District will hold a mid-year conference at Marlin on January 26, 27, and 28 in connection with a priesthood and workers' conference. Apostle P. E. Farrow, Dr. F. M. McDowell, and District President C. W. Tischer are to be in charge. The first meeting is scheduled for 7:00 p.m., Friday, followed at 8:30 by a business session. The last service will end at noon Sunday, after which the women of Marlin Branch will serve dinner. Other institute leaders will be Earl Allen, Grace Moore, Arthur Funk, Malcolm Gough, John G. Wight, and Alfred Yale. All Central Texas District members are urged to attend.

INTRODUCING

E. GLADYS GOULD, Independence, Missouri (page 18), was born at Battle Lake, Minnesota, where she received her high school education. After a summer term at Minnesota State Normal in Moorhead, she taught school for seven years, then took a secretarial course at Graceland College. In 1928 she was graduated from the Independence Institute of Arts and Sciences. Since 1921 she has been a stenographer in church offices, working in the church architect's office, the local bishop's office, the social service bureau, the presiding bishopric's office, and the office of the First Presidency. She has served in this last position since 1942. She is a teacher in the Gudgeon Park church school and also secretary of that congregation.

WILLIAM BRESHEARS, Pensacola, Florida (page 8), was born in Springfield, Missouri, in 1906 and was baptized in Bremerton, Washington, in 1941. He was graduated from Springfield High School in 1924 and attended Drury College of Springfield and the Southwest Missouri Baptist College in Bolivar, Missouri. In high school he went in for athletics and was the only three-letter man in a school of 1,800 students. For several years he was employed by the Frisco Railway as a machinist. During the war he went to the Puget Sound Navy Yard and served there as a journeyman machinist trainee instructor. Here also he came in contact with the gospel.

Reared a Baptist, he became a church school teacher, youth leader, deacon, and finally an ordained minister. He served as pastor of five small Baptist churches on a part-time basis. He learned the gospel while working with Elder A. W. Lundeen, who was his supervisor at the navy yard.

He was married to Frances Evelyn Curtis in 1937. They have three children: Jo Ann, Donald, and Robert Lewis. Brother Breshears was ordained a priest in 1942, an elder in 1943, and a high priest in 1947. His first General Conference appointment in 1947 was to the Gulf States District where he is now serving as district president.

WILLIAM McMURRAY, Toronto, Ontario (page 9), like Brother Breshears, is a recent convert. He married a Latter Day Saint girl, Norine Norris, in 1946. Brother McMurray was baptized the following year, ordained a priest in 1948, and an elder in 1950. The McMurrays have two children: Grant, 3 1/2, years and Donna, 6 months. Brother McMurray served in the Canadian Army in Europe and later became advertising manager of a trade publication. He was appointed to the mission field last General Conference.

J. AUGUST KOEHLER—will be introduced in next week's *Herald*.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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a52
h

* WHAT FIRST?

You have heard of the man who jumped into a political situation "with both feet." You have seen the diver going into the water "head first." You have heard of the fighter who "led with his chin," only to be knocked out.

With what organ should a person enter the gospel? The heart, indubitably. The gospel is like any other love affair (see Matthew 22: 37-39). If one puts his heart into it, everything else will come along. If one doesn't put his heart into it, nothing else will do any good.

"Keep thy heart with all diligence," said an ancient wise man, "for out of it are the issues of life."—Proverbs 4: 23.

* BABY JESUS

Dana, who has now reached the mature age of two years and some odd months, took us for a ride to see the Christmas lights on the Plaza. Of course, he brought his parents and sister along too. But he was in charge of the tour. The Plaza was beautiful, as always at this time of year. Rudolph-the-Red-Nosed-Reindeer had been taken away because vandals had damaged him so badly. But on the way home we visited a church where there was a very beautiful Nativity scene for the passing citizens to enjoy.

There is a small Nativity setting at Dana's home, but when he saw this one, he was so impressed he simply wanted to walk up and possess it. He was carried away, finally, in the arms of his father, crying and protesting, "I want the Baby Jesus!" And he would not be consoled.

Let that soak into your mind for a while. Here is a child who, at this early age, loves the Lord Jesus. It might be a better world if more children were taught to do so.

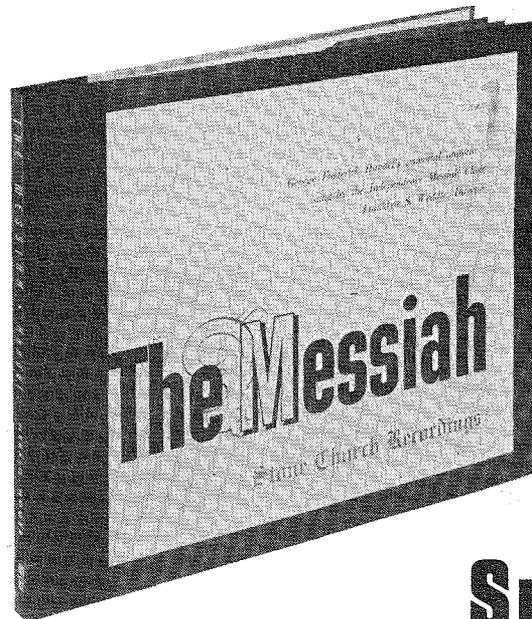
* CARE OF THE TEMPLE

Gumchewers, like match-scratchers, manage to deface every public building, no matter how sacred. If you accidentally put your hand under the edge of a seat in church, your fingers are likely to encounter repulsive little lumps of dried gum. We ought to do better, much better.

In answer to the P.S. note of November 13 about gum stuck to the woodwork of Kirtland Temple, Brother W. E. Williams, the pastor, makes the following explanation:

"To the best of my knowledge, lack of care for the Temple has not entered into the picture of our building program at all. I believe the Kirtland people are to be commended for their concern regarding the care of the Temple. They have spent much time down through the years in cleaning and caring for the building. The reason that the branch is planning for its own building is so that the General Church can have full use of the Temple for special functions and activities, like the one in October."

It would be unfair to leave the impression that the good people of Kirtland are responsible for the presence of the gum. There are many visitors who might have put it there, thus adding to the work of the local congregation. And thanks to Brother Williams for the correction concerning the purpose in planning a house of worship for the Kirtland congregation.



78 RPM

Special Close-out!

"Messiah" albums (Set 1)
which originally sold for \$7.50
now on sale for only \$3.75!*

A new *Messiah* album is on the way . . . ! When we first offered this set of recordings by the Independence Messiah Choir, we planned to make a series of 3 albums which would give you the complete *Messiah* on records.

But that was before long playing records had become popular . . . now with the increased popularity of LP (33 $\frac{1}{3}$ RPM) records, we find that we can put the *whole Messiah* on 2 LP records and sell it at almost the price of *one of the old 78 RPM albums!* Naturally, we decided to put the *Messiah* on the new LP records . . . and these new *Messiah* albums will be out this month!

That's why we're offering our remaining stock of 78 RPM *Messiah* albums (Set 1) at this special close-out price! If you don't have facilities for playing Long Play records, these 78 RPM albums are a wonderful buy at only \$3.75 plus federal excise tax. Get your order in early as our supply is limited. (See article Page 22 for further facts.)

HERALD HOUSE
Independence, Missouri

* plus 33c federal excise tax . . . total, \$4.08

**in
this
issue**

The World Comes Home

Louise Wrigley

Honor the Lord

Lewis Landsberg

The Light of the World

Ray Ashenburt

the Saints' Herald

January 29, 1951

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We'd
Like
You
To
Know

Oscar W. Newton

PERHAPS NO MAN had a longer nor more intimate official acquaintance with the late President Frederick M. Smith than "O. W." They were both born in Plano, Illinois, but met in Salt Lake City, Utah. President Smith lived there doing literary research work in 1905 and was assisted by Oscar. Six years later President Smith needed a secretary and prevailed upon Brother Newton to move to Independence to help him.

"Those were rough days in Utah Mormonism when official giants slugged it out in the press," explained "O. W." "C. W. Penrose, editor of the *Deseret News*, and B. H. Roberts, church historian, were wielding vigorous pens to meet the attacks of Frank Cannon and his American Party friends. President Smith joined in to enliven the debate." Oscar was employed as bookkeeper and secretary to the superintendent of the Postal Telegraph branch office in the daytime and helped prepare copy at night.

Two years after he became secretary to the First Presidency, he succeeded R. M. Elvin as secretary to the High Council and has taken most of its minutes since then. In 1930 when Israel A. Smith was made church secretary, Oscar became assistant secretary. He held this post until Brother Smith went into the Presidency in 1940; then he became secretary, continuing in this office until he resigned in 1948. Oscar has a practical knowledge of a lot of church history. He remembers when so-and-so did such-and-such. Because his desk is nearest the door of the First Presidency's office, no matter if the visitor is a new member of the church, a superannuated missionary, or a government official, Oscar is likely to have the first and last word.

The Saints' Herald Vol. 98 January 29, 1951 No. 5

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

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News and Notes

PRIESTHOOD CLASSES

Members of the Melchisedec and Aaronic priesthood of the Center Stake met January 15 for the opening session in the second series of classes for this year. At this initial meeting, two hundred members of the Aaronic and 150 of the Melchisedec were present.

The study course of the Aaronic priesthood is "Teaching in the Home" prepared by Harley A. Morris. This course offers fundamentals in ministry to homes during priesthood visits.

Alternate periods of study designed so that actual practice may be had is furnished in the course for elders. Demonstrations of the different ordinances are given, and the men learn the technique in administration, ordination, baptism, etc. The other period is devoted to a class by the Presiding Bishopric using "Stewardship Opportunities and Responsibilities," by Bishop L. Wayne Updike.

MISSION ESTABLISHED

Approximately 150 members who reside on the outskirts of the city limits east of Independence compose the new Walnut Park Mission. The group and the Walnut Park congregation have approved the purchase of two large lots for the purpose of erecting a building. Those in the group are from several congregations in Independence, but reside in this area.

INSTITUTE HELD

During the week of January 7 through 14 a Book of Mormon Institute was held at the Stone Church. Classes assembled during the day, and illustrated lectures were held in the evening. The original manuscript of the Book of Mormon was on display January 10, as one of the features of the institute. Special emphasis was given to the program of the week at the Sunday services in all the branches in Independence.

BAY CITIES AREA

The East Bay Branch, including San Leandro, Richmond, and Berkeley-Oakland had forty-five baptisms in 1950. This is largely due to the work done by Evangelist William Patterson, Seventy Herbert Lynn, and Seventy George A. Njeim. E. J. Gleazer, apostle in charge of the area, recently received a report indicating the progress. "Greater attendance and participation, more tithepayers and more baptisms" were noted.

MINISTERS TO STUDENTS

Bishop Henry L. Livingston spent the week end of January 6 and 7 in Iowa City, Iowa, ministering to the college students at the university there.

CHORUS IN CONCERT

The Independence Messiah choir with the choruses of the Conservatory of Music and the University of Kansas City presented excerpts from Handel's "Messiah" January 6 at the Municipal Auditorium. This was a part of a regular concert by the Kansas City Philharmonic Orchestra directed by Hans Schwieger.

PROGRESS NOTED

Elder Vern Webb, appointee pastor of the Spokane, Washington, Branch has organized his forces in such a manner that forty people have been baptized during the past year. Brother Webb reports that progress was slow at the beginning of the year with only four baptisms in the first five months. But the year as a whole is a commendable increase over the previous years.

Editorial

Truth on the Scaffold

*Truth forever on the scaffold, Wrong forever on
the throne —
Yet that scaffold sways the future, and, behind the
dim unknown,
Standeth God within the shadow, keeping watch
above his own.*

—James Russell Lowell, in "The Present Crisis."

IN THESE TROUBLED TIMES, all the world can see that truth has been placed on the scaffold by tyranny, which occupies a throne of great power. What too few of us realize is the fact that God is standing in the shadow, "keeping watch above his own." We need the faith to believe that God is there, and that things have not gone completely out of his control, but that he will shape the destinies of men toward his own purposes in the end.

* * * * *

A fine church mother was talking to me at the close of the Sunday morning service. Her son, well along in his university work, must soon go into military service in defense of his country and in defense of freedom for the world.

How much money it has cost this family to rear and educate this splendid son! How many years of work, sacrifice, love, and hope are invested in him! And now, when it is all ready to bear fruit in service to humanity, it must be placed on the altar of military necessity, and only God knows whether this son will return, or be sacrificed.

The mother said to me, "Our sons are not prepared for this business of going out to kill. Yet they must do it. But it will cause something fine in them to die unless we can give them an understanding and a strong

faith. Now, you have a greater responsibility than ever."

And that responsibility presses heavily on the soul.

* * * * *

What have we to offer that mother? What have we to offer that son? What can help them in this time of danger?

The mind turns back to a poem learned in school days, quoted at the beginning. Lowell knew in his time how we feel about things. Our country faced a dreadful peril in his days. Yet God was even then standing in the shadow, "keeping watch above his own" as he is today.

Many times the world has been poised precariously on the brink of destruction. Many times ruin and desolation have seemed imminent and inescapable. But somehow an overruling Power has always saved humanity from disaster. Somehow the world has always recoiled from the precipice of disaster to return to safer and saner ways. This, we believe, is the hand of God in history.

This may not give us all the assurance we would like to have, but we cannot be choosers. Until humanity submits to the law of Christ and builds a world in which war cannot be, this is all we can have. Let us be grateful for it.

Dr. H. A. Merchant of Omaha sends us an editorial clipped from the *Evening World-Herald* for December 13, commending it to our readers. Following are some selections:

In days that are full of trouble, it is difficult to retain one's sense of proportion and one's perspective. The tendency is greatly to magnify the terrors of evil, as greatly to minify the saving grace of truth. We seem now to see Wrong enthroned and Truth crucified. . . . Cynicism, pessimism smother the faith that still lives, deep down, in all hearts. . . .

We forget so much; we overlook so much. . . . Again and again the tides of evil have been resisted and swept back by just plain, common humanity made invincible by the touch of divinity that dwells within it.

Faith must depend upon the conviction that somehow, under the providence of God, wisdom and courage will be restored in leadership of this great American people. In this faith, and with that conviction, we live.

Reflect upon that splendid phrase, "plain, common humanity made invincible by the touch of divinity that dwells within it." It is in that kind of humanity, transformed by the divine Soul, that our hope of the future lies.

* * * * *

The enemy is formidable as hell itself. A great and terrible power is arrayed against us. The writer entitled his editorial "Not by Brute Strength." This reminds us of a passage of Scripture:

"Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, say—
(Continued on page 19.)

Across the Desk

BY THE FIRST PRESIDENCY

At Christmas time the First Presidency received many greetings addressed to the members of the presidency collectively or individually, which are really expressions of faith in the Cause committed to all of us. One of the most helpful of the letters received this year came from Elder Charles Fry, a stalwart who has served the church with distinction in many fields for many years. While the letter has some personal references, it carries such a fine spirit that we are sharing it with the readers of the *Herald*.

Tabor, Iowa

The First Presidency,
Dear Brethren:

At this Christmas time, I feel to express to you some of the thoughts of my mind, assuring you of my continued interest in the work over which you are presiding, and extending to you the season's greetings, with my appreciation of the faithful work you have done and are doing.

I count it an inestimable privilege to be associated with you in so great and good a work, and to live in this age of divine consummation when the forces of heaven and earth are combining to bring the work of all ages to a climax in the establishing of the kingdom of God whose extension will be to the ends of the earth, and the establishment of righteousness and peace among all men. It is an age of great things, leading on to changes which will astound mankind beyond measure, and bring fear to many hearts, and to others joy and gladness.

The church restored by the Lord more than a century ago has struggled against adversity, antagonisms, and (to us) immovable barriers, insomuch that progress has been slow, and the church is still small and insignificant in the eyes of the world. But the day of its emancipation is soon to come, when the obstacles will be removed, clearing the way for the most rapid extension the work of God has ever known. The light of the Restoration is yet to shine forth in greater brilliance, to the convincing of multitudes of the gentile world, and later of even nations of lost and down-trodden Israel which will be brought in for the building up of the kingdom of God on earth.

Today we view the opening scenes of this great panorama of events, involving

the downfall of empires, kingdoms, and many other institutions embodying the world's material civilization; and the bringing into prominence the long-observed and despised church of Jesus Christ until its glory shall enlighten the earth. This church has in it the elements and the latent powers for accomplishing the dream of the ages, even the bringing of peace to the world through the establishing of the universal kingdom of righteousness, the kingdom of God. The star of hope again shines in the midst of darkness and will shine with growing magnitude until the dawning of the day of the Lord.

The world does not see, and perhaps few in the church see this potential power, nor comprehend its extent. The atom bomb is the smallest of bombs, but its potential is indeed great. So it is with the church whose power is yet to be demonstrated. By virtue of Christ's presence through priesthood, it is again the light of the world. It is the standard-bearer of unadulterated truth and the messenger of salvation to a dying world. It is yet to offer to a torn and devastated world the one and only means of peace and security, hope and joy, happiness and prosperity. It is to build a holy city—Zion—in preparation for the coming of the Lord. What a grand and glorious work! There is none greater or more sublime. But what a mighty responsibility is laid upon the servants of the Lord, and how shall it be borne except by divine grace?

You, brethren of the presidency, carry the greater burden of this responsibility. You need and are entitled to the support of every officer and member in the church, for every man shares in this responsibility. I have no criticism, for I have learned from myself the nature of human limitation and human frailty; without Christ we can do nothing. At this Christmas season, therefore, I am glad to add my prayers with those of others for your strengthening and upholding, asking that light, direction, and power may be given you in every need, for the sake of the work of the church and the world.

May your hearts be comforted, and peace and joy attend you with courage, faith, and fortitude to endure until your work is done.

Frank McDonald, pastor of St. Louis Branch, writes:

The services during the month of December were carried on at a very high level in the St. Louis Branch. The morning worship services held up over the 300 mark, and church school attendance was about what has been normal for us. We had one bad Wednesday evening, when the streets were slippery and the

temperature down to about zero; attendance was cut to 56. Outside of that one night, the average for this service is over 100.

Our Christmas program held on December 24 was very fine, and the church was filled. On the last Sunday of 1950, we baptized five. During the year our baptisms have equalled 20, which is low, but of that number there were three husbands and two wives baptized to complete five family circles. Also we baptized a young couple, husband and wife, to add another family circle to the kingdom endeavors. There were three young people and ten children added to our rolls.

We closed the old year with a watch-night service beginning with our usual service at 8:30 p.m., appropriate program, lunch, and fellowship, and closing with a prayer service from 11:00 p.m. to a little after midnight. There were about 170 in attendance at this service.

We look to the new year with faith, hope, courage, and a strong determination to carry forward the work of our Lord with vigor and enthusiasm and make this the best year of all for this branch and district.

You may count on this area to support the total program of the general church.

Aqua Regia

BECAUSE A MIXTURE of hydrochloric acid and nitric acid would dissolve gold, early experimenters called it aqua regia or "royal water."

Christ told the woman of Samaria that whoever drank of the water that he gave would never thirst, for he would give living water from a well springing up into everlasting life.

The gold to be dissolved has to be in touch with the "royal water," and so must our lives be in touch with the living water of the Master to dissolve our hearts and establish a desire to follow the path of love and service he trod before us.

Some men's hearts are not dissolved because they will not permit the touch of the aqua regia. They have no desire to be partakers from this well springing up into everlasting life. They serve only for the material things they can receive.

Those of us who have touched the aqua regia must be always aware that we cannot continue thirstless unless we serve and share it with others.

—EVALINA GUSTIN.



Honor the Lord

By Lewis E. Landsberg

THESE WORDS of counsel were recorded by Solomon, the Son of David, in Proverbs 3: 9; and in addition to these three, he continued "with the first fruits of all thine increase." This builder of the temple of God was well acquainted with the laws of his heavenly Father, and even though he was not as righteous as he ought to have been, he was faithful in his stewardship, and from his gift of wisdom gave this excellent counsel. Solomon knew that men honored God when they participated in their stewardship. He recognized that man does not own the tenth of the increase; it belongs to God who gave it in the beginning. Man does, however, function as a steward over this one tenth until it is returned to the church to carry on the work of God on the earth. This law was a part of the Law of Moses and was practiced faithfully by the Israelites.

The next sentence in the book of Proverbs holds a great promise for the steward. It reads, "So shall thy barns be filled with plenty and thy presses shall burst out with new wine." This statement coincides with the one that Alma made to his son in the Book of Mormon: "My son, ye ought to know as I do know, that inasmuch as ye shall keep the commandments of God, ye shall prosper in the land." These Scriptures express a complete faith and confidence in God. They reveal that God is the owner of the universe and all that is in it, and men become stewards of their heavenly Father when they make their accounting and return the first fruits for his work. These are words to live by, and in

them is provided an opportunity for every member of the church.

The latter-day church has been given these same commandments, but for some unknown reason only about one out of ten members has participated in this wonderful opportunity. We find the following words in Doctrine and Covenants 72: 1, "For it is required of the Lord, at the hand of every steward to render an account of his stewardship, both in time and in eternity These things shall be had on record, to be handed over unto the Bishop in Zion." This word of God is given that men might participate in the glorious program of Zion and preparing for God's kingdom here on earth. It is a tragedy for men not to recognize the distinct privilege they have by following this commandment.

THE ACCOUNTING is the first step, for only by it can the tithing due be determined. After this calculation, the payment from the first fruits follows easily. Some might question this "easily," but one only needs to do it and then by experience he will know that it is no hardship. Often individuals have postponed the payment of tithes as they think by some miraculous means their bank account will increase until it is large enough to take care of it. Actually, if it is impossible to pay tithing outright, plans should be made to make weekly or monthly payments until it is paid in full. If one has never made his accounting before, the tithe due may be large, for it represents the accumulation of a debt that has not been acknowledged an-

nually as God intended. The payment of the tithes is another opportunity for one to share with his co-partner, his heavenly Father, in the great work of salvation. It should not be put off, for surely God does not postpone or defer blessings to His people. He carries forth his obligation immediately, and men should do likewise.

After the first accounting, comes the annual accounting. We find these statements in the Scriptures: "Thou shalt truly tithe the increase of thy seed that the field bringeth forth year by year."—Deuteronomy 14: 22. "For you pay tithes of mint, and anise, and cummin, and have omitted the weightier things of the law; judgment, mercy and faith; these ought ye to have done and not to leave the other undone."—Matthew 23: 20.

Annual accounting provides a good opportunity for analysis of the year's business. Men spend most of their time in earning a living; should they spend some time in making an analysis of how these earnings are used? There is untold value for the members of a family who sit down together in the spirit of acknowledging their stewardship to their Heavenly Father and go over the year's records. In this meeting there will come a better understanding of the problems of the family, and plans can be formulated that will guide them to security and financial progress. They will sense a new relationship with their Heavenly Father and soon find that their stewardship is in the management of the nine tenths

after the title has been returned to God for his favors.

THE STATEMENT found in the sixth chapter of II Nephi, "Wherefore, do not spend money for that which is of no worth, nor your labor for that which can not satisfy," should challenge each person to develop wise stewardship not only in financial matters but over time as well. Such counsel is valuable to every family recognizing that the parable of the talents applies to men today just as it did to those who listened intently as Jesus uttered this famous parable.

The program of the church is to build the kingdom of God on earth called Zion. Every member of the church wants to see this accomplished in his day. His vocation, energy, time, and all he possesses need to be pledged for this one divine purpose. In II Nephi 11:104 are these words: "But the laborer in Zion shall labor for Zion; for if they labor for money, they shall perish." As civilization rushes toward destruction, men must heed the words of the prophets and the commands of God if they are to be saved from complete destruction.

It is not with any sense of fear that one should approach his stewardship this year, but rather with the expectancy of a real opportunity to be a co-worker with Christ. Jesus, in the twenty-fourth chapter of Matthew, told his disciples about the perilous days to come and cautioned them: "See that ye be not troubled; for all I have told you must come to pass." Jesus expected the conditions found in the world today when he gave the two commandments: "Thou shalt love the Lord thy God and thy neighbor as thyself." If we are to achieve that to which his Saints are entitled, we must not be diverted from his purposes. The opportunity of choice is still ours, and as wise stewards we will follow God's direction.

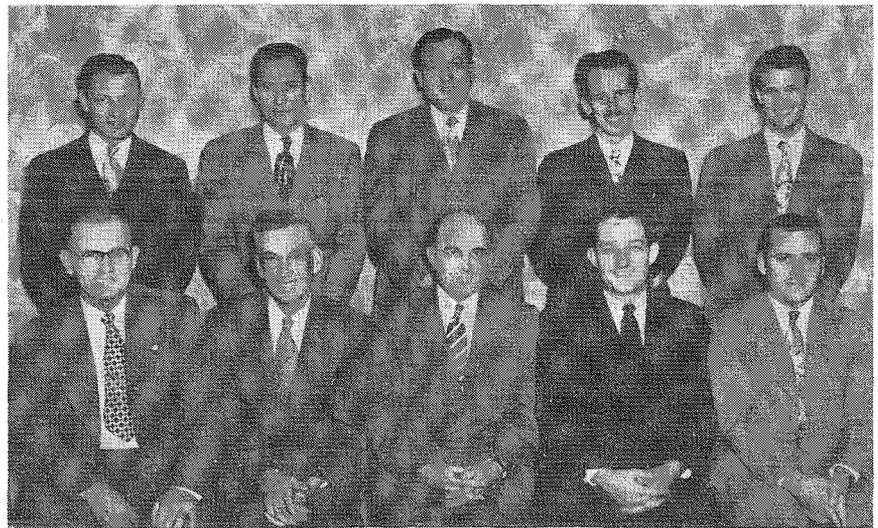
AS A NEW YEAR BEGINS every member of the church from eight years old on should exercise his agency in choosing his relationship with God. If the words of Solomon, "Honor the Lord," determine his course, he can likewise look forward to the promise, "So shall thy barns be filled." This does not always refer to material things, for many know that spiritual blessings are often the most valuable. Someone has said, "The Western mind will never understand the Asiatic mind, as the Western people have never been down to their last bowl of rice." Our barns have always been filled, but we have not always acknowledged our stewardship and returned to God that which rightfully belongs to him.

The promises of God are true; he is always a thoughtful, kind, heav-

enly parent. If the world today would only listen and follow his commands, bloodshed would cease. The church of Jesus Christ today continues to invite all to believe in Christ, and, because of this belief, to stand in their stewardship.

Jesus said, "by their works ye shall know them." Have all witnessed the divinity of the Lord by the stewardship of accounting and payment of the first fruits? No one should put off that which ought to be done today! The church needs the support of every member, and God desires that each one will assist in his work. So shall the church "honor the Lord" and glorify him by building Zion quickly that a world may have the destructive evil done away and come to worship the Heavenly King.

Pastoral Work in Central Illinois District



Pictured here are the pastors of the district with the district president. Left to right, back row: Paul Rudow, Pana; Earl Blakeman, Jacksonville; Jason Daykin, Taylorville; Melvin Fowler, Springfield; Billy Poore, Danville; front row: Earnest Campbell, Pleasant Hill; Floyd Bowman, New Canton; Arthur Henson, District President, Taylorville; Harold Walker, Beardstown, and O. C. Henson, Jr., Decatur.

This picture was taken at the district priesthood institute and conference held November 4 and 5 at Taylorville. During the past year, eighty-five persons have been baptized in the district, ten as a result of two missionary meetings by District President Arthur Henson. He states, "This year we are planning an extensive program with these young men, especially in missionary work. They are all busy in their occupations. Melvin Fowler of Springfield is in charge of the Research Department of Archaeology for the state of Illinois. O. C. Henson, Jr., has a retail grocery business in Decatur. Jason Daykin of Taylorville is agent for the Marathon Gas and Oil Company. Harold Walker of Beardstown has a large super grocery market, so also has Paul Rudow in Pana. Billy D. Poore of Danville is employed by the University of Illinois at Champaign. Floyd Bowman of New Canton is farming. Ernie Campbell, Pleasant Hill, is a plastering and trucking contractor. Earl Blakeman of Murrayville has a poultry business."

Are You Time-Minded?

By Chris B. Hartshorn

AMERICANS ARE FAST DEVELOPING a sense of timing. Time is the essence of living in this industrial age as well as of legal contracts. Radios, time clocks, and transportation schedules are our educators. The original timing device was the musical director's baton. In contemporaneous affairs, it is more likely that the household is geared to a favored TV program. Some sponsors are paying for radio and TV time at the rate of \$500 a second, and why shouldn't they be time-minded? If they are scheduled to come on the air at 7:30 p.m., "about half-past seven" is not satisfactory timing from their point of view.

In Jesus' parable of the ten virgins, there is nothing to indicate that the five foolish ones were perverse of heart. It was night and all were sleeping as was expected. The foolish five had planned to get oil for their vessels, and tried frantically to do so at midnight. The thing which indicted them was their poor timing. Like many of us, we put off till tomorrow some things we should do today.

Many years ago, Edward Young wrote, "Procrastination is the thief of time." The truly efficient person learns early in life, that "The most important thing is the thing that needs doing now." Dallying, putting off the unpleasant or difficult, only builds up frustrations which add to our burdens. The discriminating person will survey the many things which need doing and select them in the order of their importance as judged by all probable results. When it is of first importance to have oil today, let's not wait until midnight.

"To everything there is a season, and a time to every purpose under heaven."—Ecclesiastes 3: 1.

ALL OF US have been annoyed at times by public services which were late in starting. Five minutes delay in the opening of a concert or preaching service may be sufficient to take the keen edge of enjoyment from an otherwise good meeting. Delay breeds impatience which is always aggravated by our ignorance of its cause.

In America we have accustomed ourselves to expecting the trains to run on schedule. If a train or bus leaves the station before the time, or long after the time printed in the schedule, we build up a resentment which brings about effectual relief. We demand that the time tables be changed or that they be observed. No man has a moral right to disregard his appointments and keep others waiting in outer offices on his pleasure. "Time is money" to many of us and should not be purchased by anyone with impunity.

THE JEWS made a big mistake in Jesus' day. For centuries they had been looking for a deliverer. They had been promised a king who would rule on David's throne and overthrow the oppressor's yoke. When Jesus told them, "My kingdom is not of this world," they rejected him. He prophesied the destruction of the temple and of the nation "because thou knewest not the time of thy visitation." As the two disciples were walking to Emmaus after Jesus' crucifixion, they told their risen Lord, "We trusted

that it had been he who should have redeemed Israel."—Luke 24: 20.

Latter-day Israel seems to have made some mistakes in its timing along this very line. In 1832 Zion seemed to be almost within the grasp of the Saints in Jackson County, Missouri. The Fishing River revelation of June 22, 1834, declares, "... they might have been redeemed even now; but, behold, they have not learned to be obedient Therefore, in consequence of the transgressions of my people, it is expedient that mine elders should wait for a little season for the redemption of Zion."—Doctrine and Covenants 102: 2, 3.

Zion-building is in effect a peaceful, social revolution. It involves changes in habits of thought and behavior which are almost staggering. Many have seen the problem of effecting basic changes in human nature and have said that at best it was evolutionary, not revolutionary. Perhaps they reckon without faith in God's contribution to the plan: It was he who said about three years after the organization of the church, "They could have been redeemed even now." Pessimists are still crying, "You can't change human nature."

There is considerable evidence that the Saints are more time-minded today than a hundred or fifty years ago. As the priesthood members function in public services, they are more conscious of the timing of their movements as in Communion services in their entrance to and from the rostrum. This is the spirit of togetherness, co-operation, and order. Most people have a natural sense of rhythm and fitness. Worshipers will respond with a feeling of confidence and well-being to such leadership. After becoming used to a high type of orderliness, they will become restless or uneasy without it.

OPPORTUNITY IS KNOCKING at our doors daily and is impatient with our delay in bidding it enter. The old saying, "What's good

enough for father is good enough for me," kept some of us out of the church for years. We think we have learned our lesson on this score; but have we? Let's take the one aspect of church life—preparation by study. In our new birth into the kingdom, all of us dream of telling the story of the Restoration so convincingly that our relatives and friends cannot resist the call to membership. The thing which usually cools us off is that we feel inadequate for the task; we can't think of the right Scriptures or the correct history to answer their questions. Too soon we resolve that we had better let the missionary do the evangelizing work; and our spirit of testimony dies "a-borning." It would be infinitely better to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Timothy 2: 15.

Many children resist the efforts of teachers and schools in their behalf. Compulsory education laws in the United States are as necessary to overcome the shortsightedness of children as they are to protect society against the shortsightedness of avaricious parents. Learning correlates closely with effort. To most of us it's just work, hard work. We soon get mentally lazy and intellectually rusty. Knowing this tendency and the urgent need for preparation, the Lord commanded, "Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."—Doctrine and Covenants 85: 36.

Will the familiar excuse, "I don't have time to study any more," stand up under divine examination on the Day of Judgment or even before? Church school superintendent Bailey of Woodbridge, Ontario, once met this excuse, from a man whom he needed to teach a class, with this answer: "When you come in from the fields or the barn for your meals, you usually sit down and read the newspaper for at least ten minutes, don't you?" "Yes, I suppose I spend that much time at least." "Well, if

The Light of the World

By Ray Ashenurst

A RECENT THEME for church worship has been "Make Jesus Your Lord." This has the same continuity as "Pray always, lest ye enter into temptation." Surely the impact of the *personal* ministry of the Creator has not dawned upon the average Christian mind. Is the "incredible" a reality? Has the Creator of the universe actually walked with men?

The Apostle John testified that "In him was the gospel, and the gospel was the life, and the life was the light of men; and the light shineth in the world, and the world perceiveth it not." Then he continued to say that John the Baptist

... was not that light, but came to bear witness of that light, which was the true light, which lighteth every man who cometh into the world; even the Son of God. He who was in the world, and the world was made by him, and the world knew him not.

With many of the ancients who testified of this great Personality, the first of the prophets of our day was empowered by the Spirit of God to say,

And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

Light is a form of energy, and earthly life is dependent upon energy waves which are poured upon this planet in exhaustless floods of radiance from the

sun. It is also now being stated that matter and energy are but two manifestations of a single principle, and matter and energy can be both created and destroyed in the sense that each can be converted into the other. With this theory, it is an admitted fact that we do not yet know how to transform matter completely into energy. Perhaps we should also confess that we do not yet know exactly how Jesus would transform us into fit creatures for fellowship with his Father.

SINCE JESUS actually is a person, I have often pondered what he meant when he said, "I am the *light* of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

Jesus was with the Father in the beginning, so in origin he cannot be classified. In the dictionary, "light" is defined as "the imponderable agent by which objects are rendered visible by its action on the retina." Light, then, is an agent that cannot be weighed or classified because of its antiquity.

Jesus is our light and our life. Unless his gospel truths are permitted to shine in upon our souls to form his image there, we shall walk in darkness. To say that we must comprehend his origin before we will accept nurture by his light is just as unreasonable as to refuse sustenance of physical life from the light that is all about us. Surely then, Jesus has chosen to describe himself by the best possible means within human understanding.

A few years ago it became my opportunity to fellowship with my older brother thousands of miles from home—a rare privilege during war. One night as we stood on the upper deck of a ship, he pointed out various stars and named them. He told me about the light-years of distance to the stars forming the sword of Orion, as well as others. I marvel at these facts of the universe. Light travels farther than any other known agent. It possesses the greatest of speed and penetrating power.

In the Hebrew letter, chapter 4, we read:

you'd take your quarterly and spend even ten minutes a day on next Sunday's lesson, that would make one hour's preparation. Try that system, and I'm sure you will not fail."

Let's seize time by the forelock. God has also said, "My Spirit will not always strive with man." Let's be sure that we know the time of its visitation. Such time-mindedness will pay eternal dividends.

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of body and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.

In the preface to our book of modern revelations these words of light and inspiration are given to us,

For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

We may infer, then, that even the darkest corners of evil shall be illuminated by the power of judgment and righteousness that is in Jesus Christ. Truly, his is a penetrating light.

SOME OF US have been "bitten" by the "camera bug." We know that in order for light to enter the camera, the shutter must be opened. For a clear image to be formed on the emulsion of the film, the camera must be brought into focus according to distance from the subject. Often we get a "fuzzy" picture. Some of the best pictures are taken by time exposure.

The light of Christ would form his image upon our souls, if we would that it be so. Adjustments need to be made in our lives, according to our distance from him. Repentance is a divine principle. The real Christ will be made most valid to a dying world by people who have repented and permitted his light to form the divine image clearly upon the "emulsion" of their souls.

The full impact of Christ's personal ministry begins to dawn upon us, when we sense that the responsibility of showing forth the gospel is the task of his disciples. "I give unto you to be the *light* of the world," he declared. How impossible that his image should be fully formed upon our souls by a quick flip of the shutter. The full light of the sun blanks out images to our eyes. So the modern version of quick salvation—a thirty-second salvation—"by kneeling beside the radio"—is preposterous. It may be a good beginning, but Jesus spent thirty years of growth and preparation for three years of an earthly ministry. Can man possibly form the image of such a grand Personality upon his soul in thirty seconds? Is not a time exposure required? It may take more than a lifetime.

Parents Should Teach

By J. A. Kettlewell

Teach your children . . . to understand the doctrine of repentance . . . to pray . . . and walk uprightly.—Doctrine and Covenants 68: 4 (adapted).

IT IS UNFORTUNATE that Christian parents occasionally fail in these duties, especially those who have accepted the gospel of the Restoration. However, such failures can and do happen, and just as truly as blessing follows obedience to this divine command, remorse and condemnation follow disobedience.

A middle-aged woman recently came to my place of business, and in the course of a short conversation related how she had been reared a member of the church, and had married a man of a Protestant faith. They have a daughter, now grown to young womanhood, who is interested in the Catholic Church, yet the mother was firm in her opinion that it is not right for the parents to tell children what they should do in respect to religion, that a child eight years of age doesn't know enough about a church to choose, and that it is better to let children find out for themselves when they are old enough.

The responsibility and opportunity afforded the parents cannot be minimized. Little children are receptive to the counsel of their parents, whom God commanded to teach them.

At a special conference of the church being held at Hiram, Ohio, in November, 1831, this wise admonition was given:

Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, *the sin be upon the head of the parents*; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also

teach their children to pray, and to walk uprightly before the Lord.—Doctrine and Covenants 68: 4.

THIS IS A DIVINE COMMAND. It is not a matter for debate. God has spoken, and it is enjoined upon us, especially we who live in the stake or organized districts. Here in an environment conducive to the growth and development of the child, we are left without excuse if we fail. Nor can the responsibility be shifted to other shoulders. Parents are responsible. The commandment is explicit; it is comprehensive. The teaching of faith in God, repentance, and baptism for remission of sins, and to walk uprightly are all a part of this vital commandment. They are essential for the development of a Christlike character, such as should be desired by every parent.

To teach and lead is not to coerce, but rather to direct the feet of the little ones in the footsteps of the master who said, "Suffer little children, and forbid them not to come unto me."

The forces of evil in the world are too great to leave the child's spiritual growth to chance. To fail to heed this divine command is to defy the God who gave it. Almost certainly the disobedient must suffer the agony of seeing their loved ones going the way of the world.

Harmony

Let him who desires harmony in the world look first to his own nation. If he desires order in the nation, let him look to his own home. If he would regulate his own home, let him first cultivate his own life. It is when the heart is right that the person is right; and it is when the person is right that the home is right, and the nation is right and the world is at peace.

—DR. PAUL SCHERER,
The New York Herald Tribune

The Quest of Truth - Part II

Why Proclaim?

The first reason for Restoration's proclamation is to make its existence known, to reveal its essential character, and to call men to repentance, or to engender a hunger and thirst for the righteousness, the cause, it would establish.

The second reason is a corollary of the first; it is to gather enough suitable material with which to do its work (see Doctrine and Covenants 1: 3, 4; 44; 58: 2; 100: 6; 102:9).

The function of preparing that material so it may be built into Restoration's social structure is a pastoral function, a function of the church (see Doctrine and Covenants 17: 7, 18; 85: 21; 94: 3-5; 102: 3).

You see, one person may sing a solo, two may sing a duet, and four a quartet; but only A People, only many persons who have formed a community, may render the score of Restoration's social symphony—a truth which still seems to be elusive.

Another reason for Restoration's proclamation is that "Thoughts untangle passing over the lips." Thoughtful proclamation of The Truth for the purpose of assuring its implementation is truth-refining. Whoever truly explains Restoration to others clarifies his own thought; he definitizes the truth; he improves his own understanding of Restoration; he refines its truth.

The over-all reason for Restoration's proclamation, as we have already indicated, is to make possible the implementation of its truth—the *doing* of its great work.

Knowing the Truth

As far as we know, Pilate did not wait for the answer to the question, "What is truth?" He may have felt that the answer Jesus would have made was not highly important.

"When I was a child . . . I thought as a child." I did not think as a man. In truth, I did not "think." My studies in religion consisted largely in memorizing facts—facts about the number of books in the Bible; facts about Jesus and the apostles, facts about what "God set in the church," but little more than nothing about its structure in relation to its function. I had many perceptions of events, but few conceptions, if any, of Truth. And in religion most people are like that. And such knowing may not be even the beginning of a quest of truth.

The Truth, as we said, respects necessary relations that rise from the nature of things; it is that which accords with the requirements of man's nature and the circumstances of his being. The Truth is understandable, comprehensible, knowable, demonstrable. The search for it involves much more than the memorizing of facts. It involves interpretation, reasoning, judgment.

To know The Truth, of which Restoration is a proclamation, is to understand the relation of the organization of "my people" to the appointment of stewardships, the relation of Zion's deeds to economic accountability, the relation of Zion's property organization to moral freedom and political liberty and much more. To know that truth is to understand the relation of "the cause of Zion"—of the establishment of that cause, that is—to the improvement of personality, the cultivation of the soul, salvation in the kingdom of God.

Contemplate the Doctrine and Covenants, particularly 10: 3, 10; 50: 4-6, 8; 85: 12, 15, 21, 36; 90: 4-6; 94: 3, 5; and 102:3. Therein is the answer to the question, What is Truth? Therein is also a statement of what it means to "know" it.

By J. A. Koehler

Refinement and Implementation

The former references to Doctrine and Covenants mean that, besides being a proclamation, Restoration is a refinement and implementation of The Truth.

It is especially an implementation. It is A Work. Its characteristic is not what its people know and what its church says, it is what its instrumentalities *do*. Restoration is characteristically *an action*—a life-enriching action, a soul-well-being promoting action. It is a general action which involves all the specific affairs upon the good and right conduct of which the welfare of the soul depends.

Restoration is not only the score of a social symphony, but a rendition of that score. It is an organization of personality, a co-ordination of functions that are mutually dependent—functions which together, conjointly, in a unity, are the life of a people—a true people—a self-governing people—a people composed of all the persons who live in one locality and govern their vital affairs in accordance with established law and custom.

Restoration does not merely "compass sea and land to make one proselyte." It does not merely "pay tithe of mint and anise and cummin" (Matthew 23: 15, 23). Its interests center in "the weightier matters of the law." Its principal affairs are vital, basic, fundamental. The center of its interest is its domestic and economic and governmental (or political) affairs, and their complements. (See particularly Doctrine and Covenants 4: 1; 36: 12; 48: 2; 51: 1-5; 77: 1; 81: 4; 98: 10; 101; 102: 2, 3; 111; 112; and especially its curriculum, 85: 21.)

That action is a general action; it is comprehensive; it is a composite of many specific actions; it is a so-

cial symphony, a co-ordination of many different functions which—together in conjunction, in unity—are the life of a people.

Restoration is a community-building action; a kingdom-building action. The sum and substance, the essence and crux of Restoration is not a mere mass of church and other affairs; it is not the novelties and varieties which people seek in vain to make a substitute for progression; it is not a round of ordinary Sunday affairs which lead to nowhere; it is a momentous on-going enterprise; it is a movement toward a glorious goal; it has a work to do that is great and marvelous.

Benjamin Franklin and others searched for the truth about electricity, but their quest was not so fruitful as the quest of Michael Faraday, who, in several ways, was a better searcher. Michael found the physical-world truth he was in search of. He gave us the key with which to unlock nature's storehouse of electrical energy.

But we had to learn how to use that key. To put that truth to work as we implement it today, much refining of it was necessary. And it was refined partly because, outside religion, there is more breadth of view and more modesty of accomplishment.

In some important particulars, Joseph Smith was like Michael Faraday. So his quest of truth gave us the keys of the "kingdom." But for the want of more breadth of view and more modesty of accomplishment (and for other reasons, some of which I shall mention shortly), we did not refine Joseph's truth as we did Michael's, and for that reason we have not been able to make it work successfully. We have not unlocked the door of the kingdom. We have not brought forth and established the cause of Zion. And we have not "prospered" and spread as indicated in Doctrine and Covenants 94: 5.

We have perceptions of this and that—perceptions of stewardships, perceptions of the storehouse, perceptions of local economic autonomy,

common consent, and what not—but we have not thought these percepts into a general concept. We do not "know" the truth. We do not have a comprehension. We do not refine the truth we say we know, therefore we do not bring forth and establish The Cause.

The Passion to Proclaim

If one should discover a physical-world truth—a better way of making good shoes of poor leather, for instance—he may say nothing about it. But let another man discover (what seems to him to be) something important in the field of religion (some social-world, moral-world, spiritual-world truth) or even a fanciful "fact," and he may have an almost unconquerable passion to publish it. You may explain that phenomenon as you wish.

Historic Bible religion (in which Restoration is an epochal development) is characterized by momentous truths and great developments, or weighty facts. The divine legation of Restoration is regarded by Latter Day Saints as a highly important fact. So also is Restoration's "great and marvelous work," its "cause of Zion." So also is Restoration's instrumentalities. And when a good man is convinced that those things are true and of great importance to others, he has impulses to proclaim them—"to every nation, kindred, tongue, and people," perhaps, or in some cases or circumstances.

It is good, very good, to wish to proclaim "The truth, the whole truth, and nothing but the truth"—in person and by proxy. But it is bad, very bad, to publish ideas about The Truth that are not true. It is bad to talk "tenets" instead of that which must be said to enlist the "elect" in the great work of Restoration; in its great enterprise. (The "cause of Zion" is a great enterprise. It is a city-building enterprise—see Doctrine and Covenants 36: 12; 48: 2 and much else—that is essentially economic. "The cause of Zion" is an adventure in economic self-gov-

ernance that is grounded in moral consideration.)

It is bad to talk "tenets" (Doctrine and Covenants 18: 4) when the call should be to "repentance" and enlistment in Restoration's great work (Doctrine and Covenants 6: 4).

It is bad to fuss with other religious people about their affairs (to contend against other churches, Doctrine and Covenants 16: 4) and neglect to ground the affairs of our own church in The Truth.

It is bad to see so much bad in other religious leaders that we do not see the good in our own. Restoration has a great work to do, and the proper business of its church is to get that work done. It cannot be halfhearted about that work without losing its grip on The Truth.

A Community is stricken with famine and disease. Its life is in the balance. But there is good news: the curative of the crisis is at hand. A great life-saving work is to be done. Through the doing of that work (not through the talking about it) a people is to be saved; it is to be restored to prosperity and health again.

You wish to tell that Good News; you wish to tell those calamity-stricken people about that work; you wish to publish the Glad Tidings.

Do you say first, "The deliverer has a black leather case that cost a thousand dollars"? You do not! You say first, "There is a curative for your crisis. It is at hand. To apply it you have something to do. This is it. Come now, let's get that work done."

It seems certain that, to do the great work of Restoration, three things must be done. The Truth must be proclaimed. The Truth must be found through the quest of it. The Truth must be refined and implemented. I put two ideas together here, because much refining is conditioned in implementation. And that is part of the answer to our question, Why?

I think it is because we have not been devoted, wisely, to The Work to be done through the proclama-

tion, the quest, the refinement, and implementation of The Truth throughout the years—I think that is the reason this generation inherited a pattern of church business which it has not made better.

I think that is the reason—part of the reason—we have such an avalanche of administrative affairs (of “kinds”) to attend to that we do not have time even for a quest of truth. I think that is why there is more novelty and variety than progression. I think badness—church badness—has a way of increasing itself.

The Spirit of Truth

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.”—John 16: 13.

I knew a man who had tuberculosis. He went to his physician and was told that he had tuberculosis, which was the truth. But he went on to one physician after another until he found one who told him what he wanted to hear—that he did not have tuberculosis. That search, I think, was not in the spirit of truth.

I was reprimanded for being almost “cruel” in my statement of certain facts. My critic said, “Of course they are the facts. But why face them?” That criticism was not in the spirit of truth.

I have said, on occasion, that my first aim is not to prove that Restoration *is* true; my aim is to prove *whether* it is true. And people have found fault with me for doing that. I think that faultfinding was not in the spirit of truth.

I think that he, who in argumentation, conversation, or otherwise, cannot hear what others say clearly, either has no ears with which to hear—no apprehending mind—or does not have the spirit of truth.

I think that when we do not like to retain God—the personification of The Truth—in our knowledge, our minds tend to become “reprobate” (Romans 1: 28).

I think that nothing of greater import, respecting the quest of

truth, was ever said than this: “Except a man be born of the Spirit”—the spirit of truth—his quest of The Truth, as he may call it, will be in vain. I think the man who is mentally lazy, even, will not find The Truth.

Well, we set sail here on an ocean of truth that we can hardly begin to compass in this article. So that is all for the present.

I am sold on the message of Restoration, but not on everything that has been said and done about it. I believe Restoration is even more an

implementation of truth than a proclamation. I believe that whoever would proclaim Restoration should heed the counsel: “Seek not to declare my word, but seek first to obtain it.”—Doctrine and Covenants 10: 10.

I believe the first function of these whose office it is to proclaim The Truth is to “know” it, as far as they may, through the quest and refinement of it. And I believe failure of that duty is part of the answer to our question, Why?

What do you believe?

Good Seed

ONE OF THE MOST FAMOUS thoroughfares in London, England—Kingsway—had to be carved out of an area of mean streets and shabby buildings a few years ago. In the place where they stood are rows of fine buildings and wide stretches of pavement. It took many years to make the transformation.

During that time a strange thing happened. Nature began to turn those vacant spaces into gardens. Strange flowers appeared, flowers for which it was difficult to account, for they were not native blooms. Expert naturalists examined them and declared that they were Italian flowers. They said that the ground there had not had any moisture or sunlight since the days when the Romans occupied London and built on that site. After all those centuries, this was the first time the ground had been opened to the rain and sun, and these flowers were the result. Buried under cement and stone, they had had no chance. When their opportunity to grow finally came, they responded quickly.

THE SAME THING happens in human life. Potential virtues and things of loveliness are often buried in the most unlikely places, waiting for a chance to find expressions. Sometimes they get their chance only after an experience that resembles a demolition. A person with an unattractive personality must be jolted

into the realization that personalities can be remodeled much the same as an ill-fitting dress; that ugly physical externals can be made to appear pleasing by good grooming; that faith, hope, and courage can grow in the good ground of the soul when doubt and fear have been torn down so that the love of God can get through.

There are no born kingdom-builders. Some of us are fortunate in home and family surroundings during our early lives so that Zion's ideals and purposes begin to grow in us from the start. Others of us who lack this background have our best impulses stunted because the growing materials are absent. Still others through intelligent doubts or fear prevent our spiritual growth. It takes a blasting experience to destroy the obstacles and bring the power of God openly into contact with our lives.

Often we allow ourselves to become so preoccupied with the business of living that we have no time to give to God. Perspective is easily lost in the overcrowding of modern life. Only when something draws us up short do we realize that we are the losers when we neglect to take God into partnership.

Zion is buried in every person. But, like the flowers of Kingsway, it will develop and show itself only under the right conditions.

—JO MONTGOMERY.

The Book of Mormon Institute

By Evan A. Fry

THE BOOK OF MORMON INSTITUTE officially opened on Monday morning, January 8, in the Stone Church, after preliminary sermons on the Book of Mormon theme in all Independence churches on the Sunday evening preceding. Coming closely after the Seventies' Institute, the Book of Mormon Institute had been planned so as to utilize the services of many of the General Church officials and appointees who were already in the Center Place. A very wide field of experience, research, and ministerial backgrounds was therefore made available for this week of intensive study of the Book of Mormon.

A glance at the program of the Institute, or even attendance at a few of the sessions, indicates that it was not so much intended to teach the history of Book of Mormon peoples as to approach the Book of Mormon from other angles. There have been reviews of its miraculous origin, preservation, and translation. There has been a re-examination from many angles of its spiritual meaning, its central witness, its doctrinal teachings, and the evidences of its divinity—historical, internal, factual, and archaeological. Much of the material presented has already been familiar to Book of Mormon students in its main outlines, but there have been interesting differences of approach and interpretation by the various speakers which have done much to increase the appreciation and widen the fields of understanding of those who heard.

The morning sessions were divided into three classes, meeting from 8:30 to 9:30, 9:45 to 10:45, and 11:00 to 12:00. The usual procedure was streamlined—one short song, invocation, main address, ten minutes for questions or comment from the floor, and benediction. At

2:00 each afternoon (except Wednesday) a speaker presented the main topic, and then opened the meeting for a forum discussion with questions and participation from the floor, where problems not touched in the more formal sessions could be thrashed out. The evening sessions, beginning at 7:30, were given over to the Society for Archaeological Research, which sponsored lectures on American Archaeology in support of Book of Mormon claims. These sessions were divided so that audiences in both the upper and lower auditoriums of the Stone Church could receive the full series of lectures, including one from Apostle Paul M. Hanson, one from Seventy H. I. Velt, two from Apostle Charles R. Hield, and two from Elder Roy Weldon. These lecturers, while presenting their own pictures in the main, have drawn heavily from other photographers and the results of other archaeologists and explorers to round out and illustrate the subject matter of their discourses.

A list of those participating in the institute includes Presidents Israel A. Smith, W. Wallace Smith, and F. Henry Edwards; Apostles D. O. Chesworth, Maurice Draper, Paul M. Hanson, Arthur Oakman, C. George Mesley, Reed M. Holmes, D. T. Williams, and Percy Farrow; Seventies E. Y. Hunker, H. I. Velt, Russell Ralston, and George Njeim; Bishop Henry L. Livingston, and Elders Roy A. Cheville and Roy Weldon.

THROUGHOUT THE INSTITUTE there has been the feeling—often expressed but continually in the background of the thinking of both speakers and audience—that as a church we have neglected the Book of Mormon; that we have too often been apologetic in our use of it; that we have been dilatory in using it for missionary work among Jewish and Lamanite peoples. In one of his

early talks, President Edwards stated that the purpose of the institute was primarily to promote the use of the Book of Mormon for spiritual purposes—as Scripture, and secondarily, to strengthen our faith by showing that the lines of evidence regarding the book are growing stronger with the passing years—that they are cumulative. He remarked that in many instances we have spent too much time on *proving* the divinity of the book by use of Bible prophecy, archaeological evidences, etc., but too little time in actually using it for its spiritual content and doctrinal teaching. An important part of the institute has been the re-examination by many speakers, from many different angles, of the spiritual and doctrinal content of the book.

Attendance has been good, though not overwhelmingly large. The difficulties of leaving employment have of course kept many Independence people at home, and kept out-of-town people from attending in large numbers. But the Stone Church has been comfortably filled for most of the morning and afternoon sessions. At the evening sessions, every available seat that could command a view of the screen in either upper or lower auditorium has been filled. Those attending are alert and interested, taking notes, and following the citations with open books in their hands. Several nonmembers have taken this opportunity to learn more about the Book of Mormon, and a number of elders from the Utah Church also have attended several sessions.

ON WEDNESDAY AFTERNOON, January 10, the original manuscript of the Book of Mormon was brought from the bank vaults in Kansas City under police escort and
(Continued on page 19.)

Personalities I Have Known

Columbus Scott

By Marcella Schenck

I REMEMBER COLUMBUS SCOTT as a gentle missionary.

The first time I saw the man, he was entering a reunion tent and smiling. A rather lively, rowdy little boy stumbled against Brother Scott and almost knocked him down. The missionary picked up the rough little lad, smoothed him out, and started him again on his merry way.

"He was very gentle with the child," remarked one of the good sisters who sat on the long plank that made one of the seats for reunion.

"Yes, Brother Scott is a gentle man," answered Sister Clara Briggs, who sat beside her.

"You mean he is a *gentleman*," said the first lady.

"He is both a gentleman and a gentle man," said Sister Briggs.

That gave me something to think about as I watched Brother Scott on the platform. I turned the statement over and over in my mind—"He is both a gentleman and a gentle man." Wouldn't the two always go together? Maybe not.

I cannot tell whether the next incident happened the following day, two days later, or three or more. Time seems to have no part in what I remember except that it all happened during the same reunion.

MY FRIEND PEARL and I were standing on the small bridge that spanned the little stream between the Hougas home and the reunion grounds. We were leaning against the railing, probably watching the water bugs skim the water. Through the saplings and trees that lined the lane leading into the farm, I could see the home of Dan Hougas.

The yard was spacious, the trees were spacious, and the shade was spacious. It was all very pic-

turesque. A well-kept white picket fence framed the yard. At the north gateway was a hitching post and a platform for the convenience of entering or leaving the vehicles.

As my eyes wandered from house to gate and to platform, my attention was suddenly riveted upon one of the saddest sights I had ever seen. The little missionary, Columbus Scott, was sitting upon that platform, bowed and alone, with his "preacher's satchel" beside him. Everything about the scene bespoke of tragedy. He had no smile. He looked as if he could never smile again.

I turned to Pearl. "What is the matter?" I asked, tipping my head in his direction.

"He got a telegram." Pearl was a very matter-of-fact person and could, unintentionally, be very stingy with information.

"A telegram?" I asked.

"His son died or got killed or something," said she, lifting her eyes to look with sympathy. "He is waiting for some one to take him to the train."

The Hougas vehicle, known as a "democrat," came out of the drive just then. The sad little man picked up his satchel and climbed in beside the driver. We watched them disappear over the hill to the west. To the very end it was a picture of sorrow.

We girls turned silently back to camp and separated. In front of our tent my father was playing with whichever child happened to be the baby at the time, tossing it up and listening to its gurgling laughter.

"Papa," said I, timidly, "will Brother Scott ever smile again?"

"I reckon," he answered, giving the baby another toss. Then he stopped and looked at me. "Don't take life so hard," said he.

I walked on through the camp. I wasn't really taking life hard. I was trying to think. I had known other men who lost their sons. They had never looked such pictures of desolation. Was it because he was a gentleman or a gentle man? I decided on the latter. Had the preacher forgotten all the beautiful things that missionaries explain about death and eternity? You see I was young, and death had never yet touched me closely.

IT WAS YEARS before I ever saw Columbus Scott again. I was a new Gracelander, sitting with a group of others in the north gallery of the old Brick Church in Lamoni. Up the steps that led from the southwest room of the basement, came a group of people, laughing and chatting. One of them was Brother Columbus Scott, and he was smiling!

Another new Gracelander at my left nudged me and said, "That is Columbus Scott down there—the little man. He was in our district last year."

"Yes, I know," answered I. "He can smile."

"Sure! Anybody can smile," said she. It was silly of me to have made the statement with no explanation, but it was not the time nor place to say why sometimes people cannot smile.

I saw Brother Scott many times afterwards. To me he seemed to have the hope of resurrection radiating from him.

Out in their missionary fields, alone and apart from loved ones, men of the priesthood must sometimes meet their Gethsemanes. Then who shall "stay up their hands" to keep them steady? It must be we to whom they have ministered.

I am glad we still have *gentle* missionaries. How tenderly their hands rest upon our heads at those moments when life hangs on threads of hope and faith! How sweet their words of comfort in our times of sorrow, tragedies, and troubles! I am older now and I realize. I know, too, that gentleness is not a lost art among our missionaries.

Question Time

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

Question:

According to Doctrine and Covenants 83:24 the Melchisedec priesthood was taken away at the time of Moses, and the Aaronic priesthood continued until John. How is it that the prophets of the Book of Mormon time held the Melchisedec priesthood when it was removed way before the time of Lehi?
Michigan

V. B.

Answer:

Lehi and his descendants lived in America. Moses and his descendants, the children of Israel, referred to in the text lived in Asia Minor, hence they dwelt in separate worlds of experience. There was no communication between them, and of necessity there had to be separate administration in ecclesiastic affairs—two churches in fact. Assuming that only Lehi had the Aaronic priesthood when he and his family left Jerusalem, there is no indication that God would not have called him to the higher offices as the need arose.

Alma, the son of Alma, explained how the priesthood came:

I, Alma, having been consecrated by my father Alma to be a high priest over the church of God, he having power and authority from God to do these things, behold, I say unto you, that he began to establish a church in the land which was in the borders of Nephi.—Book of Mormon, page 313, verse 3.

There is no greater authority than that under which Alma administered. The contradiction implied in the question does not exist. Instead there is perfect harmony, and there is as much validity for the existence and operation of the Melchisedec priesthood among the Nephites as there is for its presence among us.

JAMES E. BISHOP.

Question:

Is not the Reorganized Church adding officers to the church by having patriarchs?
Saskatchewan

H. W. F.

Answer:

No. The office of patriarch or evangelical minister, like all other offices in the Reorganized Church, was established by the Lord in the founding of the church at the time of its restoration, just as it was placed in the New Testament church as stated by Paul:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Ephesians 4:11, 12.

In restoring his church in 1830, after the long apostasy during which the existing churches had displaced many of the officers Christ had appointed, and had instituted others which he had not appointed, the Lord by revelation again set certain offices in the church, and provided for officers to fill them. The list includes the office of "evangelist."

The New Testament does not define the work of an evangelist, though Paul's statement previously quoted indicates quite strongly that it was in ministering to the saints. In defining the duties belonging to this office in the church today, the Lord indicated that it was to serve the needs of the membership rather than to travel as missionaries to the world.

The revelations which have guided the church in its present organization, more often refer to this officer as "evangelist" or "evangelical minister" rather than as patriarch, though the latter name is sometimes used. The Lord says, "The patri-

arch is an evangelical minister," the names being used by our church as synonymous. The name "evangelist" is mentioned only three times in the New Testament, and each time incidentally, hence the need for more light upon it.

CHARLES FRY.

Question:

What are the functions of counselors, and are they the same as associate pastors?

Ontario

K. P.

Answer:

A counselor, as the term implies, is a counselor to the pastor. The pastor is the executive officer of the branch. The counselor advises and assists the pastor, and accepts responsibility as a representative of the pastor. The counselor may well be a specialist in advising and supervising departmental work in the branch, when authorized specifically to do so. He may, when so designated and authorized, supervise home visiting or missionary work performed by the local priesthood and other selected persons.

He is an extension of the pastoral arm, with his work being directed by the pastor.

He is not an associate pastor, as this implies equal authority and responsibility with the pastor. For efficient performance, all organizations must have a directive head. To this responsibility the branch president, or pastor, is elected. The counselor is elected, usually by nomination from the pastor, to counsel and assist the pastor as he may be directed or appointed. He may be expected to, and should have, inspiration in the performance of his work as counselor. However, the final disposal of the matter is the responsibility of the pastor.

ALMA C. ANDREWS

Question:

Please explain Revelation 13:10: "He that killeth with the sword must be killed with the sword."

Oklahoma

Mrs. G. K.

Answer:

The sword, it would seem, is symbolic of any lethal weapon. Condemnation would fall upon the unprovoked aggressor. In Matthew 18:6, Jesus is recorded as saying: "Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh!" There are many instances in the Scriptures in which the just defender is not only justified, but aided by divine power.

ALMA C. ANDREWS

Renewed Resolutions

By Betty Sanford Tripp

THE DRIZZLY WINTER RAIN beating against the windowpane echoed the misery in Susan's own heart, as she sat staring at the piece of white paper in her hands. No matter how hard she tried, she couldn't seem to get ahead. The list in her hands proved that! It was her New Year's resolution list for 1950 which she had accidentally run across while cleaning out the desk drawers. She had glanced at it curiously, wondering what it was she had written there last January. And as she read it over, she became more and more discouraged. She could hardly remember now the enthusiasm with which she had jotted those things down. She had been so sure that 1950 was going to be a better year for her—that she was going to do and be all the things she so desired.

A tear of self-pity trickled down her cheek. If she just had more determination . . . if she could just be more methodical and practical . . . but it seemed as if she couldn't get her life organized the way she wanted it to be. Reluctantly, her eyes strayed again to the neatly printed list in her lap.

1. I resolve to keep an accurate account of my income and expenses during the year, writing them down carefully.

Susan shook her head helplessly. Her family record book was in a deplorable state. For the first few

months she had really tried to keep an accurate account, but somehow when she came home from shopping there were always meals to get, clothes to change, and so much to do that she'd put off jotting down her spendings. And as a result of this, she'd often as not have to guess a lot of the items at the end of the month. And her books simply refused to balance as they ought. Would she ever learn to keep an account as the church intended her to do?

With a feeling of hesitation, she read on:

2. I resolve to take one hour from every day to read church literature that I might grow in wisdom and in understanding.

One hour a day! At the time she had written that, she had thought anybody ought to be able to find just one hour in the day to meditate . . . but instead her hours had gone into baking and cooking and sewing and washing, in shopping and choir practice, and ironing and church school classes.

Again tears of self-pity formed in her eyes. Impatiently she brushed them away. Other women found time to study, and reared families and kept up their housework. No, it wasn't lack of time; it was lack of management. It all went back to the fact that she just didn't manage her time correctly.

NUMBER THREE was no more encouraging than the first two had been.

3. I resolve to be a friendly visitor this year and to win at least one soul to the church.

Almost involuntarily her thoughts went back to the beginning of the year when young Jane Thomas and her husband had moved into a house in their block. Jane had been new in town, and surely had been lonesome. Susan had called on her a time or two at first, and then in the rush of things had neglected to go back for several months. And when she did, Jane told her that one of the Christian ladies had been so friendly, she and her husband had decided to join the Christian Church. Susan had tried to forget that it was through her own indifference and neglect that these newcomers were lost to the light which she could have given them, but now she was reminded.

And what had become of those daily prayers she had promised herself to say for the three people on her missionary list? For several months she had said them faithfully, praying that these people might be given to understand the ways of the church and the influence it could have upon their lives. And then because there seemed to be such little results, she had put it off a morning or two, then several mornings at a time, and now she was at the place where she prayed for them only once or twice a month.

Remorse swept over Susan as she sat probing into her soul. Again she could see a lack of determination within herself—the weakness which always deprived her of real contentment and accomplishment. How could she be satisfied with herself when she knew she lacked the strength of will that was needed to reach the goal set in her mind's eye?

Discouragement became so heavy a burden as she sat there, that unconsciously she crumpled the resolution list between her fingers. Other

Home Column

people set out to do things and did them, but she merely let ambitions and opportunities pass by. What was the matter with her? Why couldn't she ever seem to get ahead?

THE SHRILL RINGING of the telephone shattered the brooding silence about her, and wearily Susan arose to answer it.

"Hello," she answered dully. It was Alice Norman, wanting her to help clean the church Friday. "All right," Susan agreed, with part of her mind still dwelling on her thoughts of discontent.

"And, Susan," Alice's voice continued on, "I've wanted to tell you how much we appreciated your making all the decorations for the children's Christmas party. They were lovely. I wish I had your talent. How ever do you find time for it?"

Susan murmured something about dinner burning on the stove and escaped from Alice's chatter. She was too miserable to even trust her voice to carry on a conversation just now.

It was a long time later that her friend's last words penetrated into her mind. "Lovely decorations," Alice had said, ". . . talent."

For a moment Susan hugged these words of praise close to her. Perhaps she wasn't a failure in all things. She did know how to design and cut out intricate little patterns for decorating the church for services and programs and parties. She had a certain talent for organizing the group for church dinners, and seeing that things came off smoothly. And she usually was asked to make out lists and call the ladies about bazaars and socials. At least she was a good manager when it came to her church affairs.

SUSAN'S TIRED FACE seemed suddenly to light up at the new discovery. Perhaps right this moment some other woman in the branch who could keep her budget books down to the last penny and who read every piece of literature in the church library was crying her heart out because she didn't know how to do the

things she wanted to and couldn't seem to find a place to serve in the work of the church.

"Why, we all have our problems," thought Susan, excited now for the inspiration that had come to her so suddenly. All the other men and women and young people in the branch probably had their own dreams and goals set, but went on being just what they were year after year with no really marked change in them.

Eagerly she opened the desk drawer, drew out a slip of clean paper, and began to write:

NEW YEAR'S RESOLUTIONS FOR 1951

1. I resolve to be more patient and understanding, not only of the weaknesses of others, but of my own, resolving to give myself due credit for the things I am able to accomplish and encouraging myself to strive harder for those things which hinder my progress, putting my talents to further use in the work of the church, and developing those which are needed to make my own life happier. In view of these things, I resolve also to keep an accurate account of my income and expenses to the best of my ability that my tithing may be more accurate this year than last.

2. I resolve to rise earlier each morning than has been my custom that I may read the church books and commune with God.

3. I resolve to make a real effort to find the time to meet and visit with my friends and neighbors and never let an opportunity slip by that might win a soul to Christ.

With a sigh of satisfaction, Susan signed her name proudly to the paper and then, as an afterthought, penned these simple lines: "Discouragement is like a baby; the more you nurse it, the bigger it grows." This also was to be a reminder to her.

She took the list of resolutions and pinned them above her dressing table where she would glance at them often throughout each day. Then, slipping to her knees beside the bed, she prayed, "Thank thee, Father, for lighting my way with understanding. I'll need thy help this year, I know, in accomplishing these things I desire to do, and many times I shall be ready to give up, but I pray for thy firm hand to direct me at all times that I might help in promoting this great work which thou hast entrusted to thy people. Amen."

LIFE AND MINISTRY OF JESUS

by
F. HENRY
EDWARDS

This text provides both a background study of the geography and times in which Jesus lived, as well as of the things Jesus did and said. It was first published in 1940 and has now been extensively revised. It is a book you can be happy to present to your friends. It contains a vital message in beautiful and understandable language.

\$3

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HERALD HOUSE

INDEPENDENCE, MISSOURI

Briefs

MAPLETON, KANSAS.—The following are the officers for the coming year: Arthur Dennis, pastor; Joe Rei, church school director; Perry Gardner, clerk; Charley Rei, treasurer; Hazel Dennis, women's leader; Hazel Stoughton, children's department supervisor; Berdine McCollam, young people's supervisor; Erma Clayton, director of music; Addie Meek, historian; Miriam Loar, publicity agent; Ward Wellington, branch solicitor.

The Zion's League was in charge of both the morning and evening services October 29, with the theme, "A Greater Graceland." The evening service was an installation of officers for the Zion's League followed by a debate on the question, "Resolved, that the prayer meeting is the spiritual thermometer of the church."

The women's department had some fine meetings this fall. Beginning the first meeting in October, in place of devotions, all joined in circle prayers for the success of the missionary series to be held the last week in November. Apostle D. O. Chesworth was the speaker at the women's meeting November 29. He told several of his outstanding experiences as a minister.

On November 26, Apostle D. O. Chesworth started his series of meetings which lasted for six nights. The average attendance was around 130, many of whom were nonmembers.

Seventy Donald L. Kyser held cottage meetings and visited among the Saints for two weeks following Apostle Chesworth's series of meetings. As a result of these meetings, Ellsworth Clyton and Edward Nickelson were

baptized December 17 by Elder Arthur Dennis. They were confirmed by Elders Lee Quick, Arthur Dennis, and Donald Kyser. At this service, 132 were in attendance. These two baptisms brought the total baptisms for the year of 1950 to ten.

Seventy Donald Kyser was the speaker for the first three Sunday evenings of December, using slides to illustrate his message. He also spoke at the morning service December 10.

Seven women attended the district women's meeting at Fort Scott, December 5, when Elder and Sister Stephen Black were the speakers.

The young people were well represented at the district Zion's League Christmas party in Fort Scott, December 14.

December 24, Elder Arthur Dennis in behalf of the Saints presented a platform rocker and floor lamp to Elder and Sister Lee Quick as a token of their appreciation for the fine service they have rendered to the Mapleton Saints through the years.

December 31, the morning speaker was Priest Joe Wellington home on vacation from Graceland College. The evening speaker was Priest Nelson Lucas home on furlough from San Francisco, California.

During December an average of 104 have attended church school, which is an increase in the average of 80 during August and September.—Reported by BERDINE MCCOLLAM.

SOUTHERN MICHIGAN DISTRICT.—The Lansing Branch was the host for the district priesthood and their companions at a yuletide fellowship December 17. Sixty-one men, including some young unordained men along with their companions, participated in a short worship followed by a study class for men and one for women. A period of organ meditation concluded the afternoon meeting. The evening candlelight Communion service was very impressive. The 157 in attendance listened to the Christmas story told in special Bible quotations, Christmas hymns by the choir, and the Communion message.

The priesthood of the district are giving one night a week to their ministry in an en-

deavor to visit and strengthen the families of each branch. One evening a month is spent in study in each group with James C. Phillips as instructor. Elder J. Charles Mottashed, leader of district priesthood education, is giving a series of monthly lectures on R. L. D. S. theology for the whole district group. A number of young unordained men are coming to these meetings.—Reported by JAMES C. PHILLIPS.

LONDON DISTRICT WOMEN'S DEPARTMENT INSTITUTE.—The institute was held in London, November 23 and 24. Apostle C. G. Mesley and the district president, Elder C. E. Muir opened the institute by conducting a worship service. At this service Brother Muir welcomed Apostle and Mrs. Mesley as well as visitors from all parts of the London, Ontario, district.

The women met for classwork with Sister Mesley as speaker.

One hundred and twenty-eight women met at a banquet and heard an inspiring address by Sister Mesley. A vocal solo, a reading, and a trumpet solo were rendered by three of our girls. Following the banquet the group of women attended a very instructive lecture given by Dr. Evan Shute at the State Institute.

November 24, study classes and round-table discussions with Mrs. Mesley as instructor were held. At the conclusion of this, the institute was closed.

Following the conclusion of the two-day association of the women, the young business and professional girls of London Branch held a lovely dinner at Braemore Lodge and had as their guests Mrs. B. McMaster, district leader; Mrs. S. S. Moore, branch women's leader; and Mrs. C. G. Mesley as the guest and speaker for the occasion.—Reported by MRS. BEATRICE McMMASTER.

CENTRAL MISSOURI STAKE.—A stake yuletide priesthood institute was held at the Warrensburg church on December 29, 30 and 31 with approximately 100 men in attendance. The theme was "How Shall We Save Marriage and Family Life for the Kingdom." Classes were conducted by Bishops Leslie Kohlman and Willard Becker, Seventy John Puckett, High Priests Carl Mesle, and E. P. Darnell. Members of the stake presidency presided over the prayer services. Other local stake officers and workers assisted in the discussions.

Early in December missionary services were held in eleven different congregations. These were all held during the same week, and the sermons were preached by members of the stake presidency, bishopric, and high council in addition to a series by the stake missionary.

Other news includes the announcement of the installation of a baptismal font in the Odessa church, the raising of \$1,351 in one evening to finish paying the indebtedness on the Richmond church, the extensive work being done in putting a basement under the Lee's Summit church and the installation of a new gas furnace there. In recent months there have been baptisms at Warrensburg, Buckner, Richmond, Lee's Summit, Atherton, Knob Noster, Holden, Blue Springs, Odessa, Marshall, Wakenda, and Kingsville.

A series of sermons will be presented in January in the Blairstown Methodist church by Elder Evan Fry as an attempt is made to open up the work in that area.

The work at Atherton is characterized by considerable activity on the part of practically every department. The women's department and young adult department have both emphasized the matter of friendly visiting. Zion's League conducted the service on the evening of December 17, and the children's division

SPECIAL SERVICEMAN'S RATE

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Every family with a loved one away from home in the service can experience the joy of daily spiritual fellowship by sharing the same devotions in "Daily Bread." When your young people go into service, help them keep in close spiritual contact with home and church through daily devotions. Give them a subscription at our special serviceman's rate, and we'll mail them "Daily Bread" each month.

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(12 ISSUES)

herald house

INDEPENDENCE, MISSOURI

of the church school presented the worship service on the morning of December 24. Elder Ammon Beebe is pastor.

Oak Grove, under the pastorship of Elder Gerald Thomas, has one objective for this year—the elimination of the remaining indebtedness on the church. Last year the young adult department sponsored a garden project and netted almost \$500 which was contributed to the branch budget. A church library has been started, and a new book-case is being constructed.

October 6, the Buckner Zion's League sponsored a chicken dinner at which time \$260 was raised for the building fund, and on October 21 a public sale was held at the barn of Brother and Sister George Bilquist. Over \$1,300 was raised from that sale for the building fund. The need of a larger church is apparent and efforts are being made to increase the building fund to the amount required when actual construction can begin. December 10, the Buckner church presented an evening of music as a Christmas gift to the community. The service was held in the large Buckner Christian church and over 260 people attended. Elder Roy Smith is pastor at Buckner.

At Blue Springs under the leadership of Elders Carlos Smith as pastor and Eugene Look, who recently moved to Missouri from Maine, as church school director, the ministry of priesthood in the homes is being emphasized. Priest Howard Martin is in charge of the priesthood visiting program. In addition to the Eugene Look family, there have also moved to Blue Springs Elder J. F. Pinson and family and Priest R. W. Murdock and family. A junior choir, directed by Sister Carrie Baird is making a fine contribution to the services.

Elder Charles Pooler, pastor, and the church school director, Burford Page of Harrisonville have assisted in the recent purchase of a building site. At present the congregation meets in the Youth Center. Both the women's department and the Zion's League have sponsored interesting meetings lately.

MEDOC, MISSOURI.—The following officers were elected at the annual business meeting: Elder William L. Miller, pastor; Elders Clifford L. Miller and George Doubledee, associates; Roy Hight, church school director; Mrs. Harel Scott, secretary; A. A. Barrett, treasurer; Mrs. Pearl Williams, solicitor; Mrs. Tom Williams, historian and publicity agent; and Mrs. Pearl Williams, women's leader.

The annual fall bazaar and chicken supper sponsored by the women was held November 3 at which \$250 was cleared.

Family night for November was held in the lower auditorium. A covered dish supper was the occasion.

Seventy James C. Daugherty held a series of meetings beginning November 29.

An attendance contest was started the first of October. An increase of 15 per cent was noted. The losing side held a New Year's Watch party for the winners. Refreshments were served.

Mrs. Ernest Troyer was hostess to the women December 21. Gifts were exchanged and refreshments were served.

November 26, Albert Troyer of Independence delivered the morning sermon.

T. W. Bath, pastor at Pittsburg, Kansas, spoke December 17.

The Christmas program was under the direction of Mrs. Geneva Moore and treats were shared by everyone.

Phillip Aaron Eldred, son of Mr. and Mrs. Warren was blessed by Elder Arthur Rock of Independence. Linda Rose Winn, daughter of Mr. and Mrs. M. G. Winn was blessed by Elders W. L. and C. L. Miller.—Reported by MRS. LETA WILLIAMS.

Book of Mormon Institute

(Continued from page 13.)

placed on display under a locked glass case from 1:00 to 5:00 p.m. for those attending the institute. Publicity regarding this event had purposely been held to a minimum in the advance announcements, but from 1:00 to 5:00, there was a continual double line reaching from the front vestibule of the church, down the east aisle and past the case which stood in front of the pulpit on the floor level. The manuscript was open at the second chapter of Jacob. Beside it was a printed copy of the Book of Mormon opened to the corresponding page, and adjacent to that was the pile of photostat sheets which contain a complete copy of the original manuscript as an insurance against loss or deterioration of the original. Many comments were heard about the legibility and beauty of Oliver Cowdery's handwriting, and the good state of preservation of both the paper and ink of the manuscript.

The institute closed its formal ses-

sions on Saturday night, January 13, although sermons on the Book of Mormon theme were given in each Independence pulpit on the Sunday morning following.

Other reports giving excerpts of some of the lectures and discussions will appear in subsequent issues of the *Herald*.

Truth on the Scaffold

(Continued from page 3.)

ing, Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zechariah 4: 6.

Truth has so many times in the world's dark history been placed upon the scaffold while its enemies rejoiced in hoping to destroy it. Wrong—wicked and terrible—has so often occupied the throne of power. Yet evil men and nations have never had the last word.

It is not by power alone that great wrong can be destroyed. We must have the Spirit of the Lord to defend us. Let us rely on him.

L. J. L.

Dutch Tracts

Herald House has imported from Holland four of our tracts printed in the Dutch language:

LATTER DAY SAINTS AND WHAT THEY BELIEVE

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LATTER DAY GLORY

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DOCTRINAL REFERENCES

50¢

EPITOME OF FAITH

10 for 10¢

Herald House INDEPENDENCE, MISSOURI



Captain John Wrigley (the John of the story) and Captain William Prescott, Medical Service Officers with the 17th Infantry Regiment, 7th Division in Korea.

LETTERS ARE SUCH WONDERFUL THINGS. They can bring a far-away land close, or a remembered scene to mind. They can be a vital link from loved one to loved one and ease the months of painful separation. So it is that an army man's letters link Korea to Independence and his heart to our hearts.

It began back aboard the ship USNS "R. L. Howze," which took John out of San Francisco and to a new world of uncertainty and discomfort. Seasickness had been his downfall on more than one occasion, so he wrote happily ". . . I have a good supply of dramamine which should last through this trip nicely." It is hard to leave a wife, a six-year-old son, a way of life . . . harder yet to leave a ten-month-old boy who looks to Daddy for all comfort, who with smile, gesture, and his two little white teeth has entwined himself securely into his father's life. Thus a wistful note crept in the letter telling of the ship's chaplain who entertained the troops aboard ship with a magician's show. "Among the things he removed from a hat was a little pink pig like the one Kirk has . . ."

New Horizons

The War Comes Home

By Louise Scott Wrigley

Always John remembers our older son and his letters paint pictures of sights and sounds so that Johnny may share in these experiences. He told of the flying fish, life aboard ship, crossing the international date line, the phosphorus, and a rainbow, of which he says "the colors were very vivid, and since the rainbow ended in the water, the reflection was as dramatic as the actual rainbow."

I smiled at the thought of my husband humped over a desk with a traveling iron in his big hand, as I read, ". . . you won't believe this, but I ironed a shirt this morning." A cable on his birthday—the second one spent on the high seas going to a war—surprised and pleased him, brought home close once again.

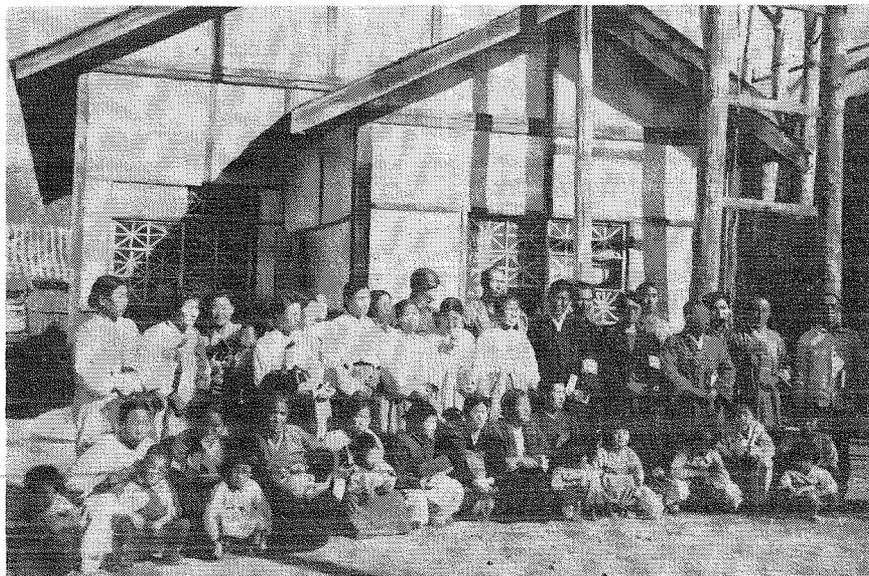
Always comes the warning, "If my letters stop abruptly, don't worry. I will just be moving ahead. . . ." Yet what wife can keep her heart out of her throat when letters don't arrive? Many times have I thanked God for the faithful penman my

husband has always been, for many men write seldom, and the fearsome days between are hard for loved ones at home to bear.

WE WERE GIVEN A PICTURE of Japan as he hurried through. ". . . on the voyage up Tokyo Bay, the view was more beautiful than I had anticipated with green hills and white lighthouses. . . . The houses are flimsy, and the people eat, sleep, and sit on mats spread on the floor. The housewives drape the family laundry over a long, bamboo pole which is laid on a rack outside the house."

Later, ". . . if the post office would just get some mail through to me, it would help. Rice and vegetable gardens are everywhere, and the Japanese are always working in the fields."

The constant rain reminded him of Seattle where we had spent so



The little Presbyterian church and congregation of Pungsan, North Korea, where worship was so precious and so appreciated.



Native North Korean making rope in the sun at Pungsan, North Korea.

many happy hours, and day by day he looked for letters from home which didn't come. "Remind John and Kirk that I love them . . ." he writes, homesick for his two boys. After a month without mail, one letter from home arrived with some pictures of the children. "Johnny looks so well, and Kirk has lots of hair and is standing all alone!" A week later—"I finally hit the jackpot in mail today and received seventeen letters from you. It was wonderful to learn that you really are all right. Can Kirk really whistle . . . does he whistle at little girls? I don't know how to time your special delivery letters any more so that they arrive on Sunday." Then again, "I am glad you are home with your family. Tell Johnny I still get corn flakes every day. What is the inventory on Kirk's teeth now?"

A typhoon warning was something new to most of the men from the States. A "possible" turned to "probable" and the typhoon struck. ". . . [it] hit in the vicinity of here, and the wind and rain were terrific. We were obliged to strike all tents and crowd the men into the mess hall for what little sleep they could secure."

THEN A LONG HOP ACROSS Japan and aboard ship again bound for Korea. In Pusan Harbor in late September, his mind was again on the home we are trying to create even so far from each other. He speaks of material things, but more

than that, of the intangibles which are the only things we can ever really possess. "Love the boys for me," he writes. "Teach them and guide them." Even now he is looking ahead into their future, knowing that if we don't put quality there now, it will never develop later. He was always ready with a real answer for Johnny's questions—not just a reply. It was he who found a book where they could "look it up," or grabbed John's hand and said "Let's go see for ourselves how they do that!" It was he who put that satisfied look in Johnny's eyes when he questioned, for he always wanted his boy to *know* things for sure, not just guess about them. What an overwhelming responsibility for the mother who tries to step into those big shoes so that none of the knowledge-hungry years may be wasted.

As John went into combat, the days were monotonous with the thunder of heavy weapons and the cold and misery of the people all around who were shunted this way and that, as the ponderous machinery of war shoved ahead. Yet always his thoughts remained of the morale at home, and his letters were cheerful and full of compassion for the people who could do nothing but accept this new fate. "A steady stream of refugees keeps going past the area . . ." As he received other

pictures, "Kirk is chomping his thumb and his goopie feathers [our name for the curls which wander from the front to the back of Kirk's head] stand up.

"I still don't see how the Koreans endure carrying such loads on their heads, but if we tried it, perhaps we would find it comfortable. It requires an excellent sense of balance. In fact, the air currents of a passing vehicle can cause their load to be off balance, so they always reach up to steady the bundle when a vehicle approaches."

THE WAR AND THE COLD moved on, with frostbite taking its vengeful toll. Over the air came the sudden mention of his name, then the quick relief that he was still all right. Living on the edge of a precipice has nothing on being the wife of a serviceman in combat.

From Pungsan he wrote, "Our lines of evacuation [for wounded] are very long and dangerous, so much treatment is rendered at the clearing station . . . the first battalion just ran into a road block, so we will soon be in business again . . . our interpreter and one of our cooks were just out in the village and purchased a 175 pound hog for 4,000 won, so we will soon have some roast pork to supplement rations."



Kirk, Louise, and John Warren.

And then, on a Sunday "we discovered, to our pleasant surprise, that a *real church* existed in this town. Our services were held at this church in conjunction with civilian services. It seems that a Presbyterian missionary built this church many years ago and had perhaps two hundred members in his congregation. The present Korean clergyman informed our chaplain that possibly half these members were taken out into the hills and killed. He also added, with tears in his eyes, that he would be happy when an American missionary could again return to the church. Three different services were held this morning, and the civilians were so hungry for worship that they attended all of them. The service I attended was conducted by the Korean clergymen, and of course the Korean language was spoken, but there was never any doubt about the presence of God. It was a truly moving service."

ON THEY WENT, the first outfit to reach the Manchurian border. "We are pretty much up here by ourselves Johnny is doing very well with his printing. . . . We don't have a thermometer, but the radio announced the temperature as twenty below, and I am inclined to agree We are now in a schoolhouse which has a stove, and we can climb into warm sleeping bags tonight

"The one glaring fault with our occupation of a country such as North Korea is our extreme shortage of trained or experienced civil affairs personnel to get a city back on its feet, to give the people something productive to do, to organize the civil government and to establish an equitable rice distribution system."

When the seventeenth regiment was cut off up by the reservoir, the cold hand of fear closed around anxious hearts, and the long wait began again. The silent newspapers mocked our searching eyes. The radio newscasters talked around and

around the thing we most wished or dreaded to hear. Then news came of the command post of the twenty-third regiment being overrun and we thought painfully of the two years in which we came to know the men of the twenty-third and were part of them. What of Lieutenant Clements—would he come back to his little, blonde German wife? What of Sergeant Wood and Sergeant Novosad—had their families received word? Where was Robbie—Robbie of the gay whistle and the light step, Robbie our neighbor, whose two little girls looked like him—Becky by her dancing eyes, Georgia with her father's slow, engaging grin? What of the others we had lived and worked and laughed with?

Then the blessed letters again. "It is fifteen below here but somebody says it gets eighty below Yesterday evening and this morning our regiment received an 'air drop' which included medical supplies, ammunition, and some clothing. It was fun to watch the gaily colored parachutes float down from the C-82's. . . . I wrote a letter of condolence today poor solace to the relative of a loved one. . . . six wonderful letters from you the snow is really coming down."

Then back to Hungnam as cover for evacuating troops. "Just one more Saturday night until Christmas. Be sure to tell me about the decorations and doings in Independence and Kansas City, what the children's reactions are."

Finally, ". . . . we left our warm Korean house in the Hungnam perimeter this morning and climbed aboard this beautiful ship. It is very nice has a snack bar that serves real American hamburgers, a soda fountain that serves ice cream as well as genuine candy bars. I took a long, hot shower, the second since October 26. I was forced to eat strawberry shortcake [his favorite] for dessert this noon and tonight we are to have sirloin steak there is a beautiful Christmas tree in the officers' lounge the beds have

sheets on them such things, which are normally taken for granted are high points in the life of a soldier thousands of North Korean civilians are grouped together on roads near the docks and they, too, are being evacuated from this area in LST's [landing ship tanks] or any other available ships. Trains going south with equipment were covered with Korean men, women, and children huddled in gaily colored comforters, clinging to the sides of vehicles, sitting in the seats of am-tracks, or perched on top of crates."

And then, ashore again, "Merry Christmas, Sweetheart. I hope today has been as happy for you as it has been for me I opened my packages this morning the pictures and other things are wonderful, the food delicious. Last night just after dark the men spontaneously started singing Christmas carols. My thoughts were of you and the boys. We are quartered again in a nice schoolhouse. There is snow on the ground for Christmas, and best of all was the receipt of eight letters from you, and packages from Mom and Mary Rose [his sister]."

AND HERE AT HOME? His packages, purchases planned for and made so long ago for us, made our Christmas real and warm. The flowers he sent are just now fading, as if they lingered a long time to further express his love. The card enclosed, in his own handwriting, I'll cherish always.

So, into the New Year with the last letter from overseas bearing the date of 30 December and giving us reassurance to that point that he was still well and in good spirits. Who says that love and hope and a belief in a better tomorrow cannot be transmitted through the written word and oh, there's the postman. Excuse me, I'll run to see if there's a letter from my John.

EDITOR'S NOTE: Since this writing "Robbie" (Captain Ralph Robinson of Tacoma, Washington) has been reported seriously wounded and recommended for the Distinguished Service Cross.

Bulletin Board

Arizona State Conference

The mid-winter conference for Arizona will be held February 17 and 18 at Mountain House Lodge in Tucson. There are accommodations for sixty people at the lodge, but those planning to stay should bring their own bedding. Activities will begin at 1:30 p.m., Saturday, and conclude with the morning services on Sunday. Patriarch William Patterson is to be in attendance.

Those who plan to attend should inform Marion Blakely, 4154 North Twelfth Street, Phoenix, Arizona.

RUSSELL F. RALSTON,
Associate Minister in Charge.

Notice to Members in New Mexico

Meetings are held on alternating weeks at the homes of Bob and Betty Porter, 530 North Melendres, Las Cruces, New Mexico, and Mr. and Mrs. Robert Doan, 1504 Michigan, Alamogordo, New Mexico. Servicemen stationed at El Paso or White Sands Proving Grounds are urged to contact these members.

Books Wanted

Alan M. Stiles, 5367 Edna Street, Los Angeles 32, California, would like to purchase a copy of McGregor's *A Marvelous Work and a Wonder*. Please state price of book before sending it.

Mrs. Willard Green, 118 South Washington, Oxford, Michigan, would like to obtain a copy of the book, *Stories of Our Hymns*.

Jack R. Evans, 2-23 Alameda Drive, Oxnard, California, would like to purchase a copy of Christiana Salyard's *The Enduring Word*. Please write, stating price and condition of book before sending it.

Audio-Visual Workshop

Elmer G. Million, field representative for the International Council of Religious Education, has written to Marvin McDole, director of Audio-Visual Department for Herald House, that a midwest workshop will be held at Bloomington, Indiana, March 26-30.

Local workers in that area may wish to attend this Institute.

Changes of Addresses

George A. Njeim
9956 East Broadway
Temple City, California

Glenn R. Carlisle
Route 4
New Philadelphia, Ohio

Pvt. Rollin M. Hampton AF 17298504.
3392 Student Training Squadron,
Box No. 468
Keesler A. F. Base
Biloxi, Mississippi

REQUEST FOR PRAYERS

Mr. and Mrs. Henry Galland, Arion, Iowa, request the continued prayers of the Saints that they may regain their health.

Prayers are requested for Elder Ralph L. Goid of Kansas City, Kansas, who is in the Santa Fe Hospital, Topeka, Kansas, for surgery.

Mrs. Nancy Waits, 244 West Twentieth, Chico, California, requests prayers for her son, Floyce, who is partially paralyzed as the result of an accident.

Prayers are requested for Grace Land of Carrot River, Saskatchewan, who has been suffering with a fractured spine since last July. She has already had several operations, but unless God sees fit to heal her, she will probably never walk again.

ENGAGEMENTS

Stacy-Odom

Mr. and Mrs. E. Burton Odom of McKenzie, Alabama, announce the engagement of their daughter, Edith Marie, to Daniel Morgan Stacy, son of Mr. and Mrs. S. M. Stacy of Louisville, Kentucky. The wedding date has not been set.

Hart-Kauble

Mr. and Mrs. T. L. Kauble of Arcadia, Kansas, announce the engagement of their daughter, Beverly, to Eldon Hart, son of Mr. and Mrs. James C. B. Hart of Independence, Missouri. Both are attending Kansas State Teachers' College, Pittsburg, Kansas. Mr. Hart is a graduate of Graceland. The wedding will take place on March 22.

Sloan-Smith

Mr. and Mrs. Floyd C. Smith of Independence, Missouri, announce the engagement of their daughter, Marjorie Nadeen, to Delmar M. Sloan of Independence, formerly of Taylorville, Illinois. The wedding will take place at Walnut Park Church next June.

Nickerson-Smith

Mr. and Mrs. Floyd C. Smith of Independence, Missouri, announce the engagement of

their daughter, Edrie Lucinda, to Charlie Joseph Nickerson, son of Mr. and Mrs. Charles Nickerson, Jr., also of Independence. The wedding will take place in March at Walnut Park Church.

WEDDINGS

Nelson-Tripp

Cheryl Mary Tripp, daughter of Mr. and Mrs. Ralph Tripp of Nauvoo, Illinois, and Jalmer Glenn Nelson, son of Mr. Jalmer Nelson of Independence, Missouri, were married at the Reorganized Church in Nauvoo on December 24, Elder Arnold Ourth officiating. They are making their home in Lamoni where Mrs. Nelson is a sophomore at Graceland College.

Green-Trudell

Shirley Jean Trudell, daughter of Mr. and Mrs. Alfred Trudell of Pontiac, Michigan, and Kenneth Tucker Green, son of Elder Clair E. Green of Independence, Missouri, were married December 26 at the Walnut Park Church in Independence. Elder John Tucker, grandfather of the groom, performed the double-ring ceremony, assisted by Apostle Arthur Oakman. The groom, a graduate of Graceland College, is attending Central Missouri State College at Warrensburg, where they are making their home.

INTRODUCING

MARCELLA SCHENCK, Lamoni, Iowa, (page 14), was born near Henderson, Iowa, and baptized at the age of ten. During most of her youth she attended Carson Branch. Recently she retired after thirty-three years of teaching in the primary grades of the Lamoni public schools. Before this she taught seven years in the rural schools of Western Iowa and worked three and a half years in the editorial department at Herald House. Her educational training was taken at Graceland, Iowa State Teachers' College, Kansas City Art Institute, and University of Nebraska. Years ago she took into her home and her heart her niece, Marie Bohn, now Mrs. Jack Craig. Today she has added interest, Gracia Marcella, a baby daughter of "my girl."

Sister Schenck says, "I began writing for church publications forty-eight years ago under the encouragement of Marietta Walker and Estella Wight, mostly for the children."

In addition to all her other duties, she found time to carry on Girl Scout activities and just recently retired from twenty years of scouting, nine of these as leader and eleven as committee woman. She is conducting art classes as a vocation in her present "retirement."

LEWIS E. LANDSBERG, St. Joseph, Missouri (page 5), was born in Independence in 1916. He was graduated from the Bonner Springs, Kansas, High School in 1933. His collegiate work was taken in Park College, Parkville, Missouri; Kansas City, Kansas, Junior College, and Kansas State College, where he received his B.S. degree in agriculture administration. In 1940 he was married to Irene E. Shriver. They have two sons; Dean Arnold, 4, and Kent Lewis, 2 months. Brother Landsberg served as county supervisor of F.S.A. for three and one-half years and then went under conference appointment as bishop of the Lamoni Stake. At the present time he is serving as bishop of Far West Stake. His hobbies are stamp collecting and farming.

J. AUGUST KOEHLER, Independence, Missouri (page 5), is a native of Missouri, where he was also baptized and married. He was graduated from a Kansas City high school and attended Temple University while doing pastoral work at Philadelphia, receiving B.A. and B.D. degrees. In 1901 he was married to Edith Ruth Clow. They have two children, Leonard W. and Altha N. Belscamper. Bishop Koehler lives on a farm near Independence and has as his hobby gladioli culture and landscaping. As a young man he worked at the coppersmith trade, then went to clerking in industry, later becoming foreman. He has served in several offices of the priesthood, including priest, elder, Seventy, high priest, and bishop. He relieved Albert Carmichael as manager of the Herald House for one year and was a member of the Independence Stake Presidency when it was first organized. He has held pastorates in Independence, Missouri; Fall River, Massachusetts; Jonesport, Maine; and First and Second Philadelphia churches. He also served as bishop of Far West and of Central Missouri Stakes.

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P.S.

* SHOP NOTES

A big, new mezzanine floor is going in at the back of the shop (mezzanine sounds fancy, but it's really a very practical planks-and-timber structure) to hold new stacks of the things you customers are ordering. The new elevator has an electric hoist, an improvement over the hand winch on the old one, and a boon to hard-working John Zion, our shipping chief. With all the construction operations over his head, John has continued his "Business as Usual" policy.

Keith has found a substitute for clock-watching. He has put up a little calendar to look at. "The calendar helps me to keep calm," he says. "It doesn't rush me as a clock does." Maybe he has something.

Leola operates a big folding machine many times her size. "What I don't like about it," she complains, "is that there isn't any place where I can kick it when it gives me trouble!"

* RESPONSIBILITY

Years ago a friend of mine, an elder in the church, came to me and gave me an important lesson. He pointed to an article in a current issue of the "Herald."

"Why did you publish that?" he asked. I squirmed unhappily.

"I know it isn't very good," I apologized, "but that member needed encouragement and help. I couldn't turn him down."

"It is good that you feel a responsibility for a weak member," my friend told me, "but you also have a responsibility to thousands of other church members. You must not let them down to please one person."

In this case, as in some others, my desire to be merciful to an individual had made me forget my obligation to many persons. It is not always easy to know what is best. With the finest intentions, we frequently go astray.

* MIRACLE

Igor Gorin, famous singer, tells a moving story in his article, "Miracle in Ward 15-A" ["Christian Herald," January, 1951]. He often sings at veterans' hospitals, and at one of these in Dayton, Ohio, he had a wonderful experience. In the main assembly room for convalescents, he was given a splendid reception. In the wards where injured men could not be moved, there was enthusiastic applause. Then the doctor asked him to sing in 15-A, the psychopathic ward.

In there, his first song received faint applause, and the rest were greeted with blank silence. The doctor, disappointed, was about to lead him out of the ward. Then Gorin had a strong impulse to sing one more song. He spoke to the accompanist at the portable piano, who began to play "The Lord's Prayer." A gaunt, sensitive-looking soldier who had been making sounds during the latter part of the song, waited for the "Amen" and then exclaimed, "The Lord's Prayer . . . That's what we need!"

As the doctor led Mr. Gorin out the door, he explained, "Those words that soldier just spoke are the first he has uttered in two years. You have performed a miracle!"

Mr. Gorin thought of the light of glory that shone in the soldier's face. "Yes, it was a miracle," he said, "but it was not I who performed it."

Herald House

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Independence,
Missouri

**in
this
issue**

God in History

John Blackmore

As a Little Child

Frances Cochran Booker

Let Us Not Be Confused

Clair Weldon

the Saints' Herald

February 5, 1951

Volume 98

www.LatterDayFaith.org

News and Notes

COUNCIL OF TWELVE

Members of the Council of Twelve in Independence for January council sessions were busily engaged Sunday, January 21, in preaching assignments. Those speaking in Independence were: P. E. Farrow, Stone Church for the two morning services; M. L. Draper, Walnut Park morning service; R. M. Holmes, Stone Church Zion's League, Sunday evening; and C. G. Mesley, 11:00 a.m., KMBC radio service and Walnut Park evening service. Those speaking out of town were: E. J. Gleazer, morning service at Warrensburg; D. T. Williams, morning service at First Church in St. Joseph, Missouri, with a conference of missionary workers in the afternoon; A. A. Oakman at an institute in Wichita, Kansas; D. O. Chesworth, Pittsburg, Kansas, in the morning and Eldorado Springs, Missouri, in the evening; and C. R. Hield at the morning service at Grandview, Kansas.

INSTITUTE AT WICHITA

A combined priesthood and women's institute was held in Wichita, Kansas, January 20, 21. Sister Pauline Arnsen, chairman of the General Council of Women, spoke to the women and directed their classes. Apostle A. A. Oakman and Seventy James Daugherty conducted classes for the men of the priesthood. The theme for the institute was "Lay up for Yourselves Treasures in Heaven."

CELEBRATES BIRTHDAY

Patriarch Frederick A. Smith, president emeritus of the order of evangelists, celebrated his eighty-ninth birthday January 19. A dinner was given in his honor and relatives visited him. Brother Smith has been a missionary for fifty-one years and served as presiding patriarch for twenty-six years. He continues to be active in his official office and also teaches a church school class of adults.

ATTENDS MEETING

Kenneth L. Graham, who is also chairman of the Citizens' School Advisory Committee, attended a meeting of the National Citizens' Commission for Public Schools at Cleveland, Ohio, January 12 and 13. One year ago the commission had only three hundred members, and this year a thousand representatives from the Middle Western States were at the gathering. Ray Larsen, president of Time, Inc., is chairman of the National Citizens' Commission for Public Schools.

HAWAII

Missionary Elder James N. Kemp has made a fine contribution to the music development on the island of Hilo in Hawaii. The following is from an article in the "Honolulu Star," "The Reverend Kemp is one of the moving spirits behind the current resurgence of music as a major cultural medium in Hilo. He is music director of the Hilo Oratorio society and the Hilo Symphonic ensemble." Brother Kemp directed the opera "Hansel and Grätel" which was given in December in Hilo and also portrayed the part of the father in the production. The Hilo Oratorio society presented the second annual production of Handel's "The Messiah" under Brother Kemp's direction.

SHOWS SLIDES

The Employee's Club of the Auditorium was shown slides of Europe by Bishop G. L. DeLapp at the regular monthly meeting, January 19. Featured on the program was a duet by May Jorgensen and Bishop Leslie Kohlman. After the program, the group was served a luncheon prepared under the direction of Rosamond Sherman.



We'd like you to know

Mrs. Myrtle Quitmyer, R. N.

THE FIRST FULL-TIME INSTRUCTOR the "San" employed was Myrtle Grapes in 1925. This was the real beginning of the present School of Nursing. Not that nurses were never trained at the Independence Sanitarium before this, but the school was put on a stable and forward-looking basis at this time. Teaching was a natural for Miss Grapes as she had served as a public schoolteacher for eight years before she took up nursing. Then followed two years of office experience at Waterloo, Iowa, twelve years of private nursing duty and two years as supervisor. She graduated from the Sanitarium nursing course in 1924.

In 1931 she was married to Irvy Quitmyer. She is quite fond of her stepchildren, Ava Snider, Hamilton, Missouri, and Irvy Quitmyer, II, U. S. Navy. She says her "very special interests" are her grandson, Keith Snider, a pre-medic at Graceland, also Irvy III and his baby sister, Brenda Ann of Pensacola, Florida. Mr. Quitmyer died in 1946.

Eight years ago Mrs. Quitmyer resumed her nursing instructor assignment and is devoted to her task and her girls in training. She calls it, "Doing my little bit in preparing girls for the nursing profession which needs so many recruits." She teaches nursing arts, nutrition, geriatrics, and math of drugs and solutions. She is a member of the A.N.A., M.S.N.A., and Nursing League of Nursing Education. (See page 12.)

The picture shows her instructing freshman nurse, Miss Iloe Tester. They call the dummy, "Mrs. Susie Chase."

The Saints' Herald Vol. 98 February 5, 1951 No. 6

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

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Radio Under the Constitution

WE HAVE ADOPTED THE POLICY of conservative statement regarding our relations with the Government. Church members are generally knowing to the fact that our application for a radio permit is and has been pending before the Federal Communications Commission for some time. And in recent weeks they have probably read news items to the effect that the official examiner, before whom hearings were held, reported adversely on our application on legal grounds, raising a question as to the right of the Commission under the First Amendment of the United States Constitution to issue a permit to anyone to operate a radio station for church propaganda purposes. For the benefit of our readers, the First Amendment is as follows:

Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

It is not wisdom for us at this time to discuss the legal merits of the examiner's position, preferring to await the action or ruling by the Commission itself; but we may with propriety suggest that the examiner's ruling, which may or may not be sustained, has excited much comment by the press of the country, and we invite our members to forward to us news items, editorials, or comments of any kind about the matter.

From what we have already received, we note many people in the country do not like the ruling of the examiner, and later on we may print

some of their criticisms in *Herald* columns; but we here quote from an editorial in the *Ohio State Journal*, Columbus, Ohio, under the heading, "Religious Liberty Gets a Setback":

ONCE upon a time a group of men got together and laid down some basic principles for a nation. Liberty and equality, freedom of speech, freedom of religion, freedom of the press were some of the rights guaranteed by these basic principles.

The men were visionaries and idealists. They must also have been realists, for the nation they projected was born, survived and prospered, and the basic rights and freedoms were adhered to reasonably well.

Of course there were always those in America who held the basic rights and freedoms lightly, who were perfectly willing to sacrifice them. And this is easy to do when the rights are those of some minority and the power is the power of the state.

Such a case has come up in Independence, Mo. J. D. Bond, an examiner for the Federal Communications Commission, which holds life-or-death power over all radio stations, has refused to approve for operation a radio station run by an Independence church to promulgate its religion.

Fantastic as it may seem, he claims to have done this on constitutional grounds. Mr. Bond maintains that to approve the application of the Reorganized Church of Jesus Christ of Latter Day Saints to operate a radio station "completely to foster the religious and educational interests of the applicant" would violate the Constitution's provision for separating church and state.

Shades of Jefferson! This is perversion indeed. The Constitution guarantees, not restricts, the freedom of religion. The very provision to which Mr. Bond has recourse was written for that purpose. By keeping the church's radio station off the air, this little bureaucrat has put his paws on the throat not only of freedom of worship but freedom of speech and, ac-

ording to many interpretations, freedom of the press.

We are not thoroughly familiar with the doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints, but we are familiar with the doctrines of Americanism. This little church should have the right to promote its faith by any decent means, including radio. It has until February 6 to file objections to Bond's ruling. We hope it does.

The only possible interpretation of Mr. Bond's "church and state" argument is that he believes radio to be state property. Only under this assumption could he logically claim that a church radio station violates the "church and state" principle. We have come a long way down the path to state socialism, the path away from Americanism and freedom, if the FCC can get away with this.—Reprinted by permission of the publisher.

From such comments we can see the country is watching the outcome of our case with considerable interest, and unquestionably a grave question is involved. We, it appears, for the time being at least, are the "guinea pig" in the resolution of the question.

ISRAEL A. SMITH.

It Will Not Die

The story of polygamy is ever the salacious morsel to dish up for the public, with all its "window dressing" (credit to Utah Mormonism). *The Woman with Woman's Digest*, January, 1950, number, has a story, "Polygamy in Short Creek Valley," a revamp of Mormon claims as to its origin gathered up in the recent prosecutions of "fundamentalists" who ought to be labeled "recidivists." We have written to the author and the publisher in an attempt to enlighten them as to their erroneous statements about Joseph Smith.

Official

Addressing Our Ministers

One of our leading ministers writes concerning a problem that affects our volunteer officers who engage in business and professional life as well as in church service. It comes from getting church mail and telephone calls into the channels of business. The misuse of church titles results in misunderstanding with people of the world. This man asks for a statement that will help.

To protect the dignity of the church and the men, all should observe these few simple rules:

1. Do not use the church title on any envelope. Use "Mr." or the name without any title.

2. Whenever possible, send all church correspondence to a man's home, not to his place of business. This will avoid inconvenience and delay. Some men cannot transact church business during working hours.

3. If possible, make all telephone calls on church business to the man's home. If you must call him at the office, ask for "Mr.," not for "Brother," nor "Elder."

4. The church title can be used in the letter, under these conditions, and in personal conversation with the officer.

Part-time ministers who are also business and professional men will appreciate this courtesy and consideration on the part of other members.

This is an appeal to district officers as well as to members. May we ask you, personally, to co-operate?

ISRAEL A. SMITH.

BISHOP J. C. DENT IS DEAD

A telegram has been received that Bishop John C. Dent died on the evening of January 23 in London, Ontario. Bishop Dent had been a member of the church since 1891 and had served in the office of high priest and bishop since 1920. In addition to his work as bishop, he served as president of the Chatham District for three and a half years and pastor of the Bothwell Branch for sixteen and a half years. He was also a member of the Erie Beach Reunion Committee for thirty-eight years. In 1949 he was released from his responsibilities as bishop of the Chatham and London Districts.

The editors hope to have a more extended tribute to use soon in the *Herald*.

Sister Mary Curtis, Nelsonville, Ohio, sends us a clipping from the *Athens (Ohio) Daily Messenger* of recent date, which appears to be a sketch of the town of Creola, Ohio. Because of Elder A. B. Kirkendall's career as a minister of the church, we excerpt these paragraphs:

The first post office at Creola was known as Karns City, but the name Creola was suggested by a resident who had read a novel in which this name figured. The first post office was a movable van near the railroad station. For about 50 years the late A. B. Kirkendall was postmaster and station agent. David Fri was the first rural carrier out of Creola and held this post for 26 years. Sawmills once operated day and night about the village. The first school stood just east of Route 75 near the Steele home.

Mr. Kirkendall was one of the founders of the [Reorganized] Church of Jesus Christ of Latter Day Saints in Creola, and the first meetings of this group were

held in his home in 1887. In 1899, when the present church was built, it was dedicated by a sermon preached by Elder Joseph Smith, son of the founder of the Mormon Church. Mr. Kirkendall was pastor of the church from 1892 until 1938 and spoke there more than 2,000 times. The Bible Christian Church in the village was founded after the famous H. C. (Syndicate) Wilson held a series of meetings there in 1898.

In the church of the Latter Day Saints of Creola is a painting of unusual design with a scroll on which are these words "Whosoever will, may come," and a cross surmounted by a crown. This painting was executed by one Thomas McIntyre who was working on a farm near by many years ago, despite his ability as an artist. Elder Kirkendall related that he had a dream in which the design of the painting came to him and upon his relating of the dream, the farmhand painted it on the wall of the building.

Today there is little business in the town of Creola but from its railroad station in another day more iron ore was shipped there than from any other station

its size along Hocking Valley Railroad system.

Brother Franz Beil of Hannover, Germany, writes:

This year again I desire to wish you and the whole priesthood, as well as all the members of our church, a happy and blessed Christmas. We of the Hannover Branch, pray that all the Saints may be richly blessed in 1951. May the Lord give you strength, and may his Spirit guide you so that you may bring all of us closer to him. We of the Hannover Branch have many reasons to be thankful for the blessings of this past year which the Lord has bestowed upon us. We are especially grateful that we had the privilege of having the brethren with us, whereby we felt God's Spirit in great power. May the Lord give us strength to be true to his cause, and may he make it possible for you to meet with us here again soon.

BY THE FIRST PRESIDENCY

Across the Desk

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God in History

A Sermon delivered at Stone Church on November 12

By John Blackmore

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we shall walk in his paths; for the law shall go forth of Zion. . . . they shall sit every man under his vine and under his fig tree; and none shall make them afraid.—Micah 4: 1-4.

YESTERDAY WAS ARMISTICE DAY—the anniversary of November 11, 1918, when the roar of cannon and the din of war ceased on the “Western Front” in the First World War. On that day thirty-two years ago, the hope of the world seemed bright. The Germany of Bismarck and the Hohenzollerns, with the Austrian Empire of the Hapsburgs, had been defeated in a bloody war which cost the lives of ten million men. We had hopes that day of an enduring peace. Then for a few precious years the world went to sleep amid the “dreams” of peace. Men became interested in *things*—airplanes, faster automobiles, better washing machines, and other paraphernalia associated with the luxuries of life. Suddenly the “dreams” of peace were shattered. Out of the material debris and psychological residue of that First World War came new and more dangerous forces. Hitler and Mussolini rose to the top of the froth of the war’s aftermath. The “dreams” of November 11, 1918, were lost in feverish preparations of the nations for World War II. The world in those days was caught in a stream of onrushing events. Men of vision saw the Niagarian cataract ahead, but the currents were too strong. So the world swiftly drifted into the morass and maelstrom of World War II. Conservative estimates say that fifty million perished in that

deluge of destruction. Nations became bankrupt, and the masses lost their sense of direction and perspective.

Today, five years after that terrific holocaust, the peoples of the world have not found peace. We see the stream of events carrying us into further international difficulties and most probably into a greater and more devastating conflict. However, I am not going to talk only of wars and rumors of wars this morning. History presents to us a great and impressive pageant with a constantly shifting scenery. My message this morning is—

The Saint Should Never Lose Sight of God in History

In history we see men rise out of the dust and for a short period strut upon the stage of history and then return to the dust—Caesar, Napoleon, Bismarck, Hitler, and Mussolini. But, my friends, we also see the collective life of man moving slowly and painfully, many times stumbling and falling, then rising again out of the pit of darkness and ignorance into the dawning light of greater knowledge. We see man in his exalted life receiving multitudinous revelations from God—in the fields of religion, science, and other social aspects of life. We see mankind heroically fighting his way upward, pausing sometimes on a social plateau, toward an ever-brighter day of greater understanding. That is why we are here this morning—we see God in history.

There Is no Death With God

The tragedy of war in God’s sight is not the death of men, for with God there is no death except the spiritual death of separation in motive from him. The temporal death is merely the passing of the soul from one room to another room, always in the presence of God. The tragedy of war in God’s sight is the frustration of the “good” in the lives of men. It is the warping of the soul in the madness of hate and the insanity of destruction.

The Saints’ Ultimate Hope Is in the God of History

We cannot define God. Clerics and theologians have tried it and failed. God is more than any definition. He is greater than any image we can picture. There is a vast difference in believing in God and in believing in some particular picture of him. I can and do believe in God, but not necessarily in any particular mental picture of him. No human idea of God can adequately express the nature of so great a creator. But our being incapable of adequately picturing him does not make him any the less real. Of course, we must express God in words, so we say, “God is love”—which is a beautiful expressive statement, or we say “God is good”—which is a very inadequate description, for “good” in its final form is beyond comprehension. Sometimes we say, “God is our Father,” but our conception of

"father" is limited by our human experience. In history we see *God, an unexplainable, undefinable, unpicturable entity or spiritual force and power, the source of all light, of knowledge, and of all life.* Yet, for convenience—and rightly so—we may form our personal mental picture of him as a Father and a friend. However, an intelligent belief in God involves fundamentally an attitude toward life as a whole. It involves a way of looking at creation, not as a haphazard, nonpurposeful affair, but as a universe of *law and order*, involving an eternal purpose. An intelligent belief in God involves a way of interpreting events of history in terms of an ultimate though distant purpose. A belief in God is a way of relating oneself to the whole structure of creation. The individual man is an integral part of the universe, not an isolated mechanism or personality. We must have a consciousness of God "*in whom we live and move and have our being.*" Please, for this morning, let us think of God not as some distant potentate commanding and arbitrarily forcing man onward, but as a supreme intelligence, an ever-active creator, a spiritual entity working in and through and with this vast universe. The universe is not merely a demonstration of God—it is his manifestation. It is impossible to separate God from his universe. He could not exist apart or distant from the universe or its history.

The Spiritual Element in History

We see a spiritual—some may call it psychic—element in history that must be understood as the "real" history. It is the eternal struggle of spirit and will over matter, of life over death, of intelligence over ignorance. It is the eternal conflict of the good and the evil. Apart from this spiritual, this innate intelligence, the individual would never know himself. He would live the life of a brute animal satisfying the urgent appetites of hunger, sex, and physi-

cal needs. History, in the ultimate, becomes the record of the social and spiritual evolution of man. It did not occur to primitive man for thousands of years that nature could be understood—that all physical phenomena are ordered by universal law. Only slowly this idea dawned upon him. Some have not yet learned it, for they wait upon the whims of the gods for a better social order. Zion will be realized only as we strive to make our intelligent dreams come true. It is this spiritual urge, this "push-upward," this unknown quality called the soul of man through which God works in history. God in history—social history—works through personalities. When he wants to achieve social progress, he does not initiate merely a new church program. He inspires some man or men to do his work. It is against this background that we must interpret our very human world with all of its problems.

God Works Socially Through Men

We are always wondering at the marvels of the present: giant jet-propelled airships traveling at six hundred miles per hour; radio and television; radar and the marvels of atomic power—all God's intelligence expressed through men. With this background of thought we can better understand the statement of the Scriptures, "*Come let us make man in our own image.*" Man has within him the creative genius of God.

Man is progressively harnessing the forces of nature, causing the deserts to bloom as the rose, turning night into day by the power of nature's waterfalls, filling the heavens with music and pulling it out again from the heavens into our homes, throwing across seas and plains animated pictures to be seen by the boys and girls in the sanctuary of their homes. To be sure the world is a muddle of perplexing thought and activity. Physical science has jumped ahead of spiritual culture. But the problems an advanced science develops accelerates the spiritual forces of adjustment. The increasing horribleness of war forces

men to think on higher spiritual levels. And the fear of the future increases our meditation about social justice. We are gradually learning that the meeting place with God is not the bloody altar of sacrifice; nor the holy of holies, for God cannot be confined to space nor the church nor the synagogue. The meeting place with God is the need of our brother—whether in Zion, New York, London, or Sydney.

Ultimately This Will Be God's World

The revelation of the gospel to the Saint must be the divine movement with an ever-enlarging concept. If the Saint is to remain a Saint, he must press on to spiritual maturity. In spite of the dark clouds on the international horizon, in spite of the possibilities of a third devastating world war, the Saint must go forward to realize his spiritual dreams and hopes. Ultimately this will be God's world. We have seen him directing Noah to build an ark to avert a coming catastrophe and to save anew the social world. We have seen him calling Abraham from among the Chaldees of Ur, with whom he made a special covenant and created the beginnings of a new people. We have seen him saving the boy Joseph to serve a starving people and to preserve the beginnings of a new nation who were to make an essential contribution to the religious thought of the world. Again, we see him speaking to the herdsman, Moses, from the burning bush, and Moses became the leader of men. We have seen his hand in the ancient history of this land of America, leading Lehi and his family across the ocean to people a new world. Later we see a stirring in Europe as a sailor with a vision of other lands stands before kings and queens seeking help. We see him driving the "Pinta," "Nina," and the "Santa Maria" before the winds across unknown seas to discover the shoreline of a new continent. This sailor was the forerunner of the Pilgrims who made this land a haven of
(Continued on page 19.)

Not Afraid to Tread Unusual Paths

HOLY WRIT IS RICH with promises of assurance for the man or woman who seeks to obey God's will, but in this materialistic age, too many Christians shy away from anything that cannot be explained as the normal action of a natural man. We are terribly afraid of being labeled "peculiar," yet that is the category into which the majority of God's chosen men were placed. Our modern designation for men and women who follow God's leading is: "He's peculiar."

History is replete with incidents that prove the wisdom of God's peculiar men—men who went out not knowing whither they went as the Spirit of God urged them to go in faith. Noah, Abraham, Moses, Gideon, Samuel, and Philip were the peculiar men of their generations, but none can say today that they were misguided.

It took great courage for Noah to predict a flood and build an ark. It is easy to imagine the sly glances of neighbors as they stood watching the old ship builder daub pitch on the ark. No doubt his sons, Shem, Ham, and Japheth, were a little embarrassed at the old man's actions.

There probably were many quiet discussions in their home about the illusions Dad had developed. Sons always know more than their fathers until they find themselves in the midst of the floods of life, and then, somehow, Dad's crazy ideas and his seaworthy ship do not seem to be quite as foolish as they once were.

We can imagine the three boys later, as they looked out over the flooded world, saying to each other, "Dad really knew his stuff; he wasn't so foolish after all."

IT IS VERY DIFFICULT at times to decide just what are God's leadings. God ordered Samuel to go down to Bethlehem to anoint a king over

Israel: "Fill thine horn with oil and go . . . I will shew thee what thou shalt do."—I Samuel 16: 1.

Samuel's experience with God in the past was such that he had learned to obey the inward urge. In this instance he did not know the sons of Jesse, but he started out on the road to Bethlehem, expecting further instructions as he proceeded along the way.

He looked over the seven sons of Jesse, and something within told him that they were not the men God wanted anointed. "Are all thy children here?" he asked. Then David was called from the sheepfold, and the Lord said, "Arise and anoint him." To leave no doubt in the mind of Samuel that he had made the right choice, "the Spirit of God came upon David."

A FRIEND OF MINE and I were chatting one day recently along these lines. He told me the story of Reverend James Graham, a Methodist minister, who followed the urge to go out one night to a strange and apparently empty house.

He went in and saw no one, but following the urge, he prayed aloud. Later he learned that a man was crouching in the old building planning a crime, and the prayer of the old minister led to his conversion.

Experiences like this are not unusual in the annals of church history. Philip was told by the Spirit of God: "Go join thyself to this chariot." It was a strange order in a strange place, but the fulfilling of the command brought salvation to an Ethiopian (See Acts 8: 26-40).

Joseph Smith felt the urge to go to the rear of his father's farm and pray under a large tree in the grounds. The result was a vision and the restoration of the gospel of Jesus Christ.

Certain religious leaders today recognize this type of individual gen-

By J. L. Prentice

erally as a godly person with character above reproach that they must have patience with, but as far as and as soon as possible they use the process of elimination from church offices and activities so that the membership will not be affected by their influence.

Such experiences are not unusual in our day. Time and again we have had a burden laid on our heart to go and join ourselves to some passing chariot. Sometimes the urge has been to write a letter to someone.

On more than one occasion, we have failed to follow the leading of God's Spirit, and later events proved that it was our last opportunity to write to such a one. The result is that we have many regrets to remember when we might have had spiritual triumphs had we followed the urging of the Spirit.

We are sure that many readers could tell stories of divine guidance that would lend strength and courage to others who are afraid to follow the dictates of the Spirit of God or, as some call it, inner urgings. Our own experience has proved times without number that the still, small voice is to be trusted, for truly, "the meek will he guide in judgment: and the meek will he teach his way."

National Morality

Let us with caution indulge the supposition that morality can be obtained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

—George Washington.

Let Us Not Be Confused

By Clair E. Weldon

The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—Editors.

TWO THOUGHT-PROVOKING ARTICLES stating opposite points of view recently appeared in the *Herald*. Their wonder-arousing topics were "The Serpent Symbol" and "The Feathered Serpent." Friends have come to me, asking, "What's this about serpents?" "I'm all mixed up about it." "It's too deep for me." They may be typical of others in the church. Probably many *Herald* readers are confused by these divergent opinions about a scholarly subject. We hope now to make clear a matter that may seem perplexing.

The authors of these articles are among the church's leading students of the Book of Mormon. They express different points of view about their subject. Some people think that these articles should not have been printed. They fear that differences of opinion will lead to argument and contention in the church. But the editors made it clear that the topic is DEBATABLE: it has at least two sides, neither of which is definitely established. They stressed that viewpoints expressed do not commit the editors or the church. We should learn that men engaged in the same cause can have different opinions without angrily clubbing each other or disrupting their common endeavor. So let us consider these questions: "What is the serpent symbol?" and "What is its significance in the work of the church?" Let us strive for a clearer understanding through a process of logical thinking.

Importance of the Book of Mormon

The Book of Mormon is an important part of the Restoration

Movement and message. The young boy Joseph Smith received divine counsel to prepare for two things: (a) assisting God in the restoration of his church and gospel among men, and (b) receiving, translating, and publishing the Book of Mormon. This book was presented to the world shortly before the church was organized in April, 1830. We believe that Joseph Smith was a prophetic leader in the restoration of God's work among men. The Book of Mormon is an important product of his prophetic ministry.

The Book of Mormon makes many amazing claims. It purports to be a history of three groups of people led to America by our Heavenly Father. It tells of mighty civilizations in ancient America. It speaks of large populations, many cities, beautiful buildings, roads, prosperous commerce, skilled workmanship in stone, metal and cloth. Its 777 pages are filled with plain, detailed descriptions of the peoples and civilizations which flourished in ancient America.

Archaeological evidences support the Book of Mormon. Archaeologists are scientists who search for the ruins and remains of ancient people. These men have done a great deal of strenuous, painstaking work in digging out the remains of ancient civilizations in Mexico, Central and South America. The results of their work vindicate the amazing claims of the Book of Mormon. (For example: it claims that the ancient people were expert workers in gold. We find gold jewelry of high quality in the ruins.)

Proof of Authenticity

The Book of Mormon has tremendous missionary value. This is

its significance: it was published in 1830 with definite commitments about the people of ancient America. In 1830 both scientists and the general public thought that there had been no civilized developments in America before the white men came. They regarded the Indians of America as barbaric savages who never advanced beyond a very primitive cultural level. Some clay pottery, flint arrowheads, blunt tomahawks, blood-curdling yells, cruelty, stealthiness, and an uncanny ability for living out-of-doors—these were among the popular ideas about the level of Indian achievement. Naturally, the claims of the Book of Mormon drew intense ridicule. Joseph was described as a neurotic boy from the backwoods who craved attention and wrote the Book of Mormon out of his fantastic and warped imagination.

A few years after 1830, an American diplomat found a great city buried in the wilds of Yucatan. This was Chichen Itza, the first ruins of ancient American civilization to be vividly "discovered" to world awareness. Other remains had been found before. The Spanish conquerors and priests had seen some evidences of civilized developments. A few wrote down what they saw. But these things were not known among either the men of learning or the common people of the United States. So Chichen Itza was like a siren in the night. Its discovery filled the scientists of the time with consternation. But they soon accepted the inevitable, changed their pat little theories about America's ancient peoples, and set to work following the lead of Chichen Itza. Progress in searching out and excavating other ruins was slow at first. It was 1900 and later before our museums and scientific organizations began to pour men and money into the work in large quantities. Through the years many ruins and artifacts have been excavated and studied. Today the evidences of archaeology present a fairly detailed picture of the great civilizations of ancient America.

This is the crucial point. These civilizations were all but unknown in 1830 when the Book of Mormon was published. We can put the Book of Mormon to a scientific test—we can compare what science has now amassed with what the Book of Mormon claimed *before the discoveries were made*. Archaeology in 1950 positively supports many claims the Book of Mormon made in 1830. Joseph Smith (or any other man) could not possibly have written the book then *or now!*

Archaeological discoveries after the Book of Mormon was published bear witness of its divinity. And that is powerful, dynamic, concrete evidence supporting the Restoration Movement. Some of us in the church take great advantage of this. We use colored slides of these ruins and remains in our missionary work. Our appeal has cold, calculating reason and the backing of scientific authority. Our message about the Book of Mormon is very convincing and effective. On that basis we can present the spiritual authority and moral rightness of the Restoration of the church of Jesus Christ. And that is our main endeavor. The Book of Mormon offers convincing evidence that Joseph Smith was divinely led in its discovery and translation, also in organizing the church of Jesus Christ in these latter days, and in preaching the restored gospel of Jesus Christ. Our people are recognizing the vital appeal of the Book of Mormon in our missionary message.

Where Does the "Serpent Symbol" Come In?

Archaeologists have excavated many ruined cities. They have found various kinds of buildings: pyramids, temples, courts, and unusual structures of many sizes and descriptions. These stone buildings were found in various stages of downfall and ruin. Some were completely covered with soil and vegetation. Some were remarkably well-preserved. Others were no more than jumbled piles of stones. The archaeologists needed

great patience and endurance. They have tried to rebuild the cities—to restore each building to its original form of architecture and decoration.

Representations of snakes are found on many of these buildings. Two massive stone snakes form the main entrance of a temple in Chichen Itza. A pyramid near Mexico City has long rows of snakeheads adorning its base. Many other structures have similar snake forms. Snakes are often pictured on the sculptured fronts of buildings. Their scales and tortuous bodies are clearly evident. Stone snakes often stand by themselves as columns, statues, or altar-pieces. Their faces are sometimes weird and menacing—and sometimes almost obscured with symbolic sculpturing. Many of these ruins are literally infested with symbols of snakes or serpents—twining about walls and doorways, wriggling across sculpture work, and rearing up in majestic isolation. I have seen many of them, and they are very striking, to say the least. This snake design is a dominant feature of decoration and sculpture in many ruined cities in Mexico and Central America. This snake-emphasis is called "The Serpent Symbol."

Why was there such a preoccupation with snakes in ancient American architecture and sculpture? Book of Mormon students offer different answers to explain the snake symbols.

A Symbol of Christ

The Indians said that these snake symbols represented one of their great legendary gods. The Aztecs called him Quetzalcoatl. His Mayan name was Kukulcan. Both names mean "The Feathered Serpent." The feather-serpent god was worshiped by Indian peoples in widely-separated areas of ancient America. Knowledge of him had spread even farther. The Indians had many legends about him: he came from an eastern land across the sea; he was born of a virgin; he was light-skinned and had a long beard; he wore a flowing white robe; he taught the people to live together in peace

and happiness; and he departed mysteriously, promising that he would return. These stories about the "Feathered Serpent" god plainly suggest the person of Jesus Christ.

Jesus Christ is the central witness of the Book of Mormon. Its chief claim is that Jesus Christ personally visited the peoples of ancient America and taught them his gospel. His ministry brought far-reaching changes in their personal lives and in the course of their history. Two centuries of peace, unity, and prosperity followed his coming. If Christ actually visited America and made such a tremendous impression, surely some indications would have survived the ensuing march of time.

We have trustworthy evidence of Jesus Christ in ancient America. The symbol of the cross was common among the ruins and inscriptions. This led the Spanish priests to believe that: (a) it was the work of the devil, or (b) some Christian—perhaps St. Thomas—had visited America. The famous Tablet of the Cross, found in a beautiful temple at Palenque (southern Mexico), shows a cross being worshiped as the symbol of life by two priests. Sculptures at Yaxchilan show persons holding crosses in their hands. A number of cruciform tombs (shaped like a cross) have been found. And most significant are the Quetzalcoatl—Kukulcan legends, for which Jesus Christ is the reasonable explanation.

We have a reasonable, scientifically supported basis for believing the Book of Mormon. This basis is continually growing. It becomes broader, richer, and more convincing as new evidences are uncovered. The "Feathered Serpent" legends (so suggestive of Jesus Christ) raise these questions: Should we accept the many striking snake symbols as added evidence of Jesus Christ in ancient America? And if so, shall we use them in our missionary endeavors to prove the Book of Mormon? These are the basic questions involved in these *Herald* articles. Here is a brief

summary of the central ideas and main points of the two points of view. We hope that they are represented fairly and adequately.

VIEWPOINT NUMBER ONE

(*Herald*, November 27)

Central Idea—The serpent in ancient America archaeology is the symbol of an idol-worship which developed as an apostate perversion of the true gospel of Jesus Christ.

Main Points—

(a) Our Three Standard Books use the serpent as a name and symbol for Satan, not Jesus Christ.

(b) The serpent is widely regarded today (also in Bible times) as a symbol of sin, degradation, and vileness.

(c) The serpent forms of ancient American archaeology are the images of an idol worship which flourished among the Lamanites after the Nephites were destroyed.

(d) This serpent idol worship appeared among the Lamanites before the Nephite destruction. It caused considerable trouble by winning Nephite converts to its practices.

(e) This serpent idol worship was related to similar worship of serpent images among their ancestors in ancient Israel. King Hezekiah tried to stamp it out (without complete success).

(f) There is an analogy between Moses' lifting up the brazen serpent in the wilderness and Christ's being lifted up upon the cross. But the comparison is in the lifting up: both were lifted up that the people might live. The serpent was *not* lifted up to portray symbolically the future crucifixion of Christ.

(g) Satan fostered the serpent-image worship to besmirch the name of Jesus Christ and to confuse the evidence of his visit to ancient America.

(h) After the Nephite destruction, the true religious ideas about Jesus Christ became confused and mixed with the symbols of a barbaric religion. Perhaps some sincere reformation movement among the Lamanites restored what was left of the knowledge of Christ and combined it with the apostate feathered serpent cult.

(i) The serpent was worshiped in and of itself: it was the image of a true idol worship.

Conclusion: We cannot accept the serpent in ancient America as a true symbol of Jesus Christ. We should not advance it as added evidence for the divinity of the Book of Mormon.

VIEWPOINT NUMBER TWO

(*Herald*, December 4)

Central Idea—The serpent in ancient American archaeology is a true symbol of Jesus Christ. It had divine origin among the Israelites and was developed by the followers of Christ in ancient America.

Main Points—

(a) The Book of Mormon's story of Christ's visit to ancient America is one of the most startling, wonderful developments of our times.

(b) The Bible contains definite evidence that Jesus Christ was to visit ancient America.

(c) The serpent images of ancient America were true religious symbols, and had their origin in Moses' lifting up of the brazen serpent in the wilderness. If the people looked upon it, they might live. Christ was also lifted up to "draw all men unto me." The serpent became a valid symbol of Christ's uplifting and his power of salvation.

(d) We have allowed an ugly, revolting reaction against the serpent to obscure the real meaning of Moses' lifting up of the brazen serpent. The combination of the serpent on the pole was symbolic of what was to come: the pole symbolized the cross on which the Savior was to be crucified, and the serpent symbolized the treatment he would suffer and the vanquishing of evil and Satan.

(e) Later on King Hezekiah had to stamp out the brazen serpent because the Israelites had perverted its true symbolism and made it the image of an apostate idol worship.

(f) The serpent symbol in America was not the product of apostasy. It embodies rich, definite meaning and true religious symbolism. The meaning of the name "Quetzalcoatl" is broader than merely "Feathered Serpent." The lovely Quetzal bird was symbolic of all that was peculiarly beautiful and precious.

(g) Internal evidences of the Book of Mormon support the serpent symbol as the true representation of Christ. The Nephites had the Hebrew Scriptures which recorded Moses' lifting up of the brazen serpent. Their prophets spoke of Christ's crucifixion in relation to Moses' lifting up of the serpent. The Book of Mormon does not indicate that serpent worship was practiced in ancient America.

(h) The serpent was merely a symbol of the god whom the ancient Americans worshiped. The serpent was not worshiped in and of itself until its true symbolic meaning was perverted by a sweeping apostasy in ancient America. The feathered serpent symbol then assumed degenerate forms as true idol worship.

(i) The serpent symbol has been found on one ruin dating well back into Nephite times. This is evidence that it did not

originate as an apostate idol-worship after the destruction of the Nephites.

(j) Only in the person of Jesus Christ can an explanation be found of the abundant legends about the "feathered serpent" god. These legends and the extensive use of the serpent symbol in ancient American architecture are impressive added witnesses of Jesus Christ and the divinity of the Book of Mormon.

Conclusion: We should overcome our reaction of revolt toward the serpent symbol, recognize it as a true symbol of Jesus Christ in ancient America, and make use of it as powerful new evidence spearheading our proof of the Book of Mormon.

As we think about the serpent symbol and the different explanations of its meaning, we should keep several things in mind:

It is an important question. It has definite bearing on (a) the scientific evidence supporting the Book of Mormon, and (b) the life, gospel, and church of Jesus Christ.

The different viewpoints are presented with sincerity, reason, and thoughtful preparation. The authors want harmony and understanding. They carefully rally supporting evidences for our consideration.

Neither viewpoint represents the official position of the church. The official statements of the church are more general—and wisely so. They support the divinity of the Book of Mormon. They witness that its prophecies bear the stamp of true revelation and that its teachings represent a worthy standard of moral rightness.

These Are My Own Personal Feelings

(1) It is good for the people of the church to consider the constructive presentation of differences of opinion—and to try to reason together.

(2) Supporters of the different points of view should be very wise and careful. Their approach to each other should be frank, humble, and full of brotherly love and consideration. Differences of opinion are often signs of health and vitality. There is great power for growth and new conviction in them. But caution, wisdom, desire for agreement, and
(*Continued on page 19.*)

The Book of Mormon Institute

Part Two

IF TWO OF THE PURPOSES of the Book of Mormon Institute were to increase the faith of the church in the Book and to stimulate its use as Scripture with a spiritual and moral message for our day, those purposes were abundantly realized. One who sat through the entire week of rather strenuous but highly rewarding attendance at classes, lectures, and forums could not help but gain a new appreciation for the Book of Mormon through the sheer impact of so much material, so much testimony, so much evidence from so many different fields of research, so much pictorial proof that the things written about in the Book had once actually existed here in America.

Best attended of all the sessions were the evening lectures, illustrated with Kodachrome slides depicting the findings of several of our own specialists in the field of American archaeology. With these visual aids, the cumulative impact of the evidences presented was overwhelming. Picture after picture, night after night, pounded home again and again the theme. There have been great civilizations in Mexico and Central and South America. The greatest and highest of these civilizations was preceded by an earlier and completely different civilization; it was followed by a decadent and seemingly apostate civilization which built on the ruins of its ancestors. These cultured people knew about the Christ long before he was born; his symbols—the cross and the feathered serpent—are found again and again. Hebraic influence is found in the construction of temples and altars, and Hebraic features are almost always depicted in the carved likenesses of the bearded white God. Egyptian influence is to be found in their buildings, carvings, hieroglyphics, and monuments. All this, of course, is not exactly new to students

of the Book of Mormon who know that Lehi's colony came from Jerusalem in 600 B.C., and that they were descendants of the Joseph who was sold into Egypt, but it was reassuring and stimulating to see again the tremendous bulk of the accumulated proof.

These ancient people were skilled in the arts of masonry, ceramics, pottery, working in gold, silver, and both precious and semi-precious stones. They were informed and accurate in their astronomical observations and mathematical calculations. They must have understood the making and use of metal tools for stone cutting, and machinery for transporting huge blocks of stone for many miles over mountains and rivers. They built mammoth, beautiful, costly buildings, adorning them with fine carvings, sculpture, stone mosaics, and chaste design. They understood some modern principles of surgery, pharmacy, and medicine. There are even some indications that they knew the use of the microscope and telescope. They built roads, bridges, and aqueducts; they built and cultivated terraced farms on the sides of seemingly inaccessible mountains. Until the days of apostasy and corruption, there was no sign of human sacrifice or idol worship.

They were so numerous that "the whole face of the land was covered," and so many buildings were built that in spite of the marvels uncovered, only a fragmentary part of the ruins have as yet been excavated. It is one thing to see a few pictures in a book, or to hear a lecture illustrated with pictures from so many geographical locations that one never does get the connections quite clear. It is quite another thing to sit for six evenings and see picture after picture, each one corroborating those that have gone before, until as we have already said, the combined and cumulative impact is overwhelming and convincing.

By Evan A. Fry

To the impact of these illustrated lectures, of course, was added the impact of all the lectures and discussions held in the morning and afternoon. In these there was a review and re-examination of the other evidences of the Book of Mormon—the evidences found in its doctrinal teachings, in its social and moral message, in its prophetic declarations and warnings, and in other internal evidences. Some of the best minds of the church reviewed again the biblical prophecies concerning the Book of Mormon, and the prophecies of the Book of Mormon itself which have been fulfilled, are now being fulfilled, or are yet awaiting fulfillment. Other good and scholarly men helped those attending to re-evaluate the teachings of the Book of Mormon—its lofty concepts of God and his purposes, the nature of man, the atonement, the church, the Holy Spirit, the social and moral message, and the implications of all these for our day and time.

Still other men bore personal testimony as to their experiences with the book, and recommended methods of using it in preaching, in church school, in missionary work, in personal evangelism. Objections to the book were frankly faced, and the best possible answers given with which to meet the most frequently voiced objections. Some few objections which as yet seem to have no plausible answers were also frankly faced, but viewed in the perspective of the other overwhelming evidences in favor of the Book and in the faith that future developments will eventually solve these objections in the same way that many past objections have been solved, with vindication for the Book of Mormon and its story.

Nursing -

The Challenge of the Second Commandment

By Myrtle Quitmyer

There was considerable attention given to the detailed internal evidences of the Book of Mormon—evidences which are revealed only to the careful and methodical student who knows not only his Book of Mormon, but his Bible, and history, ethnology, language, grammar, archaeology, sociology, psychology, and other sciences. Of late years many new discoveries have been made, and new studies have unearthed evidences from the Book itself—its language, vocabulary, phraseology, grammatical constructions, terminology, personal and place names, accounts of social and political customs, history, a study of the characters which were copied from the plates and taken to Professor Anthon by Martin Harris, and a study of the organization and structure of the various parts of the Book itself. In all of these varied fields, careful research has revealed material which supports the claims of the Book of Mormon.

Part of one afternoon's session was devoted to brief personal testimonies concerning the Book of Mormon, or experiences in which its use had been instrumental in converting prospects. Several personal experiences were told of how a testimony concerning the truthfulness of the Book of Mormon had been received, how truth taught in the Book of Mormon had been found useful in preaching and conversing, how people who were prejudiced and opposed to the church had been converted by a reading of the Book, of its use among the Indians, of how the Book of Mormon had made it easier to believe and to understand the Bible, of how a reading of the Book had revived the dying faith and interest of members, and of how seemingly casual references to the Book of Mormon and its content opened the way for conversations which later led to conversions, and of how Scripture from the Book of Mormon received favorable comment from a

(Continued on page 22.)

And thou shalt love thy God with all thy heart, and with all thy soul, and with all thy might, and with all thy strength.

This is the first commandment. And the second is like this, Thou shalt love thy neighbor as thyself. There is none other greater than these.—Mark 12: 35, 36, Inspired Version.

Service Is Love in Action

THE CONCERN OF NURSING is life from conception until breathing ends. In this year of 1951, there are those who are determined to destroy life. So there must be those who will preserve it. The concern of the nurse is to nurture life. Eighty years ago Florence Nightingale said, "Nursing has to nurse *living* bodies and *living* spirits." This has always been the challenge of nursing, which in this year of impending world crisis has an even greater significance.

If you are a young woman, we challenge you to gain nursing skills, to acquire scientific knowledge, and to enrich your spiritual philosophy in a good school of nursing. Why? To enable you to effectively bind up the wounds of a world—sick in body, mind, and spirit.

The old concept of nursing had the nurse only at the bedside of the sick patient. The patient in the hospital, or wherever we find him, still needs the skilled and sympathetic ministry that only a nurse can give; but nursing is a young profession, and new trends and fields are constantly developing. All kinds of talents can be used. Health teachers, writers, and research specialists are in great demand.

Today's trends may call you as a qualified nurse to participate in these fields of research:

1. Cancer
2. Heart disease and its prevention
3. Venereal disease—with need for wider health education
4. Nutrition—with attention to better processing of food

5. Mental hygiene—with increased emphasis on the emotional needs of the child.
6. Degenerative, chronic disease (people are living longer)
7. Rehabilitation programs, for veterans and other handicapped and disabled people. These must be taught: "He that is plenteously provided from within needs little from without."

ZION DEMANDS good homes, good wives, and mothers. As such, graduate nurses will serve a very practical ministry in the redemption of Zion. No other profession can better prepare a young woman for good home life. On the other hand, many sweethearts and husbands may never come back from the war which seems to be staring us in the face. Nursing offers a full life to one bereft of many of life's legitimate, joyful fulfillments.

There are new and distant horizons to challenge the young nurse. In the *American Journal of Nursing* for December, 1950, some of the recent activities of the World Health Organization are reported. Nurses are being assigned to teaching and administrative positions in pediatrics, midwifery, public health, nursing arts, and tuberculosis nursing in such faraway places as Borneo, El Salvador, Haiti, the Philippines, and Malaya. Nurses are serving on demonstration teams in South Korea, Egypt, Pakistan, India, Thailand, and Turkey. Attractive salaries usually accompany these far-flung nursing jobs. Whether the nurse stays close to her

Literature in the Home

By Laura P. Minkler

Yea, and I also thought that they could not keep the commandments of the Lord according to the law of Moses, save they should have that law.—I Nephi 1: 117.

HOW CAN WE KEEP THE LAW except we turn to it and study it? In all our homes there should be the *Three Books* of the church, not just so we can say we have them, but so we can become acquainted with them as tried and dearly loved friends.

We also need other books and publications that will help us, especially our children, to understand and appreciate the *Three Books*. The *Young People's History*, *The Herald*, *Stepping Stones*, *Zion's Hope*, and many interesting and wholesome books such as *Birds of a Feather*, *Into the Latter Day Light*, *Timbers for the Temple*, *Call at Evening*, *Joseph's City Beautiful*, *Walking With Jesus*, and *Between the Covers of the Book of Mormon* should be accessible to all. A good book makes a lasting gift for any member of the family. We should not limit ourselves to church literature alone, however, for are we not told, "Seek

own hearthstone or flies (literally flies) to the four corners of the earth, there are countless opportunities for her and sometimes unusually colorful service.

Tremendous problems must be solved in preserving the health of the world, and nurses will help solve them. There is no other group of women as well-trained and organized for this work. They work together in local, national, and international professional associations. Helping people, sick and well, in measures promoting positive, total health (physical, mental, and spiritual) without distinction of race, color, or creed—what a challenge!

WILL YOU, YOUNG WOMEN OF 1951, RESPOND?

ye out of the best books words of wisdom"?

MAKE A FRIEND of a book that is rich in thoughts, and it will conduct you into the intimate comradeship of great minds. It will take you on far journeys, unlock secrets of the past, and illuminate the way into the future.

In nearly every home, magazines will be found that reflect the chief interests of those who read them—magazines on scientific developments, hobbies, business, politics, and many other things.

Even as our bodies should have proper food, so should our minds be provided a "balanced diet." We should be careful what we read and what we encourage our children to read.

A great sculptor once made a statue which showed two figures, nearly identical. One was groveling downward toward the earth, the other reaching upward toward the light. On the base of the statue, the sculptor carved the words, "I feel two souls struggling within me." All of us are like that. We have base impulses struggling against our nobler thoughts. It is the work of our minds to choose which of these contending forces shall rule our lives, and this decision must be made every day until habit makes us either a slave of our base impulses or a master of our aspirations.

WE SHOULD OVERSEE the books and magazines our small children read and point out the undesirable things that may have been slipped into otherwise good reading material. We cannot long keep them in ignorance of undesirable literature. Therefore, we should help them recognize it as such. Thus they will learn to refuse it because it is their desire to do so. With so much good to learn, there is no time

for the bad. As a rule it is easy to supervise the reading of the younger children but it is more difficult to deal with the adolescent, unless it can be done indirectly. They dislike being "supervised," especially by parents. Sometimes a teacher or someone outside the family can wield a great influence for good by merely expressing likes and dislikes in regard to certain books and authors.

If at all possible we should have such an abundance of good reading in our homes that our families will gradually develop a taste for the best. Even the poorest need not be denied, as the public library stands ready to lend books and magazines. They have but to make the effort to choose the good and reject the undesirable.

If parents select sordid material for their own mental diet, they cannot expect their children to do better. If we are conscientious but doubt our ability to judge suitable material, we should contact those who are qualified to pass judgment. No matter how limited our capacity, if we use fully that which we have, our capacity enlarges either for good or evil. It is up to us to choose which force shall rule our lives—the one that degrades or the one that uplifts.

We are stewards of everything committed to our care, and must give an account in the day of judgment of how we have used our money, our time, our strength and our talents. I believe we shall have to give an account of the reading matter we have had in our homes. May the Great Judge never need ask us, "With the best efforts of inspired men at your command, why did you read inferior literature? Why did you not choose the very best for yourself and for the young souls entrusted to your care?"

What do we live for if not to make the world less difficult for each other?—George Eliot.

broken up and his leaders killed after its organization in 1830.

WARD HOUGAS.

Question Time

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

Question:

Why is it that the ministers of our church refrain from using "Reverend" when speaking of the church ministry? Kansas
H. R. L.

Answer:

When we refer to our church ministry before our own members or before non-members who are well acquainted with our ministry, we usually use the word "Brother" rather than "Reverend." This is a practice and a tradition in the church which has been observed from the time of the Restoration. We like to use the word "Brother" (and the same applies in the use of "Sister" when associated with a woman) because it carries with it a greeting of warmth that can hardly be felt in the use of the word "Reverend."

As church members we feel a closeness to one another that is hardly experienced by those in other churches. While we respect our ministers and believe that they should at all times live lives worthy of our trust and honor, we do not place them upon pedestals and regard them as superior to the rest of the church members.

There are times, however, the title "Reverend," may well be used. The word "Reverend" means worthy of reverence, which indicates that one has the profound respect and love of those to whom he ministers. In this sense we can see no reason why our ministers could not be referred to by the title of "Reverend" when the occasion makes the use of that title advisable. Such an occasion may arise when one of our ministers is being introduced to someone not acquainted with our church. We sometimes use the word "Elder" when speaking among our own members or among members of the Mormon Church where those with whom we are associated understand what we connote in the use of the term "Elder." However, in some churches the term "Elder" means any individual who has been elected to an advisory office in the congregation by vote of the people. It does not denote a presiding officer who has been called and ordained by the Holy Spirit. Likewise, in some churches the word "Brother" is used to denote a person who may do hospital work or teach in a school. The term as used by those churches does not refer to a member of the clergy. Therefore it would seem quite appropriate and advisable that we use the title "Reverend" to designate our ministry whenever speaking to those not acquainted with our church and its officers.

A. ORLIN CROWNOVER.

Question:

Have the two witnesses and the 1,260 days of Revelation 11: 3 already passed? Colorado
W. L.

Answer:

Undoubtedly the two witnesses and the 1,260 days of Revelation 11: 3 are in the future. It is helpful to note that the Inspired Version of the Scriptures states the years as years when they should be years, as in Revelation 12: 5, and days as days, as in Revelation 11: 3. The King James rendition leaves them as days in both cases, which may be confusing. Their identity has not been revealed.

ALMA C. ANDREWS.

Question:

Please explain verses 43-46 of the ninth chapter of Mosiah, Did Alma baptize himself at the same time he baptized Helam? Illinois
W. A.

Answer:

The simple and plain inference is that Alma was baptized by the Holy Spirit, being buried in the water as was Adam in ancient times. (See Inspired Version, Genesis 6: 67.)

We are introduced to this Alma at the instance of the preaching of Abinadi among the subjects of king Noah and before the king himself. He was pioneering, and there were no other believers there. Among them was Alma, a descendant of Nephi. He believed the preaching and pled for the life of Abinadi before the king. For this he was banished, and Abinadi was burned to death.

Soon Alma began to teach privately, for fear of his life. Near by was a body

of beautiful water where some devout souls gathered to hear Alma. After considerable teaching he invited them to baptism. They responded that this was the desire of their hearts. Alma took Helam into the water and cried unto the Lord, "O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart."

After Alma pronounced a baptismal prayer for Helam, the record says, "both Alma and Helam were buried in the water."—Book of Mormon, page 259, verse 45. God answered Alma's prayer with the bestowal of the Spirit in a marked degree. Of the next baptism it is recorded, ". . . and baptized him according to the first, only he did not bury himself again in the water."—*Ibid.*, verse 46.

In the beginning of a dispensation of the gospel, God works according to the circumstances and his infinite wisdom, and results follow as sure as day follows night. JAMES E. BISHOP.

Question:

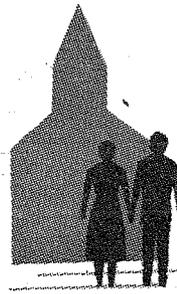
If your church is the true church of Christ, why did God permit it to be broken up and its leaders killed? Colorado
E. C. D.

Answer:

If Jesus Christ established his church when he was in Palestine (which we all believe he did), then why did he permit it to be broken up and his servants killed? We do not question it. Most of the early apostles and a great number of other priesthood members were martyrs to Christ's cause. Jesus himself was crucified. In every age his work has suffered at the hands of men whose eyes were blinded to the truth. As his church suffered and was broken up during the Apostasy, so was his church

Each One Bring One

Through Orioles



By Mrs. Marvin McDole

IT HAS BEEN MY PRIVILEGE to read the *Herald* articles on "Each One Win One" and "Each One Bring One." I have not done much about these campaigns, but I do have sixteen junior high girls in an Oriole Circle at the Stone Church; seven of them are nonmembers. Our circle has been organized for a year and a half, and I pray that soon we will baptize several of these girls.

As far as I know, I have not helped to bring anyone into the church, but through the girls activity program, I believe I have helped keep the girls near the church.

As our missionaries prepare for cottage meetings and all the ways of introducing our church to people, I suggest they stress the Oriole program too. The church through this fine activity program has a splendid opportunity for missionary work.

It was our good fortune to attend the Silver Lake Reunion last summer. Sister Vest, instructor for the women's classes, brought out the value of a girls' program in every branch. After she had given her material, a woman from Canada arose and bore her testimony to the missionary possibilities through the Oriole program. This lady said she was one of nine girls in England who belonged to a circle organized by an understanding monitor. She was the only member of our church among the girls, but before long, all the girls asked for baptism. Many of their families were brought into the church too, and three of these nine girls have attended Graceland.

A CIRCLE or group of Orioles may be organized in any branch in the church with possibly only one eleven-year-old member. A conse-

crated leader with three or four girls can learn about the church by using the *Oriole Handbook* as a "road map" for the course of study. There is also a manual for the monitor to help her in her work.

Anyone who serves in a public office meets criticism. The monitor may give hours of service to her girls and still meet those forces that discourage and dishearten her. Any person assuming the responsibility of Oriole work must be able to "take it" when the going seems rough. Adolescent girls have problems, but if a woman loves children, especially girls between the ages of eleven and fifteen years, and wishes to help them through this period when many are lost to the church, with the pastor and branch girls' leader she can organize an Oriole Circle. She will need the two books, *Oriole Hand-*

book (fifty cents) and *The Oriole Monitor's Manual* (one dollar) available at Herald House, Independence, Missouri. Miss Edna Easter at the Auditorium also will be glad to help anyone who contacts her.

MAY WE EACH HELP hold the line for our young people through these dark times. We cannot afford to lose a generation of young girls in the Oriole program of the church because we are too busy to give of our time and energies to guide them in their leisure hours.

Recently I heard a Boy Scout leader say, "We enjoy the American way of life today because our ancestors thought enough of religion and freedom to preserve it. The American way is not inherited; it is developed with each oncoming generation. Today there are six hundred million who follow a way of social and economic life which leaves religion out." Are we going to be "too busy" to teach our own girls a religious way of life? Our early missionaries and their families sacrificed much that we may have the gospel today.

Dutch Tracts

Herald House has imported from Holland four of our tracts printed in the Dutch language:

LATTER DAY SAINTS AND WHAT THEY BELIEVE

15¢ each

10 for \$1.25

LATTER DAY GLORY

15¢ each

10 for \$1.25

DOCTRINAL REFERENCES

50¢

EPITOME OF FAITH

10 for 10¢

Herald House INDEPENDENCE, MISSOURI

As a Little Child

By Frances Cochran Booker

THERE WAS A TIME when I thought of all teachers as adults. As I look back through memory's treasure house, however, I find many precious gems—some of the finest lessons I learned have unconsciously been taught by the example and words of children.

In a recent prayer service a young mother—war-widowed—was present with her seven-year-old son. Toward the close of the service she arose to speak. This is the gist of her talk. "I came into the service tonight as I usually do, with no intention of making a contribution. I just expected to get help and strength from the prayers and testimonies of others. I have thought that it is my responsibility to lead my little son, but tonight the order has been reversed, and he has led me. While others were praying, he whispered, 'Mother, I'll pray if you will.' That was a challenge, and I had to say all right, so he prayed first and I followed. This causes me to feel more keenly my responsibility in living up to the things my son expects of me."

Hearing this mother speak brought to my mind an incident which happened some years ago. My niece has taken her twin daughters to church regularly since they were tiny infants. One night when they were three years old, as she sat with one on each side of her, listening to the testimonies of others, one of the twins nudged her, and in an every-one-could-hear whisper said, "Mama, why don't you say your piece?" "Mama" did, and as the years have passed and her family has increased to four children, she has continued to take them regularly to the Sunday morning and evening services and prayer meetings. Today it is not only the mother who participates in

the services, but the children as well, including the youngest daughter who is not yet old enough for baptism.

ALL TOO OFTEN parents unwisely make critical remarks against men of the priesthood, church and day school teachers, and others in the presence of children, apparently not realizing that they are influencing the attitude of the children in sowing seeds of distrust in their fertile minds. A young boy approached his pastor, an elderly man with many years of service as his record, and bluntly said, "Why don't you always preach the way you did today? That's the first good sermon you've preached this year." Knowing the boy's home background, one could easily understand what influenced such a remark.

Back in the early days of my husband's missionary work. I spent several summers with him and one or two other missionaries, holding tent meetings. I earned my right to do so by acting as their hostess, keeping house for them in our small living-tents, and by playing the little Bihorn organ for the services. Once we spent thirteen weeks in one rural community, and thirty-three people were baptized. Naturally the day this occurred was a red-letter day for us and the occasion for much conjecture among the people of the neighborhood about who were being baptized. The baptisms were performed in a pond on top of a big hill. As we walked up this hill, my companion was a little girl who chatted with me all the way. She named over dozens of people she thought would be baptized. One young woman she mentioned had been attending our services quite regularly. We had been told something of her

background—her morals were questionable, and she had a habit of joining any church which conducted a revival, so that at one time or another she had united with every church in the community. My little friend mentioned her, and said, "I don't know about her. She belongs to the—" but she could not remember the name of the church. Just to be sociable I tried to help her out by naming every church I could think of, but none would do. She took a moment for deep thought, then triumphantly exclaimed, "Oh, I know. Mama says she's a Hypocrite!"

I LEARNED when my daughter was quite small that I had to be careful in the selection of stories I told her, even though they were good ones. Once I told her of a little girl who went wading in a stream on a very chilly day. She became ill. Her father was away from home, and as they lived far out in the country, her mother could not get an elder or a doctor. She prayed for her little girl, and she got well. Sometime later in the early spring-time, I found Aarona sitting with her feet in an irrigation ditch of icy mountain water. Her feet were red and swollen they were so cold. As I warmed them, I scolded a little, and of course as any mother would, said, "Why, you might get pneumonia doing a thing like that!" To my astonishment, she nonchalantly replied, "Oh, that's all right. If I do you can just pray to Jesus, and he'll make me well." I was glad that she had so much faith in Jesus and me, but I wasn't sure I wanted all that responsibility placed on me.

When I was with my husband some years ago on a mission to the West Indies, we planned an evening's program to be given in the town hall. For us it was a rather big undertaking, and I was much concerned that everything should go off well. In one play, "Liggle Gingersnap's Birthday Party," the lead-

Home Column

ing character was a little black girl. I found the perfect character for the part, but there was a great deal to learn, and she had difficulty memorizing her lines. As the date drew near, I became worried and said, "Ellorine, you must study hard on this and pray about it." The next time she came for rehearsal, her little black face was glowing, and she exclaimed, "Sister Booker, I asked Jesus to help me, and now I know it every word."

On the night of our program, just before time to start when there were about forty people behind the curtains, everyone excited and buzzing about, everyone losing something and coming to me with questions, I became panicky and felt that everything would be a failure. Then I saw Ellorine and thought of *prayer*. Somehow I found a corner where I could be alone for a moment, and there I asked for the blessing of God on our efforts, and instantly my being was flooded with the wonderful feeling of assurance and peace, and from then on I could move with the confidence that all would go well, and it did.

ROBERT ROSE was a little tow-headed four-year-old who came to have dinner with us one day. He stood by as I was dishing up baked apples. He saw a slight blemish on one, and in all soberness he drawled, "Sister Booker, at our house we throw away the wormy ones." In the eighteen years since then, I have many times remembered that remark and have tried when making choices to throw away the "wormy apples."

Buzzy is another little friend of mine. Last year I took care of him and his sister while their mother was working. She instructed me to see that the children "*behaved*." I had no need to resort to very stringent measures, but on occasion I had to be somewhat firm. Their yard was the gathering place of all the neighborhood children, and sometimes they invaded the house upstairs and down. At such times I was instructed

(Continued on page 22.)

Two Journeys

By Mrs. William Worth, Jr.

THE SANDS IN THE HOUR GLASS of time have sifted through, and the year of 1950 takes its place in the Hall of History. The new year, 1951, is with us. What are we going to do with the days as they come? Several avenues loom up before us; one to be avoided is the Avenue of Indifference; another, the Avenue of Service is to be sought.

We start out on our journey on the Avenue of Indifference and wrap the mantle of self-righteousness about us with a smug self-satisfied feeling within for we have the gospel of Good News in our possession—and what else matters?

After many days of travel, we are halted momentarily by a wail from the byroad. We look and see a child, seemingly lost from its home. But we haven't time to stop and show the spirit of love that is needed to soothe the fear in the little child's mind. We pass on down the long road ahead, afraid if we stop we will lose the precious thing we have in our possession.

Again we are met by a young woman who is desperately in need of the help we could give. She needs encouragement and strength so the tasks that are hers to perform may be easier for her. But again we pass on down the highway, never sharing with her the very thing that would give the strength and courage she so much needed—the Gospel of Good News.

Once again after many days journey, we are stopped by an old lady. She is lame and almost blind. She wants to cross the busy thoroughfare but is hesitant because of her afflictions. Again we pass by unmindful of her trouble, fearful that if we stopped we would lose the precious Good News in our possession.

As the days pass we begin to feel disgruntled with everybody and everything. Our precious possession

begins to lose its appeal for us and bears heavy on us, for we have failed to share it with others. But still we journey forth indifferent to the very things that would make us happy. We arrive at the end of the journey disturbed and discouraged.

THE JOURNEY down the Avenue of Service is much different. We are happy as we start our journey, knowing that we have the Gospel of Good News, but we are humble and full of love and gratitude for this priceless possession. It has meant so much to us that we are eager to share it with others. We meet many people in our journey, and each time we share with them our happiness and love. Instead of the fear that had possessed them before our meeting, they now go on filled with strength and faith in themselves and in God.

Instead of a frown we give a smile to those in sorrow, and they go on their way rejoicing, sharing their happiness with others they meet. And so it goes—as we share our Good News the circle of happiness enlarges. We find that as we all work together, the pain, hardships, and tears change into joy and happiness and fade away into nothingness.

At the end of the road we have gained far more than we have lost. Our joy has increased an hundred-fold as we have shared and served others along the way.

May the year of 1951 be joyous because we have chosen to follow the Avenue of Service.

Justice consists in doing no injury to men; decency in giving them no offense.—Cicero.

Briefs

LA CROSSE, WISCONSIN.—The annual business meeting was held September 19 at which the following officers were elected: Elder Miles Lenox, pastor; Frank Fitzsimons and Harry Hearn, counselors; Harry McCormac, treasurer; Zelpha Anderson, secretary, Frank Fitzsimons, church school director; Zelpha Anderson, women's department leader, Laurence Davenport, Zion's League leader; Jean Gollnick, music director; Margie Ellis, church school secretary; Orlin Gollnick, chairman auditing committee.

Two babies were blessed: Kathleen Lyn Baker and Robert Michael Mueller.

Mrs. Gerald Ellis, Sherri Sue Hearn, and Danny Gollnick were baptized and confirmed with Pastor Miles Lenox in charge.

Seventy James Daugherty, High Priest Frank Mussell, Elder Ed Ford, Seventy Merle Guthrie, Elder Phillip Davenport, High Priest John Darling, Evangelist Harry Wasson, High Priest Ervin Lenox, High Priest Fred Moore, and Deacon Bud Schorr served as guest speakers during the past year.

The women's department held their business meeting September 22. Zelpha Anderson was sustained leader, Tena Lenox, assistant leader; Eva Ellis, secretary; Josie Davenport, treasurer; and Zelpha Anderson, friendly visitor. The group is studying "Each One Win One."—Reported by ISABEL SCAFE.

WINNIPEG, MANITOBA.—The attendance for the branch has been sustained except during the flood period. A new church building has been obtained, and with the help of voluntary labor from both members and non-members, it has been remodeled and is now being used. Money has been raised to meet current expenses. There is much work yet to be done in providing classrooms.

A Christmas concert given by the children was held December 22. Gifts were distributed and Santa visited.—Reported by CYRIL CLARK.

MODESTO, CALIFORNIA.—David Edward, infant son of Mr. and Mrs. Carl Fields was blessed January 7 by Elders John Moffet, Sr., and Bill Hays. Elder Moffet was the spokesman.—Reported by ILAH G. ROSE.

INDIANAPOLIS, INDIANA.—District President Elder Chester Metcalf presided at the September branch business meeting at which the following officers were elected: branch president, Elder Thomas Taylor; church school director, Elder John Thompson; women's leader, Velva Smelser; Zion's League leader, Elder Robert Anderson; branch treasurer, Deacon Lucian Holland; branch secretary, Rebecca Nolan; branch auditors, Elder Victor Humphrey and Priest Wayne Smelser; music director, Jan Nolan.

Upon recommendation of the building committee, headed by Elder Joseph Nolan, a program has been started to remodel and enlarge the church. A new oil heating plant has been installed, and much progress has already been made in the renovating of the downstairs by the men of the branch. The women of the

branch are directing their efforts toward equipping the new kitchen.

The annual bazaar and turkey dinner was held in November.

During the past few months, the branch has enjoyed the visiting ministry of Apostle Percy E. Farrow, Elder John Darling, Associate Director of Education, and Elder Chester Metcalf, district president.

Two children, Karen Partlowe and Robert Smelser were baptized by Priest Wayne Smelser in December. Karen was confirmed by Patriarch A. W. Gage with Elder John Thompson assisting. Robert was confirmed by Elder Thomas Taylor assisted by Elder Victor Humphrey. On the same day, the infant daughter of Carrol and Doris Dethridge was blessed.

The Christmas program on December 24 was given in two parts. The children, under the supervision of Priest Wayne Smelser, gave recitations, flannelgraph Bible verses and songs. The choir, under the direction of Jan Nolan, had the second portion of the program and presented a Christmas cantata with pantomime.

Pastor Thomas Taylor presided over the New Year's Eve candlelight service.—Reported by VELVA SMELSER.

FREESOIL, MICHIGAN.—Under the guidance of Elder Charles Martin, who came from Grandview, Missouri, a little over a year ago, the branch has made progress.

Recently Brother and Sister Martin purchased a home here. The members of the branch gave them a surprise house-warming and a gift for their new home shortly after they moved in.

Elder Theodore Beck, bishop for the state of Michigan, and Elder John Blackstock, president of the Central Michigan district, visited the branch November 30 and December 1 and stressed the financial law, instructing and assisting the members.

A combined Christmas program given by the Methodist and R. L. D. S. congregations was presented at the R. L. D. S. church on Christmas Eve.

Funeral services were held for Sister Maude Martin on New Year's Day. Elder Alan Schurer of Gaylord, Michigan, was in charge. Sister Martin was formerly from Freesoil, but for many years had made her home in Saginaw. She was buried in Maple Grove Cemetery.—Reported by MRS. KLEBER C. HILL.

NEW LONDON, CONNECTICUT.—Several visiting speakers have ministered in the past year, including Seventy William Guthrie who held a missionary series in December. Brother Guthrie showed slides portraying the gospel story and visited in many homes.

Four children were baptized during Onset Reunion last July. They are Priscilla and Patricia Engdahl, twins, and their brother Walter, Jr., and Adrienne Alves.

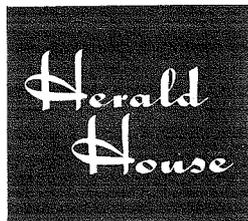
The women's department with Sister Margaret Slater as leader held a bazaar in August and another just before Christmas. Articles were also donated for the reunion sale.

Family night with a potluck supper was held at the home of Sister Muriel Wheeler.

The church has been painted on the exterior, and Brother Francis Whipple repaired the steeple.

Elder Gilbert Hambleton, the pastor for the past year and a half, has received orders to report for duty with the navy in Key West, Florida. He spent his last Sunday with the branch December 31. Sister Hambleton will remain in New London until housing is located in Florida. Their daughter, Beatrice, is attending Graceland College.—Reported by MURIEL L. WHEELER.

LAS CRUCES, NEW MEXICO.—Three isolated families met January 7 at the home of Brother and Sister R. M. Porter to form a study class on the Book of Mormon. Priest Robert Porter conducted the class. Present were Brother and Sister Robert Doan and Sister Bantz Dowis, formerly of Independence. Mrs. Waite and Mrs. Porter, Sr., were visitors. The group made plans to meet every two weeks alternating between Las Cruces and Alamogordo. The towns are 65 miles apart.—Reported by R. M. PORTER.



The Skylark Leader's

MANUAL

AN ACTIVITY PROGRAM

This is the training course and manual of helps for the activity program for primary and junior girls, ages 7 through 10. It covers crafts, stories, songs, games, nature study, patterns for meetings—a complete manual for all phases of the Skylark work. (Skylark replaces Bluebirds.)

\$1.25

INDEPENDENCE, MISSOURI

God in History

(Continued from page 6.)

refuge in their struggle for freedom of religion. We witness that spirit again in the lives of Washington, Lincoln, and a thousand other men. Looking back through history we again see the directing hand of God on the battlefields of Marathon, Tours, Waterloo, Mons, and the recent victories against tyranny.

The Plea

God wants us to learn by our own experience. If God had wished it otherwise, he would have left with the church and with our prophets the Urim and Thummim so that we might have effortless revelations of truth. He would have given the endowment to the priesthood despite our deficiencies, so that we could convert people without much personal study and effort. God does not work that way. For the Saint the message of history and the advice of the Scriptures are: Go on to spiritual maturity. Place your hand in God's hand, for there is to be found safety and security.

Let Us Not Be Confused

(Continued from page 10.)

genuine give-and-take are very necessary ingredients. We must not become embroiled in controversies which we cannot hold within healthy bounds and which might injure our contribution to the work of the church.

(3) We should not hope to arrive at the true meaning of the serpent symbol by taking a church-wide opinion poll or passing a General Conference resolution. We cannot legislate righteousness. And we cannot make something true simply by getting a majority vote to approve it. *If we are deeply concerned about this, we should seek divine guidance from our Heavenly Father.* We must always be careful not to rely completely upon the interpretations of any man. The answer must lie in earnest fasting and prayer combined with intent searching and study. The faithful desire for enlightenment from God is essential. Nephi once came upon his brothers disputing something, and he asked this pointed question: "Have ye inquired of the Lord?" (I Nephi 4: 2-10) The question of the serpent symbol is fresh

testimony that we continually need guidance and wisdom from our Heavenly Father.

(4) We should be cautious in using the serpent in ancient America as a true symbol of Jesus Christ and as added evidence for our missionary appeal. We should be cautious for these simple reasons:

(a) It is not sanctioned by latter-day revelation or by any official statement of the church.

(b) At present the matter has not been positively and clearly settled. The burden of proof rests with the affirmative—those who advance the serpent as a true symbol of Jesus Christ. This viewpoint is supported by a number of reasonable evidences. But there are many equally reasonable evidences which positively oppose it. As far as you and I and the church are concerned, the matter remains open and unsettled.

(c) Our proclamation to the world of the serpent symbol as a true symbol of Jesus Christ could produce very damaging associations and recriminations. Many good people who should be won to the church of Jesus Christ feel definite revulsion and repugnance at the very idea of SNAKE. The serpent unquestionably represents vileness, treachery, and sin to many people. To associate the serpent with the name and worship of Christ, even as added testimony of him, might be of negative and doubtful value. Besides, if we accept the serpent now as a true symbol of Jesus Christ, we run the danger of confusing people about the fine distinction between the serpent as a symbol of Christ and as the image of an apostate idol-worship.

(d) We have many other positive and appealing approaches to people about the Book of Mormon—approaches which do not provoke undesirable associations. Until we can see our way more clearly, we should emphasize the reasonable, convincing, scientifically supported and highly effective evidences which we now have for our belief in the Book of Mormon.

Communion Meditations

edited by GASTON FOOTE

These twenty-five brief, pointed messages are especially prepared to make the Communion service in every church more reverent and worshipful—more meaningful to pastor and people. Prepared by outstanding preachers, the talks are vivid and devout—inspiring ten- or fifteen-minute messages for use with the service of Communion. Published by Abingdon-Cokesbury

\$2

HERALD HOUSE INDEPENDENCE, MISSOURI

New Horizons

"They Also Serve..."

EVERYTIME he had tried to propose to her, they had been interrupted. Then one day the crowded troop train had carried him away, and only a glimpse of her waving and smiling from the platform remained.

Now, as he lay prone in the mud under a disabled jeep, watching the uneven bursts of enemy fire, he wondered if he would ever have another chance. In these hours alone his mind turned first to her and then seemed to race along the same pathway into the past to emerge with the same set of problems.

Since hitting the beach a lifetime of hours ago, he had become a veteran in the art of saving his skin, but also surprisingly, he had de-

veloped even more the art of total recall.

With fine clarity his mind's eye presented him with scenes from his past—they flowed backward under his slitted eyelids as easily as the pictures of the Penny Arcade, and they glowed with twice the luminosity and detail. And the candor of these scenes was amazing, for there was no censor on duty here as he waited in the dark. It was typical of him that his role was . . . to wait.

Over his face played a twisted smile which hurt so that he wiped it off with a muddy hand, leaving a smear on his four-day growth of beard. With his life suspended by a thread, he had learned to dream. He frowned—they came to him like acts from a play, and they were not what his professor would have called "wish-fulfillment" dreams, either. They were not controllable. They were honest dreams that seldom if ever cast him in the role of a hero, and he was beginning to become uneasily aware of certain personal characteristics not very pleasant to face. To begin with, he was being forced to face the fact that he was a blunderer as a soldier—an inept blunderer and misfit.

DURING ELEVEN CONSCIENTIOUS MONTHS, he had watched his buddies with less education and alertness go off to O. C. Training, and in that same period he had earned one single stripe—private first class.

Now, there was little doubt left in his mind that he was hardly deserving of that. Ever since induction, he had felt like the proverbial frog struggling desperately but always falling back deeper and deeper into the well. It would seem that he had

By John C. Thoman

been backward in a rather dismal sort of a way and right from the start, too.

He suddenly saw himself on that sunny July day about a year ago arriving at Camp with his fellow rookies, marching in a ragged line across the parade ground.

Then it had begun—the standing in line, first for his physical, then for his uniform. As succeeding events returned to his memory, he saw the long line of his buddies each time in the most vivid detail and always himself at the end. He groaned as he remembered the hundreds of chow lines to which he had never seemed to arrive until well toward the end of a line already formed.

Then his memory started another chain reaction farther back still, and he saw himself even earlier, while still a boy always the last one of the crowd to board the school bus, even though he had been one of the first ones on the corner. He remembered his mother's rueful comment as she early observed this peculiarity. She had said, "It's strange about Jimmie. Everytime there is a line, he winds up at the tail end. Not in front or even in the middle, but the very last one!" She smiled when she said it, so he knew she didn't mind and didn't blame him for his diffidence. A pang of homesickness overcame him as he thought of her.

THE SHELLS were bursting closer now, and he was trying to curl up as small as he could next to the stoutly boxed ammunition with which he shared the shallow ditch under the jeep. It had been a long



night, and dawn was beginning to tint the horizon.

Strung out along the road ahead of him, he could now dimly see the beginning forms of many trucks and a few jeeps that were all a part of the supply train that was trying to make contact with the ground battalion fighting five or six miles ahead in the valley.

In the last three days since they had left the beach, he had seen few casualties. The road had been their worst enemy. It had been so steep and full of holes and rocks that they had been forced to stop during the night. Ever since, the enemy artillery had been trying hard for the range.

Now it was almost dawn, and when the light came, they would be completely exposed. The road followed the crest of a hill and led steeply down in spiraled curves to the valley. The artillery fire was still inaccurate, but if even one plane should be sent after them before they moved off of this bare hill into some sort of a sheltered position—He shuddered at the thought even as he scrambled stiffly from his cramped resting place and began to drag the ammunition boxes after him and heave them one by one into the back of his jeep.

Along the roadway now he could dimly see other figures doing likewise, and he heard the officers' shrill whistle that seemed to lend added urgency. All along the line, motors were coughing and sounding off as they were starting to warm up. Five or six more miles ahead, all down hill, and they would arrive at their destination. There were some pretty bad holes in the road, but in spite of that he began to feel hopeful.

THE AMMUNITION BOXES all loaded, he was just stepping on the starter when he saw the figure of a captain approach and stand beside the car. "Soldier, they tell me you know the road from here on in. We've got to start now even before it's quite light enough to see well. Five minutes more or less might

mean all the difference—how about —" He was interrupted by a voice behind him which Jimmie recognized as that of Private Mickey O'Brien from Brooklyn. He spoke eagerly, "Say, Captain, believe me I know the road too. Jimmie and me, we made the trip twice before. My jeep's right over there, and the motor's already running. Come on, I'll take you to the head of the line in a hurry. My jeep's full of canned beans, and Jimmie's is full of 'ammo,' so I'm safer to ride with anyways." His voice grew fainter as they moved away in the uncertain light, and Jimmie heard the captain's appreciative laugh at the last remark and then a sudden roar as O'Brien gunned the motor and took off along the shoulder of the road toward the head of the column.

It was getting lighter by the minute, and Jimmie glanced over his shoulder to make sure his ammunition boxes were packed tight. What O'Brien had said was true. Mickey had come up to the supply dump on the beach and had loaded canned beans into his jeep by choice. Jimmie had arrived a few minutes later and been given ammunition—probably hand grenades. Jimmie started his motor and waited cautiously till the sergeant in the overloaded transport had lumbered by, then he turned into the road and brought up the rear.

It was fully light now, and Jimmie realized they were still in a hot spot. They were crawling along the crest of the hill, silhouetted against the sky with no sheltering trees or bushes, and the enemy artillery men on the next hill were accelerating their fire and feeling for the range—and then it happened!

FROM OUT OF THE SKY directly into the advancing column of slow moving traffic came the enemy plane. It dipped low over the road and the trucks seemed to Jimmie to cringe as the plane came down the line, spraying lead. It had happened so fast that apparently not a car had stopped. The line still moved as

Jimmie stole a glance over his shoulder and saw the jet trying to brake and turn for another pass at the column.

And then from out of a beautiful white cloud he saw the American twin jets traveling toward the enemy like bullets. The enemy plane saw them too. He veered from his purpose and started to climb at a steep angle—heading away. Then it was over so suddenly and Jimmie breathed a prayer. The column hadn't even stopped.

The road slipped sharply now, and he knew that a few more seconds of travel would put a blessed mountain of rock between them and the enemy artillery fire. And now it was accomplished!

He saw a young bareheaded soldier waiting at the side of the road with the old familiar gesture of the American highway accompanied by a disarming grin. He slowed down, and the soldier hopped expertly on the back and scrambled into the seat beside him.

"Boy, did you see our jets that time!" he said by way of introduction. "I'll bet they got that guy by now. He only made one pass at us but if he had come back—"

"Was anybody hurt up ahead?" Jimmie interrupted.

"Nope—nobody—or at least, hardly anybody—one jeep that was leading the column. A captain and his driver—that's all."

Jimmie nodded and looked straight ahead down the road. How strange were the ways of Providence and how beyond his understanding.

Great Lessons

Have you learned lessons only of those who admired you, and were tender with you, and stood aside for you? Have you not learned great lessons from those who braced themselves against you, and disputed the passage with you?

—Walt Whitman.

The Book of Mormon Institute

(Continued from page 12.)

minister attending a funeral service, although he was unaware of its source.

It was stressed that the Book of Mormon offers an approach to several classes with particular needs and problems—the Jew, the Indian, the atheist, the agnostic—which is unique and effective. It was pointed out that much of the early success of our missionaries was the result of a reliance on the promise of the Book of Mormon that the Spirit would bear witness of its truthfulness to those who read it and humbly seek those who read it and humbly seek such evidence. Perhaps in our modern missionary efforts we would do well to rely more strongly on the Book of Mormon and on God's promises concerning this unique book.

As a Little Child

(Continued from page 17.)

to send them home. One evening I tactfully suggested they go home as it was suppertime, but they lingered on, and I spoke a little more forcefully the second time, whereupon Buzzy spoke up, "Leave 'em to me, Sister Booker. Come on gang, and get home." He opened the door and with his thumb pointed the way out. When all were on the porch, he stepped out and in a serious voice, but with a twinkle in his eyes, said, "That's a preacher-lady in there, and she sure can whip hard." Then I decided it was time to examine myself lest in my efforts to teach and lead others I become known as one who "whips hard."

"Except ye become as little children, ye shall not enter into the kingdom of heaven," our Master said, and Isaiah predicts a time when "A little child shall lead." It will be well for us who want to assist in building and entering the kingdom to learn some valuable lessons from the little children about us.

Bulletin Board

Meetings at Bartlesville, Oklahoma

Bartlesville Mission now conducts Sunday morning services each week at the Y.W.C.A. building. All members and friends living in that area are invited to attend. Further information may be obtained by calling 5967.
MRS. JOHN GORKER.

Oregon District Priesthood Classes

Classes for all priesthood members in Oregon District will be held the last Tuesday evening of each month for the next six months, beginning January 30, 7:45 to 9:45. Dr. F. M. McDowell's *Priesthood Manual* will be used as the guide.

The only exception to this schedule will be in February when, in place of the usual Tuesday meeting, a priesthood institute will be conducted on the week end of February 24-25. On Saturday evening a supper will be given in honor of the older men. On Sunday the district officers will conduct services, assisted by Bishop M. E. Lasater and Missionary E. L. Vest. These will be held at Central Church, Twenty-fifth and Madiston Streets, in Portland. Theme of the monthly meetings is "Tools to Work With."

J. L. VERHEI,
District President.

Illinois Priesthood Institute

The Northeast Illinois and Chicago Districts will meet at Aurora, Illinois, February 23 to 25 in a combined priesthood institute. A priesthood dinner on Friday, February 23, will be the opening activity. Visiting teaching personnel will be Elder and Sister Stephen Black of Joplin, Missouri, and Apostle D. O. Chesworth.

Spring River District Services

District President Stephen Black and Apostle D. O. Chesworth will visit the Spring River District as follows:

February 12—Berryville, Arkansas
February 13—Aurora, Missouri
February 14—Webb City, Missouri
February 15—Vinita, Oklahoma
February 16—Fairland, Oklahoma

Saints and friends in surrounding areas are invited to attend these meetings.

Central Illinois District Conference

Central Illinois District conference will be held at Taylorville, Illinois, February 3 and 4. General Church representatives will be Apostle D. O. Chesworth and Seventy C. R. Ettinger. All are invited to the Saturday classes and Sunday worship services.

Spring River District Conference

The Spring River District conference will be held at Joplin, Missouri, on February 10 and 11. Women's classes and priesthood classes will be held Saturday afternoon, with preaching by District President Stephen Black on Saturday night. Sunday's activities include a class at 8:30 a.m., prayer and testimony meeting, 9:30 to 10:45, and preaching by Apostle D. O. Chesworth, 11:00 a.m. Business meeting will be held in the afternoon. Pastors should bring the number of those who filed a tithing statement from each branch in January.

Missouri Priesthood Institute

Priesthood members of Spring River and Rich Hill Districts will meet at Racine, Missouri (Ozarks Reunion Grounds), Saturday and Sunday, March 10 and 11. Guest minister will be Elder Harry Simons, President of Central Missouri Stake.

Southern Missouri Institute and Conference

Southern Missouri District conference and institute will be held March 2 to 4 at Kennett, Missouri. Visiting ministers will be Apostle D. O. Chesworth and Seventy D. L. Kysar. Members of the district are urged to attend, starting Friday, March 2. Missionary sermons Monday through Friday by Apostle Chesworth will be preached here following the conference.

Notice to Members in Urbana, Illinois

Mr. and Mrs. Burton A. Barwise, 910 West Church, Urbana, Illinois, would like to contact other members living in the Champaign-Urbana area.

Changes of Addresses

S. W. Johnson
Sanborn, New York

Bantz and Thelona Dowis
711 Upper College Road
Las Cruces, New Mexico

G. Wayne Smith
744 Fifth Street
Aurora, Illinois

James E. Renfroe
103 West 22nd Street
Little Rock, Arkansas

Books Wanted

Mrs. Julius Abegg, 601 West South Avenue, Independence, Missouri, would like to purchase copies of *The Saints' Harp* and *The Saints' Harmony*.

REQUESTS FOR PRAYERS

Prayers are requested for Zendon Mapes, 76 Bennett Avenue, Jackson, Ohio, who has been ill since early fall.

Mrs. E. C. Eckright, who is ill at Grace Hospital in Hutchinson, Kansas, requests prayers for herself and her family.

Prayers are requested for Mrs. Ivan Thompson, Wiarton, Ontario, who is seriously ill.

ENGAGEMENTS

Deitrick-Jones

Mr. and Mrs. E. Lloyd Jones of Midland, Michigan, announce the engagement of their daughter, Barbara, to Roger Deitrick, son of Mrs. Doris Deitrick of Albany, California. Roger is a student at Graceland College. The wedding will take place in early June.

Van Fleet-Dowker

Mr. and Mrs. John A. Dowker, Jr., of Independence, Missouri, announce the engagement of their daughter, Carol Winifred, to Ronald Nelson Van Fleet, son of Mr. Nelson M. Van Fleet of Ontario, California. Both Miss Dowker and Mr. Van Fleet have attended Graceland College. The wedding will take place in February.

Reppert-Grigg

Elder and Mrs. E. J. Grigg of Coldwater, Michigan, announce the engagement of their daughter, Beverly, to Richard Reppert, son of Mr. and Mrs. J. B. Reppert, also of Coldwater. The wedding will take place in June.

Tesh-Ralston

Mr. and Mrs. Arch Ralston of Coffeyville, Kansas, announce the engagement of their daughter, Kathleen, to George Tesh, son of the late Mr. and Mrs. R. S. Tesh. Miss Ralston is assistant church school director and teacher of the Zion's League class in Coffeyville Branch.

Yates-Jones

Mr. J. M. Jones of Webb City, Missouri, announces the engagement of his daughter, Lois Mae, to Newell Ralph Yates, son of Mrs. Nellie Yates of Wheatland, Wyoming. Miss Jones is a graduate of Graceland College, class of '50, and Mr. Yates is now a sophomore there. No date has been set for the wedding.

Jones-Crabtree

Pearl Crabtree, daughter of Mr. and Mrs. Burl Crabtree of Kennett, Missouri, and J. C. Jones were married on December 27 by Elder J. M. Smith. They are making their home in Rockford, Illinois.

Huhn-Mason

Mrs. Clyde E. McDonald of Des Moines, Iowa, announces the engagement of her daughter, Shirley Mae Mason, to Robert C. Huhn, son of Mrs. Lucille Huhn of Tama, Iowa. Miss Mason, a graduate of Graceland College and Iowa State Teachers' College, teaches in the Vinton, Iowa, high school. Mr. Huhn operates a farm near Tama. No date has been set for the wedding.

Barritt-Clow

Mrs. Alice L. Clow of San Diego, California, announces the engagement of her daughter, Shirley, to Warren L. Barritt of Council Bluffs, Iowa. Shirley, a 1950 graduate of Graceland, is now employed at the college. Warren will be graduated from Graceland in June. No date has been set for the wedding.

Crossan-Campbell

Mrs. Robert Campbell of Lamoni, Iowa, announces the engagement of her daughter, Ina Almeda, to Gilbert Raleigh Crossan, Jr., son of Mr. and Mrs. G. R. Crossan, Sr., of Albin, Wyoming. Miss Campbell is first grade teacher in the Lamoni public school. Mr. Crossan is an agronomist, having received his B.S. degree at the College of Agriculture, University of Wyoming. No date has been set for the wedding.

WEDDINGS

Magnuson-Heverling

Dorothy Lade Heverling, daughter of Mr. and Mrs. Ira Lade of Bellingham, Washington, and Robert Magnuson of Sedro Woolley, Washington, were married July 29, 1950, at the Reorganized Church in Bellingham. Elder Howard F. Lade, brother of the bride, officiated.

Miller-Graves

Mrs. Grace Graves of Pittsburg, Kansas, and William L. Miller of Medoc, Missouri, were married at the Reorganized Church in Pittsburg on Thanksgiving Day, Elder T. W. Bath officiating. Mr. Miller is pastor of Medoc Branch.

Howard-Miller

Patricia Ann Miller, daughter of W. L. Miller of Medoc, Missouri, and the late Mrs. Vallie Miller, was married to Robert Howard on New Year's Eve in Tucson, Arizona. Samuel Andes of Bozeman, Montana, performed the ceremony. Mrs. Howard returned to Graceland College to finish the semester, after which she and her husband established their home in Tucson.

Smith-Baker

Patricia Ann Baker, daughter of Mr. and Mrs. Lee Baker of Long Beach, California, and Lt. Elbert Earl Smith, son of Mr. and Mrs. Earl Smith also of Long Beach, were married at the Reorganized Church on December 23. Elder Holgard Pedersen, uncle of the groom, performed the double-ring ceremony. Lt. Smith is stationed at San Antonio, Texas.

Chun-Ming - Chang

Nellie Chang, daughter of Mr. and Mrs. K. S. Chang of Honolulu, Hawaii, and Kenneth Chun-Ming, son of Mr. and Mrs. John Chun-Ming, also of Honolulu, were married December 29 at the Stone Church in Independence, Missouri. Elder Howard P. Andersen officiating. Both are graduates of Graceland College. Mrs. Chun-Ming is being graduated from Emporia State Teachers College this January, and Mr. Chun-Ming is a senior at the University of Kansas. After January 21 they will make their home in Lawrence, Kansas.

Egerstrand-Carpenter

Lois Carpenter of Madison, Wisconsin, and Lennart Nils Egerstrand of Solva, Sweden, were married on December 26 in Madison by Elder Ormand Kimball. They are making their home in Grammont, Belgium, where Mr. Egerstrand is employed.

Klein-Bender

Donna June Bender and Stanley Klein were married on January 13 at Madison, Wisconsin. Elder Henry Woodstock performed the ceremony.

BIRTHS

A son, Jeffrey Royce, was born on December 14 to Mr. and Mrs. Roy L. Czach, Jr., of Chicago, Illinois. Mrs. Czach is the former Patricia Striblen.

A daughter, Thresa Mabelle, was born December 13 to Mr. and Mrs. Kenneth E. Savage at Pullman, Washington. Mrs. Savage is the former Virginia Lee Chandler of Manson, Washington. Both parents are graduates of Graceland College.

A son, Stanley Floyd, was born on October 7 to Mr. and Mrs. Stanley Hamilton of Yuba City, California. He was blessed on November 12 by Elder E. L. Hamilton.

Mr. and Mrs. Clifton W. Wolf, Jr., of Independence, Missouri, announce the birth of a son, Drake Edington, born December 17. Mrs. Wolf is the former Jacqueline Mitchell of Detroit, Michigan. Both parents are graduates of Graceland College.

A son, Gary Lee, was born on December 9 to Mr. and Mrs. Herbert Hawley, Jr., of Woodburn, Oregon.

A daughter, Judith Audentia, was born on September 1 to Mr. and Mrs. James H. Moran of Orlando, Florida. Mrs. Moran, the former Jane Audentia Fredrick, attended Graceland in 1935-36.

Mr. and Mrs. David R. Neill of Independence, Missouri, announce the birth of a son, Tommy David, born December 24 at the Independence Sanitarium. Mrs. Neill is the former Norma Jean Young.

Mr. and Mrs. John N. Ganson, Jr., of Bremerton, Washington, announce the birth of a son, Glen Edward, born November 13. He was blessed on December 24 by Evangelist A. W. Lundeen and Elder Harry Turner. Mrs. Ganson is the former Dorothy Bouse. Mr. Ganson attended Graceland College.

A son, Michael Alden, was born on December 30 to Dr. and Mrs. Dorman A. Lewis of Richmond, Texas. Mrs. Lewis, the former Carolyn Watson of San Antonio, Texas, attended San Antonio Junior College and Trinity University. Dr. Lewis attended Graceland College in 1945-46 and Texas Chiropractic College in San Antonio.

INTRODUCING

John Blackmore, page 5, was introduced in the issue of September 25, 1950.

JOHN LESLIE PRENTICE, Toronto, Ontario (page 7), a native of Fergus, Ontario, was baptized at Wallaceburg. He is a graduate of the Toronto schools and received his Bachelor of Arts degree from the University of Toronto, then graduated from the Osgoode Hall Law School and received the title of Barrister-at-Law in 1926. He practiced law from then until 1938 in Toronto, when he was appointed magistrate for the city of Toronto, which position he still holds. In 1935 he was appointed King's Counsel. He was married to Luella May Street in 1912. They have two daughters: Margaret E. Packer and Esther M. Campbell, whose husbands both hold the priesthood. Brother Prentice is a member of the Law Society of Upper Canada, Canadian Club, and the Empire Club of Canada. He is interested in slum clearance and church work. His hobby is color photography. He has occupied in the offices of teacher, elder, and high priest. He was pastor of the Toronto branch and counselor to Bishop A. F. McLean from 1923 to 1938, when he was appointed bishop's agent, which office he held for eleven years.

Clair Weldon, page 8, was introduced in the issue of July 17, 1950.

Laura Pearl (Lathwell) Minkler, Lorain, Ohio (page 13), was born in Joyfield, Michigan, and baptized in the town of Beulah. She was graduated from the Lorain High School in 1925 and prepared herself to teach in the church school by completing the Book of Mormon and Doctrine and Covenants credit courses. She was married to Clyde A. Minkler in 1929. They have two children: Jean A. and Clyde Herbert. Her hobbies are crocheting, dress-making, swimming, and writing poetry. Before her marriage she did sales work. In recent years, because of her husband's affliction, she has done part-time work in a steel plant. She has been active as women's leader, worship program director, P.T.A. work, and in the church school. She also has taught first aid classes.

FRANCES (Cochran) BOOKER, Miami, Florida (page 16), was born and reared at Vancleave, Mississippi. Although she did not graduate from high school, she completed her academic work at Graceland College. In 1908 she became the wife of Missionary N. L. Booker, and since has traveled in different parts of the country, spending three years in the British West Indies. She had two children of her own, Richard, who died at the age of four, and Mrs. Aarona Kohlman. She also has a stepson, Raymond, of whom she is very fond. She and her husband were in charge of the Graceland commissary from 1932-1939. Her hobbies are oil painting, handcraft, and sewing. She has assisted in many aspects of church work, including musical activities and vocal solo work. Much of her nature is revealed in a statement by her daughter—"She is always willing to be a worker, so nearly always comes away from business meetings with a job."

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P.S.

* SINCERITY

When it comes to ministry, the simplest and humblest person in the congregation will see through a sham, no matter how thick and attractive a sham it may be.

There is just one way for the minister, a deep and absolute sincerity. He cannot afford to pretend anything.

If we cannot deceive people, how could we expect to deceive God?

The longer we deal with life, the more we learn that veneers and platings and surface imitations are undependable. Whatever we have, it must be solid all the way through. If we can't have silver, we may take brass and keep it polished, for brass can be beautiful.

So with a man. He must be genuine, right down to his heart's core, what he appears to be on the surface.

* WHO HAS FAILED?

The following from "Kansas City Star," January 11, 1951, in the column "Starbeams" is challenging:

"Necessary, we guess, but odd—these air raid practice sessions in our schools, during which the children are sent from their rooms because the world's grownups have flunked in deportment."

* THE PERPLEXING FRIEND

Do you, too, have a few perplexing friends? People with a heap of good in them, mixed with a slight demoniac taint?

The Perplexing Friend gives you a nice compliment, with a little dig in it, like a kick in the slats. He sees you waiting at the bus stop, offers you a ride, then leaves you half way to your destination, so that you miss the bus you would have caught and have to wait for another. He sends you a valentine, one of the hideous comic variety, with a few personal barbs attached. He introduces you to others with a load of half-humorous, half-corny tales about your faults, real and imaginary, and makes you wish he would either die or clean up his mind. He is the kind who always greets you with a friendly smile—and a bit of an evil leer—so that you do not know whether to believe his lips or his eyes. I can stand my enemies, but may heaven deliver me from the Perplexing Friend!

* NO STRANGER

Our friendly radio man, Al Boos, sends us this clipping from the January issue of the "Jayhawk Realtor":

Every time I pass a church
I always pay a visit,
So when at last I'M carried in
The Lord won't say, "Who is it?"

* HISTORICAL NOTE

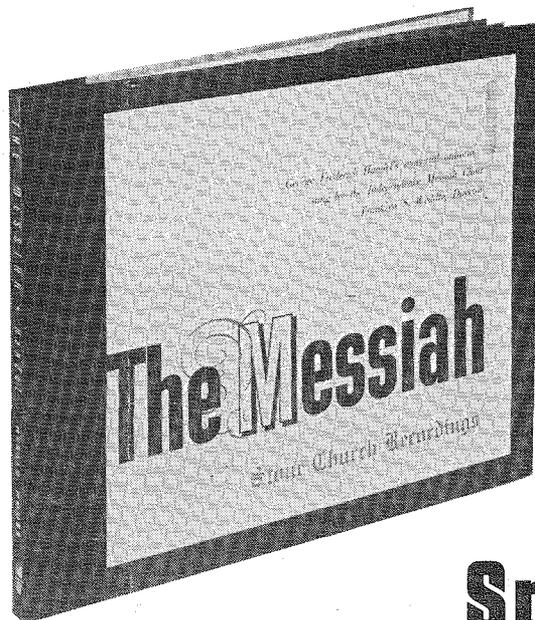
In the library stacks of a university, we recently noted this: A bust of Caesar was on the floor, face to the wall. The most imperious of all emperors had this instruction attached to his neck, a directive to one of the janitors:

"Caesar to be transported to L. A. 209."

Nobody pushed Caesar around that way in the year 50 B. C.!

Bertha Keairnes
Rt. #2
Dunlap, Iowa

61573
d51
h



78 RPM

Special Close-out!

"Messiah" albums (Set 1)
which originally sold for \$7.50
now on sale for only \$3.75!*

A new *Messiah* album is on the way . . . ! When we first offered this set of recordings by the Independence Messiah Choir, we planned to make a series of 3 albums which would give you the complete *Messiah* on records.

But that was before long playing records had become popular . . . now with the increased popularity of LP (33 $\frac{1}{3}$ RPM) records, we find that we can put the *whole Messiah* on 2 LP records and sell it at almost the price of *one of the old 78 RPM albums!* Naturally, we decided to put the *Messiah* on the new LP records . . . and these new *Messiah* albums will be out this month!

That's why we're offering our remaining stock of 78 RPM *Messiah* albums (Set 1) at this special close-out price! If you don't have facilities for playing Long Play records, these 78 RPM albums are a wonderful buy at only \$3.75 plus federal excise tax. Get your order in early as our supply is limited. (See article Page 22 for further facts.)

HERALD HOUSE
Independence, Missouri

* plus 38c. federal excise tax . . . total, \$4.13

**in
this
issue**

**Some Questions and Answers
About the Book of Mormon**

Apostle Maurice L. Draper

God's Purpose—Our Mission

President E. J. Gleazer, Jr.

The Covenant of the Bow

Dean H. Ferris

the
Saints'
Herald

February 12, 1951

Volume 98

www.LatterDayLink.org

News and Notes

BAPTISMS

The latest statistics reported to the First Presidency show a total of 4,771 baptisms for 1950. This is slightly in excess of the total for 1949 and is the highest annual baptismal total since 1921 and the second highest in church history.

Baptisms for December totaled 496 which is the largest number reported since we began monthly tabulations in 1920.

JOINT COUNCIL ADJOURNS

The Joint Council held its final session, Friday, January 26. The Twelve remained in session until evening in order to clear up some outstanding matters. By the week end the majority of the council were in their fields.

APOSTLE AT AMES

Apostle Charles R. Hield was in Ames, Iowa, during the week end of January 26 to 28. On Friday night he spoke to the Pan-American Club of the university there. "Christ in South America" was the topic of his sermon to the church group Saturday night, at which several Spanish-speaking students were in attendance. He also preached the morning sermon on Sunday and talked to the group that afternoon.

TOURS DISTRICT

Bishop Leslie W. Kohlman has returned from a tour of the Central Oklahoma District accompanied by Elder Victor Witte, president of the district and appointee pastor to Tulsa. A complete survey was made of all of the church properties in this district. Bishop Kohlman stated that excellent progress has been made in the improvement of these properties, and new lots have been purchased in the anticipation of building new houses of worship at Muskogee, Bartlesville, and Ponca City. The survey was conducted from January 21 through 28, and the following branches were visited: Oklahoma City, El Reno, Holdenville, Wilburton, Muskogee, Sperry, Ponca City, Tulsa, and Skiatook. Brother Kohlman preached at each of these branches, emphasizing the financial law. His topic was "Rejoice Ye in the Law of the Lord."

BISHOPS TRAVEL

All members of the Presiding Bishopric were away from Independence over the week end of January 27 and 28. Bishop G. L. DeLapp was in Mobile, Alabama, Bishop Henry L. Livingston was in New York, regarding church building projects, and Bishop Walter N. Johnson was in Madison, Wisconsin.

PRESENTS RECITAL

Carl Weinrich, organist and musical director of the chapel of Princeton University, presented an organ recital at the Stone Church, January 28. The increasing interest in music was indicated by the overflow crowd of approximately one thousand who attended the recital. This is the first time the Stone Church organ has been used as a recital instrument by a nationally-famous artist, though its tones are familiar throughout the Midwest by reason of its use on various radio programs from the Stone Church.

The recital was a Julia Davis Memorial Concert, sponsored by the Independence Community Music Association.

ONE HUNDRETH BIRTHDAY

Priest David Donaldson of the Belleview, Florida, Branch celebrated his one hundredth birthday, January 2, 1951. Brother Donaldson was baptized September 9, 1874, and ordained on July 8, 1878, by L. F. West and Heman C. Smith. The branch held an anniversary service in his honor December 31.



We'd like you to know

By Blanche A. Carpenter

A PLEASANT, HARD WORKING, LITTLE LADY is Acting Statistician Mrs. C. I. Carpenter. Two rooms in her home once served as the office for all the "membership records" of the church. Of course, then the church was only a third of its present size, and now we refer to our records as "vital statistics."

Her first acquaintance with keeping tab on the growth and movements of those joining the church came in 1906 when her husband, Claude I. Carpenter, was made church recorder. "He could not get the secretarial help he needed, so Bishop E. L. Kelley suggested that he depend on his wife. I took a business course and became his stenographer and secretary," she recalls. For thirteen years following this training, she worked with him.

When the Herald building at Lamoni went up in smoke in 1907, the recorder also lost his office and equipment. The membership records were in the vault at the time, and it took the ruins three weeks to cool off enough for the Carpenters to learn whether the statistics had burned. Aside from smoke there was little damage done to the records. Then it was that Sister Carpenter opened up her home to house the recorder's books and smoke-covered files. During the months while the new "Herald House" was being built, she tells us, "Either my husband or I remained at home so that we could easily secure help if danger threatened the records."

Elder Carpenter was then sent out to work in the mission field, and she accompanied him, doing work with the women and girls in the district where he labored.

She returned to church office work again in 1930, serving a year in the Department of Religious Education. "In 1931 I was asked to work in the Department of Statistics and operate the PBX board for a year," she relates. After seven years of that, the statistical work became so heavy that she gave her full time to it. In 1947 Carroll Olson, church statistician, was transferred to the legal department, and Mrs. Carpenter was promoted from his assistant to Acting Statistician.

Want to know when your next wedding anniversary comes so you can surprise the wife? She'll tell you.

The Saints' Herald Vol. 98 February 12, 1951 No. 7

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

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A Bell for Springfield

ELDER FRANCIS M. BISHOP, pastor at Springfield, Missouri, sends us a copy of the December, 1950, *All Aboard*, a local paper published by the Frisco Railroad, which carries a brief account of a presentation by the railroad of a locomotive bell to our church there, also a picture taken at our "Scenic Chapel" showing a group of members, including Elders Bishop, Yeoman, and Mr. A. G. Denham, railroad's general storekeeper through whom the gift was made, as well as the bell itself.

There is to me something romantic about a church bell, and here is one that has looked down upon a million people and scenes and incidents in its travels. Its clarion has carried a warning voice, sometimes of alarm, and often of fright; but henceforth, localized and atop our church, its iron tongue will send out a note of welcome, a gladsome invitation to come aside for a quiet hour where the weary may find security and peace "that passeth understanding."

We commend our brethren for their alertness and have written to extend to the officials of the Frisco Company and Mr. A. G. Denham our thanks and appreciation.

Now here is a hint to our representatives: Diesel locomotives are rapidly replacing the "iron horse" of the last one hundred years, and we have no doubt that many steam engines are being discontinued and dismantled at "division points" all over the country. Do you need or want a bell for your local church? See your friends among our railroad employees. You might be surprised.

* From the *New International Encyclopedia*, under the subject "Bell," I quote:

From old usage, bells are intimately connected with the services of the Christian Church and thus have acquired a

kind of sacred character. They were founded with religious ceremonies and consecrated by a complete baptismal service; received names, had sponsors, were sprinkled with water, anointed, and finally covered with the white garment of chrisom, like infants. Their usage is as old as the time of Alouin (735-804) and is still practiced in Roman Catholic countries. Bells had mostly pious inscriptions, often indicative of the widespread belief in the mysterious virtue of their sound. They were believed to disperse storms and pestilence, drive away enemies, extinguish fire, etc.

THERE ARE MANY famous bells the world over, but to Americans, the Liberty Bell, which first rang to celebrate the adoption of the Declaration of Independence on July 4, 1776, is the most sacred. The famous bell was recast twice between 1752, when it was brought from England, and 1776. The last time (1753) the words, "Proclaim liberty throughout all the land, unto all the inhabitants thereof," (Leviticus 25: 10) were inscribed on it.

For many years it was rung annually on the Fourth of July. But on July 8, 1835, while being tolled in memory of Chief Justice John Marshall, it was broken. It is a prized possession of our country and is viewed by millions in the old State House at Philadelphia.

Memory takes me back to my boyhood, to the bell that called us to church—to the old Brick Church at Lamoni. I am not advised whether it will be installed in the new church now in process of construction there.

ISRAEL A. SMITH.

Winchell on Tolerance

IT IS AN EVENT worthy of attention when a national radio commentator or editorial writer mentions the mission of Joseph Smith. It becomes an incident worthy of more than

passing notice when a nationally known commentator brings in the work of our founder and does so *judicially*. We have received from a number of our members copies of a recently syndicated editorial by Walter Winchell under the head, "Time and Tolerance," from which we quote:

About 1844 Joseph Smith believed an angel visited him with a new interpretation of the Bible. Thousands of people flocked to his banner. But the people of New York and Pennsylvania didn't want any part of the new religion and the sect was forced into Ohio . . . Ohio, too pushed them on and they finally took refuge at Nauvoo, Illinois. They were given the poorest land, but their terrific industry made it bloom . . . The neighboring towns hated them and feeling mounted . . . Political pressure was brought to bear, and Joseph Smith was ordered to trial. With tremendous dignity, he surrendered to the authorities . . . It is written on one of the blackest pages of our history that as he awaited trial a mob of 200 men with blackened faces lynched him.

But Joseph Smith's idea survived his Nauvoo lynching as certainly as the spirit of Joan of Arc lived though the flames in the market place of Rouen . . . The midnight of his lynching, the persecuted colony of desperate Mormons put their women and children in wagons and, their rifles in their elbows, crossed the Mississippi on its frozen ice—and marched on to found the magnificent State of Utah.

It will be seen that Mr. Winchell is in error as to dates and the time of the movement from Nauvoo to the West, but we commend him for the fairness of his treatment. We have written to him calling attention to his mistakes and in doing so have tried to set him right as to our relationship to the original church.

ISRAEL A. SMITH.

"Christ Feeding The Multitude"

Featured in
the Bethlehem
Star Parade

IN 1949 the first Bethlehem Star Parade was held in Van Nuys, California. Due to the great success of this venture, it was decided that such a parade should be featured as an annual Christmas attraction. Church and civic leaders hope that in years to come people will make a pilgrimage to view this beautiful spectacle and that churches throughout the country will participate.

Last year the parade was held on the evening of December 7 with fifteen churches represented. The primary object of the parade is to have floats depicting the Nativity and the life of Christ, and to put the true Spirit of Christ back into Christmas.

The Saints in Sherman Oaks started preparations for their float in October under the direction of Sister Minghini. Lack of funds and available workers almost caused the project to be abandoned. (The church home had to be ready for its dedication on December 10.) When the news reached Sister Woodring that the project was to be abandoned, she and her husband volunteered to advance the money and build the float; Mr. Woodring also portrayed Jesus on the float. In the meantime the other men and women members of the church were working feverishly on the new church as the city would give no further extension of time to complete the building.

THE SUBJECT of the float was "Christ Feeding the Multitude." It is difficult to recount the hundreds of details that go into such a project. Sister Florence Guy painted a realistic scene of the Sea of Galilee and its surrounding mountains. Sister Minghini and Sister Woodring each spent a day locating tree branches and greenery to simulate a mountain scene. It was necessary to cover the sides of the float and all the running gear with greenery. Sister Ruth Harris was in charge of making the costumes for the thirteen figures on the float. Much thought and ingenuity as to colors and combination of colors went



into this phase of the project. The Bethlehem Star Parade Association was most generous, furnishing a trailer on which to mount the float, wigs and beards for Christ and the apostles, and a wig for the boy. The Hudson dealer in Van Nuys loaned a new Hudson Convertible to pull the float in the parade. It was driven by Brother Clarence Smith, and the pastor, Elder D. R. Clark, and his wife and children, rode in the car.

In eight days the float was built and all of the characters costumed and ready for dress rehearsal. When Mr. Moran, secretary-manager of the Van Nuys Chamber of Commerce and director of the parade, heard about the dress rehearsal, he suggested bringing a newspaper photographer to take pictures for advance publicity. Pictures of the float were on the front page of the *Van Nuys News and Green Sheet*, also in the *Los Angeles Mirror* and the *Hollywood Citizen News*. There were many other times that the church's name appeared in news stories in all the local papers with regards to the parade.

Anyone who has worked on any large project such as this knows that last minute details are the hardest. Without the help of Brother Joseph Liberto on the day of the parade the presentation would probably not have been so successful.

DURING THE PARADE the title of the float and name of the church were announced at each street intersection by means of a public address system. The parade, viewed by 80,000 people, took almost two hours to pass the reviewing stand. The cast was as follows:

John Woodring—Christ; Donald Shedd, the boy with two fishes and five small loaves of bread; Martin Ahlstrom—kneeling disciple; Jack Davis—serving disciple; Leona Furlong, Claudia Furlong, Jewell Starkey, Albert Starkey, Perry Pitt, Ruth Harris, Dorothy Morrissey, A. J. Gray—the multitude.

There were no awards given to the individual churches, as it is a co-operative movement on the part of all to have a successful parade. All of the men had to work at their various occupations until 6:00 p.m., and as the parade started at 7:30, it was a busy hour and a half of completing details. The money accepted from the Woodrings was repaid by selling popcorn to the spectators of the parade. The J. C. Penney Company very generously loaned its popcorn equipment and booth in the arcade of the new store on Van Nuys Boulevard. In the meantime, Sister Swanson and Sister Peterson popped corn all day at home and boxed it. Nearly everyone who was not on the float helped with the popcorn, both in making and selling it. The advance of \$115.00 cost of the float was repaid to the Woodrings, and \$14.80 net remained from the sale of popcorn. The Bethlehem Star Parade Association solicited funds from various individuals and organizations and as a result, after all bills were paid, each participating church received approximately \$40.00 to help with the cost of the floats. This made a total of \$54.00 to add to the building fund.

As members of Van Nuys Branch look back on December 7, 1950, the tiredness is all gone, and nothing remains but a peaceful glow as they realize that the parade was a success, and at last the church's name is getting before the public.

—LEANON MINGHINI.

God's Purpose - Our Mission

Home-coming Sermon--Graceland College--October 22, 1950

By President E. J. Gleazer, Jr.

WE COME TO THIS PLACE this morning with some expectancy. To reinforce the bonds of good fellowship which we experience, we sense the need for a common re-dedication to the way of life taught in this place in His name. The firm handclasp, the friendly sparkle of the eye, the buoyant spirit—these bespeak fraternity, well-being, and peace.

But, like the sinking, depressing feeling of some half-remembered, unpleasant incident is the realization that all is not well in the larger community. There are those who worship lesser things, diseases of the mind and emotions infect great numbers of our fellows, and God-given riches of the earth are dissipated in insane conflict of men created in his image. Not the physical struggle of man against man is of greatest concern, the important thing is that the issues are beclouded and perverted in the minds of men. And the greatest sin is that so many live incompletely, uncertainly, sadly. We in this assembly cannot be insensitive to the pain and confusion of our brethren and still worship God. Here on the Graceland Hill, at the midpoint of the twentieth century, there must come to us a renewal of our powers, prophetic insight on the part we shall play, and the assurance that we go in His name.

One Eternal Purpose

What wouldst thou have us say, O Lord, to those who wait on thee?

The voice of the Restoration, Doctrine and Covenants 2: 1, says,

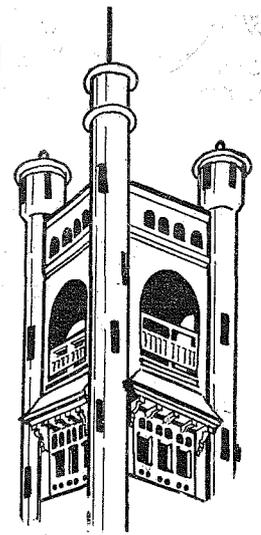
The works and the designs, and the purposes of God cannot be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round.

There is the truth which man must hear spoken today—truth which will take flesh in the lives of a people who will give allegiance to its call. We must know why we are here and what we are to do if life is to be anything but a burden and a disappointment.

GIs IN KOREA HANDICAPPED BY UNAWARENESS OF MISSION

This headline appeared on the front page of the *New York Times*, Sunday, August 13, with the following: "A commander of infantry said: 'I can tell my men what to do. I can show them how to do it. But until they understand why they are doing it, they can't do it well.'" "Their's not to reason why" is not characteristic of fighting or working-men in a democracy. "I'll fight for my country," said a GI to the *Times* special correspondent, "But damned if I see why I am fighting to save this hell hole."

The peril of our time is that men know how but not why. We can build a city, send buildings one hundred stories into the air, structures of glass and steel, beautiful to behold. We can dam rivers, bridge chasms, fly faster than sound, shatter the atom, talk to friends on the other side of the world, but WHY? Why spend millions on cancer research and kill on the highways with drunken driving? Why educate for healthful living, teach our boys and girls it's not right to fight on the playground, and send them out soon to maim, destroy, kill, to be in the mud, filth, and disease of the battlefield? Why train a boy to be an electrician, an engineer, a teacher, and not expose him to the great minds of the ages? Whom does he know—Isaiah, Hosea, Jesus, Plato, Jefferson, Lincoln?



How often are these questions asked: "Whence did I come?" "What am I?" "Whither am I going?"

If a man is to survive, he must become conscious of his mission. If a student is to succeed at Graceland, he will know why he is here. The Committee on Student Selections feels that the paragraph stating "why" a student wishes to attend Graceland is the most significant information on the application form.

Purpose Is Not Enough

Every man, every nation, needs a sense of purpose. But sense of purpose is not enough. The killer with purpose stalks his victim. The mob with purpose burns and lynches. The politician with purpose may think only of winning the election. Our purpose during a war is to destroy the other nation—bombing, blockade, invasion—but when that has been accomplished our troubles are just beginning, for there is no clear-cut purpose which transcends the destruction of military forces. In the battles of technology we shall win. But what of the battles for the souls of men? No, purpose is not enough. Purpose reveals single-mindedness and concentration of effort, but purpose needs to be related to enduring principles of truth and rightness if it is not to be a greater enemy than friend.

Where today can we hear the great ringing sounds of "This is my work and my glory to bring to pass the immortality and eternal life of man."

Or "a new nation conceived in liberty and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war testing whether that nation or any nation so conceived and so dedicated can long endure."

There are some great declarations of purpose related to eternal principles of life which we can enunciate on this Home-coming Day.

In the beginning God created
—Genesis 1: 1, I. V.

And I, the Lord God, took the man, and put him into the garden of Eden to dress it, and to keep it.—Genesis 2: 18, I. V.

Yea, all things which cometh of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye, and to gladden the heart, yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul and in nothing doth man offend God, or against none is his wrath kindled save those who confess not his hand in all things, and obey not his commandments.
—Doctrine and Covenants 59: 4, 5.

God created! He created a garden for man, and man was to tend and care for it—not a finished product but work to do, creation to share in. And there is to be an abundance to be used with judgment and justice. Man is to have this responsibility and to use the products of the earth with a prayer of thankfulness in his heart and acknowledgment for the Creator of it all. Who is there to say, "this is mine"? Who is there who can declare that he has no responsibility toward others? Who can say, "I shall do with mine as I will"? Cannot we sound forth from this place the message of stewardship: "No man is *in business for himself*"?

The Way of the Steward

What a richness of experience is enjoyed by the farmer who manages his soil, not as his own, but in the

spirit of wisdom of trusteeship; who sees his efforts supported by sun and rain and the energy of the earth, and knows that God gives the increase. What fullness of life can be known by the doctor who ministers with skill and superior training, yet breathes silently or audibly, "Lord, use me, thy humble servant."

And what of the mother who rises far above the level of the biological experience common to the animal to acknowledge that she and her companion have in their care the most precious trust of all, a life which can be rich or barren, joyful or despairing, a blessing or cursing? Has she not acknowledged her partnership with God?

We are called to be stewards, trustees, co-laborers with the Eternal Creator. This is God's purpose. This is our calling.

Service as a Principle of Life

2. There is another principle of purpose to be sounded. "Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here am I, send me!"

Even as Isaiah responded to the needs of his people, so there is a call today for those who will not ask, "What's in it for me?" but will declare, "I'll go where you want me to go and do what you want me to do."

We are here today because there have been giants in this land—men who have stood courageously for truth against the assault of falsehood, men who have served when appreciation was not known, men who have realized that in being true to their sense of mission they have become one with a select company who reckoned returns not in honor, prestige, or riches, but in that sense of having been true to the best they knew. There is very little relation today between the monetary returns to a person and the service he gives to the community. Can we sound here, clearly and bravely, the note that we shall respond to the needs of humanity as our talents may allow us?

What does it pay? How are the working conditions? Is there a good retirement program? Is it a five-day week? Is there much responsibility? It is sacrilege to mention in the same breath with those questions the names of Edison, Carver, Lister, and Einstein. I don't have anything coming to me. The world doesn't owe me a living. I owe something for the privilege of breathing the breath of life, for eating of the fruit of the earth, for seeing God's beauty in the heavens. How can anyone with a soul not shrunken fail to breathe as he rises in the morning, "Here am I, Lord, send me." Sense of purpose? To heal the sick, to bring sight to the blind, to free the captive, to comfort those who mourn, to teach the ignorant, to feed the hungry, to lift the downtrodden. Who can ask, "What is there for me to do?"

Establish the Cause of Zion

God created. He placed man in the garden to dress it and tend it. . . . He calls men through the ages to speak and to go for him. And what culmination is there to this purpose?

And it shall come to pass in the last days, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it:

And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem:

And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more, O house of Jacob, come ye, and let us walk in the light of the Lord.—Isaiah 2: 2-5.

Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ.—Ether 1: 35.

And I have made the earth rich and behold it is my footstool; wherefore,

again I will stand upon it; and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; and I will give it unto you for the land of your inheritance, if you seek it with all your hearts.—Doctrine and Covenants 38: 4 (January, 1831).

Cannot we see how, through the ages, mankind has been blessed with opportunities for growth? How God's purposes have been expressed through those who have been willing to stand for him? How the plan of creation, like the streams from many hills, converge into a mighty river? *Seek to bring forth and establish the cause of Zion!* This land is ordained to that purpose. It has been designated as a choice land, inhabited by people who were not seeking for wealth but for freedom, for the privilege of worshiping their God, for the establishment of a social order built upon the idea of the dignity of humankind.

But there is danger that this land at the very hour that greatness is thrust upon it has lost its sense of destiny and calling. Dollars do not minister to the basic needs of people. Charles Malik, Minister of Lebanon to the United States, said at Harvard this summer regarding the so-called Point Four, "If the United States extends merely its technical know-how to the lesser-developed countries of the world and does not at the same time share the richness of its total cultural heritage, it will be one of the most cruel things a great nation has ever done."

To feel that this nation is ordained to a great mission is not to deny a world brotherhood of nations. Those persons who are most firmly rooted in the culture of their own nations will be the best citizens in a great world order.

Our Mission

There is need at this very hour to proclaim the great purpose of this nation. It was said in those early days. It was written in the great

documents that have become our heritage. All men are created—they are endowed by their Creator with certain inalienable rights. The greatness of this nation has been in its recognition of the blessings and direction of the God who created it. Not lands but citizenry make a nation great. We hold these truths to be self-evident that the United States of America, having been given the material means, the opportunity for developing political and social institutions dedicated to the welfare of humankind, and at this moment in history being equipped to serve as minister, friend, and teacher, will dedicate itself to the mission of its calling.

And here on this Hill, we shall state our purpose:

1. To teach the way of trusteeship—we are laborers with God. We are accountable to God and our fellow men.
2. To respond with will and competency to the needs of our fellows. To place above any other form of return the desire to find the work for which our gifts best qualify us, and to answer that call.
3. To recognize that this land has been designated by its Creator for unusual responsibility, that this is its day of destiny, and that the strength to fulfill its calling is in its people. To bring forth the cause of Zion.

Present Day Concepts of Jesus

By Josephine Montgomery

THERE ARE FOUR main schools of thought concerning Jesus. As always there are those who do not even accept the existence of such a man as historically accurate; there are those conservatives who accept the historical version of Jesus as being the miraculous God-man; there are those liberals who accept him as a human being in whom God was indwelling to a degree not found in most men; and there are those who accept his existence as a good man having no particular religious significance.

In Christian theology, of course, the conservative and liberal views are more important than the other two. Our concept of Jesus has a profound influence on our other religious beliefs. The conservative acceptance of historical Christianity leads to an emphasis on the divinity of Jesus, the doctrine of atonement, and immortality. The liberals, on the other hand, see Jesus as a real human, one who was divine in the same way that all men are divine (God was indwelling in him) but who recognized the possi-

bilities of his divinity more than the rest of us do. It is this unique quality of divinity which sets him apart, not as an object of faith, but as an example. In this way they believe that it is the spiritual, moral, and ethical meaning in the life of Jesus which is savingly related to mankind, not his death as the conservatives believe. Through the life of a superlatively good man, God was able to reach more deeply and more immediately into the lives of men than he ever could in any other way. This was God's way of revealing himself to the utmost degree.

Most modern theologians tend toward the liberal viewpoint, but they are not dogmatic in believing that everyone must agree with them. It is far more important that men understand and agree on the fundamental point that God operates in and through Christ in a redemptive and creative reality than that they should argue over the "how" behind it. The way is not important; the purpose is.

The Covenant of the Bow

By Deam H. Ferris

FEW STORIES are as appealing to children as the lovely story of the rainbow and its promise found in the ninth chapter of Genesis. The rainbow itself has been a source of pleasure and inspiration not only to the simple and unlearned, but to the artist and poet as well. With Wordsworth, most men would exclaim:

My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So is it now, I am a man:
So be it when I shall grow old,
Or let me die!
The child is father of the man;
And I could wish my days to be
Bound each to each by natural piety.

And in the childhood days of civilization, the rainbow had a still more cogent meaning. Noah had prophesied and preached and labored among his neighbors, but they perished in the flood. Although he had labored in vain, it had undoubtedly been a labor of love with the purpose of turning men from evil. Although sinful, those people had been his neighbors. To Noah and those who survived, there is implied in the Scriptures a fear of a recurrence of events. Each heavy rain would bring new fears. Children are hard to rear. Some will stray from the gospel in spite of all efforts. When might a group become sinful enough again to cause a repetition of the flood? Perhaps to some who lacked Noah's prophetic insight, there might have been a question as to the kind of a god they worshiped—was he a monster? a despot?

To the men of that day, it had tremendous significance. But the covenant was made with more than Noah and his immediate posterity:

This shall be the token of the covenant I make between me and you, and for ev-

ery living creature with you, for perpetual generations; I will set my bow in the cloud; and it shall be for a token of a covenant between me and the earth.—Genesis 9: 18, 19, I.V.

It was made for all creatures and with the earth. But with the passage of time, this covenant became relegated to the folklore of a primitive people. Among many of the educated it has been regarded, however lovely and symbolic, as a myth out of a departed age. And the rainbow itself, although always the esthetic inspiration of the artist or poet, dwindled to a place of innocuous and commonplace beauty, accepted along with the sunset and sunrise as the seasonal legacy of mankind.

FEW MEN before Newton considered the rainbow. With the greatness and simplicity of genius, he began to study this commonplace phenomenon which had been overlooked through the centuries. By means of a triangular prism, he spread sunlight into a band of the same colors. Isaac Barrow, his teacher, and the other philosophers at Cambridge did not believe this was the same phenomenon as the rainbow. Although his experiments and reasoning were unimpeachably clear, his contemporaries continued to believe that the glass itself had created the effect. But Newton correctly concluded that the rainbow represented a separation of the colors of light from the sun.

Today, the beginning chemistry student notes with pleasure what chemists have long known—that different materials burn with a variety of colors. Lithium chloride charms the eye with red, copper with green, and sodium with a fluffy yellow flame. The deeper significance of this was lost upon men for many

years. About the time of the American Revolution, Joseph Fraunhofer became aware of a strange message in the rainbow. While studying a beautiful spectrum of sunlight, he observed strange black lines. Continuing his research he charted and named over six hundred of these lines. As with many important discoveries, men were not ready to receive them; the significance of these lines was not understood until 1859. Kirchoff in that year discovered that when a pure element is heated to incandescence and the light examined by a spectroscope—a development of Newton's prism—bright vertical lines appear. Each element, it dawned upon men, has its own place in the light of the universe . . . "it shall be for a token of a covenant between me and the earth."

Can one imagine a man able to make, accurately, from memory, the simplest measuring ruler? And yet, each simple element carries in the rainbow its own perfect and undeviating yardstick! From this and related studies, the chemists discovered that the elements of the earth and the universe were related to each other in an amazing fashion. What had been a chaos of magic rites, of secret recipes, of alchemist's lore, became science, truth, law. In 1868, when the Reorganization was outdistancing the laws of the land by permitting women members to vote at the General Conference, Sir Norman Lockyer discovered certain lines in the sun's spectrum which were not found in any known element on the earth. Perhaps there have been fewer thrills than that which came to Sir William Ramsey, when in 1895, he discovered this element—helium—in the chemistry laboratory. It had been revealed by the rainbow many years before.

THE MESSAGE of the rainbow began to dawn upon man. From the laboratory of the scientist and study of the philosopher, it began to touch the daily life of men. Henry Ford was the first in industry to realize that the rainbow's secret could help produce cheaper automobiles by allowing a more rapid analysis of the steel from his great furnaces. And the F.B.I. used it to bring the poisoner and criminal to justice.

The rainbow became the arch bridging the gap between the minds of men and the mysterious universe beyond. The dark lines were found to be caused by the absorption of certain wave lengths as they passed through the cooler vapor of the same element. Thus the interior of the sun could be studied as well as its outer covering of gasses. The rainbow became the answer to the age-long riddle of the sun and stars. Abbot says (speaking of the dark lines) "From then until now they have been the master key which has unlocked, one by one, the secret storehouses of knowledge of the universe."—*Man and His Physical Universe*, page 33. Doppler found that by comparing the shift of the lines, the movement of stars and planets in relation to the earth could be measured. And finally, it was through the astronomer's study of the sun's spectrum that a knowledge of the transmutation of hydrogen into helium was discovered. This is the vital force underlying the sun's energy. Upon it our physical existence is predicated.

MANKIND FORGOT the covenant of the bow. But not so the prophet of Palmyra! A reading of the Inspired Version reveals truths unrecorded in other manuscripts:

And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy.—Genesis 9: 22.

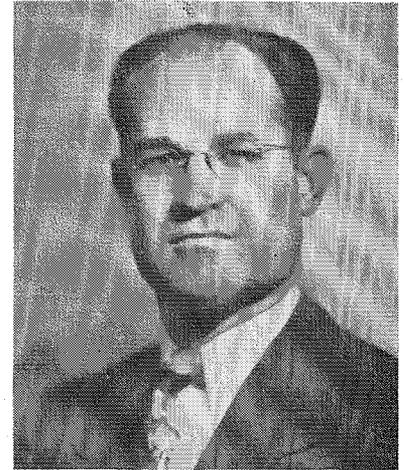
As men looked upward toward the rainbow and embraced the physical truths of this rich promise, they were rewarded with esthetic, intellec-

tual, and temporal rewards that in retrospect seem so miraculous as to be fantastic. Even the simplest elements were revealed in a new light. That man was made of the "dust of the earth" was proved to be a scientific truth. Instead of a chaotic world, ruled over by a despot to be placated by mystical rites and meaningless sacrifices, a world of law and order surpassing the most precise speculations of the wise was revealed. Truly this was a consequence of Noah's posterity "embracing truth."

THE PROPHET of our day has defined intelligence as "light and truth." He has well described it as the "glory of God." In harmony with the ancient covenant of the bow, we see a parallel for our use today. Light, the external reality whose source is God, falls upon the prism of the human soul. Truth, then, is the inner comprehension of this light—the spectrum of understanding. As physical instruments differ in their ability to transmit the light, so human beings differ in willingness to accept light and embrace truth. To "embrace" implies love. Love means the interpretation and application of truth to daily life—to act. To embrace truth means more than mouthing trite platitudes. Embracing the truth of the rainbow by the scientists did not come easily. The prophecy of Wordsworth's poem too often went unfulfilled, and childish joy and wonderment did not become mature understanding. In our physical work God has rewarded richly those who kept their part of the covenant. Could this be a shadow of richer spiritual rewards yet unattained? The social and spiritual truths of the gospel of Jesus Christ have yet to be embraced in our day. Can we in our relationships between races and nations and classes begin to drop our time-worn traditions and prejudices and begin really to "embrace truth?"

As beautiful as the rainbow of childhood, and as sure as the spectrum of science, stands the covenant of the bow before us.

Church Men in the News



The following account from a Long Beach, California, newspaper is about Elder James Burdick, a member of the Santa Paula, California, mission.

NEW HOSPITAL ADMINISTRATOR NAMED
San Pedro Community hospital's new administrator is James B. Burdick, former administrative resident at the 413-bed Good Samaritan hospital, Portland, Oregon.

Burdick is a native of Arkansas but spent most of his early life in Oklahoma. He came to California in 1928, taking up residence at Ventura, where he was accountant and office manager for Limoneira Company, large citrus producers and shippers.

Burdick left Ventura in 1945 to become office manager and accountant at Graceland Junior college, Lamoni, Iowa, where he had attended school. In 1947 he became acting business manager there.

In addition to attending junior college, Burdick attended UCLA and received his B.A. degree in business administration at the Los Angeles school. He received a Master's degree in 1949 at the University of Chicago, specializing in hospital administration.

For his essay on "Relationship Between the Board of Trustees, the Medical Staff and the Hospital Administrator," Burdick was awarded the A. C. Bachmeyer prize for outstanding writing at the Illinois institution.

Burdick and his wife Hazel have a daughter Juanita, 13, an eighth grade junior high school student.

The new administrator of San Pedro Community hospital was active in the Toastmasters club at Portland, and is an elder of the Reorganized Church of Jesus Christ of Latter Day Saints.

Mrs. Burdick has been active in Girl Scout work and the women's department of the church, also in the P. T. A. organization of the public school system.

The Book of Mormon Institute

Part III

ONE OF THE BENEFITS of the Book of Mormon Institute was the bringing into focus of many research projects suitable for serious part-time or full-time work by Book of Mormon students, and the suggestion of many needs in the way of new literature, materials, helps, and study aids. A phrase frequently heard at the institute was "Why doesn't somebody . . . ?" followed by a specific suggestion for a research project or the creation of new Book of Mormon literature. Not once, but several times, President Edwards would turn such a query back on the inquirer with the words, "Why don't *you*?"

One of the major needs was suggested by Apostle Paul M. Hanson, who observed that since the last formal published report of the Committee on American Archaeology (originally appointed in 1894) many new developments have occurred to change our concepts of Book of Mormon geography. There has already been some careful research, but there needs to be more to correlate the geographical references of the Book of Mormon with known geographical and archaeological facts which have been discovered in late years.

ALMOST INNUMERABLE FIELDS for research and investigation which may shed light on the Book of Mormon are suggested by even a cursory examination of the book itself, or a rapid survey of the sciences which have a bearing on the history of ancient America. As Book of Mormon students we should be interested in a study of the various codices and other writings of pre-Columbian peoples in America. The hieroglyphics on ancient American monuments, buildings, and stelae

still present a challenge to the student who is faced with the problem of interpreting them. A hundred and one Indian legends, customs, traditions, ceremonies, religious beliefs, art designs, and crafts need to be studied to see whether they have any relationship with the Book of Mormon story.

There need to be some diligent and scholarly studies made of ancient American artifacts, tools, jewelry, architecture, masonry, and other construction processes, pottery, mosaics, etc., to see whether they corroborate the Book of Mormon story. There needs to be a study of dates, and an attempt to correlate the systems of dates proposed by various scientists. There is still room for a study of the medical, surgical, pharmaceutical, astronomical, biological, engineering, and architectural skills and knowledge of these ancient peoples. We should make a careful study and analysis of all the examples we can find of the use of the cross and the feathered serpent as architectural and religious symbols. We should be interested in modern paintings and murals, modern buildings, modern literature, and modern exploration which may have some bearing on the story of the past, as they incorporate ancient styles, designs, or traditions.

We should be interested in ethnology, and in the investigation of the Mongolian theory of American origins which is advanced and believed by many modern ethnologists. We should be interested in Egyptology, and in a study of Hebrew history, language, literature, and customs—all of which have their bearing on the Book of Mormon. We should be interested in modern research in the field of biblical manuscripts and origins, in view of the Book of Mormon teaching that the colony of Lehi brought many of the Old Testament Scriptures with them, which are free-

By Evan A. Fry

ly quoted in the Book of Mormon. We should be interested in making a careful study of the minute internal evidences which are to be found in the language, vocabulary, phraseology, imagery, organization and structure, editorship and arrangement, and other objective or mechanical aspects of the Book of Mormon, in its countless incidental statements of fact, and its avoidance of anachronisms.

SOME OF THE NEEDS which still exist in the field of Book of Mormon aids, helps, and commentaries, are also challenging. One of the most important projects—one which must be pushed rapidly before there can be extensive missionary work in foreign fields—is the translation of the Book of Mormon into Spanish, French, German, Danish, Norwegian, and eventually other languages. A Spanish translation is already under way; others should be in preparation, so that they will be available as needed and as funds become available to print them. The urgent need for a Book of Mormon Concordance has been adequately met in the recent past (and there was unanimous praise and appreciation for this new tool), but there still exists a great need for a good topical and doctrinal index, and for a good Book of Mormon Commentary.

TYPICAL OF THE OTHER SUGGESTIONS made both by speakers, and in comments from the floor of the institute, are the following:

A collection of aphorisms, or gems of thought, selected from the Book of Mormon.

An introduction to and guide for the reading of the Book of Mormon, to be included with books handed to nonmembers.

Some printed studies in Book of Mormon geography—new maps, etc.

A collection of short Book of Mormon biographies.

Some studies of Book of Mormon sermons and prayers.

A book containing selected source and reference materials or quotations concerning the Book of Mormon, its origin, three witnesses, proofs of authenticity, etc. Many of these are out of print or unavailable to the average reader, but could be used wisely if collected and made available in book form.

A booklet containing some photographic reproductions of selected pages from the Book of Mormon manuscript.

A missionary notebook for cottage meeting use, similar to the *Restoration Story*.

A book of pictures of archaeological subjects, with explanations of their connection with the Book of Mormon. (*In the Land of the Feathered Serpent*, by Paul M. Hanson is excellent in this field, but there seemed to be a demand for other similar books.)

The Book of Mormon in story form, and other Book of Mormon literature suitable for children.

Outlines and other Book of Mormon materials for discussion panels, forums, etc.

Book of Mormon drama, campfire stories, skits, etc., for youth groups.

Hymns based on the Book of Mormon theme.

A Book of Mormon textbook for study on the college level.

A collection of testimonies regarding the Book of Mormon.

We have been negligent as a church, not only in our use of the Book of Mormon in teaching and preaching and in private study, but in the fields of research which would bring corroborative evidence to the Book of Mormon, and in the field of developing aids and helps and collateral materials which would make it more useable and understandable to all age groups and to nonmembers as well as members. One of the major results of the institute may well be the stimulation of our people to these lines of endeavor.

Some Questions and Answers About the Book of Mormon

Questions by an Inquiring Catholic
Answers by Apostle Maurice Draper

1. *Since the Book of Mormon is a translation, why wasn't it written in nineteenth century American rather than being replete with so many seventeenth century English phrases? Was it to add a biblical flavor to the work?*

First of all it should be noted that Joseph Smith was not a "translator" in the ordinary sense. To translate intelligently from one language to another, a person must be familiar with both, and should have great facility of expression especially in the second language in order to permit idiomatic terminology. Joseph Smith knew nothing whatsoever about the original tongue of the Book of Mormon record, and was unlettered even in his own. To say that he was a "translator" in the usual sense, would be an error.

The miraculous element in the Book of Mormon translation, then, included the stimulation of the mind of Joseph Smith to grasp the concepts of the writers of the Book of Mormon account. It would be extremely difficult to say whether Joseph himself was given information about the phrasing of the original record, or whether he was simply impressed with concepts which he was left to find expressions for in the best manner he could. There are a few evidences that the original phrasing was sometimes involved, for there are Hebrew and Egyptian constructions which have been carried over into the English, to the detriment of the English form. But it seems that in large measure Joseph had to use the best English he could command, probably even searching for phrasing and sentence structure. His lack of literary training would be reflected in this. Furthermore, the only "literary" training Joseph had was in the few texts of the earliest grades of a frontier school, and in the King James version of the Bible. Any religious expression he desired to make would most likely take on the form of King James Bible English, since it was the only religious "literary" form he knew anything about.

2. *The Book of Mormon was translated from Reformed Egyptian into English. The Bible was translated from Hebrew into Greek and then into English. We end up with verse after verse of identical English sentences. I cannot believe*

that two independent translations could possibly coincide in this way, even if they came from a common source.

Of course the translations of the Bible into English followed a slightly more complicated course than a direct translation of original Hebrew into Greek, and then another direct translation into English. But the sense of the question is clear, and it is a worthy question, as well as a challenging one. Many of the similarities can probably be explained in terms of the discussion under No. 1—*i.e.*, Joseph Smith used familiar terms when endeavoring to express similar ideas which were encountered in the prophetic and theological writings of the Book of Mormon. Then there are portions of the Old Testament quoted directly in the Book of Mormon—in this part, however, it is well to note that the quotations run almost, if not exactly, word for word, rather than being similar sentences to biblical sentences. Keeping in mind these facts, we can account for many of the similarities. Beyond this, however, we might say that one of the greatest areas for study of the Book of Mormon is suggested by this question, which we cannot fully answer with information now available.

3. *The Book of Mormon is supposed to be translated from ancient plates. How do you account for the many, many passages that are identical with the Bible—but always with the Authorized Version, never the Revised Version or the Douay Version or such—even down to phrases in the Authorized Version that have been proved not to correspond with the old Greek and Hebrew Codices?*

If the Book of Mormon slavishly followed the King James or Authorized Version whenever there were similar passages or quotations, and never followed any other version or any of the ancient manuscripts, especially when there are differences of significance, this would be a serious blow to the claims of the book. As to which specific passages the questioner may have in mind, we cannot say, but it can be demonstrated that the Book of Mormon does depart from the King James Version in quotations from Isaiah, of which there are several chapters and parts of chapters in the Book of

Mormon. Before considering these examples, however—an answer to the more general part of the question as to how verse after verse of identical passages are found in the Book of Mormon and in the Bible—we shall say that the parts from Isaiah were simply quoted by the Book of Mormon writers, who brought Old Testament Scriptures down to the time of Jeremiah with them upon their departure from Jerusalem in 600 B.C. Even more difficult to answer are questions about similarities between the Book of Mormon in its Christian period and the New Testament. These problems are under investigation, but satisfactory answers are still lacking.

Now to the matter of the Old Testament quotations. The following are several examples of differences in reading between parts of Isaiah quoted in the Book of Mormon, and those same passages in the King James and the Septuagint:

Isaiah 2: 16—	BOOK OF MORMON (II Nephi 8: 32)	KING JAMES	SEPTUAGINT
	And upon all the ships of the sea,	And upon all the ships of Tarshish,	And upon every ship of the sea,
	and upon all the ships of Tarshish	and upon all pleasant pictures.	and upon every display of fine ships.
	Tarshish		
	and upon all pleasant pictures.		

In this case the King James Version (and probably the Hebrew manuscript from which it was taken) lost the first phrase. The Septuagint evidently lost the second phrase, and corrupted the last. But the Book of Mormon, which differs from both, contains elements of both, and seems not only more complete, but more intelligible than the others.

A quotation from Isaiah 2: 20 in the Book of Mormon is different from other renderings, but is supported by the *Codex Alexandrinus*, a fifth century Greek manuscript of the Septuagint:

BOOK OF MORMON (II Nephi 8: 36)	KING JAMES	CODEX ALEXANDRINUS
In that day a man shall cast his idols of silver, and his idols of gold, which he hath made for himself to worship, to the moles and to the bats.	In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats.	In that day a man shall cast out his abominations the silver and the golden, which he made for himself to worship, to the vain ones and to the bats.

The point of central interest here is in the third phrase, where the King James Version reads, "which they made each one" and the Book of Mormon reads, "which he hath made." In this case where the Book of Mormon departs from the King James Version, if the Book of Mormon quotation is actually from an independent text, its translation ought by chance to correspond at some points at least with translations from other texts. This is exactly what happens, as is seen here.

There are other examples which could be given, as with Isaiah 50: 2, which seems to be quite confused both in the King James and the Septuagint Versions, but is clarified by the Book of Mormon text, and again in Isaiah 9: 3, in which the apparently contradictory "not" is left out of the Book of Mormon quotation of the phrase "and not increased the joy" as the King James puts it. This "not" in the King James Version was apparently introduced through a misunderstanding of the Hebrew word "lo," which can be translated either "not" or "to it." Had the latter been selected, the phrase would make sense and could be translated exactly as the Book of Mormon rendition gives it, with the "to it" understood, referring to the antecedent "the nation."

A fuller development of some of these examples and others is given by Sidney B. Sperry in his book, *Our Book of Mormon*, pages 172-177.

4. *The Book of Mormon is supposed to be a translation from Nephite plates, written by various authors. I find its style amazingly similar to the "Writings of Moses," supposedly a revelation; the "Book of Abraham"—from Egyptian hieroglyphics; and Joseph Smith's autobiography. The hand of the same author is too apparent to me.*

In so far as similarities appear in these various writings—and it is admitted that there are similarities of phraseology and terminology—we point out that as

translator Joseph Smith was not skillful nor trained in the arts of literary expression, his understanding of religious literature in the early years was limited evidently to the King James Version of the Bible. Having cast the Book of Mormon into such style, and having already given expression to a considerable body of such literature in the revelations published to the church, and in the preparation of material for public information, it is not unreasonable to suggest that a pattern was set into which subsequent writings, whether original or translations, would tend to be shaped. Every writer has his

own style. This is characteristic of him in such a way that he cannot disguise it from a skillful literary analyst. It is probably even more true of one whose background in this field is limited—the distinctive features of his style would show up markedly in all of his work, due to his inability to use a great variety of familiar literary forms.

In passing, regarding the content of the *Book of Abraham* and other parts of the work known as *The Pearl of Great Price*—we quote from our *Church History*, Volume 2, page 569, the words of Joseph Smith, III (editor and son of the founder of the church): "The church has never to our knowledge taken any action on this work, either to indorse or condemn; so it cannot be said to be a church publication; nor can the church be held to answer for the correctness of its teachings. Joseph Smith, as the translator, is committed of course to the correctness of the translation, but not necessarily to the indorsement of its historical or doctrinal contents."

5. *The Book of Mormon is supposed to be a translation into English. Such words as "ziff," "cureloms," and "cumoms" puzzle me.*

They puzzle me, too. There are some terms that are untranslatable, for a number of reasons—perhaps the one language lacks a word for the concept due to lack of experience by the people with such objects or ideas; or perhaps the construction conveys a grammatical color or shade which the language of translation does not permit. The "cureloms" and "cumoms" evidently refer to animals used by the most ancient colony, the "Jaredites," for which there was no equivalent term in the Nephite tongue (since Moroni abridged the translation of this part of the record made by Mosiah), or in English. A similar situation exists today with regard to the French word "garage" for which there is no English equivalent. We have, therefore, simply adopted the French word. This does not mean to say that the animals referred to are necessarily unknown, though this may be the case. It means simply that there was no identifiable equivalent in the other languages for the term used. Every translator runs into this problem and frequently leaves a whole phrase in the original, though this would not be regarded as a satisfactory translation. The same holds true for the word "ziff," apparently a metal familiar to the Nephites, but one for which Joseph Smith could find no English equivalent. It could have been an alloy—unfamiliar to the English-speaking people because of their lack of experience with that particular metal. Or again, these words could represent terms for which Joseph Smith was at a personal loss to translate, but which another

translator might have been able to express.

6. *In general, the prophecies of the Old Testament are veiled and hazy. The prophecies of the Book of Mormon concerning the Messiah are crystal clear, even to the name of Jesus, the name of his mother, Mary, the exact time of his coming, etc. Did God so favor his children in the new world over those of the old, or could it be that the prophecies were written after the fact?*

It is impossible for us to tell today how clear the original prophecies of the Old Testament were, and how many may have been lost sight of through the years. A number of prophetic books are referred to in the Scriptures which are not contained therein, i.e., the Book of Iddo the Seer, the Book of Enoch, the Book of Nathan the Prophet, etc. (II Chronicles 9: 29; Jude 14). The copyings and numerous translations undoubtedly have obscured many of the passages, and some may have been lost entirely. An advantage of the Book of Mormon over the Bible versions lies in the fact that it had but one copying (if one can call the work of abridging by Mormon copying) and one translation, to get it into English. Furthermore, an inherent claim in the Book of Mormon is that its people would be more responsive to revelation, particularly in the early part of the Nephite history, since the family of Lehi was especially selected by the Lord to escape the Babylonian captivity due to the righteousness of Lehi and his spiritual responsiveness. Nephi shared in this spiritual sensitivity and was blessed with remarkable spiritual insight. Thus the great clarity of Book of Mormon prophecies is a fact consistent with its own claims, and not inconsistent with the spirit and nature of revelation itself.

7. *There are many New Testament passages that appear in the Book of Mormon, supposedly written hundreds of years before the coming of Christ. Did St. Paul and the evangelists have access to the Book of Mormon?*

No, St. Paul and the evangelists didn't have access to the Book of Mormon. If they had, the answer to this question would be much easier. This is undoubtedly one of the most puzzling features of the Book remaining to be explored. There is apparently no really satisfying answer to this question at the present time. A suggested line of thought and investigation is given by Sperry (*Our Book of Mormon*, pages 195, 198).

Nevertheless, many phrases are word for word the same as in the King James Version. Here the author frankly admits the possibility that Joseph Smith used the familiar version as he translated Mormon's words; whenever the two versions differed substantially, he inserted the Nephite reading. And,

again, we point to the probability that Paul and a Nephite prophet had access to a common body of teaching. . . . When the prophet Joseph Smith came to a passage which contained statements which reminded him of similar ones in the New Testament, he was doubtless influenced by their wording, and used them whenever it was possible to do so.

This answer is not entirely satisfactory, but it seems to be at the moment the best we can do with the question.

8. *"I am Alpha and Omega." Why would Christ use Greek terms to a people who had no knowledge of Greek? It has been said that the Nephites might have come into contact with the language before coming to the new world. Even if this were so, they couldn't possibly have known of the letter "omega" because it was not added to the Greek alphabet until after the time of the Nephite migration.*

Here seems to be another case in which a foreign term has been accepted into the English because of a shade of meaning or feeling which it carries. While one could simply say, "beginning and end," the term "Alpha and Omega" to the English ear carries a grandeur which gives feeling to the concept. This seems to be a translation term in which Joseph makes use of the Greek term for its effect on the English ear, rather than because the exact Greek term as such appeared in the original. The concept was in the original, but the term used to convey it to English was the Greek term which the English language has borrowed.

Joseph does something similar when he has Jacob closing his book with the French word "adieu." Surely this French word does not appear in the original—there is neither historical nor cultural basis for such an assumption. But it is used, with understanding, by English-speaking people as a variant of farewell, and so Joseph borrowed it for this purpose. One might question the literary value of such translating, but that it fits into the possible pattern of terminology for this record is unquestionable.

9. *The Book of Mormon says that Christ was to be born at Jerusalem. The Bible says Bethlehem. Which is wrong?*

Correction, please—the Book of Mormon says that Christ "shall be born of Mary at Jerusalem, which is the land of our forefathers."—Alma 5: 15. This reference to Jerusalem as a land is common in the Book of Mormon. Note the references as follows: I Nephi 1: 38, 67, 68, 152; 2: 8, 13; 5: 46, 82, 94, 98, 214; II Nephi 1: 1, 3, 18, 55; 11: 20; Alma 17: 27; III Nephi 7: 24; Mormon 1: 83, 84, etc.

The Book of Mormon is accurate at this point. The "land of Jerusalem" is used to designate the area around the city, growing out of the ancient practice of

so naming city-states. See "A city of the land of Jerusaelm, Bet-Ninib"—*Die El Amarna Tafeln*, by J. A. Knudtzon, 1: 864-867, 872-875. The following is also in the same work: *Siehe dieses Land von Urusalim hat nicht mein Vater und nicht meine Mutter mir gegeben* (I see that this land of Jerusalem has given me neither father nor mother).—*Ibid.*, 1:865.

Since Bethlehem is less than ten miles from Jerusalem and really includes the area we would call "greater Jerusalem" today, it falls well within the area designated as the "land of Jerusalem"—a term used in the ancient tablets of El Amarna, translated into German by Knudtzon, and from whom we have here quoted with the English equivalent.

10. *References to such things as "secret societies" and "dissenters" date the origin of the Book of Mormon as nineteenth century rather than 2,000 years ago.*

Why should the term "dissenter" date the book nineteenth century? There have been dissenters from every social movement which has gained any recognition by a considerable group of men ever since society has achieved sufficient organization for it to be called society. The term simply means "nonconformists," or opponents, or apostates, and the Bible is full of the stories of those who have rebelled against existing civil, social, and religious conditions and movements. A traditional biblical example is the division of the kingdom through the dissension between Rehoboam and Jeroboam over taxation.

In the matter of secret societies, the Jews apparently had a tradition of such, for such a society was formed to dispose of Paul. ". . . there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him."—Acts 23: 21.

This field is worthy of full investigation, however, and a study will be undertaken to determine the relation of the Book of Mormon "Gadianton" society, organized for criminal purposes as a "gang" or even a predatory nation, to secret societies in general. When the results of this study are in, perhaps a more complete answer to this question can be offered.

A Book of Pastoral Prayers

By Ernest Fremont Tittle

These 70 pastoral prayers are marked by reverence, devotion, and a real understanding of the way to lift the heart and mind of a congregation toward God. The prayers are divided into six sections, and a helpful discussion of the pastoral prayer introduces the prayers.

\$1.50

Question Time

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

control of property, and the protection of life' bind us to submit to and support whatever laws our government finds necessary to institute for the practice of these principles.

You are referred to section 112 in the Doctrine and Covenants for a very clear and definite statement of our stand, especially verses 1-6. DONALD V. LENTS.

Question:

In view of the differences that persist among all Christians, in what manner do you believe the honest in heart will catch the vision of the Restoration Movement? Illinois J. R. M.

Answer:

The question implies that the honest in heart had not yet caught the vision of this latter-day work, which is largely true. For 120 years now the elders of this church have labored assiduously against great odds to spread the gospel. The church is still small in comparison with many others, and while it has not failed to gain recognition in the world, it has not become outstanding in the eyes of men.

In the United States alone, the church faces, according to latest reports, entrenched religion to the number of 256 church organizations, carrying a total membership of 77,744,943, out of a total population of 149,215,366, or a little over 52 per cent. The task of the church is not an easy one and cannot be accomplished without divine help, and according to the Scriptures without divine intervention. The membership on October 1, 1950 was 143,585.

The Lord is yet to move in greater power in the extension of his work and will in time remove many of the obstacles and hindrances which now prevent the full accomplishment of the work. He has said, "The adversary hath hindered, desiring to prevent the success of my work in the earth," but "The days cometh that I will send forth judgment unto victory."—Doctrine and Covenants 52: 3. Babylon, both political and religious, is to fall; the great church with its offspring is to go down and cease to exist. (*Ibid.*, 28: 5; Ezekiel 31; 1 Nephi 7: 48-53; Mormon 4: 36-56.)

Through divine judgment many hearts will be softened and inclined toward the truth. "I will visit and soften their hearts, many of them, for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the Gentiles to the exaltation or lifting up of Zion."—Doctrine and Covenants 107: 2. The Lord will clear the way for the spreading of his gospel and the giving of opportunity to all the honest in heart to hear and understand.

CHARLES FRY.

Question:

In Genesis 7: 29 it says "the seed of Cain were black." Was Enoch, being a son of Cain, black? If not, who was the first black man? Oregon Mrs. T. M.

Answer:

Genesis 5: 25 states that God put a mark upon Cain, lest any finding him should kill him. The mark put upon Cain could have been a dark skin, though this is conjectural. If Cain was black, it is probable that, in consideration of other statements, his children were black. Genesis 7:10 says that a blackness came upon *all* the children of Cain. Verse 29 says that the *seed* of Cain were black. It would seem conclusive that Enoch, the son of Cain, was black. Genesis 8: 42 says all flesh that moved upon the earth died in the flood. Thus ended the descendants of Cain. Enoch should not be confused with righteous Enoch, whose father was Jared, a descendant of Seth, who was a son of Adam. See Genesis 6: 4, 12, 15-26, 32-56, Inspired Version. ALMA C. ANDREWS.

Question:

If it is true, as we have always been taught, that the only unforgivable sin is blasphemy against the Holy Ghost, how can Doctrine and Covenants 42: 6 be true? Washington B. N.

Answer:

To answer this question, we must correct two errors. First, consider carefully the exact language of the Scripture. "The blasphemy against the Holy Ghost shall not be forgiven unto men

... whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."—Matthew 12: 31, 32.

Jesus did not say that this is the "only" unforgivable sin. He simply said, "It shall not be forgiven." There could be others. If some teaching has been contrary to this, it is incorrect.

Jesus did not say "unforgivable." The word is not found in the Bible. If it occurs in the Book of Mormon and the Doctrine and Covenants, it has not come to our attention. Changing the language of the Scripture here greatly alters its significance.

This leaves the matter open. There is no conflict. Doctrine and Covenants 42: 6 says, "He that kills shall not have forgiveness in this world, nor in the world to come." Now we know two things for which there is no forgiveness: murder and blasphemy against the Holy Ghost.

L. J. LEA.

Question:

Some of the members of your church believe that the United States should disband its army and destroy its navy because in the Bible it says "Thou shalt not kill." Is that the teaching of your church or is that just a private opinion? Rhode Island T. W.

Answer:

This statement is to be interpreted as a private opinion only, for the teachings of our church are that we are to uphold the government and the laws of such government under which we live. We do NOT teach aggressive warfare, but as stated in our book of Doctrine and Covenants, section 112, (which is our belief with regard to earthly governments and laws in general) our belief in the inalienable rights of the individual for "the free exercise of conscience, the right and

Briefs

EUGENE AND SPRINGFIELD, OREGON.

—A growth in attendance has been noted in the mission. An average attendance has been forty-five. The annual business meeting was held at the home of Ephraim Barnhart on September 21, 1950. District President J. L. Verhei was in charge. Elder Lowell D. Shultz was appointed as pastor with Ephraim Barnhart and Paul Sargent as associates.

The following officers were elected: church school director, Ephraim Barnhart; secretary and treasurer, Guilda Barnhart; music director, Rena Whittington; women's leader, Cecile Sargent; publicity agent and book steward, Janet Sargent; auditor, Zela Peacock; Zion's League leader, Rena Whittington; solicitor, Carolyn Shultz; historian, Guilda Barnhart; building committee, Ephraim Barnhart, Guilda Barnhart and Paul Sargent. Three weeks missionary series have been planned by Elder Elwin R. Vest.—Reported by GUILDA BARNHART.

DENVER, COLORADO.—The Eastern Colorado District held a yuletide retreat in Denver sponsored by the Denver Zion's League, December 29, 30, and 31. The theme of the retreat was "Living With a Purpose." Approximately 112 young people attended the retreat. It was the first of its kind, and plans are developing to make it an annual affair.

Chaplain Donald Lents of the Independence Sanitarium was present, contributing to the success of the retreat.

The first day was spent in becoming acquainted, followed by a tour of Denver's holiday lights. After the tour the group assembled at one of the parks for a short fellowship.

Fellowship, classes, skating, and a lovely banquet were enjoyed. An Upper Room Service was held where the Leaguers committed themselves to worth-while causes.

On Sunday, the Denver Zion's League took charge of the church school program. Brother Lents spoke at the preaching service.—Reported by CONNIE ADKINS.

SIoux FALLS, SOUTH DAKOTA.—The small group of Saints are organized and hold services each Sunday in the "Pine Room" of the Y.M.C.A. building. There is no regular pastor yet, but there is a great need for one.

Elder C. R. Buller of Parker, South Dakota, makes a sixty mile trip each Sunday to preach to the group.—Reported by CORA EMERSON.

MUSCATINE, IOWA.—A special baptismal service was held January 7. Seven candidates: Pearl Wagler, Darrell Ashby, Patricia, Sandra, and Gary Courtoise, Marilyn Symmonds, and David Church, were baptized in a peaceful setting. The font was decorated with green rugs and beautiful flowers.

Following the service, the congregation moved to the upper auditorium. Two babies were blessed: Joyce Ann Arp, daughter of Mr. and Mrs. C. E. Arp; and Kathy Lynn Courtoise, the daughter of Mr. and Mrs. George Courtoise.

After the candidates were confirmed, the sacrament of the Lord's Supper was served to the new members and other members present. The setting chosen for this service was the picture of the "Last Supper" as the worship center on the wall, with the members of the priesthood seated beneath it, encircling the table on which the emblems had been placed.

Elder Philip Wagler and Priest Ray Church officiated at the baptisms. Elder Philip Wagler, G. G. Goddard, and L. L. Allen officiated at the confirmations and blessings. The pastor, Griffith G. Goddard, was in charge of the service.—Reported by JUANITA NORDEEN.

BROCKTON, MASSACHUSETTS.—Progress is noted in the branch under the leadership of Elder Leonard Chesworth. A prayer and praise service is held each Wednesday night. January 3, Elder Ben Leland and his brother from the Plymouth Branch visited the service.

Priest Howard Reynolds, a long time faithful member of the branch, is bedfast with a heart ailment. The prayers of the Saints have been for him.

The church school, under the leadership of Ernest Wright, is growing. There are many young people in the branch.

The slogan for the New Year in the branch is "Watch us grow (spiritually), then grow with us."—Reported by Y. EDMUND STEARNS.

TAMPA, FLORIDA.—"The First Christmas in America," a Book of Mormon Christmas play sponsored by the Zion's League and

directed by Martha Forbes, was presented. Music and singing were directed by Zelma Weiser and Anice McBride.

The children took part in the church school, giving recitations on Christmas, assisted by Anice McBride.

An invitation is extended to all who visit Florida to visit the branch. The address is Memorial Highway and Sterling Street.—Reported by ROY MCGAHAGIN.

GLOUCESTER, ENGLAND.—The women's department has recently achieved several things. In 1949, when the branch purchased a two manual organ to replace the one which had given good service for many years, this department decided to be responsible for raising funds to pay for it, and a substantial amount was raised through a sale of work the same year.

A further similar effort was made last December which has raised the full amount of the purchase price and a substantial balance for the branch funds.

The effort was given much encouragement and support by devoted sisters of Independence who sent material and garments. Through such activities as this has come an added interest in the work, and regular attendance to the weekly class meeting has increased.

Opportunities have come to further the total missionary endeavor as contacts are made with nonmembers. The baptism of one sister last year was largely due from her association first of all with the women's class. The visit of President F. Henry Edwards and Bishop G. Leslie DeLapp shall long be remembered by the Saints.—Reported by CARRIE TRAPP.

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Independence, Missouri

SAULT STE. MARIE, ONTARIO.—A baptismal service was held on November 19 by Elder G. A. Edwards with Brother A. R. Nott assisting. Those being baptized were Dorothy Nott, David Hill, and Myrtle Cliffe. The candidates were confirmed at the evening preaching service by Elders G. A. Edwards and W. A. Bushila.

Another baptismal service was conducted on December 17. Elder G. A. Edwards was in charge with Brother A. R. Nott assisting. Albert E. Robinson and wife Stella E. Robinson were baptized. They were confirmed by Elders A. Kosmack, W. A. Bushila, and G. A. Edwards at the evening preaching service. The decorating committee assisted greatly in making the church beautiful for both occasions.

On December 19, the church was filled to capacity to hear the annual church school concert. The church was decorated with a tree and gifts. All the children took part in the concert, and the young people conducted a play entitled, "Quizzing the Quack." After the concert was over, the children were favored with a visit from Mrs. Santa Claus.

December 24, the choir conducted a beautiful service. The choir members presented Sister Oris C. Flood, music director, with a gift and a corsage of red roses. The service consisted of solos, duets, a ladies' chorus, a men's chorus, and different numbers by the choir as a whole.—Reported by WINNIFRED SPENCER.

TUCSON, ARIZONA.—The annual business meeting was held September 17, and the following officers were elected: Elder I. E. Turner, pastor; Elder A. H. Hartman, associate pastor; Priest Russel Hart, superintendent of religious education; Hazel Donn, superintendent of adult division; George Green, superintendent of youth division; Shirl Sheffer, superintendent of children's division; Lucy Sleight, branch clerk; Earl Bootman, treasurer; Margaret Heald, director of music; Laveta Bergan, publicity agent; Lula Hill, book steward; Arthur Mills, Jr., scoutmaster.

The women's department sponsored a bazaar and rummage sale, netting a nice sum toward the building fund. They also sold Christmas cards and occasional cards. The women have a circulating bake box, the delicious food being sold among Saints and friends and the money given to the building fund.

The Zion's League has contributed a large sum to the building fund, sponsoring a Spanish supper and a mystery package project.

The annual Christmas party for the women was held December 22 at the home of Brother and Sister Russel Woods. The members revealed secret sisters and exchanged gifts.

December 24, the theme of the Christmas service was "Christ's Birthday Offering." Each one brought a gift to the altar for Christ and the amount, \$115.30, went to the building fund.

A ground-breaking ceremony was held for the new church building on the same day. The pastor and associate pastor officiated. The oldest member of the congregation, Sister Annie Lamb turned over the first shovel of dirt. The building will be fifty by eighty feet and will consist of auditorium, dining room, kitchen, and three classrooms. Members of the congregation will donate most of the labor for the church which will be finished in about six weeks.—Reported by LAVETA BERGAN.

LITTLE CURRENT, ONTARIO.—On December 15 the following officers were elected for the new year: Elder Vernon W. Charlton,

pastor; Priest Myles P. Sagle and Deacon John C. McCulloch, counselors; Miss Leona Noble, secretary; Deacon Albert Mills, treasurer; Mrs. Vernon Charlton, women's leader; Mrs. Humphrey Mav Zion's League leader; Mrs. John McCulloch, pianist; Miss Leona Noble, assistant pianist; Mrs. Vernon Charlton, chorister and book steward; Mrs. Roy Brown, publicity agent; Albert Mills, janitor.

Church school officers are: Albert Mills, church school director; Roy Brown, adult supervisor; Alberta Brown, children's supervisor; Humphrey May, primary class teacher; and Miss Carol Charlton, librarian.—Reported by MRS. ROY BROWN.

WELLSBURG, WEST VIRGINIA.—Two candidates, Geraldine Woods and Jack Adams were recently inducted into the kingdom by Priest Roy Hanes.

Anita Diane, infant daughter of Seventy and Mrs. Louis Zonker was blessed by High Priest S. M. Zonker. Duane Denny, infant son of Mr. and Mrs. Duane Craft was blessed by Elder Williard Allen. Geraldine Lee Yoder, daughter of Mr. and Mrs. Yoder was blessed by Seventy Zonker.

The music department, under the direction of Lenora Nixon, presented the cantata "The Holy Advent" on December 17. Organist was Helen Phillips.

The Aaronic priesthood, under supervision of Pastor John Treiber, is conducting a class study of "Ministry in the Home" with various members acting as teachers.

Zion's League under leadership of Roy Hanes meets weekly. A carnival was sponsored in January.

Lenora Nixon, women's group leader, has selected friendly visiting as the project of the year. The group presented a play, "Mrs. Apple and Her Corps," which was favorably received. The women also held their annual bazaar and bake sale before Christmas.

The Live Wire and Adult Class meet monthly.—Reported by RUTH CHADWELL.

LOWBANKS, ONTARIO.—In early July, Lois Doreen Graham and Jacqueline Pifer were baptized by Elder Clarence MacDonald.

Also in July the wedding of Donald Moscrip and Pearl Olm was solemnized in the church by Elder Clarence MacDonald. A reception was held for the young couple in the lower auditorium following the ceremony.

In the spring and summer months, the young people's group under Donald Moscrip enjoyed weekly study periods and recreational activities including wiener roasts, hayrides, ball games and visits to stage plays at one of the local "straw-hat" theaters. The junior church school has frequently contributed musical and dramatic numbers to the senior church school program on Sunday mornings.

The various departments of the branch in conjunction with the pupils of the local elementary school presented a Christmas concert on December 22 at the church. The young people contributed a production of the nativity play, "Wondrous Night," to the program.

On December 24, the congregation united in the Ancient Festival of the Nine Lessons and Carols, under the supervision of the music director of the branch.

The following officers were elected at the business meeting in September: Elder Clarence MacDonald, pastor; Elder Archie Dayton, Priest Delbert MacDonald, Priest Percy Graham, Teacher Lloyd Minor, Deacon Fred Moscrip, and Deacon Clarence Barrick, counselors; Miss Elizabeth Patterson, treasurer; Mrs. Donald Kennedy, secretary; Lester Roloson, church school director; Mrs. Clarence MacDonald, junior church school director; Mrs. Fred Moscrip, women's department supervisor; Mrs. Lester Roloson, young people's supervisor; Delbert MacDonald, music director; Percy Graham, solicitor.—Reported by CLARENCE MACDONALD.

BOISE, IDAHO.—Seventy Russell Ralston was the guest speaker at the all-day meeting on October 22 when the Boise Branch was host to the groups from Nampa and New Plymouth.

Recently a three-week series of cottage meetings was held by Seventy Philip Moore which greatly increased the interest in the church by many friends.

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During November three young men were ordained: Stanley Hunt to the office of priest, Ole Olson to the office of teacher, and James Sutherland to the office of deacon. Brother Olson moved to Independence shortly before the first of the year and is missed by the branch.

Senior President of Seventy E. Y. Hunker was the guest speaker for three services, December 2 and 3.

The church school Christmas program was presented December 23. The younger classes gave exercises, and the older classes joined together to present a pageant, "On to Bethlehem." The program was under the direction of Sister Ladyce Barr. On Christmas Eve, the choir presented a cantata at a vesper service under the direction of Sister Philip Moore.

The men of the church have recently completed the construction of a baptismal font. It has been finished with velvet drapes to match the other curtains in the church and makes a fine addition to the church building. It was first used December 31 when six adults and three children were baptized by Pastor Cecil Gilmore: Dan Sutherland, Opal Sutherland, Wilhemenia Montgomery, Albert Montgomery, Maude Montgomery, Kay Montgomery, Jimmy Montgomery, Sharon Carr, and Lila Carr. The confirmation service was held New Year's Eve.—Reported by LOIS MOORE.

MADISON, WISCONSIN.—Eva Moore directed the church school Christmas service, "God So Loved the World," given December 17. The narrator was Myron Curry; the music director, Ronald Mortimore; and the organist, Mrs. Mary Woodstock. It consisted of musical selections by the choir of church school young people. After the poem, "Our Gift to Him" by Evelyn Root, a white gift offering was held.

A Christmas party for the kindergarten, primary, and junior pupils was given by the church school teachers. A birthday cake with "Happy Birthday, Jesus" was the centerpiece on the table. The children sang, games were played, and refreshments were served.

The women's department had a Christmas party, December 14, at the home of Jeanette Fuss.

The branch was saddened December 29 by the death of Elder Floyd Griswold.

Guest speakers for December were Elders Carl Heaviland of Milwaukee and Ormond Kimball of Wisconsin Rapids.

A Doctrine and Covenants class is held each Sunday evening. Elder Robert H. Brigham is the teacher.

The women's department held a prayer and testimony meeting January 4 at the home of Esther Brigham. Elder Fred Moore, pastor, was in charge. "I Witness Through My Stewardship" was the theme.

Young people's prayer service was held January 14. Missionary Merle Guthrie was in charge. Seventy Guthrie also gave the morning sermon and held a class in the evening using the theme, "In all Thy Ways Acknowledge Him." On January 15 he held a general class on stewardship.

During the winter months, the weekly prayer services are held at various homes. Family night is held the last Wednesday night of each month. A program is held after the supper at these occasions.—Reported by LEDA COLBERT.

PROVIDENCE, RHODE ISLAND.—The Christmas service for the church school was held December 24, 1950, with the annual Christmas tree and concert. A play, "The Story of Jesus," was given by the members of the primary, junior, and kindergarten classes, after which gifts were distributed to the children. The church school attendance has steadily increased during the past year.

The branch candlelight watch service on New Year's Eve was well attended. The speakers were Elder George F. Robley, Priests H. Clifton Hallgreen, and Leonard Garlick. A Bible quiz, in charge of Mrs. Alice Rhodes was held before the service in the church basement. Refreshments were served by Mrs. Gladys Cook and Mrs. Irving Cook.

Russell Kenneth Salisbury, infant son of Mr. and Mrs. Clifford H. Salisbury, Jr., of Charlotte, North Carolina, was blessed Sunday, December 24, 1950. Elders George F. Robley and Edmund M. Brown officiated.—Reported by JEANNE M. HALLGREEN.

Honored on Golden Wedding Anniversary



Elder and Sister Richard J. Hawkins of Scranton, Pennsylvania, observed their fiftieth wedding anniversary on Christmas Day.

Elder Hawkins, who has served as pastor of Scranton Branch for twenty-five years, was baptized in 1905 by Missionary William Lewis. He was ordained a priest in 1905, an elder in 1907, and a high priest in 1938. A native of South Wales, he arrived with his parents in Scranton in 1883 and worked for the Glen Alden Coal Company for 53 years, retiring as an official in 1946.

Sister Hawkins, the former Elizabeth Moses, was born June 17, 1879, at Scranton. She became a member of the church in September, 1906, and always has supported Brother Hawkins in his ministerial labors.

Brother and Sister Hawkins were blessed in their marriage with five children, all of whom are living. They are: Chester, Mrs. Walter Buntz, and Frederick of Scranton; Mrs. George Dippel of Conyngham, Pennsylvania; and Mrs. George Jones of Elizabeth, New Jersey.

On December 23, a dinner party was given by the Scranton Branch in their honor, and open house was held on Christmas Day in the home of their daughter Mrs. Buntz.



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INDEPENDENCE, MISSOURI

What Is This Word?

By Alice Crossan

FIFTY YEARS AGO parents were satisfied if their children could read the Bible adequately. While this was no small accomplishment, parents today expect their children to read much more widely and are perplexed and unhappy if their boys and girls cannot do so. The next time Junior says, "What is this word?" and you sigh because his teacher has told you he is slow in reading, follow these easy suggestions for helping him. Reading is a complicated process, and your child's teacher does not expect you to do her job for her, but there *are* things you can do to help. Most parents *want* to help, but they are often uncertain about what to do.

If there is a public library near you, be sure to make Junior acquainted with the children's librarian. Most modern schools have small libraries of their own. Many libraries have story hours which children enjoy, and the librarian will show your child how to check out books for his own reading pleasure as well as books for you to read to him. Be sure to impress upon him the proper care of books. Encourage your child to bring home many easy library books. When he brings them home, tell him you will enjoy hearing the stories. Do not tell him you want to hear him read. If he thinks you are listening more to the *way* he reads than to *what* he reads, he will naturally feel self-conscious, and reading will be a nervous strain instead of the pleasure it should be.

Take time to sit down with him and really listen. Tell him that, when you are planning to read a story out loud to him, you like to read it over by yourself first. Suggest he try this. Then he can make his oral reading more interesting.

Children like to read to their fathers. Fathers can help a great deal by listening, and by giving plenty of praise and encouragement. Making comments about the story will help. Look at the pictures with the child, and let him see that you like to read and that reading can be a very happy, interesting, and satisfying experience. If there are little brothers and sisters, they make a good audience, too.

Urge your child to read just as he would talk—that is with natural expression. Doing this yourself when you read aloud to him will help more than much talking about good expression.

WHEN JUNIOR is just learning to read, it is a good idea to tell him words he does not know because every time he stops for a hard word he forgets what he is reading about. Then his reading will be slowed down and the story will be spoiled. However, there comes a time when Junior must learn to help himself. He can do this in three ways. He can look at the pictures for clues to words. He can jump over the unknown word and read the rest of the sentence. This will often suggest what the new word should be.

He can check to see if the word discovered in this way makes sense.

If there are many abstract words such as WAS, WHAT, and THAT which bother Junior, play this game with him. Write the bothersome words on cards. Make a pack of these word cards. How many words can he learn to say after just one quick look? When words are learned, put them in the "known" pile. New words can be added to the "unknown" pile as they appear in reading materials. Sometimes let him flash the cards for you. He will need to watch closely to see that you are right, because sometimes you may test him by saying a wrong word! The spirit of a game should always be present, and practice periods should be kept short.

Praise is one of the most valuable things in encouraging the child who is a slow reader. Make reading a happy experience always, and if the child succeeds in any way let him know you are pleased with his success.

Be sure to ask questions about the story to see if Junior understands what he reads. Sometimes you might have him tell the story to you.

READING AT HOME should always be for short, regular periods. Fifteen minutes each evening is far more beneficial than two or three hours spent at one time only once a week.

Books make fine gifts for children and outlast many other toys. Why not buy good books on occasions that require gifts? Be sure to buy books with easy words, large print, colorful pictures, interesting stories based on the interests of the child, strong bindings, and convenient size. The children's librarian can suggest good books for your child, and so can his teacher.

As a final reminder, children who have reading difficulty should always have a thorough physical examination and tests of hearing and sight should be made. If your child is a special case, he will need special

"Earnest Workers for the Master"

By Marie Gosline

THERE IS MUCH TO BE SAID in favor of the people in small groups in small communities who are working toward the building of Christ's kingdom. In these days we are apt to think in large terms—in hundreds and thousands—and excuse our own slothfulness and continue in our lackadaisical ways because "we are too few." We cannot do this or that because there are only a half dozen of us. But people usually do what they want to do.

Jesus knew what he was talking about when he said, "Where two or three are gathered together in my name . . ." He knew that these two or three would gather themselves together because deep in their hearts they loved the Lord and wanted to do his bidding. Jesus, as great as he was, did not always think in large numbers—for he knew his people would be few and scattered—yet how he loved the little groups that met in his name. It is not the number that counts, but the willing and earnest workers who are ready to consecrate their lives to this great cause.

Recently here in Marin County (northern California), just across the Golden Gate Bridge from San Francisco, there was organized a women's group with about ten members. Now each woman (some of them had been isolated the greater part of their lives) was cheered by the thought that others of like faith were living in the same county. Each one knew that near at hand were nine others with the same ideals, the same aspi-

care and assistance according to his physical defects.

Reading is one of the most interesting forms of recreation as well as one of the best ways to gain information. Give your child every chance to succeed in this complex skill. Introduce him to the best storybook friends, from Winnie-the-Pooh to Billy Beaver. He will remember these friends from childhood all his life.

rations, the same desire to build up the kingdom. So they banded together to raise money to start a church school. Help came to them from many sources—from the little Negro bootblack who gave his worn dollar bill, to that someone in southern California who sent her check for one hundred dollars. These women did not say, "If only there were more of us . . ." They were willing to give their money or their time, and usually both. Through hard labor and sacrifice, they found that God loves the few who do his bidding. They found that God is good.

JUST NOW I AM THINKING of a small church school down in a part of the desert country of southern California, in a little spot called Lancaster, which is "managed, owned, and operated," by one lone young woman. Each Sunday twenty-five, sometimes thirty children, meet in her home. It is inspiring, to say the least to think of what one person has done—one willing and earnest worker—who was not content to sit idly by and whine because she was "isolated."

Some of the larger churches here on the west coast realize the power behind a few. There is one group in particular—not of our faith—with a membership of about twenty-five hundred. The women's department of the church limits its membership to thirty members—but it has a long waiting list. If any of these thirty members is not a worker, she loses her membership, and one of the "waiters" becomes a member. Do you think these thirty women are on their toes? They earn enough money each year to balance the budget. Last fall at one sale they cleared

\$3,200.00. It is not the money that counts. It is significant only in the fact that it proves what a few can do who set their goal and never lose sight of their "star."

This church of ours needs earnest and willing workers who are filled with the Spirit of Christ. It is not enough to be willing. Much harm has been done in branches by workers who are only willing. We must have His love deep within our hearts.

God's work is not a work for amateurs. Too much is at stake. The risk is too great. This work calls for those who are trained to do his will and who have his love in their hearts—those who have learned that only by doing God's will and enriching their own lives other lives may be enriched. How many of us are training ourselves for work in his vineyard? How many of us are praying that his love might enter our hearts? His field is large. He offers to all a cross that is light to bear. He offers us all a new way of life if we will but come to him.

"Earnest workers for the Master"—what do those words mean? They mean today just what they meant nearly two thousand years ago. If we are earnest workers for the master, we will truly be "of the same mind in the Lord." We must, like Paul, be willing to give up all for Christ. Then, and then only, will Zion be redeemed.

If you have built castles in the air, your work need not be lost: that is where they should be. Now put the foundations under them.—Henry David Thoreau.

Home Column

New Horizons

Controversial Allegiance

EARLY ON NEW YEAR'S MORNING, I heard a radio commentator speaking in review on the tragedy of events as they had transpired in 1950. No doubt many others heard him or another recount the tremendous impact that the passage of 1950 into history has transformed in our lives. Since the close of the Second World War in 1945, the world has gone on, gaily oblivious to the trends and patterns that were shaping destiny not only on a world scale but also within the structures of our own communities. Yet as this gentleman went on recalling the travail of this mid-century year, he ventured the observation that the peril of our present civilization is causing more people to be cognizant of the value of religion and a dependence upon God, as they find their fellow humans are as frail as they themselves in solving the twin riddle of peace and prosperity.

It is a small wonder that unnumbered millions of human beings are cast into the quandary of despair to be thrashed about by vagaries and fantasies as chaff upon the threshing floor, by the vacillating opinions of a few self-styled formulators of high-sounding nothingness. Into the caldron of human despair jump seekers after that elusive will-o'-the-wisp termed satisfaction, or peace of mind; that which by any name gives to the individual a reason, a purpose in existence. Every year the suicide list mounts with the names of those who have failed in their quest and have given up the very spark of life which is the ingredient, in itself, for the solution of their problem.

By Robert H. Anderson

Economists, experts in government and social science have devoted the best of God-given talent to the construction of various frameworks which would in themselves cure the world's ills. History has observed their passing into oblivion after their creator was led away in a white coat, or an enemy army transposed one theory for another. Mankind has never lacked for an economic Moses empowered by the god of personal gain speaking from the burning bush of altruistic purpose. Unfortunately, however, for most this was the first and last contact with a god of any kind.

IN THIS HOUR as in any other, we poor human beings who find ourselves caught in the maelstrom of socio-economic controversy need an anchor of sure foundation and a true compass with which to chart our course, for even though a new theory may for a time be oil upon the waters, the essential storm—the battle between right and wrong—still rages without, one tending to uplift, the other to destroy. This was the point that the commentator was making: Unless everyone has his sight and purpose fixed on a supreme allegiance outside of man's bungling realm, then the best the world can expect to see is a global, Darwinian atom race with the waiting list growing to astronomical figures at the office of the world mortuary, while those whose time is not yet come shiveringly hold a Gieger counter over a radio-active crust of bread.

Once we realize that it *can* happen here, human action leads men toward a greater realization of Deity and universal power and law, or to a reckless abandon to the Epicurean philosophy which only tightens the hold of the floundering swimmer in the currents of society, threatening also the life of his would-be rescuer. In his struggle the rescuer wonders if it is worth the effort.

Fatalism is not the answer for which we seek. For even if man himself is responsible for the ills which beset him, the path is not inevitable. Our thinking along these lines has only accentuated these misfortunes until they cloud our vision of what gloriously might be. Our Creator was kind and loving enough to endow all of us with the right, privilege, and responsibility of choice in everything pertaining to our own welfare. If we are stupid enough to allow ourselves to be stampeded to the brink of destruction, as a herd of unthinking cattle, then our condemnation is great indeed, for we have forsaken God's greatest gift. There is not one too weak to resist the current of popular opinion. Kipling gave as a standard of manly stature—ability to keep our head when everyone else is losing his and blaming us for the loss. We find ourselves in a year of decision because sometime in the past others have by-passed opportunities to assert God's way of righteousness, at a moment when such a choice of right would have made more of a difference than the collective voice of 100,000 might now.

THE CHALLENGE COMES to us to reaffirm the fact that in spite of the darkness of the moment, destruction and submission to the status quo is not inevitable, but for the honest Christian and Saint, it constitutes a frank admission of anarchy to the cause for which Christ so cruelly died. None of us realize the importance which another may be placing upon our behavior, and so we become responsible for more than our own selves.

If democracy has failed to live up to its highest possibilities, the fault is not with the framers of our constitution, for in our own latter-day Scripture, God reveals that noble, righteous men were set apart to see that in this choice land his church would have opportunity to redeem the state of civilization. The fault is upon a citizenry which failed to glimpse the high eternal purposes envisioned by these heaven-endowed men.

THE CHURCH AND DEMOCRACY have no need for reconciliation, because if a difference exists, it is in the faulty thinking of men who vision a democracy as a playground for the privileged idler rather than a workshop for the man of purpose, which it rightly is. The present-day clamor by pressure groups for "something extra for nothing" had its counterpart in the time of the Hebrew prophets when one of them warned, "woe to him who is at ease in Zion." Our concept of Zion certainly doesn't include room for the worker who expects fifty-six hours' pay for forty hours' work, nor where any receive a privilege at the expense of others, and our democracy, I cannot believe, was envisioned in a corresponding light. Our church and our government are partners in a destiny of the freedom of the human soul.

But as loudly as we may proclaim the invalid right of freedom under our flag, we fail yet to persuade the totalitarian slave in his prescribed seclusion that democracy is the way of eternal right. Men may win others to new economic theories, but

Graceland

GAZETTE

Graceland, champions of the Interstate Conference for the 1950 football season, landed three men on the all-conference first team. They are Warren Barritt of Council Bluffs, Iowa, as a back; George Rosacker of Sharon, Pennsylvania, at center; and Paul Hampton of Hamilton, Missouri, who was tied for a guard position. On the second team are Kenny Cochran of Joplin, Missouri, at end; Sam Scherer of Thamesville, Ontario, at tackle; and Ron Thoreson of Montebello, California, at guard.

Graceland's basketball team defeated Tarkio, Missouri, a four-year school, 62-55 on December 5. This was the first time that a Graceland team had been able to turn the trick on the Tarkio home court.

the flimsy thread of human invention is not substantial enough unless the warp of humanity is infused with a common allegiance to one greater than any to whom we can bow in respect and seek in solace of love. Unless men meet on such a common ground, the resultant confusion is as ridiculous as two teams meeting each other on an athletic field where one group is attempting to play baseball and is opposed by a team playing the rules of football.

THE DIGNITY AND HOPE of civilization are waiting for man to come to the realization that the means and method for a peaceful world are within his grasp. Only his refusal to acknowledge his humility before the central power of all the universe stands in his way to a world of peace, prosperity, and love. The world-wide call for men, women, and children to serve as cannon fodder for selfish desire dims the voice of God asking men to come to him and there find common ground; but the call comes still. Its ears are ours.

The first three fellowships of the new year comprise a series called "Spiritual ABC's for 1951." The themes for the three are "Our Adventures Into 1951," "Our Brotherhood Into 1951," and "Our Certainties Into 1951."

* * *

Floyd Worthington, a young American baritone acclaimed for his work in radio, concert, opera, and oratorio, presented a varied and entertaining recital to the student body and citizens of Lamoni. His program ranged from art songs and operatic selections to numbers from Broadway shows, and included songs in five languages. Mr. Worthington's daughter, Diana, plans to attend Graceland next year.

* * *

The Lamoni Fireside Drama Club recently presented *Harvey*, Mary Chase's comedy about an invisible rabbit, to an enthusiastic audience in the Memorial Student Center. The cast included Graceland staff members Roscoe Faunce, William Gould, Henry Anderson, and their wives; Ned Jacobson, Mrs. Ruth Roberts, and Mrs. Jerry Runkle; trustee Verne Deskin and Mrs. Deskin; and the father of two former Gracelanders, William Marsh. The profit of \$543 from the production will be put in the Lamoni Branch building fund.

* * *

The Graceland Festival Chorus, a singing organization open to all students and staff members, has been formed. Designed to provide choral experience in a singing group of oratorio proportions, the chorus will rehearse for two months, and on Sunday evening, February 25, will present a concert service of song.

* * *

Jack Shelley, news manager at radio station WHO in Des Moines, spoke at the new year's first assembly. Mr. Shelley gave his views on America's position in the current world situation.

Bulletin Board

Gulf States District Conference

The Gulf States District annual winter conference will be held at the W. S. Neal High School in East Brewton, Alabama, on February 17 and 18. Apostle Percy Farrow will conduct the first class which follows the opening service at 10:00 a.m., Saturday. The afternoon will be devoted to departmental workshops, with a banquet at 7:00 p.m. Sunday's activities will be as follows: prayer service, 8:00 a.m.; classwork, 10:00; sermon by Apostle Farrow, 11:00; district business meeting, 1:30 p.m. Tickets for the banquet are \$1.25; reservations for the banquet and Saturday night's lodging should be made with Mrs. Louis Roberts, East Brewton, Alabama, by February 12.

Change of Address

J. C. Daugherty
4143 South Cryslor
Independence, Missouri

Corrected Address

Beatrice M. Rushton
11807 Woodbine Avenue
West Los Angeles, California

REQUEST FOR PRAYERS

Mrs. Henry Galland, Box 96, Arion, Iowa, requests the continued prayers of the Saints.

ENGAGEMENTS

Webb-Wenholz

Mr. and Mrs. A. H. Wenholz of Clinton, Iowa, announce the engagement of their daughter, Carol, to William F. Webb, son of Mr. and Mrs. Ray Webb of Ingleswood, California. Both are graduates of Graceland College. Carol is now teaching school in Waverly, Iowa, and William is a student at UCLA.

Deaver-Henson

Mr. and Mrs. O. C. Henson, Decatur, Illinois, announce the engagement of their daughter, Mary Lou, to Paul Deaver of Lamoni, Iowa. Miss Henson is a student at Graceland College, and Mr. Deaver is a music instructor there. The wedding will take place in June.

WEDDINGS

Pireaux-Raisbeck

Peggy Raisbeck, daughter of Mr. and Mrs. Arthur Raisbeck of North Charleroi, Pennsylvania, and Robert Pireaux, son of Mr. and Mrs. Amil Pireaux of Charleroi, were married December 23 at the Reorganized Church in North Charleroi. Elder Clarence I. Winship officiated at the double-ring ceremony. They are making their home in Charleroi.

Condon-Bowersox

Georgia Bowersox, daughter of Mr. and Mrs. George Bowersox of Punxsutawney, Pennsylvania, and Raymond Condon, also of Punxsutawney, were married January 26 at the home of the bride. Elder E. H. Brennan performed the wedding ceremony.

BIRTHS

A daughter, Joanne Edna, was born on November 28 to Mr. and Mrs. Hale Cady of Moline, Illinois.

A daughter, Linda Lou, was born on October 11 to Mr. and Mrs. Robert Mann of Moline, Illinois.

A daughter, Janis Gwen, was born on November 13 to Mr. and Mrs. Earl Bandlow of Independence, Missouri. She was blessed on January 21 by her grandfather, Elder Frank Mussell, and her great-grandfather, Elder F. T. Mussell, at Milwaukee, Wisconsin. Mrs. Bandlow is the former Marjorie Mussell.

A daughter, Mary Louise, was born on December 8 to Mr. and Mrs. Lloyd D. Stowell at New Rockford, North Dakota. Mrs. Stowell is the former Marjorie Hill of Chanute, Kansas. Both parents are graduates of Graceland College.

A daughter, Nancy Elaine, was born on December 14 to Mr. and Mrs. James MacDonald of Pontiac, Michigan. Mrs. MacDonald is the former Virginia Clisby.

A son, Steven Eldon, was born on November 29 to Mr. and Mrs. Eldon D. Slover of Woodburn, Oregon. Mrs. Slover, the former Jean Hawley, attended Graceland College.

DEATHS

GREEN.—Jemima, daughter of John C. and Margaret Williams, was born September 5, 1870, near Youngstown, Ohio, and died December 14, 1950, at the Ottumwa, Iowa, hospital after an illness of several weeks. Her husband, William H. Green, died in 1940, and one son also preceded her in death. She was a member of the Reorganized Church.

She is survived by a daughter, Mrs. Henry Bromann of Burlington, Iowa; a son, John D. Green of Ottumwa; four grandchildren and one great-granddaughter. Funeral services were held at the Jay Mortuary, Evangelist Ray Whiting officiating.

HARPER.—Mathew Albert, was born February 21, 1870, at Lucknow, Ontario, and died November 13, 1950, at Vero Beach, Florida. He spent his childhood in Sanilac County, Michigan, where he was baptized into the Reorganized Church. Later he moved to northern Michigan and was married to Mary Elizabeth Heaviland in 1894. Twenty years later they made their home in Grand Rapids where he was ordained a priest and was active in church work for thirty-five years. His companion preceded him in death, after which he went to live with his daughter, Mrs. Lee Sell, at Vero Beach.

Besides his daughter he leaves a sister, Mrs. Edward Heaviland of Detroit, Michigan; three brothers: Thomas of Senlac, Saskatchewan; Noble of Central Lake, Michigan; and John of Mission City, British Columbia. Services were held at the Woods Funeral Home in Detroit, Elders W. Blair McClain and Deam Ferris officiating. Interment was in Grand Lawn Cemetery.

RICHARDS.—Elias E., son of William and Margaret Richards, was born in Malad, Idaho, on March 6, 1873, and died December 11, 1950, at his home in Malad. On February 12, 1916, he was married to Flora Phillips. He was baptized into the Reorganized Church as a child and was active in church work throughout his life. At the time of his death, he was serving as pastor of Malad Branch.

He is survived by his wife; a daughter, Mrs. Glenn A. Carlson of Van Nuys, California; a sister, Mrs. J. M. Daniels of Caldwell, Idaho; and three grandchildren. Funeral services were conducted at the Reorganized Church in Malad, District President James A. Everett, Hilton Williams, Lewis Scott, and Griff L. Jenkins officiating. Burial was in the Malad cemetery.

PREISS.—George, was born in 1882 at Philadelphia, Pennsylvania, and died December 27, 1950, at his home in East Los Angeles, California. He was married on May 23, 1943, to Pearl Schank, who survives him. He also leaves two sons, two daughters, two stepchildren, and four sisters. Funeral services were held at the Rose Hill Chapel, Elder Virgil Lum officiating.

MULLALLY.—Clara Jane, was born November 23, 1878, at Sherman, Michigan, and died December 23, 1950, at Los Angeles, California. She was baptized into the Reorganized Church in 1918 and was a faithful worker throughout her life. She enjoyed telling the gospel story to those about her and was kind to all she met.

She leaves four daughters: Mary J. Dale, Katherine E. Holloway, Olive Faisy, and Lois Jane Adler, all of Los Angeles; and two granddaughters. Funeral services were held at the Pierce Mortuary in Los Angeles, Elder Virgil Lum officiating. Burial was in the Rosedale Cemetery.

WOOD.—Wilfred Wood, was born July 13, 1872, in Nova Scotia and died December 18, 1950, at Nauvoo, Illinois. He was baptized into the Reorganized Church in 1890 and was married to Leila Hopkins on October 19, 1903. Since 1912 he had served in the office of priest.

He leaves his wife, Leila, and a son, Myron E. Wood of Des Moines, Iowa. Funeral services were conducted at the Reorganized Church in Nauvoo, Elder Arnold Ourth officiating. Burial was in Nauvoo cemetery.

REEDY.—Olive Naomi, daughter of Julius S. and Caroline M. McDonald, was born June 24, 1886, near Missouri Valley, Iowa, and died December 18, 1950, at the Iowa City University Hospital. On September 11, 1905, she was married to John E. Reedy; three children were born to them. Mr. Reedy preceded her in death nine years ago. She had been a member of the Reorganized Church since August 29, 1897.

Surviving are two daughters: Mrs. Mildred Armbruster of Roseville, California, and Mrs. Frances White of Kingsville, Texas; a son, Donald LeRoy Reedy of Fremont, Nebraska; two sisters: Mrs. James A. Phillips of Kennett, Missouri, and Mrs. W. K. Adams of Logan, Iowa; and one grandchild. Funeral services were held at the Hardy-Yutsler Chapel in Missouri Valley, Elder W. R. Adams officiating. Burial was in Magnolia Cemetery.

WINSHIP.—Laura Mae, was born in Wisconsin and died August 9, 1950, at her home in Fayette City, Pennsylvania, at the age of seventy-five. She was a member of the Reorganized Church.

Surviving are her husband, Samuel; four daughters: Mrs. May Kier of San Antonio, Texas; Mrs. Luella Holt and Mrs. Mildred Spuehler of Evergreen Park, Illinois; and Mrs. Viola Froka of Sierra Madre, California; three stepdaughters: Mrs. Helen Fairbanks of Independence, Missouri; Mrs. Agnes Gardner of Springfield, Ohio; and Mrs. Buehlah Warner of Belle Vernon, Pennsylvania; eight grandchildren and eight great-grandchildren. Funeral services were held at the Reorganized Church with Elder Henry Winship officiating. Interment was in Oak Hill Cemetery, Chicago, Illinois.

HENDRICKSON.—Pearl A., wife of Harrison Hendrickson of Port Angeles, Washington, was born January 24, 1895, at Columbia Falls, Montana, and died November 23, 1950, at Port Angeles. She was baptized into the Reorganized Church in her youth and remained a devoted member throughout her life.

She is survived by her husband; a son Stanley, of Port Angeles; a daughter Mrs. Alta Millsag of San Diego, California; three brothers: Henry Stanley of Auburn, Washington; Elmer Stanley of Libby, Montana; and Chester Stanley of Cloverdale, California. Funeral services were conducted by Elder Carl F. Crum. Interment was in the Mt. Angeles Cemetery, Port Angeles.

SCHENCK.—Harry Wilfred, son of Theodore and Laura Schenck, was born near Henderson, Iowa, on October 4, 1885, and died near Leon, Iowa, on December 30, 1950. He spent his youth at Carson, Iowa; and Lucas, South Dakota, returning to Iowa in later years. He had been a member of the Reorganized Church since 1910.

He is survived by his mother, Mrs. Laura Needham of Lamoni, Iowa; a brother Clifford of Zillah, Washington; and four sisters: Florence Cavender of Saint Louis, Missouri; Blanche Crull of Independence, Missouri; Merle Flowers and Marcella Schenck of Lamoni, Iowa. Interment was at Carson, Iowa.

FAIRCLOUGH.—Mary Jane, daughter of William and Jane Littlehales, was born September 4, 1858, in Birkenhead, England, and died December 22, 1950, at Nauvoo, Illinois, of a heart attack. On April 14, 1881, she was married to Robert P. Fairclough, after which they set sail for America locating in Worcester, Massachusetts. Daisy, one of the three children born to them, died at the age of fourteen. Mr. Fairclough preceded his wife in death twenty years ago. She had been a member of the Reorganized Church since 1898.

She is survived by a daughter, Mrs. Mabel Atkinson of Nauvoo, Illinois; a son, Herbert Fairclough of Kansas; three grandchildren, thirteen great-grandchildren, and two great-great-grandchildren. She also leaves a foster child, Mrs. Cecil Kester of Independence, Missouri, whom she reared to womanhood.

BYERGO.—Elias Nelson, son of Mr. and Mrs. Nelson Byergo, was born February 16, 1868, at Guilford, Missouri, and died January 2, 1951, after a long illness. On June 22, 1918, he was married to Bessie Hodges. For many years he worked for the Missouri Pacific Railroad at Lincoln, Omaha, and Nebraska City, Nebraska, and as station agent at Savannah, Missouri. He had lived in Dubuque for the past six years.

He is survived by his wife; a brother Fred Byergo of Rockford, Illinois; and a sister Mrs. Sam Jobe of Guilford, Missouri. The funeral was held at Waverly, Iowa, and burial was in the Harlington Cemetery there.

McDONALD.—Sarah Ann Flora, was born February 15, 1870, at Rutherford, North Carolina, and died October 12, 1950, at Cottage Grove, Oregon. She had been a member of the Reorganized Church since June 14, 1891. Many years ago she served as assistant matron of the Indian territory at Fort Washakie, Wyoming. She moved to Oregon from California in 1943.

Funeral services were conducted at the Smith Mortuary in Cottage Grove; burial was in Rest Haven Memorial Park at Eugene, Oregon. She leaves no immediate survivors.

SWIFT.—Wane, was born February 3, 1906, at Panama, Iowa, and died December 27, 1950, at Mercy Hospital in Council Bluffs, Iowa. She was married to Elmer Swift at Council Bluffs and both of them were baptized into the Reorganized Church in September, 1927.

She is survived by her husband; two daughters: Mrs. Verdene Madison, Hallen, Nebraska, and Miss Geneva Swift of Woodbine, Iowa; three sons: Eugene, Elmer, Jr., and Lloyd, all of Woodbine; seven grandchildren; her parents, Mr. and Mrs. W. P. Thiles; three brothers: Arthur, Byron, and Ivan; and one sister, Mrs. Mildred Oghorn. Funeral services were held at the Reorganized Church, Elders E. L. Edwards and Clifford Cole officiating. Interment was in the Woodbine cemetery.

BARBER.—Mary Lou Marsh, was born April 17, 1882, near Von Ormy, Texas, and died January 4, 1951, at San Antonio, Texas. On November 6, 1901, she was married to William Barber; five children were born to them. She was a member of the Reorganized Church, having been baptized with her husband in 1906.

Surviving are three daughters: Mrs. F. W. Hall, Mrs. F. P. Hall, and Mrs. H. M. Neely, all of San Antonio; a son, Clifford F. Barber of Houston, Texas; five brothers: Charley Marsh of San Antonio; Henry Marsh of Von Ormy, Richard, Victor, and Alfred Marsh of Charlotte, Texas; two sisters: Mrs. Oscar Henderson of Von Ormy and Mrs. Tommie Petty of Someset, Texas; and nine grandchildren. One son died in infancy, and Mr. Barber died on April 16, 1943. Funeral services were held at the Porter-Loving Chapel, Elder Floyd E. Jett officiating. Interment was in the San Jose Cemetery.

WALLACE.—James A., was born August 8, 1878, in Weston, Oregon, and died July 31, 1950, in Portland, Oregon, after several years of ill health. He had been a member of the Reorganized Church for over thirty years.

Surviving are four sisters and two brothers. Funeral services were held at the Colonial Mortuary, Elder Elwyn Vest officiating. Interment was in the I.O.O.F. Cemetery in Condon, Oregon.

AYERS.—Robert G., son of William G. and Maude Graham Ayres, was born August 13, 1887, at Gardiner, New York, and died November 29, 1951, at Milton, New York. He was baptized into the Reorganized Church on November 3, 1912, and on February 26, 1921, was married to Elizabeth Churchill, who survives him. He also leaves a brother, Elmer Ayres, and a sister, Mrs. Harry Lawton. Services were held at the Woolsey Funeral Home, the Reverend Stanley R. Jones officiating. Interment was in the Lloyd Cemetery.

COOPER.—John Franklin, died November 25, 1950, at a hospital in Los Angeles, California, at the age of sixty-nine. He was baptized into the Reorganized Church in 1907 and was ordained a deacon in 1941. His wife, the former Olive M. Kincaid, also joined the church after their marriage. A native of Ohio, he moved to California in 1944 and continued to live there the remainder of his life.

His only immediate survivor is his wife, Olive. Funeral services were conducted by Carl Ruoff.

PHLEGER.—Vera Madge, daughter of Fred and Adelaide Nash, was born April 27, 1898, at Blue Earth, Minnesota, and died January 5, 1951, at her home in Perry, Iowa. In April, 1917, she was married to John Phleger in Cedar Rapids, Iowa; five children were born to this union. Later moving to Ottumwa, Iowa, she was baptized into the Reorganized Church on November 6, 1921. In 1933 she and her husband made their home in Perry where she was active in civic affairs.

She is survived by her husband, John; two daughters: Mrs. Clarence Nath of Waterloo, Iowa, and Mrs. Byron Crawford of Adel, Iowa; three sons: John of Washington, Iowa; James of Perry; and Gary of the home; her

mother, Mrs. Fred Nash of Glen Lake, Minnesota; a sister, Mrs. Lucy Dvorak of Glenlake, Minnesota; four brothers: Theodore Nash of Glen Lake; Louis Nash of Minneapolis, Minnesota; Merton and Basil of Cedar Rapids; and six grandchildren. Services were held at the Bessmer Funeral Home in Perry, Elder Asa E. Smith officiating. Interment was at Ottumwa Memorial Lawn.

LARSEN.—Clara Frederikka, was born January 31, 1864, in Denmark, and died January 8, 1951, at the home of her daughter, Mrs. Melvin C. Bellenger, in Council Bluffs, Iowa. She came to America at the age of seventeen, settling in Council Bluffs where she had lived for the past sixty-nine years. Her husband, Lars P. Larsen, and four of their eight children, preceded her in death. She had been a member of the Reorganized Church since February 1, 1914.

Surviving are two daughters: Mrs. Bellinger of Council Bluffs and Mrs. Eleanor Sallander of Tacoma, Washington; two sons:

Harvey L. and William H. Larsen of Council Bluffs; a brother, M. M. Larsen of San Bernardino, California; two sisters in Denmark; eight grandchildren and two great-grandchildren. Funeral services were held at the Woodring Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Interment was in Cedar Lawn cemetery in Council Bluffs.

CALVERT.—William, was born December 7, 1872, at Blackburn, England, and died December 28, 1950 (place of death not given). He had been a member of the Reorganized Church since August, 1905.

He is survived by his wife Olive P. Calvert; four daughters: Mrs. Eva Bond, Mrs. Horace Garth, and Mrs. James Milligan of Cranston, Rhode Island; Mrs. Albert Geaslen of Bloomfield, New Jersey; nine grandchildren and one great-grandchild. Services were held at the Carpenter-Jenks Funeral Home, Elder Edmund M. Brown officiating. Burial was in the Pocasset Cemetery, Cranston.

INTRODUCING

E. J. Gleazer, Jr. (page 5), was introduced July 11, 1949.

DEAM HUNTER FERRIS, Lamoni, Iowa (page 8), was born in Mankato, Minnesota, in 1912, and baptized at St. Joseph, Missouri, in 1921. He was graduated from St. Joseph High School and attended junior college, receiving his Associate of Science degree in 1932. He received his A.B. from Drake University in 1934, and his M.A. degree in 1938. Deam began teaching physics and biology at Osawatomie, Kansas, in 1935. After three years there he went to Des Moines, where he taught five years in the general science field. Then he served four years in the U. S. Army and was one of the first officers assigned to Biological Warfare Research. Most of his time was spent as director of the photo library for the Army. In 1946 he returned to his teaching position at Des Moines which he continued until his present assignment at Graceland College in 1948. In 1935 he married Merle Bonne Wildey. They have three daughters: Sara Josephine, 12; Tary Jeanne, 10; and Deborah Joanne, 6. For the past three years Karen Tiner, 7, a Hindu girl whose mother is attending the University of Illinois, has been a part of the family.

Deam earned letters in track and cross country running in both high school and college. He is a member of the Phi Delta Kappa and Sigma Tau Delta, the Biological Photographic Association, American Association for Advancement of Science, American Parasitologists Association of N.E.A., and the American Film Library Association. His special interests are philosophy, audio-visual techniques, biography, and non-fiction. He was ordained a priest in 1935 and an elder in 1941.

MAURICE L. DRAPER (page 11), was introduced May 21, 1949.

ALICE MARIE CROSSAN, Albin, Wyoming (page 18), was born in Burns, Wyoming, where she attended normal school. She was baptized at Albin and was graduated from high school there in 1939. She has also taken a year's work in the University of Wyoming. Her hobbies are art, writing, and travel. She has been teaching school since 1941, except for several years during which she worked as postal clerk, telephone operator, and clerk in the office of the Collector of Internal Revenue. She is now teaching in the Cheyenne, Wyoming, schools. She has won first place honors in literature contests and is a member of the National Honorary Quill Club and the Varsity Villagers.

ROBERT HAYER ANDERSON, Marseilles, Illinois (page 20), lives on the farm where he was born in 1925, and is the fifth generation of the family (which goes back to the 1830's) to live on this farm. He received his A.A. degree from Graceland College in 1949 and married Dorothy Lee Eastwood last June. His hobbies are athletics, classical music, photography, literature, and industrial efficiency. He has a degree as state farmer of the Future Farmers of America. He was graduated from high school as valedictorian and is a member of Lambda Delta Sigma at Graceland College, where he also received the Silver Seal for journalism. He was editor of *Graceland Tower*. He is now serving as pastor of the Mission Branch and is director of religious education for the Northeastern Illinois District.

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* LEE'S SUMMIT, MISSOURI

The congregation at Lee's Summit, Missouri, is demonstrating to Central Missouri Stake, of which it is a part, how much can be done to beautify and improve an older church building. Members of the congregation are digging a new basement and making excellent progress. They have reconstructed and decorated the interior until it has a very attractive appearance, and they have some good classrooms adjoining the main auditorium for use by the church school. A new furnace and other facilities have been installed, improving the comfort and protecting the health of the people. All supplies have been purchased locally to promote good will in the city. They advertise in the city paper to maintain good public relations. Some families formerly living in Independence have joined the group and are happy in the new association. Pastor A. G. Hougas and his associates are giving an able and constructive leadership to the congregation. A good choir, in which both young and older voices are blending effectively and promoting branch harmony, is giving excellent service. . . . The visiting minister has a very pleasant and inspiring experience there.

* THE UNTIED (SIC) NATIONS

One of our prominent national radio commentators—I think it must have been Edward R. Murrow—told a significant little story on a recent evening. A girl secretary working at United Nations headquarters had typed a manuscript hurriedly, and the typewriter had committed an error of transposition. The phrase "The United Nations" came out "The Untied Nations."

In view of recent events in that assembly, Mr. Murrow saw something symbolic in the mistake. The nations there are becoming "untied." They are falling apart. Whether they can come to an agreement or not, only time can tell.

Those who saw the old League of Nations go to pieces recognize some of the symptoms: a refusal to face the facts, even with a word; expediency and abandonment of principle in the presence of world danger. As in that other case, the organization is failing even before its new home is completed.

There are overtones in history. One can hear them echoing out of eternity—the question of Cain as he cowered before the Lord, the lament of King Saul when he knew that God had deserted him and that the kingdom was slipping from his grasp, the cry of despair and penitence from the lips of Judas as he threw the thirty pieces of silver clanking on the Temple floor. In these troubled times we wait to see whether something new will be added from the councils of the "Untied Nations."

* INVOCATION

A suggestion to those who stand in the pulpit to offer the pastoral prayer. Remember that the choral response or "Amen" is a part of the prayer. There is a tendency for the congregation to sit at the end of the prayer, causing a small uncertainty and confusion during the response. The man offering the prayer can help to remedy this. If he will stand still in his place at the conclusion of the prayer until the response has been finished, his example will help the congregation to remember to remain standing too.

Easter Programs

Pageants

The Risen Lord

by W. Russell Bowie

The Easter story in pageant form, designed to be given in the church itself. 2 scenes. 17 men, 3 women, reader, angel, and choir. Program for entire worship period.

Price 25c

The Cross of Light

by Mattie B. Shannon

Pageant portraying the story of Jesus' victory over death. 5 parts, 1 setting. 2 men, 16 women, reader, and chorus. Program for entire worship period.

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Standard Easter Program Book No. 3

A 32-page collection of program material to insure a most effective Easter service. Two plays are included: "O Lord, Remember me!" and "After Three Days," plus an excellent selection of recitations for children, devotional poems for adults, etc.

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Pantomimes, plays, songs, and special features for Beginners, Primaries, Juniors, and Intermediates.

Price 25c

Easter Program Builder No. 2

Latest in our series of program books for all departments. Contains 20 songs for choir, small children, and two-part numbers. Program material is graded by ages, a feature welcomed by departmental supervisors. 56 pages.

Price 35c

Standard Easter Book No. 2

A 48-page program book offering "The Broken Seal" pageant, recitations for all ages, short playlets, drills, acrostics, exercises, etc. The program committee will find here complete programs worked out and ready to produce, or can build its own program from the variety of material provided.

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An effective instrumental prelude and choral number precedes the story which alternates with vocal selections throughout the cantata. The reading of the story may be omitted at the option of the director.

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This cantata provides for a narrator whose reading supplies the desired continuity. It is not beyond the ability of the average volunteer choir, but will require more rehearsal time than others of its type. With song and story, this cantata builds upon the dramatic events leading to the Crucifixion, concluding with the thrilling choral number, "Immanuel Victorious."

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The Prince of Life

The popularity of these story cantatas is due to the attractive simplicity of the music and the faithfulness of the lyrics to the message of salvation. Volunteer choirs with only average voices find in this material charming numbers which are within the range of their ability.

Price, 20c; \$2 a dozen

herald house

INDEPENDENCE, MISSOURI

**in
this
issue**

Colonel Doniphan Nature's Nobleman

Israel A. Smith

An Open Letter to Youth of the Church

E. J. Gleazer, Jr.

"... And Grace for Grace"

W. J. Haworth

the Saints' Herald

February 19, 1951

Volume 98

www.LatterDayTruth.org

News and Notes

BIRTHDAYS OF PIONEERS

Following the Stake conference meeting February 2 at the Stone Church, an informal reception was held in the annex honoring President Israel A. Smith on his seventy-fifth birthday. Stake President Charles Graham was the master of ceremonies and was assisted by his counselors, Elders Fred O. Davies and Glaude A. Smith. The assembly sang "Happy Birthday," after which President Smith was presented a birthday cake and several gifts.

Another beloved pioneer is Presiding Patriarch Elbert A. Smith, whose eightieth birthday is March 8. Brother Elbert is now in California with his son Lynn, but will return to his home, 1513 West Walnut Street, Independence, the last of February.

Bishop C. J. Hunt was ninety years old February 4. Brother Hunt is a member of the Stone Church congregation. Many friends called on him on his birthday.

VISIT SOUTH

President Israel A. Smith and Bishop G. Leslie DeLapp have returned from their tour of certain areas of the South. They were in Mobile, Alabama, for the dedication of the new church school annex, January 27 and 28. President Smith spoke at a banquet Saturday night and also gave the Sunday evening address. Bishop DeLapp gave the Sunday morning sermon. After the services in Mobile, President Smith returned home and Bishop and Mrs. DeLapp continued through the area accompanied by District President W. J. Breshears and Elder Jack Pray and his wife. With Brother Breshears he visited the new buildings at Montgomery, McKenzie, and Pensacola.

While in Pensacola, Brother and Sister DeLapp visited Priest David Donaldson who recently celebrated his one hundredth birthday. Mrs. DeLapp was pleased to discover as they conversed that Brother Donaldson was a very close friend to her grandfather, George Montague, a missionary to the South for many years.

NEWS OF THE APOSTLES

Apostle D. T. Williams was in Mason City, Iowa, February 4, for the organization of the mission into a branch.

Apostle Charles R. Hield visited at Lawrence, Kansas, February 3 and 4. Saturday evening he spoke to the branch on "Christ in America." On Sunday he taught a church school class on "Repentance," presented the Communion address, and spoke in the afternoon on "Agency."

Apostle Mesley and President Edwards are visiting in the Michigan area.

VISIT WARRENSBURG

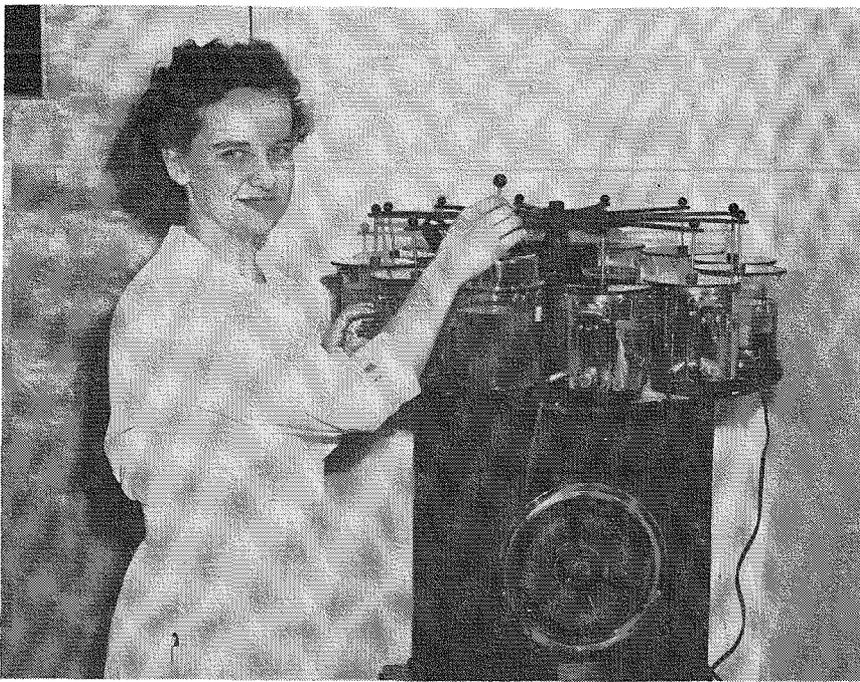
Elder John R. Darling, accompanied by Mrs. Darling, and Edna Easter, of the Department of Religious Education, participated in the awards program honoring the recently organized Ker-tyce Oriole Circle of Warrensburg, Missouri, on January 28. Brother Darling brought the sermon of the evening.

WINTER HOLIDAY

The Stake-wide Zion's League sponsored a "Winter Holiday" at Gardner Lake on January 20 and 27. The first activity was planned for the members of the Junior Leagues. The Senior Zion's Leagues attended the second outing. A total of approximately two hundred Leaguers were present at the two activities. Ann Whiteford, Recreation Chairman for the Stake-wide League cabinet, was in charge.

CONFER WITH COUNCIL

Elder O. O. Dollins, Sr., and his son, Bill J. Dollins, of Wilburton, Oklahoma, were in Independence, January 25, conferring with members of the Joint Council.



We'd like you to know

Miss Elaine Parkes

THE INSTRUMENT in front of Miss Parkes, in case you are wondering about it, is an auto-technicon. All of us know about autos these days of speedy transportation, but that technicon is a bit technical. Anyway, I found out that each container on the top has a different kind of fluid in it. Now if it is ever necessary for the surgeon to cut a mole off your scalp, and he tells you "It was not malignant," you can be almost certain that it has been put through this tissue processing machine, and quite likely Miss Parkes gave him the important facts on which he based his conclusion.

Elaine was baptized at Park of the Pines (Michigan) Reunion in 1931, was graduated from the Gaylord (Michigan) High School in 1941, Graceland (A. A.) 1944, University of Michigan (B.S.), 1947, and Northwestern University (Med. T.), 1949. Her sister, Irene, is a surgery nurse at the Sanitarium. Her brothers, Elmer and Don, attended Graceland. Her father, E. L. Parkes, has been a member of the Northern Michigan District presidency for fifteen years and recently became its president.

In high school, Elaine played the flute, was editor of the school's newspaper, president of the student body for two years, and valedictorian of her class. While doing her graduate work at Northwestern she was on the student council one semester. At the University of Michigan she worked as a biochemist with the cardiovascular research units. Then, just so she wouldn't let her mind get in a rut, she switched to Northwestern University and worked as a bacteriologist on avitaminosis research.

She is a member of the American Society of Clinical Pathologists and of the Kansas City Registered Technicians. She likes to play the organ, but her real musical hobby is playing the piano. Despite her many activities she still finds time for "reading, sewing, and cooking Chinese dishes."

The Saints' Herald Vol. 98 February 19, 1951 No. 8

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

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The Redemption of Wimpy

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

—Matthew 7: 21.

The Origin of Wimpy

Very few of us have escaped meeting Wimpy sometimes, if not in the papers, then in life. In the comic strip he is amusing; in life he is often a tragic figure.

The cartoonist Segar, who created the superpowerful Popeye the Sailor, also devised this super-lethargic, gluttonous, parasitic Wimpy. In his exaggerated way, Wimpy is symbolic of a major fault in the human race. There is a bit of him in nearly all of us. We can see reminders of him every time we look in a mirror.

When trouble started, Wimpy stood on the sidelines and said, "Let's you and him fight." He was indifferent and neutral in the struggle between right and wrong. When food was served, he was the first in line. When work was to be done, he was the last to be pulled, reluctant and unashamed, out of his hiding place in the bushes. When duty called, he was the last to hear. *Wimpy was always in favor of sacrifices, work, and danger—for other people! Never for himself.*

The Wimpy Doctrine

The essence of the Wimpy Doctrine in practice is evasive action. There are many cloaks for it, and you can see most of them employed, at one time or another, in a church business meeting. For Wimpy goes to meeting, not to see what he can do, but what he can avoid. He also has a gossip's interest in who gets "stuck" with what job.

Here are some of the camouflages in which he escapes: "There are others better qualified than I am."

"I am far too busy with other duties." "My responsibilities to my home and family will not permit me." "My employment leaves me no time or strength." "I am not prepared." "I have never done this sort of thing." "I nominate Brother X for this work."

Wimpy in Church

I heard him only a few days ago. He was broadcasting something on the front steps of the church. I would have recognized his harsh, gravelly voice anywhere.

"I am against giving so many luxuries to the missionaries," he said. "The old-time missionaries walked. They sacrificed. Their families went without food and clothing so they could spread the gospel. Our missionaries would have more of the Spirit if they sacrificed more."

Wimpy himself wore a good suit. A good car stood at the curb a few feet away, waiting for him. After church he and his family would drive to a swank eating place on the plaza for dinner. He knew nothing of sacrifice. But he was prescribing it for others.

You have heard some of that kind of talk too. How do you answer it?

Wimpy in Jerusalem

Wimpy is not a recent development. He was a familiar figure by the shores of Galilee, on the banks of the River Jordan, and around the gates and thoroughfares of Jerusalem. Jesus saw him loafing in the sun.

Wimpy was with the five thousand present at the miraculous feast. He had his cup ready when the water was turned to wine at Cana. He was a loaves-and-fishes Christian. He was one of those who complained as the apostles waited on tables after Pentecost. He looked on while thousands scattered flowers and sang hosannahs at the Triumphal Entry into Jerusalem. He fled with the crowds who disappeared when Jesus began the death march to Calvary.

Jesus understood Wimpy. He said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

Redeeming Wimpy

Wimpy seems funny until you reflect how many of his kind are in your congregation and mine. They attend seldom, they give scant financial support. They eat heartily at the dinners. They are out of town on church clean-up day. They are long on criticism. They are a major problem of the church.

We can never build Zion until we can redeem and reclaim them. We need more who really care, and who will participate in the work that must be done. There are many potentially good people among them. They mean well. They have admirable qualities that could be developed.

Building material—the human kind—for the kingdom of God will rarely be found ready-prepared in this world. We must transform it out of what we find. The inactive part of the congregation is a mine of hidden and forgotten human treasure that may yield wonderful values if we work at it.

In the gospel work, we must accept the assumption that no human

(Continued on page 15.)



In Memory of John Shields

Brother Shields was born May 24, 1859, in Arthur Township, Wellington County, Ontario, Canada. He was baptized January 5, 1884. His ordinations came in the following order: priest, June 19, 1885; elder, June 3, 1888; seventy, April 15, 1894; high priest, April 18, 1909; evangelist, October 1, 1911. He was superannuated on October 11, 1928.

He was married to Janet Ann Robson in 1881, and she followed him in joining the church when they received the gospel. She preceded him in death on July 24, 1923.

Their children are named as follows: John Stanley Shields, born May 5, 1882; William Nephi, born August, 1884; Ethel Robina Wilson, born November 15, 1886; Margaret Oracy Bartleman, born December 13, 1889; Thomas Alma, born March

25, 1892, died 1943; Percy Claremont, born June 2, 1895 (a twin), died 1919; Lilly May (a twin) died in infancy. Mary Elizabeth Lanway, born May 19, 1899.

Brother Shields married Victoria Rose Farrow on October 3, 1924. Varying dates have been adjusted to his own brief summary of his life published in the *Herald* of December 25, 1943.

Brother Shields was a tower of strength. Like his name, he provided a shield of defense in the gospel warfare. The great part of his life and ministry was passed in the Province of Ontario and adjacent areas. It is in this territory that the benefits of his ministry are so well known and so deeply appreciated.

L. J. L.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." — Proverbs 4: 18.

THE PASSING OF JOHN SHIELDS on November 29, 1950, brought many memories to the minds of thousands of members who had been brought into the church through his labors and blessed in the course of his long and devoted ministry. To all of those who knew and loved him, and to many others who were encouraged by his writings, this memorial is addressed.

Brother Shields was a familiar figure at the General Conferences of the church. His friendliness, combined with a quiet dignity and kindness, made him one of the most approachable of men. In a few minutes of conversation, one began to respect and care for him.

He made a number of literary contributions to the church, not the least of which was the account of his work in "Notes From My Life," which began in the *Herald* of May 29, 1943 (Volume 90), and continued in most of the issues until the end of that year. In all these notes, the reader is informed of his deep faith, his rich spiritual experience, his courage in time of trial, and his faithfulness under the trust reposed in him by the church.

A New Church Home for Bernie, Missouri, Saints

By Mrs. F. O. Kelley

IN 1948 there were nine members of the Reorganized Church living in and around Bernie, which is located a few miles north of the "boot-heel" of Missouri. Some of these members had tried attending other churches; some drove forty miles to the nearest branch, but both proved unsatisfactory. So in late spring of that year they began holding study classes at the home of one of the members. Soon the group was augmented by eight other members who lived at Sikeston. In July, Elders William T. Guthrie and D. L. Kyser conducted a series of meetings at the Masonic Hall in Bernie. During this time the group was organized and the study class divided into three sections: adults, young people, and children. The following month it was de-

cidated a church should be built, and all the members went to work enthusiastically. The first services were held in it on September 24, 1948, and on June 19, 1949, it was dedicated by Apostle E. J. Gleazer, Sr. Since the organization of the group, ten persons have been baptized (seven children and three adults). Those acquainted with the efforts of these members feel that the group will grow and become an important factor in the building of the kingdom.

Dr. F. O. Kelley of Bernie is serving as pastor.





INSCRIPTION ON DONIPHAN
MONUMENT
EAST SIDE
RICHMOND, MISSOURI

Colonel Alexander William Doniphan was of immense stature, noble appearance, brilliant parts, fearless, of great moral courage, sanguine, faithful, just, poetic in temperament, the champion of the down-trodden, eloquent beyond description and without doubt entitled to be classed among the greatest orators and lawyers that ever lived.

WITH MANY OF THE CHURCH who are at all familiar with the life of Colonel Doniphan there has been a desire to do something to honor him for his Christian kindness to the Prophet Joseph Smith and other church leaders during the troublous times in Missouri over a hundred years ago.

A petition has been filed with the First Presidency, signed by several score of our members, reading as follows:

In honor of one who so nobly stood for justice against those who tried to destroy the Prophet and the Saints of the church in the early days of the Restoration, we the undersigned respectfully request the name of "Gardner Lake" to be changed to "Lake Doniphan."

"Gardner Lake" is the name of a tract owned by the church a few miles from Excelsior Springs, in Clay County, and the name comes from the man who developed and operated the grounds and lake as a summer resort for a number of years. It has been extensively used by us for reunion, priesthood, and other retreat purposes.

Colonel Doniphan Nature's Nobleman

By Israel A. Smith

After some inquiry as to biographical material about Colonel Doniphan, we found some in the *Dictionary of American Biography*, Volume 5, pages 365, 366. We found also that a more comprehensive sketch had recently been written by Raymond W. Settle and read at the 1947 Commencement of William Jewell College, Liberty, Missouri.

After some correspondence we have secured permission from William Jewell College, through Mr. P. Caspar Harvey, secretary, to reprint in its entirety the biographical address given by Mr. Settle at the 1947 Commencement, which we greatly appreciate. The title of this address is "Alexander William Doniphan, Symbol of Pioneer Americanism," *The William Jewell College Bulletin*, Volume 20, Number 7, 1947.

We are sure this biography will be of considerable interest to members of the church. On account of its length, we shall run it in two installments.

The story of Doniphan's refusal to carry out the order of a drum-head court martial and shoot Joseph Smith and others is graphically told by Mr. Settle, and we will not give editorial space to it. However, we believe an account of a visit that the late President Joseph Smith and his brother, then Apostle Alexander H. Smith, made with Colonel Doniphan will be of interest. It is found in Volume IV of our *Church History*, pages 449 and 450:

We met General A. W. Doniphan at his hotel in Richmond, whither we went to see and shake the hand of the man who had the courage and manhood under strange and trying circumstances, where death from unauthorized violence threatened Joseph and Hyrum Smith, Alexander McRae and others of the elders, to face the consequences of stemming the torrent of bigoted prejudice and mur-

derous clamor and say: "I will have nothing to do with such business; my men are soldiers, not murderers. I shall march from camp with my men tomorrow morning at daylight." It is undoubtedly owing to the outspoken stand taken by General Doniphan on that occasion that those men were not shot upon the public square the next morning, as had been decided on by Generals Clark and Lucas, and others of the council of war.

The General is well advanced in years, but is still tall and erect, and speaks clearly and distinctly. His mind seems to be still vigorous; and we were told by one who studied law and is practicing with him, that there is no apparent diminution of his powers in his profession, except the failure, common to age, to recall events recently transpiring. He is modest and avoids saying anything of the part taken by him in the scene referred to above. And when we told him that we came, with Brother Alexander, as sons of one of the men whose lives were spared by reason of his action that day, as we believed, to thank him in person, he deprecated our thanks, saying: "I deserve no thanks for doing what was my duty. I had a long time to live and could not afford to burden my conscience and life with the blood of my fellow men."

We referred to the prejudice existing against our father and his comrades, and the terrible excitement of the time, and the risk he ran in incurring the displeasure of the popular will, as expressed in the order to kill those men the next morning. To this he replied that what he did at the time he did without thinking of the consequences, as men frequently act in cases of extreme emergency. Our interview was pleasant. He has been a man of action and careful observation. Has not sought political honors, but has served the people when their desire for his services has been properly expressed.

He visited Salt Lake City some years ago, met Alexander McRae, whom he remembered; and was well treated by the authorities there. He is a Democrat and talked freely of the present political aspect of the country, but without any partisan feeling. One remark was very striking. "It is a difficult thing to grow

old and prevent becoming querulous, covetous, and weak, or suspicious and misanthropic. I recognize this difficulty and strive to avoid either extreme." He is quite a friend to Elder Whitmer, knew Oliver Cowdery well, as well as many others of the Saints in Ray, Caldwell, Jackson, and Daviess Counties; remembers Lyman Wight, whom he regarded as an especially brave and fearless man. He affirms that there was nothing like polygamy taught or known among the Mormons during their stay in Missouri. He further states that so far as his knowledge went they were good citizens.

ON JUNE 7, 1949, we received a letter from Bishop Mark H. Siegfried in which he suggested honoring Colonel Doniphan by calling our property in Clay County "Lake Doniphan." I believe we should honor Colonel Doniphan in some special and enduring way, and perhaps the adoption of the name suggested is an appropriate way and probably the only way we will ever do it.

I once made a visit to see Senator William J. Stone of Missouri at Washington, D. C., when Colonel Doniphan's name was brought into discussion in a way I shall never forget:

It was right after General John J. Pershing had taken an army into Mexico in 1917. It was acclaimed in the public press as a great military achievement. I found Senator Stone in his committee room, and while I waited, I listened to some remarks addressed by him to a number present, among them a representative from Missouri.

Senator Stone said that Washington papers had commented on Pershing's invasion of Mexico, but one of them had recalled that during the War with Mexico, Colonel Doniphan had taken a regiment a thousand miles into Mexico, "one of the greatest military feats of modern times," the Senator quoted, "yet Doniphan's name was unknown to the histories used in our public schools." He then turned to the Missouri Congressman and asked him to prepare a bill for introduc-

tion to appropriate the necessary money to erect a monument to Doniphan in the City of Washington. "And" he said with considerable emphasis, "when it comes up in the Senate I will make a speech about Doniphan."

Since then, I am informed, the bill was passed and the statue erected in Washington.

I believe we as a church can with propriety do something in memory of this remarkable man, but before decision is made as to the proposed change of name for Gardner Lake, let us get Doniphan's history before the readers of the *Herald*.

The first section of Mr. Settle's biography of Colonel Doniphan follows:

ALEXANDER WILLIAM DONIPHAN

Symbol of Pioneer Americanism

PART I

RAYMOND W. SETTLE

WILLIAM JEWELL COLLEGE, Missouri Baptists, and the citizens of Clay County reflect much credit upon themselves by paying tribute to the memory of Colonel Alexander William Doniphan in this way, the year 1947, the one hundredth anniversary of the return of his famous regiment, the First Missouri Mounted Volunteers, from its Homeric expedition to far-off Mexico. Although not a Baptist, nor even a professing Christian until some thirteen years later, he was one of the leaders in the initial movement to locate our beloved Alma Mater in the town of Liberty. He attended every meeting of the citizens called to deliberate upon the proposition, helped organize the county by townships for a campaign to raise money, adjourned his law practice, mounted his horse and with others, among whom were E. M. Samuel, Judge J. V. T. Thompson, and Adam Lightburn, rode through sunshine and rain, from town to town and farm to farm with a subscription list in his pocket. When their work was finished \$24,767.00 had been pledged as endowment for the new institution of learning and \$7,000.00 for the erection of buildings.

On August 21, 1849, delegations from Clay, Callaway, Boone, Howard, and Marion Counties assembled at Booneville to effect an organization and determine upon the home of the college, which as yet was unnamed. The representatives from Clay County were Colo-

nel Doniphan and Judge J. V. T. Thompson. E. M. Samuel had also been elected, but for some reason did not attend. For voting purposes the subscriptions were divided into shares. Although that of Clay Countians was the largest of them all, it did not represent a plurality of votes. After a spirited contest, much speech-making, and considerable log-rolling the Howard County representatives cast their vote for Liberty. That determined the issue and the college possessed a home. On the following day Dr. W. C. Ligon presented a resolution, written by Colonel Doniphan the night before, which recited the unselfish labors of Dr. William Jewell in behalf of an institution of higher learning for Missouri Baptists and proposed that it bear his honored name. Being fully aware of the appropriateness of this resolution the representatives quickly adopted it.

Prior to the meeting at Booneville, on February 27, 1849, the General Assembly of the State of Missouri passed an act to charter the contemplated college. Among the twenty-six men named in it as the first board of trustees, five—including Colonel Doniphan, Judge J. V. T. Thompson and E. M. Samuel—were not Baptists. The first meeting of this board was held November 12 with Colonel Doniphan in attendance. It appropriated \$10,000.00 for the erection of buildings, chose the sites, appointed Dr. E. S. Dulin principal, and Reverend Thomas F. Lockett professor of mathematics, and directed that the college be opened in the basement of the Second Baptist Church on January 1, 1850. Colonel Doniphan's membership on the Board terminated early in 1850, but he was re-elected in 1854.

SINCE HE WAS NEITHER a Baptist nor a professing Christian at this time, one might ask why he busied himself with the founding of an institution dedicated to the teaching of evangelical principles. The answer is that he was moved by the same impulses which prompted the American pioneers to organize subscription schools for their children before their log cabins were completed or their fields cleared for planting—a passionate love for learning. He believed that the opportunity to secure an education was the common heritage of all. This conviction led him to accept appointment as Commissioner of Public Schools for Clay County in 1854 and inaugurate an aggressive program of building new schoolhouses and opening new schools where they were needed. In this, perhaps better than in anything else, his native greatness is revealed. The spectacle of the hero of Sacramento and nominee for the office of governor of Missouri devoting himself to organizing

rural schools and training teachers for them is indeed an inspiring phenomenon.

The imperishable service Colonel Doniphan rendered Missouri Baptists in the founding of William Jewell College and the centennial of the return of his regiment of Missouri boys from their unprecedented and as yet unequalled march, which the poet William Cullen Bryant compared to that of Xenophon's ten thousand Greeks, compels the query, "What manner of man was he?" Fortunately that question can still be answered with reasonable accuracy.

The emigrant ancestor of the Doniphans came to America in the middle or latter part of the seventeenth century and settled in Virginia. At the beginning of the Revolutionary War, Joseph Doniphan, father of Colonel Alexander William, and two of his brothers, one of whom was killed in the Battle of Brandywine, enlisted in a company commanded by John Marshall, later Chief Justice of the United States Supreme Court. When his period of service ended, Joseph returned to Virginia. In the summer of 1779 he went to Boonesborough, Kentucky, possibly with Daniel Boone's own party of that year. That winter he taught the first school organized on the "dark and bloody ground" in the fort at Boonesborough. A year or so later he returned to Virginia, where he again enlisted in the Colonial army. This time he served until the end of the war, and was with General Washington at Yorktown. Early in 1785 he married Anne Smith, whose ancestors were among the original settlers at Jamestown in 1607. Having seen the new land beyond the Alleghenies he could not be content to dwell in old Virginia. In 1791 the family fared forth, with May's Lick, now Maysville, Kentucky, as their destination. Upon arriving there they shared a cabin with Simon Kenton, intimate friend and comrade of Daniel Boone. Later they moved to a nearby farm where Alexander William was born July 9, 1808.

THIS BRIEF RESUME of family history reveals certain important factors both in the heredity and environment of Colonel Doniphan. At this time we concern ourselves only with the latter. Being born about a quarter of a century after the conclusion of the struggle for independence the tales first poured into his ears when he was old enough to understand them recounted the deeds of General Washington, "Mad Anthony" Wayne, "Swamp Fox" Marion, "Light-horse" Harry Lee, and others of the immortal host of Revolutionary heroes. Therefore any estimate of him must be made in the light of the fact that he was born and nurtured among people

who had experienced the hopes, tragedies, and triumphs of a long war waged in behalf of freedom. Their spirit descended upon him, and the white-hot flame which burned in their breasts was transmitted to him.

In addition to all this he was born upon the raw frontier amid the odors of the primeval forests which had but lately rung with the dread warwhoop of savage Indians, and whose dim aisles were yet threaded by wild beasts and the hunters who sought them. The tales of the winning of freedom which charmed his youthful heart were interspersed with others equally thrilling relating to the conquest of Kentucky. Under the spell of the narrators, many of whom had lived through those perilous days the deeds of those mighty men of old, Daniel Boone, John Floyd, James Harrod and others of like heroic stature wrought their irresistible influence upon him. These two powerful factors then, the one a backdrop and the other an actual, everyday environment, constitute the mold in which he was cast.

Reared in the midst of a sturdy people who had won their homes with an ax and rifle, inured from childhood to the hardships of a primitive society and partaking in abundant measure of the qualities of his elders he became and remained to the end of his days a typical American frontiersman. He was honest to the core, dauntless in the face of danger, self-reliant and resourceful; he scorned sham and hypocrisy, recognized no artificial class distinctions between men, and was thoroughly democratic in spirit. Stalwart of figure (he was six feet four inches tall), possessed of an impressive physique, exhibiting a manly beauty Greek sculptors would have delighted to copy, the outward man typified the grandeur, moral integrity, and uprightness of the inner man. He was modest in the extreme, unassuming, never thrust himself forward, and was utterly void of desire for empty honors.

THE CELEBRATION here today is in keeping with the remark of that French philosopher who said that if a nation would survive it must, from time to time, refresh itself at the well-springs of its own origin. Translated into common speech it means that if this nation, "conceived in liberty and dedicated to the proposition that all men are created equal," is to achieve its glorious destiny it must continue to be inspired by the same fundamental political and social ideals which inspired our fathers in the beginning. Catalogue them as Jeffersonian and Jacksonian democracy, homely Lincolnian philosophy, virtues of the pioneers, or anything else you choose, so long as they constitute the deep founda-

tion for our national structure. Today many among us have strayed so far from the well-springs of our origin that any muddy, poisonous "ism" other than pure, sparkling Americanism suffices to quench their thirst. American genius, born and developed under the inspiring aegis of democracy, has elevated this nation to the awful heights of world leadership. We neither dare avoid the responsibility involved in that position nor abandon the principle which lifted us to it.

In these critical days, with momentous issues trembling in the balances, with the havoc wrought by the enemies of democracy before our very eyes and with the most complete totalitarianism practiced daily in large groups of our fellow citizens in the name of economics or other advantage, the need for refreshing ourselves at the well-springs of that democracy which nourished men like Colonel Doniphan is imperative. Let us not think that totalitarianism was forever buried under the flaming debris of once proud Berlin or consumed by the incredible heat of atomic bombs over Hiroshima and Nagasaki. It still thrives in the nations which first adopted it, and that nation, grown strong through victorious conflict with others of its own kind, now boldly challenges the democracy of the Western Hemisphere. Today we are engaged in a gigantic ideological struggle which girdles the globe. . . . Within the framework of one of these ideologies lies the pattern for all governments, including our own, for tomorrow. Therefore we shall serve ourselves, the generations of our children yet unborn, and the world by refreshing ourselves at the democratic well-springs of our national origin.

(To be continued.)

Christian Standards

Whether we like it or not, unbelievers set stricter standards for Christian living than many believers themselves. They are not willing to follow these standards themselves, but they expect them of professing Christians. Therefore, as followers of the Lord Jesus, we need to guard against anything in our conduct or conversation that would hinder others, or make it difficult for them to know and accept the Lord Jesus Christ. Hence our need for daily fellowship in prayer and in the reading of the Word, that we may give to the Lord Jesus the opportunity to keep our lives pure and free from everything that might cause others to stumble.—*Sunday School Times.*

The Book of Mormon

I. The Palmyra Edition, 1830

The First Edition

There is extraordinary interest among church people in the first edition of the Book of Mormon, known as "The Palmyra Edition," published in 1830. Though it is not as rare, in point of existing copies, as some other printings, it is most important for its historical value.

It would be useful to know how many copies of this book are now in the hands of church people, and who owns them.

The showing of the Book of Mormon manuscript at the Book of Mormon Institute held at Stone Church in Independence during January of this year brought a revival of interest in the early editions, and expression of general interest has prompted the presentation of this information.

A Surviving Copy

Quite recently a copy was borrowed by the Herald staff to be photographed in the Visual Aids department for a slide. This copy was made available by President Israel A. Smith. It is well bound in leather and comparable with good book publishing and binding of the period. The leather is still intact; the back is strong; and the pages are in good condition considering their age. The paper is only lightly marked with chemicals used in the manufacture of paper about 1830.

It is a pleasure to examine this splendid old volume. Its type and page composition are good for the time. A certain quaintness along with the merit and dignity of the work impresses the modern reader with an appreciation of the workmanship. What book published today, in cloth or in leather, will still be holding together 121 years from now?

The Printing

No date is given, so far as is known, for the completion of the translation of the Book of Mormon. But the translation was nearly done, because Joseph Smith wrote in his history,

Meantime our translation drawing to a close, we went to Palmyra, Wayne County, New York, secured the copyright, and agreed with Mr. Egbert Grandin to print five thousand copies, for the sum of three thousand dollars.

That statement identifies the two transactions as the business of one day. The date is fixed by the fact that he deposited the title page with the Clerk of the Court of the Northern District of New York on June 11, 1829. This, apparently, was the copyright procedure at the time, under the Federal law of 1790, for the legal statement quotes some of the phrases of the law.

John H. Gilbert of Palmyra claimed to have set the type for the Book of Mormon, and in an interview with W. H. and E. L. Kelley on March 5, 1881, he made the following statement: "The manuscript was put in our hands in August, 1829, and all printed by March, 1830."

The Title Page

The title page of the 1830 Palmyra edition contains all the material found on page iii of the present Authorized edition. In his history Joseph Smith has something special to say about this title page:

I wish also to mention here, that the title page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated, the language of the whole running the same as all Hebrew writing in general; and that the said title page is not by any means a modern composition either of mine or of any other man's who has lived or does live in this generation. Therefore in order to correct an error which generally exists concerning it, I give below that part of the title page of the original Book of Mormon, which is a genuine and literal translation of the title page of the original Book of Mormon as recorded on the plates.

THE BOOK OF MORMON

AN ACCOUNT WRITTEN BY THE HAND OF MORMON, UPON PLATES, TAKEN FROM THE PLATES OF NEPHI.

Wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile: written by way of commandment, and also by the Spirit of prophecy and revelation.

Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof: sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

An abridgement taken from the Book of Ether, also; which is a record of the people of Jared: who were scattered at the time the Lord confounded the language of the people

when they were building a tower to get to heaven: which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations. And now if there are faults they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.

These statements are from the *Times and Seasons*, Volume 3, pages 928-931, and 943.

Also on the title page of the Palmyra edition, just below the material just quoted is the following:

By Joseph Smith, Junior
Author and Proprietor

PALMYRA:
Printed by E. B. Grandin,
for the Author,
1830

The words "Author and Proprietor" have aroused discussion and speculation. Some critics have tried to make capital of them. It is believed that Joseph Smith used this form to obtain the protection of the law for the text. This is supported by the words of the legal statement on the next page for copyright purposes. Joseph had already experienced great difficulty in protecting the integrity of the work, due to the folly of Martin Harris.

The Legal Statement

The back of the title page contains the legal statement where modern books carry their copyright. We read the following words:

Northern District of New York, to wit; Be it remembered, That on the eleventh day of June, in the fifty-third year of the Independence of the United States of America, A.D. 1829, Joseph Smith, Jun. of the said District, hath deposited in this office the title of a Book, the right whereof he claims as author, in the words following, to wit:

Here follows a repetition in small type, of what is contained on the title page, down to the printer's signature, place, and date. The last paragraph is a formal legal statement, and the page is signed at the bottom: "R. R. Lansing, Clerk of the Northern District of New York."

Preface to Palmyra Edition

Martin Harris had been acting since about April 12, 1828, as scribe for Joseph Smith in the translation, and when he had finished 116 pages by June 14 became very importunate in seeking permission to show the manu-

script to his family and friends. Through folly, and despite the most solemn promises, he lost the manuscript, the sole copy and it was never recovered. Enemies could and would have used it dishonestly to discredit the work. This confronted Joseph Smith with a most serious problem. How it was solved he explained in this special preface, which is here given:

To the Reader—

As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the Book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon; which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again—and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written; and if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work: but behold, the Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing; therefore thou shalt translate from the plates of Nephi; and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will shew unto them that my wisdom is greater than the cunning of the Devil. Wherefore, to be obedient unto the commandments of God, I have, through his grace and mercy, accomplished that which he hath commanded me respecting this thing. I would also inform you that the plates of which hath been spoken, were found in the township of Manchester, Ontario county, New York. The Author.

Not a Perfect Edition

There is no reason for regarding this first edition as a perfect one. It is an error to regard corrections made in later editions by checking with the manuscript as "changes," as some have alleged. The preface to the 1837 Kirtland edition, published by Oliver Cowdery and Company, the preface being signed by Parley P. Pratt and John Goodson, explains this, and we quote it in part:

Individuals acquainted with book printing, are aware of the numerous typographical errors which always occur in manuscript editions. It is only necessary to say, that the whole has been carefully re-examined and compared with the original manuscripts, by elder Joseph Smith, Jr. the translator of the book of Mormon, assisted by the present printer, brother O. Cowdery, who formerly wrote the greatest portion of the same, as dictated by Brother Smith.

Further Notes

In this original edition, the testimony of the witnesses is given at the end of the book.

Our present Authorized Edition follows the same chapter divisions that are used in the Palmyra edition.

The Palmyra edition has long paragraphs which are not numbered, an arrangement that is not convenient for reference purposes.

The punctuation of the passage in Jacob 2: 38, as found in the Palmyra edition, has been preserved in our Authorized edition. Differences in punctuation in other editions have been made a basis of controversy by some sects. They must be regarded as incorrect.

A Parable

THERE WAS ONCE a church that was never happy. To a stranger all seemed well and in order, but to the regular attendant all was discord and chaos. No one took full responsibility for any task, and the services came to depend on those folks who happened to be at church on any given morning.

Even church officials who visited now and again went away a bit heartsick sensing something was very amiss, and no man cared to be pastor.

Another church was always happy. Not only did folks do the special jobs to which they had been appointed but they were not afraid to do more than their share. Always someone was spending extra time helping the other fellow with his special problems. When a member missed services everyone was genuinely interested, and no one tried to guess at some dire reason for his absence. Each was the other's keeper, but not his jailer. Pleasant conversation was heard everywhere, and idle gossip not at all.

Many men wanted to lead this group—and all visitors wanted to stay as long as possible in this friendly, godly atmosphere. Church officials left the branch inspired and alert to God's work.

Two churches were here . . . one is your church—it is made by you. You and your fellows set the pattern by which one of these becomes yours.

There are 588 numbered pages in the Palmyra edition, beginning with the title page as number 1. The two additional pages of testimony at the end are not numbered.

L. J. L.

(Sources of information for this article have included: *Church History*, Volume I; *Journal of History*, Volume 14, January, 1921, containing an article by Walter W. Smith; an article by S. A. Burgess in the *Saints' Herald*, Volume 74, page 654; and some personal observations.)

JOHN LOOKED AROUND the small branch in which he worshiped each Sunday morning and was a bit disgusted with the behavior of everyone—especially the children. He wasn't too tactful in how he told parents of misbehaving offspring either. Since John was a good lad and spent many hours keeping the branch building in shape for meetings, the parents forgave him and went their ways.

Ten years went by and times changed. John had moved away and had married a church girl in another part of the country. It was their good luck to have a chance to vacation in the old home town, and they brought along their two lively little sons. Their first Sunday at church was both a joy and a trial. It was good to be able to introduce wife and family to his old friends—but John was embarrassed because his boys were not as still as they could have been.

After the preaching service one kindly sister came to him and, putting her hand on his arm, said simply, "John, I'm happy to meet your wife and family. It's good to have you back and I'm more than happy to see that you don't have angels for children. It reminds me of my boys when they were restless in church too."

John had the grace to blush, later confessing to his wife that it was too bad teen-age boys couldn't see ahead when they were criticizing how other people reared their children.

—ALICE ZION BUCKLEY.

“ . . . and Grace for Grace ”

By W. J. Haworth

ARE YOU SAVED? is an oft-repeated question put to most people by aggressive Christians. When it has been asked of me I have invariably replied, “Of course.” This has not been an affirmation of absolute salvation, for conscientiously, I am part of that whole creation which “groaneth and travaileth together,” waiting to see just who does qualify to be called sons of God—absolutely saved. Because I have received the spirit of adoption, I pray, “Our Father” (Romans 8: 15-21). With those of the true Christian faith, I have received Jesus as the Son of God and my personal Savior.

Through acceptance of him, I have qualified to “receive power to become” a son of God. Though such a son, I am still on probation. The manner of my life will finally determine if I have grown to “measure of the stature” of a son of God. It is not what I am, but what I am becoming that is of moment now. The One John declared to be “full of grace and truth” gives me “grace for grace.” That is, he gives me his grace that I may use it to develop the spiritual graces that were characteristic of his life (John 1: 11-16).

The grace of God, given through obedience to the gospel is able to deliver us from the kingdoms and powers of darkness, and to translate us into the kingdom of heaven. To the extent that one is delivered from sin, he is saved—now. One of the Wesleys, seeing a drunkard reeling along a street, remarked: “There, but for the grace of God, go I.” Drink is a great evil; but there are legions of other sins in the kingdoms and powers of darkness.

I HAVE HEARD IT SAID that the final temptation of Jesus by Satan was that He should accept the ignominy and suffering of the cross because it would draw all men to him and he would be their Savior. The Devil is supposed to have chuckled at his victory when Jesus ascended the cross, because he knew the many sins Christians would commit in the name of their Savior.

Jesus did not go to the cross because he fell to the temptation of Satan, but because, by arrangement with his father, he was “a Lamb slain from before the foundation of the world.” Christians do commit sin in the name of the Redeemer. It is not my purpose to point out the

specific sins, but to concentrate on the evil being done through the propagation of the idea that when Jesus took all believers under the shelter of his grace, he forever shielded them from the consequences of the sins they would subsequently commit.

How much better it is to accept the challenge of Hebrews 12: 28: “Let us have grace, *whereby we may serve God acceptably* with reverence and godly fear.” It is well to remember that “He giveth grace to the humble.”—I Peter 5: 5. When we are buffeted, or tempted, or tried, we need to take advantage of the Master’s assurance, “My grace is sufficient for thee.”

THE ANCIENT BRITONS wore a symbol of grace. It was the bitter herb rue. This was carried as the outward sign of the inward grace of repentance. In *Hamlet*, Shakespeare has the distraught Ophelia saying to her brother:

Here’s rue for you, and some for me,
We may call it Herb Grace o’ Sunday.
—O, you may wear yours with a difference.
—Act 4, Scene 5

It is interesting to trace the connection of this herb with the principle of repentance. It is “an emblem of bitterness and grief—called herb of grace,” say the dictionaries. When we rue anything we repent of it, perhaps because it does not appear to be to our advantage. Rue is used as a soporic and as a purge.

When sin lies heavy upon the soul, the soporic of repentance makes us figuratively “shed blood,” just as rue, as a soporic, makes men perspire. Going through such an ordeal we see ourselves at our very worst and feel an urgency to shed the sinful self—to crucify the old man of sin and be rid of him. It is at this time that repentance as a purge has a great part to play. There is expulsive power in a new affection, and the One who is the Author of our salvation asks us to love him even as he has loved us. Linking the expulsive power of this love with repentance will not only expel old sinful habits, but will prompt new, Christlike ones.

Astringency will follow the purge. Thus the entire self is gathered up in singleness of heart and mind for the Lord. Comparing ourselves with the One who ascended Calvary for us, compassion, or ruth (a derivative of rue) prompts the giving. When it enters the soul the ruthlessness of sin is expelled.

Then, the giving of the self, body, soul and spirit, locks the door on any return to the old sinful way of life. Sinful pride goes out. Humility and love take up their abode within.

TRUE REPENTANCE involves a life program of going forward as a new creature in Christ. The old man of sin must be crucified in repentance and buried in the waters of baptism, to be raised to newness of life with Jesus. There must be no turning back to the manner of the old life. The “new” person must make constant spiritual advancement.

Many Scriptural illustrations point the way: the winner of the race who endured to the end; the man who looked into the perfect law of liberty and continued therein; the person whose house, built upon a rock, withstood the storms; and others.

Even the saved person finds, as did James, that there is a continuous war going on in his own personality—a struggle between the leadings of the Spirit and the desires of the flesh: “Do ye think that the scripture saith in vain, the spirit that dwelleth in us lusteth to envy? But *he giveth more grace*. Wherefore he saith, God resisteth the proud, but *giveth grace unto the humble*.”—James 4: 5, 6.

THE FOLLOWER of the Nazarene receives of his fullness and of his grace for the development of gracious personality (John 1: 16). Not by the righteousness of the Law of Moses, nor of human conventions, but by his grace Jesus saves us from our fleshly desires when we make a solemn covenant with him “by the washing of regeneration and the renewing of the Holy Ghost.”—Titus 3: 5.

That is why Paul wrote in the Ephesian letter: “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, *which God hath before ordained that we should walk in them*.”—Ephesians 2: 8-10. These God-ordained works were manifested in the grace and truth which came by Jesus Christ (John 1: 17) even the gospel, which is called “the word of his grace.”—Acts 14: 3.

Jesus is also called the Word, because he manifested the “grace and truth” which he preached in his life. The converted person is also a “living epistle read and known of all men.” He is a

new creature, bent on becoming a son of God through personally cultivating the graces which made the life of Christ so lovely. It is spiritually exhilarating to associate with people whose graciousness is patterned after the example of the Master.

One person desiring spiritual ministry and being unable to find it in Christendom journeyed to India and there realized his ambition through a certain Yogi. He claimed that the chief and most striking manifestation of power in this man was saintliness. I have ministered the word to Hindus and Mohammedans, but have never noted anything superior to Christian graciousness among them. It has been my privilege to see a Hindu converted to Christ, and I have rejoiced as I watched Christian graciousness being developed in him. Aloof saintliness can never measure up to Christian graciousness.

MARK THE GRACIOUSNESS, divine yet tenderly human, in the story told long ago by Nathaniel P. Willis of a leper Jesus met by a pool. On hearing footsteps approaching, after the custom of lepers, the man called out "unclean." To ordinary men that cry was a signal to turn aside. Not so with the Master of men. Walking up to the leper, he commanded him to rise. Here is the pen picture of the gracious One he beheld:

Love and awe mingled in the regard of Helon's eye as he beheld the stranger . . . His garb was simple and his sandals worn. His stature modeled with a perfect grace. His countenance, the impress of a god's, touched with the opening innocence of a child's. His eye was blue, and calm as is the sky in the serenest noon. His hair, unshorn, fell to his shoulders, and his curling beard the fullness of perfected manhood bore.

He looked on Helon earnestly a while, as though his heart were moved. Then, stooping down, He took a little water in his hand, and laid it on his brow, and said, "Be clean!" and lo, the scales fell from him, and his blood coursed with delicious coolness through his veins, and his dry palms grew moist, and on his brow the dewy softness of an infant's stole. His leprosy was cleansed, and he fell down, prostrate, at Jesus feet, and worshiped him.

Such was the revelation of God to Helon, the leper. The power of God was poured out on him in healing and divine graciousness in the person of the One who was "God manifest in the flesh." Helon was so blessed because of his great need, not so much because of any special worthiness. We cannot see and receive the personal ministry of Jesus now, but he has left us this promise: "Blessed are the pure in heart for they shall see God." The supreme graciousness of the Almighty awaits those who attain purity of heart.

Though Jesus is not here to minister in person, he has left his servants to carry on. He said of the believer: "Out of him shall flow rivers of living water." Rivers of spiritual blessings for those in need of help. Nor were these glorious spiritual streams limited to the times of Jesus and the first apostles. I have witnessed them in the ministry of healing in Australia, New Zealand, the Pacific Islands, and the United States. Men of God have taken this wonderful ministry to lepers and other incurables the world over. It is the same Christian ethic that inspires the sacrifices made by many physicians and nurses.

But not all who need the ministry of healing are in need of hospitalization. Many need understanding and healing of spiritual hurts. In this ministry not only the priesthood but the women of the church have brought spiritual and mental comfort and joy to needy persons. For one in need of physical healing there are hundreds who need the sympathetic and godly ministry that can be given by God's servants, male and female, out of whom rivers of spiritual blessings flow.

FAR FROM THE GEOGRAPHIC CENTER of church activity I learned the gospel largely from those who ministered the printed word. I had an insatiable desire to meet personally these men and to hear the word accompanied by spiritual power. So, in 1911, I attended my first General Conference. This was truly an inspiring experience for me—one that was subsequently reflected in my ministry in the far-away Australasian Mission. I could now present the church, not as a doctrinal skeleton, but the real Body of Christ, animated by the Holy Spirit and manifesting the true Christian graces.

As representative of the uniform manner in which I was received and helped by all, I mention my meeting with President Joseph Smith. It took place in the Stone Church. An obscure elder from Australia, I had been announced to preach. To my surprise, the chief officer of the church had done me the honor, not only in coming to hear my message, but in also associating himself with me in the pulpit. The humility and comradeship thus manifested created for that sermon a spiritual atmosphere I shall never forget.

By invitation I visited his home on a number of occasions. Reading his articles in church publications and studying the revelations given through him had afforded me much pleasure; but to meet and converse with him in person gave me a new and intensely satisfying appreciation of the prophetic office. He was possessed of a keen, analytical mind, and his conversation was illuminating.

His gracious personality manifested itself in simple courtesies. I was reminded of Hillaire Belloc's statement, "The grace of God is in courtesy." I witnessed the Spirit of God at work in a godly man—a prophet of God who spoke and acted as a Saint with no thought of lording it over the common man. "The Grace of God be with you!" he said, in parting.

ARE YOU SAVED? The question persists. By the grace of Christ, I am, if I am giving grace for grace. He has given me "power to become" a son of God, a perfect man; and, since I am pressing on toward the "measure of the stature of the fullness of Christ" (Ephesians 4: 13; John 1: 16), I may also receive the fullness of his grace. I shall be like him just as soon as I develop all of his graces. Then Zion and the gathering will be appreciably nearer, for all of the Saints are just like me.

Here is a divine formula for the attainment of this condition: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."—II Peter 1: 5-8. A very old prescription, yes, but when one has completed this addition problem it will be no idle or barren boast to say, "By the grace of God I am saved."

It is extremely serious to reject the formula. Of the person who does so Peter says: "He that lacketh these things is blind and cannot see afar off and hath forgotten that he was purged from his old sins" (verse 9). How easy it is to forget.

Lest we forget to observe the commandments which so vitally affect our salvation, the Savior instituted a periodical reminder in the Communion: "This do in remembrance of me." What a jog to fickle memory when the Communion brings us into intimate contact with his sacrifice on our behalf. At his table, the pinnacle of our privileges, he gently reminds us that he gives "grace for grace."

Hard Feelings

When Dwight Morrow was told that a business acquaintance had expressed a marked dislike for him, Morrow lapsed into puzzled silence, then exclaimed, "I don't see why he should feel hard toward me. I don't remember ever doing anything for him."—*The Public Speaker's Treasure Chest*.

Question Time

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

Question:

Who is Elias who was to restore all things?
Illinois O. C. H.

Answer:

Since no completely satisfactory answer can be given to this question as to the identity of Elias, no effort will be made to be dogmatic. Bible quotations will be from the Holy Scriptures.

1. Was Elias John the Baptist? John the Baptist answers, ". . . I am not the Elias who was to restore all things. . . ." —John 1: 22. The angel, who told Zacharias of the impending birth of John the Baptist, according to Doctrine and Covenants 26: 2, was Elias. Luke (1: 17) states, "And he [John the Baptist] shall go before the Lord in the spirit and power of Elias." This indicates the sense in which John the Baptist is identified with Elias, and that John is not to be confused with Elias personally.

2. John the Baptist, speaking of Jesus, is recorded in John 1: 28, as saying, "He it is of whom I bear record. He is that prophet, even Elias. . . ." The fact that Matthew 17: 2, 3; Mark 9: 4; and Luke 9: 30 all state that Moses and Elias were with Christ on the Mount of Transfiguration excludes the possibility of Christ and Elias being the same person. Therefore, we must look for another sense in which the meaning of the name Elias may apply to a number of persons.

3. It is just possible that Elias may not be identified with any known person of scriptural history and may have to be considered as a person who never lived upon the earth. *Church History*, Volume 2, pages 46 and 47, state that Joseph Smith and Oliver Cowdery were visited in Kirtland Temple in 1836 by the Lord, Moses, Elias, and Elijah. Doctrine and Covenants 26: 2 states that Moroni was sent to reveal the Book of

Mormon, containing the fullness of the everlasting gospel and also with Elias, to whom was committed the keys of bringing to pass the Restoration. This same Elias was the angel who visited Zacharias to tell him of the coming birth of his son John the Baptist. John the Baptist was the one sent to Joseph Smith and Oliver Cowdery to ordain them to the Aaronic priesthood; and also to them appeared Elijah, unto whom was committed the keys of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse. Joseph, Jacob, Isaac, Abraham, Michael (who is Adam), Peter, James, and John were all mentioned as having part in the work of the Restoration, and all committed to Joseph and Oliver the keys of their ministry. These men including Jesus Christ acted under the restorative mission and spirit of Elias (See John 1: 28).

4. The most thoroughly substantiated position as to the identity of Elias seems to be that Elias and Elijah are one and the same person. As Dr. Scofield puts it (paraphrased),

Elias shall truly first come and restore all things. This prediction was fulfilled in a measure by John the Baptist and was yet to be fulfilled by Elijah. John the Baptist had already come, and with a ministry so completely in the spirit and power of Elijah's future ministry that in an adumbrative sense it could be said: "Elias is come already." The thought of identification is expressed while yet preserving personal distinction.

Several Bible dictionaries and commentaries consulted agree without exception that Elias and Elijah are the same person. Several New Testament quotations use the name Elias as the person of events occurring in the Old Testament of which Elijah is the central figure. The following are examples: Luke 4: 25, 26, "But I tell you the truth, many widows were in Israel in the days of *Elias*, when the heavens were shut up three years and six months, and great famine was through-

out the land; but unto none of them was *Elias* sent, save unto Serapta, of Sidon. . . ." I Kings 17: 1-9 identifies Elijah as the one meant. Romans 11: 2-4 tells of *Elias* making complaints to God against Israel, and the Lord's answer, "I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal." The original of this is found in I Kings 19. James 5: 17 says, "*Elias* was a man subject to like passions, as we are, and he prayed earnestly that it might not rain; and it rained not on the earth for three years and six months." Thus we see that the Elias of the New Testament is really Elijah of the Old Testament. *Dickenson's Bible Commentary* says that the Elias who appeared with Moses before Christ on the Mount of Transfiguration was the same person as the Elijah who was translated according to II Kings 2: 1-12. It further states, "There was Moses the great representative of the Law, and Elijah the representative of the prophets, and Jesus the fulfillment of the law and the prophets." This would seem conclusive that Elias is the spiritual and prophetic name given to Elijah, the translated prophet whose mission was to extend through the ages, and whose spirit and work would be shared by all who were to assist in the Restoration. Elias is the Greek form of the Hebrew proper name, Elijah. ALMA C. ANDREWS.

Question:

Are we to assume that all persons in the several glories must have received baptism somewhere in order to be permitted there?

Michigan

C. A. H.

Answer:

Mormon quoted the words of Christ to him, and taught that little children "need no repentance, neither baptism," but "are alive in Christ," and are "partakers of salvation." Not only are little children "alive in Christ," but "also all they that are without the law, for the power of redemption cometh on all they that have no law; wherefore he that is not condemned, or he that is under no condemnation, can not repent; and unto such baptism availeth nothing."—Moroni 8: 8-28. Where there is no sin or condemnation it would seem that baptism does not apply. Evidently King Benjamin so understood it:

His blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned.—Mosiiah 1: 107.

Baptism is unto repentance and a remission of sins; where sin is not imputed, neither repentance nor baptism is required. CHARLES FRY.

They Brought Themselves



LET ME TELL YOU about the Jenkins family. They moved to the Center Stake from western Nebraska. When they chose their congregation to attend in Independence, they did it as if they meant business. The first Sunday they attended, people spoke to them—if for no other reason, because they spoke to people first. Alice—that's Mother Jenkins—smiled at people and people smiled back. Percy—that's Dad Jenkins—asked for further details about the Wednesday night prayer service, and in receiving his answer had a nice conversation with Brother Brown. Brother Brown then introduced Brother Jenkins to all the folks who were standing around after the service, and it wasn't long till everyone knew Brother Jenkins.

Joan, the older daughter, asked about the choir. "Do you need members?" And what choir isn't also having it's own Each One Bring One campaign? At the next choir practice there was a new tenor—Dad—and two new sopranos, Mom and Joan.

Jeanette—the younger daughter—wanted to know about the Orioles. She found the circle of the girls her age and got busy. One day as part of her Oriole activity, Jeanette paged at the Sanitarium. She got acquainted with some of the patients and saw how lonely they were. The next day was Saturday. When Mom gave permission to go up town, she thought Jeanette might go window shopping with some of her friends. Later in the evening Mom learned that Jeanette had spent the afternoon at the hospital visiting the lonely ones.

From the first the Jenkins' always came to church school. They were

so consistent the superintendent saw in them a family that could be depended upon. At the beginning of the new year, there were members of the Jenkins' family teaching in the church school. Brother Jenkins played the violin for worship services.

By the end of two months the Jenkins' were "old home folks." No one ever heard them complain that they came to church and "nobody spoke to us for three Sundays." They knew that people are people and willingly forgave them of their shyness. After church they invited stragglers home for dinner.

How do you go to church school? Don't be bashful. There are others more shy than you are who need your friendliness. Be like the Jenkins' family and be happy in the gospel. —Mrs. Harley Nagel.

Roots Go Deep

IF YOU ARE A woman who is contemplating sending her man off for the first time—or again—to service with the armed forces, don't feel that your roots have been pulled up, that the marriage you have created is being destroyed. Roots go deep, and through the cruel cold of winter they are still nourishing life. The flower above the ground may wilt but the roots will bring forth another flower, more perfect than the last.

While you are separated, encourage those roots of the love you share with hope and cheerfulness. Build the link between you with letters, sharing your hopes and dreams as before, though you cannot build the concrete things around you. Find happy things to do; give thought to *your* responsibility to those who look to you for strength. The devil compounds interest on trouble, so don't borrow any!

And when you are together again, you will have much richness to offer your home and your husband because you have allowed yourself to grow. Because you have fed the roots, you will find you have also fed the flower.

—LOUISE WRIGLEY.

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Herald House

INDEPENDENCE, MISSOURI

Briefs

PORT HURON, MICHIGAN.—The Port Huron and St. Clair Branches of Michigan recently concluded a successful ten weeks' period of intensive missionary work in this area which was patterned in the three phases: training for evangelism, ministry in the home, and a missionary sermon series.

Through the medium of the publication *Lower Lights*, which is mailed monthly to every church member, the proposed "Men's Forum for Evangelism" was publicized. This course was open to all men of the church. They met in the church parlors each Monday evening for six weeks, receiving four lectures by Elder Jacques Pement and one lecture by Bishop T. A. Beck on the mode of evangelism. The pastor, Elder Warren Chelline, demonstrated the use of the folder, "The Restoration Story." Elder Joseph Muir conducted devotions. At the last of the six sessions, Apostle Percy Farrow, Evangelist John R. Grice, and Evangelist J. J. Ledworth each presented inspiring messages and led the men in prayer.

There were forty men active in this campaign. After their period of training, these men conducted twenty "Cottage Missions," using the material in the "Restoration Story" at three sessions in each home. The men worked in groups of three and four with a priesthood member in charge of each crew. The men shared the responsibility of presenting the message, compiling reports of all who attended and providing transportation. For three Sunday afternoons, while these "Cottage Missions" were in progress, the men met together at the church to compare notes, compile statistics, and to pray fervently for the success of the work. At the final report session, the visiting missionary, Elder Joseph Yager, was in attendance, and the men partook of the Lord's Supper in a rich spirit of fellowship.

One hundred and fifty attractive window posters were printed in green on white, giving the name and location of the church, a picture of the church and the announcement of Elder Yager's series dates and its theme. The Zion's League distributed these show cards to the stores of the city. A five-inch, two-column display ad on the regular church page of the Port Huron newspaper announced each sermon topic. Church program folders carried announcements and invitations to the series. Elder Yager preached with power on the theme, "Eventually—Why Not Now?" There was a record attendance at these services. Members of the Department of Women kept a listing of the names of each individual who attended these missionary sermons. As a result each nonmember was greeted and his name put on file, together with information on which sermons he has heard. Mimeographed copies of the sermon notes were distributed to all at the door after each sermon. Music departments from both branches (Saint Clair and Port Huron) assisted ably by providing appropriate music for all these services. During the week of the series the missionary and the pastor and several of the men of the priesthood were busy visiting the homes of the prospects, gaining decisions to be baptized. At the eleven o'clock service on the last Sunday of the series, the following candidates were baptized:

Keith Bankson, Karen Kilbourne, Winnifred and Cyrus Kilbourne, Alice Miller, Grace Miller, Norris MacDonald, and Edward Schunck. At the Sunday evening service, Raymond Smith was also baptized. There are many more prospects for baptism now than there were before this campaign started. Four new "Cottage Missions" have now been started and it is intended that these mission activities will be continuous. The "Cottage Missions" activity using forty men in twenty locations had a total attendance of 359, and reached sixty nonmembers with the message of the restoration.

The Women's Department sponsored a roast beef supper two days before the series of meetings and a folder advertising the missionary series was placed beside each plate. During the month of December the four groups of the Women's Department held a mass meeting in the church, each woman bringing a toy or picture for the nursery which recently was newly decorated by the Young Matrons' Group. A bazaar in the downtown Detroit Edison building was sponsored by Group Three (sewing group). A bake sale by Group One was held in conjunction with the bazaar. Baskets for sick and shut-in members were made up and distributed by the women. Recently Bishop Wayne Updike spoke to the women in the church parlors on the subject, "Building Zion Through Stewardship."

Members of the Zion's League presented the branch with a beautiful Communion table with the words, "This do in remembrance of me," in gold on the side. This contribution was made possible by the sponsoring of a Fall Festival. They also delivered handbills for a local store, thus adding to their funds for the table. League members sang carols at Christmas time to the shut-ins. They also held a semi-formal watch party New Year's Eve in the home of Brother and Sister Beryl Reid, who are League sponsors.

A flannelgraph series of Book of Mormon stories is being presented by Sister Leila Muir. Sister Muir also presented the Christmas story in flannelgraphs for the children. There is an average of sixty-five children attending junior church. St. Clair has recently organized a new junior church for the children.—Reported by LEONA HANDS.

KLAMATH FALLS, OREGON.—Since the removal of Elder Ted Schuld to Medford, meetings have been held during the summer at the various homes of Saints under the leadership of Brother Y. Carroll. July 3, Elder Walter Chrestensen of Bakersfield, California, conducted services in which eight people were baptized.

After the fall district conference at Portland, Oregon, Priest Harold Crooker was appointed leader. October 29, the group met at the home of Brother and Sister McNabb for reorganization into an active group. Y. Carroll was appointed as assistant church school director; Marie McNabb, secretary; Clarabelle Morris, treasurer; and Etta Shaw, auditor.

November 18, Elder and Mrs. F. E. Chapman and Elder and Mrs. Harold Carpenter of Vancouver visited the group. Elder Harold Carpenter presented slides at the evening service. Roycie Chapman, district women's leader, gave a talk.

A Communion service was held November 19, conducted by Elder F. E. Chapman. Elder Harold Carpenter presented the sermon. A potluck dinner was served and a roundtable discussion followed in the afternoon.

Lucille Crane was selected and Y. and Grace Carroll were appointed historians.

Since the first of December a permanent meeting place has been established at the City Library.—Reported by HAROLD E. CROOKER.

MOLINE, ILLINOIS.—E. J. Lenox and Lyle W. Woodstock attended the high priests' institute in Kirtland, Ohio.

On December 10, three adults and three children were baptized. Martin Edwin Hessler, Carol Olson, and Carolyn Olson were baptized by Elder Richard Martens. Ruth Willey, Richard Harrington, and James Kennedy were baptized by John Harrington. The candidates were confirmed at the evening service.

David Wayne, son of Mr. and Mrs. Donald L. Mitchell, and Linda Lou, daughter of Mr. and Mrs. Robert Mann, were blessed recently.

Three of the young men in the branch have gone into the armed forces. Keith Lane and Don Boney are in the Marines, and Lee Burgess is in the Army.—Reported by ORA BURGESS.

The Public Worship of God By Henry Sloane Coffin

The principal element in Christian worship is the adoring recognition of God. Dr. Coffin has shown by what means the recognition and appreciation of God can most successfully be made the underlying theme of every part of every church service.

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\$2.00

Herald House INDEPENDENCE, MISSOURI

BILLINGS, MONTANA.—On December 16, 1950, six new members were baptized at Billings by Elder C. Houston Hobart. Following the confirmation service on Sunday, December 17, a business meeting was held and the Billings Mission was organized with approximately twenty members.

The district president, through Elder Hobart, appointed Priest John Crawford as pastor of the group. Vern S. Holmes was elected church school director; Deacon Glenn J. Beck, secretary and treasurer; Sister Lillian Chase, music director; Sister Ruth Beck was sustained as leader of the women's group.

Meetings are held in the parlor of the Y. W. C. A. every Sunday morning at 10 o'clock.

PITTSBURGH, PENNSYLVANIA.—Evangelist Ray Whiting conducted a two weeks' series of services from February 7 to 20. Services were held each evening at the church with fair attendance considering the bad weather. One cottage meeting was held in Butler, Pennsylvania.

COLORADO SPRINGS, COLORADO.—Elder J. D. Curtis is pastor of the branch.

On November 2, Harold N. Schneebeck was ordained to the office of priest, and on December 20, Ray C. Ebeling, who has been a priest, was ordained to the office of elder.

The priesthood has been very active in the past year, baptizing thirty-two since the middle of January. Brother Curtis has blessed seventeen children and married four couples.

There are two active women's groups in the branch. The women's department, under the leadership of Mrs. W. W. Poe, meets twice each month in the homes of the members. The study group meets one evening each month with Mrs. Lorraine Hammer as their leader. Both groups are studying Sister Blanche Mesley's book, *I Witness for Christ*.

The Zion's League is very active under the leadership of Brother and Sister Harold N. Schneebeck.

Brother Curtis presented the Graceland Day sermon and a special offering was taken.

A special prayer service was held Thanksgiving Day.

The children of the junior church gave a Christmas program after which treats were given them. Brother Curtis presented the Christmas sermon and a special offering was received.

The Sunday evening study class is well attended and much interest has been shown. The course of study pertains to the New Testament.

The women's groups are sponsoring vesper services.—Reported by Mrs. W. W. POE.

ODESSA, TEXAS.—The Odessa Mission and the Staton Group met November 12 at the Cloverdale Park for a barbecue. Sermons were delivered by Elder Iral Parker and Priest Otis Baker. Sixty-two were present.

The Odessa Saints attended an all-day meeting at Eunice, New Mexico, November 26.

The Odessa and Staton groups met for a two-scene play, "The Wondrous Night," on December 24. A Christmas party was held after the play.

A "Sock Drive" was held to raise money for the building fund.

A business meeting was held February 1, 1951, at the home of Pastor Iral Parker. The group decided on the location of the building soon to be erected.—Reported by Mrs. OTIS BAKER, SR.

SOUTHEASTERN ILLINOIS DISTRICT.—An ordination service was held at the Mt. Vernon, Illinois, Branch, December 10. Verl Fredrick Moore and Troy Rhine were ordained to the office of deacon. Elder Sylvester R. Coleman was in charge of the service, assisted by Elder W. W. Colvin. Norma Lee Rockett, Opal Fuqua, and Mayona Cramer composed the trio that sang.

An ordination service was held at Marion, Illinois, December 13. The following were ordained to the office of priest: Willis Christy, Norman Jackson, and Charley Kelly. Sister Mildred Atwood was organist. Elder Sylvester Coleman was in charge. Sister Geraldine Cobler presented the solo, "God Send Us Men." Norman Jackson was ordained by Elder O. P. Allen and Priest Ralph Rockett. Willis Christy was ordained by Elder Sylvester Coleman assisted by Elder W. W. Colvin, and Charley B. Kelly was ordained by Elder W. W. Colvin assisted by

Elder Lindolph Casey. "A Charge to Keep I Have" was sung as a solo by Sister Meriba Vaughn. The charge was given to the priesthood members by Elder Coleman. Eight members of the priesthood were present.

A group of Saints from Marion and Tunnel Hill met with the Mt. Vernon Saints for the baptism of Harley Lee Throgmorton of the Tunnel Hill Branch. Elder W. W. Colvin was in charge of the service. Prayer was offered by Elder Vernie Whitehead, Elder Lindolph Casey officiated in the ordinance of baptism. Teacher George Wolfe spoke on "The Ordinances of the Church."

Elders W. W. Colvin and Lindolph Casey officiated at the confirmation service which immediately followed the baptism.—Reported by RUBY ELLIS.

EDITORIAL

(Continued from page 3.)

being is hopeless or irreclaimable. Our talents and efforts may be insufficient to discover and bring to light the diamond under the rough surface, but we must keep trying. We cannot expect to succeed in all cases, but we can expect to win some of them. To win a few we must try all. The most discouraging prospect may hold the greatest treasure.

We look at the active members of the congregation—the sturdy, dependable ones. Many of them were once cold and inactive. They were changed because somebody cared and would not give up. Others can be changed too.

Let us never forget that the work of the church narrows down to a struggle for the possession of the individual human soul. It is either Christ or Satan who wins. Hell or heaven is the result in that individual victory. We cannot lightly cease the conflict. We must learn to care as much as God does.

If the Lord has sent you to reclaim some cold, indifferent member, go gladly. You have a glorious opportunity of serving God.

If you have not been sent, if you feel no concern to redeem others, if you are not worried about the inactive part of the congregation—*you'd better look in the mirror, Brother, because you may see the face of Wimpy there, and Christ may be sending somebody out to retrieve you!*

L. J. L.

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By Margaret T. Applegarth

Here is a new book of suggested worship services and programs—usable, striking, timely—by an experienced, creative writer. Miss Applegarth has chosen and arranged dramatic incidents and stories and presented them in word pictures that enrich the understanding and deepen devotion at the same time.

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Letters

This Is Life

Victor Hugo, in the sunset of his life, wrote these glorious words with which many are familiar. "Winter is on my head, but eternal spring is in my heart . . . the nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple . . . the tomb is not a blind alley; it is a thoroughfare. It closes on the twilight; it opens on the dawn."

As one moves on in years, it is natural to think more seriously upon life after death, although there are many who in the bloom of life pass into the great experience. As one bids farewell to loved ones about to take off upon this journey, there is sometimes a bit of envy as he wonders about the world beyond.

During a serious illness, I was permitted to take a few steps in that direction, and I recall wanting to travel further into that field of beauty. My escort beckoned me to turn around and I entreated, "But I would like so much to go on. I want to see Blanche." (Blanche Greene, who recently died.)

"You are not prepared to meet with Blanche," the angel replied, and slowly I came back. Thinking of others who have passed through this gate, I rejoiced that they are with God. Our lives here on earth can be so very beautiful if they are filled with acts of service to God and mankind. Then, when the time of departure comes, we too can know that the tomb is not a blind alley; it is a thoroughfare and altogether lovely.

RUBY STRAND.

708 West DeVoe
Creston, Iowa.

The Revelation of Christ

The Scripture says that to some it is given by the Holy Ghost to know that Jesus Christ is the Son of God. This is a special "gift" that has been given to me. Some time after I had been baptized, I was walking up a narrow road. Soon I saw a man coming down the road toward me, and even while we were quite a distance apart, a wonderful power seemed to draw me to him. Upon meeting, he took my hand, and looking down at his hand I saw the nail print. Then I knew he was the Christ. He talked to me and said that I was welcome in his church. This was the most helpful thing he could have said. I am sure he could look down through the years and see that I would have my lessons to learn in life, and that with his help I would be able to live acceptably. I trust that the same power which gave me this gift will bear witness to the truthfulness of my testimony.

RUFUS B. LINSOTT.

Box 183
La Veta, Colorado

A Letter of Gratitude

The father of my children died while they were quite small, but the examples and teachings of some of the devoted members of our

church have helped them very much. Among those to whom I owe deep appreciation are E. Burt, R. D. Weaver, Jesse Shelley, R. Jones, Homer and Byron Doty, Robert Morrisson, James and R. D. Davis, the Brackenburys, the Wirebaughs, the Bletts, Brother Silvers, Sister Addie Brown, and my own brother Milo. Two of my sons, William and Carlton, have been ordained to the office of priest. My second husband, whom I married seventeen years ago, also joined the church and now is a deacon. I am grateful to have so many in my family serving the church, and I am glad that I have been able to help by teaching in the Sunday school. There are many souls yet to be won to the gospel. May we all be found ready when our call comes to go to our heavenly home.

MRS. AMY HUBBARD RICHMOND.
1547 Norman Avenue
Muskegon, Michigan

A Letter of Appreciation

I am grateful to those who responded to the request for prayers for my husband a few months ago. He was suffering from the effect of a cerebral hemorrhage, but is regaining his health again. He received many letters of comfort, which helped him much.

Being an isolated member, I hunger to hear the message I love so much. Yet I am never alone, and always in my hours of greatest need God has blessed me.

I pray this year may bring us closer to the kingdom. Let us keep Christ in our hearts and continue to work faithfully that we may be found worthy when he comes.

MRS. FRED WOMACK.

Mayer, Arizona

Helped by "Herald"

My back issues of the *Herald* arrived in a bundle at a time when I needed them most. The first one I picked up was the January 1 issue; I immediately read "Submission to God." I have gained wonderful strength from articles I have read, even though I have recently had a great sorrow in my life—almost more than I can bear.

My eyesight is so bad I can read only a short while at a time, but I plan to read everything in the *Herald*. I am also finishing *The Call at Evening*, although I have read it many times before. I am thankful for the church literature and all who make it possible.

MRS. CHARLES H. WALKER.

Route 6
Fairfield, Illinois

A Unique Conversion

I am so glad that my wife and I found this church. We came to America from Germany in 1890 and were married in 1894. We were blessed with seven sons and two daughters—all our children and grandchildren belong to the church, and two sons are high priests.

We were originally members of the Lutheran Church, but some relatives of ours urged us to investigate the Reorganized Church. One evening after supper my wife left for a while, and when she returned she said that while she was praying, the Holy Spirit came in the form of a dove and spoke to her: "Today, if you hear the word of the Lord, do not harden your heart." We were glad to receive this message and one week later were baptized. My wife died on April 6, 1945.

I ask an interest in the prayers of the Saints, and I also hope those who read this letter will remember my grandson, Walter Penny, Jr., who has been an invalid since the last

war. He is a patient in Wadsworth Hospital. My son Andy is afflicted with rheumatism.

I pray we may all live faithfully to the end that the Holy Spirit may guide us to resist temptations of the adversary. May God bless his people everywhere.

ANDREW RUOFF.

2506 South Eighteenth Street
St. Joseph 30, Missouri

Blessed in Abstaining From Coffee

At home we children were allowed to drink coffee, often drinking two cups each meal. I can remember always having a pain over my heart, but was never able to determine the cause of it. Shortly after my baptism I heard the Saints talking about not drinking coffee, tea, and cocoa. One morning I made my breakfast of toast, egg, and coffee, and sat down to eat. After finishing my breakfast I noticed that I had not touched my cup of coffee, and at that moment I decided to quit drinking it right then.

Later, after moving to Independence, I was offered a drink of something that looked like coffee by one of my neighbors. She assured me that it wasn't coffee, that it had 97 per cent of the caffeine removed and that it wouldn't hurt me. I drank with her and immediately that same pain over my heart returned. I had forgotten all about the pain I had once had, and I determined then that if it returned from drinking just one cup of coffee that I would never drink another drop.

My testimony to those who are putting off baptism because of their bad habits which they cannot reconcile with a Christian life is that God will give them strength to overcome if they will but put their faith and trust in him and are determined to please him.

MYRTLE LOUDERBACK.

1805 South Osage
Independence, Missouri

Note of Thanks

I take this opportunity of thanking all who sent cards and letters to me. Two of them—one from Jane Kernan and one from Mae Richards—had no return addresses, so I must use this means to express my gratitude. I am feeling much better and thank the Saints for their prayers.

W. GRENFELL.

Freeport Sanitarium
Room 4, Floor 3-A
Rural Route 3
Kitchener, Ontario

From an Isolated Member

I enjoy reading the articles in the *Herald*; many of them seem to have been written especially for me. Since I am alone, the task of rearing my three children is difficult, but it is made easier by the encouragement of my friends and neighbors and the inspiration of the written word. God has been good to me, too, and he seems ever near when problems or trials arise.

Since I am unable to attend many services and have long evenings at home, I would appreciate hearing from any other members who would care to write. I would particularly like to correspond with some of the people who used to write to me before my marriage (I was then Martha Hartman of Hummelstown, Pennsylvania). I'd especially like to hear from the person who used to send me poems.

MARTHA F. CRABB.

Box 18
Kidder, Missouri

Importance of the Book of Mormon

I was privileged to sit in the company of the Saints and hear some of the messages given, testifying of the Book of Mormon, this portion of the gospel given to the Gentiles in these latter days.

As the institute progressed I became conscious, as never before, of what God wants me as an individual to do—to go among my neighbors and friends, telling of this added testimony of Christ's divinity.

Always the Book of Mormon had been a stumbling block to those to whom I wished to bring the story of our church. It seemed to be something they could not or would not believe. One speaker told us, "God shuts the curtains of the mind of the unbeliever, the scoffer, the cynic. Only by honest effort—at least a little grain of desire to believe—will God help his darkened mind to see the light, help to set his feet upon the path, and place his groping hand upon the rod of iron."

Many by their rejection of this sacred record condemn themselves and receive a lesser reward. For without a full knowledge of God's Word, we cannot expect to come into a fullness of glory, or have an estate with the Father of Light.

Let us give all to the cause of Christ. Let us by our loving patience and our firm persistence attempt to help remove the doubt and fear which keep those about us in bondage. Let us try to create a desire for knowledge and a fuller understanding of God's purposes for those living in this day and time.

MRS. VIVIAN AMUNDSON.

426 East Fair
Independence, Missouri

From a "Free-Lance" Missionary

I believe that if some members of the priesthood could visit in the Los Fresnos, Texas, area they could interest several persons in the church. I could direct them to a schoolhouse I am sure they could get to hold services in, and I could supply a list of names of people to whom I have already given church literature.

While traveling on the train recently, I was able to tell a number of people about the gospel by placing tracts on the arm of my seat. When they walked by, many would ask about the tracts, which gave me an opportunity to present the story of the church. One man later sent me \$10.00 and a Christmas card carrying the message, "Merry Christmas and God bless you, Mr. Cadow." I have used the money to purchase more tracts.

Texas is a wonderful field for missionary work. If I were younger I would go back there to "follow up" the contacts I have made, but I am unable to do so.

FRED W. CADOW

2575 Sandusky Road
Sandusky, Michigan

To the People of Central Missouri Stake

After being reared in Central Missouri Stake, I found it a little hard to bid all of our friends goodbye at the last stake conference we attended as part of the official family of the stake.

I was born in the stake, baptized in one of the congregations, acquired most of my education there, and in stake activities met the young man who later became my husband. We were married in Holden, one of the congregations in the stake. Before our marriage and after the ceremony, all of our service to the church was in this stake.

But we do not leave the stake in sorrow. Now that our little daughter is five years old, we are happy that we can attend one branch, where she, like other children, can attend the same class every Sunday. My husband has been director of religious education in this district since before our daughter was born, so her Sundays have been hard—up early, riding from twenty-four to two hundred miles with us to attend church school, church services, and staff meetings.

We had prayed for direction as to the place and course of our service, particularly from consideration of our child's welfare. Our prayers were answered. Not at any time did we want to be the one to decide to leave our stake activities, as long as we were needed.

We owe much to the good people in Central Missouri Stake, and they will always have a warm place in our hearts. However, since we were not baptized into Central Missouri Stake, but into the Reorganized Church of Jesus Christ of Latter Day Saints, we will continue to serve to the best of our ability wherever we may be.

MRS. CLIFFORD LONG.

1701 West Walnut
Independence, Missouri

Note of Thanks

I wish to thank the person responsible for sending me the *Herald* and *Daily Bread*. It is an answer to prayer. I have been isolated for nearly fifteen years, and these publications are almost like having a group of Saints come into my home.

I have two children, one twelve and one thirteen years old, who need religious instruction. I do not always feel equal to the task, but with the prayers of my brothers and sisters in the church, I trust I shall be able to rear them acceptably. I hope that I may also help to convert my husband.

Again my thanks to the one who is sending this wonderful gift to me.

MRS. STEPHEN FLYNN.

Hanover, Ontario
Canada

"Daily Bread" as a Missionary

I think *Daily Bread* is just the right name for this church publication. I believe it will prove to be one of our best missionaries.

As I started this letter one of our young church women called to thank me for some back copies of the *Daily Bread* which I had given her. She lives with a young nonmember friend and has tried to interest her in the church but she feels she has been quite unsuccessful. She told me today that she thought *Daily Bread* will be the "ice-breaker." Her friend has read two copies all the way through and suggested that they read a thought together each day.

When we must send a gift I can think of nothing better than *Daily Bread*. I enjoy it thoroughly, and I want to share it with as many people as I can.

MRS. H. E. HAMPTON.

2231 Seventeenth Street
Bakersfield, California

Persons in the News

The Andersens

THE CHURCH is benefited by those who can actively serve in branch life and find time to participate in community projects as well. Such persons are High Priest Howard P. Andersen and his wife, the former Carol M. Williams, who have recently received honors for their efforts in Scouting work.

Brother Andersen, the son of the late Apostle Peter Andersen, served as president of the Kansas City Area Council of Boy Scouts in 1949, and is at present chairman of its board of directors. He is an honorary chieftain of the tribe of Mic-O-Say, the honorary camping fraternity of the Council's Camp Osceola. He received the Silver Beaver award in 1943.

Sister Andersen was elected president of the Pioneer Trails Area Council of Girl Scouts for 1951. This area includes all of Jackson County outside of Kansas City; about 1,165 registered Girl Scouts and 321 adult leaders are in the area. The Council makes effective the National Girl Scout program. At the installation dinner, January 8, Sister Andersen received the ten-year service pin, and Brother Andersen also received a five-year service pin for work with the Girl Scouts in an advisory capacity.

Brother and Sister Andersen are active participants in the Stone Church congregation. He is now chairman of the finance committee for the new educational building fund. He is also a member of the Standing High Council, the Board of Publications, and has served a six-year term as a member of the Graceland College Board of Trustees. Sister Andersen not only serves as secretary and treasurer of her women's group, but is active in P.T.A. work and formerly served as a Gray Lady at the Independence Sanitarium and Hospital.

Their fifteen-year-old daughter, Lynda, is a sophomore at William Chrisman High School where she is active in extra-curricular activities. Dick, their son, recently has been placed under church appointment. An Eagle Scout, Dick has been very active in Scout work. He was one of the boys privileged to attend the International Scout Jamboree held in France in 1947 and served as an aide to the national staff at the recent National Jamboree held at Valley Forge. A Graceland graduate of 1949, Dick will graduate from the University of Kansas in June and will be assigned to his field then.—By BARBARA PEAVY.

Landscaping The Farm Home

By Mrs. Kelton Shipley

WITHIN RECENT YEARS there has been a commendable trend among farm people to beautify their homes by properly planting shrubs, trees, and perennials; but even yet we find many barren yards as we travel throughout the country. When we consider the average income of most farm families, and the relative cheapness of fine shrubs and ornamental trees, we can hardly blame this barrenness upon a lack of funds. And when it comes to perennials—well, a sincere lover of flowers can always find neighbors who would gladly share their iris, peonies, coreopsis, phlox, Shasta daisies, and chrysanthemums. In fact, any neighbor who has a well-established perennial row or garden is really glad for such a privilege, for all the above named flowers, with perhaps the exception of peonies, need to be divided and reset at intervals of three years for best results. People, as a general rule, are able to afford at least a small amount of landscaping, but they may lack knowledge of *where* and *how* to start.

Trees and shrubs need a few years to grow before they are capable of showing much for the money spent on them, but if they are properly chosen, set out, and tended they will well repay for the care given them. Reliable nurseries list many fine specimens. Each family will differ in its choice of plants, but here are a few that have been found to be most gratifying, in beauty as well as in ease of culture:

Chinese Elms, for quick growth where shade trees are needed, or for a lacy, green background. We have a north fence row of these trees, grown from mere switches (given to us), which we set out a few years ago. We prize this row very much. They have never been pruned, so the foliage goes to the ground.

American Elm, for enduring beauty and shade. Fourteen years ago this summer when I was cleaning the backyard soon after we moved here to our home, among the tangled mass of weeds, tall

grass, and woven wire, I found a tiny American Elm, straight and beautiful. Carefully, I cleaned out all debris around it, giving it a chance to grow, and now it is a big shade tree under which our small children play. Money would not buy this tree from us.

Lilacs, for the screening along the backyard fence. We originally bought some hybrid French lilacs, and a good neighbor gave us some sprouts of her common lilacs. They grow slowly, but they have bloomed every year since the first. We live on Grand River bottom land, so occasionally a late freeze nips our lilac buds, but even then, the bushes remain for greenery during the summer. Another thing that we have had some trouble with is the borers in the hybrids. We have felt that the use of wood ashes at the base of the bushes has helped to check these. Just a hint, too—if you secure sprouts from friends, be sure they are from a blooming bush, that is, one that blooms *freely* year after year. Otherwise you may have a nice green bush but no bloom. The hybrids are profuse bloomers, and the blossoms are lovely. We can recommend them to any farm family as an easily grown shrub.

Red Barberry, for contrasting color, and for a low, natural growing hedge. We are all especially fond of our row of barberry which marks the division between front yard and back yard. As a rule the only trimming it ever needs is the removal of occasional dead sprigs. One winter, however, we had a temperature of thirty degrees below zero for a few hours, and that evidently was too much for our barberry, for in the spring we had to trim a few bushes almost to the ground. They quickly grew new tops from the old roots, though.

Spirea Van Houttei for quick growth and beauty. Most all people are famil-

iar with this shrub. We have found it hardy, even at thirty degrees below zero, and it is a sure bloomer. We secured our bushes from a nursery, but if you can find someone with an extra bush, you can divide the clump and have several bushes that will soon grow into a graceful, blooming hedge or into beautiful individual specimens. My husband's brother chose the latter method of getting his start, and found it very satisfactory and easy on the pocketbook too. He dug up one old clump in his father's yard, then he divided it into eight or ten small clumps with an ax. Now these bushes have grown into a row of beautiful shrubs. Always prune the original bush to within a few inches of the ground before digging, if using this method. This will make it easier to handle, and insure growth.

Sumac, for autumn color contrast. There is nothing more beautiful than the bright reds and yellows of wild sumac, so if you cannot afford to buy the cultivated varieties, dig up some of the wild ones along the roadside and set them among the other shrubs in a corner or along a fence. Our staghorn sumac spreads by roots, sending up numerous new plants each season. If you have a friend with a start of sumac, let her know ahead of time that you would appreciate a plant, and I'm sure she will be glad to furnish you one. Every summer I throw away plants, not only of sumac, but also of other shrubs and flowers, because there is no one on my "waiting list"—and believe me, it is a hard thing to do.

Sweet Pea Shrub, for sheer beauty in a corner or along a fence. We have ours in the corner of our flower garden, and what gorgeous blossoms it has, followed by fuzzy, brown seed pods. This shrub also spreads easily, so we have given away several sprouts to friends and relatives. We especially recommend it to farm families. It grows from four to six feet tall, like a neat little tree, and starts blooming when it is one year old.

Old-fashioned roses, for a combination shrub and flower. Unless you have time to trim properly old-fashioned ramblers and keep them under control, I would advise against them, for they can soon become messy looking, thus spoiling the beauty of their blossoms. Here in our locality, all roses need frequent spraying. Our old-fashioned roses were given to us. They spread profusely, and need to be thinned out each year or so.

Home Column

Iris, for sure bloom and ease of culture, in a row, or any place. Most any one with iris is glad to divide with others who love flowers. All of our iris has been given to us by relatives. We have at least twenty different colors. No other flower can give more beauty for such little care. Again I urge that you let your friends know if you want flowers, and let them place you on their waiting list. It will save time. Do not plant the iris too deep if you want blooms. They require no mulching. Just keep them free of grass and weeds, let them have plenty of sunshine, and they will do the rest. Their exquisite beauty will cause you to love them.

Peonies, another sure-bloomer with practically no care. We fell heir, so to speak, to some gorgeous, huge peonies which had been raised from seed. If you realize how slowly the seedlings grow, you can imagine why we prize these huge clumps as rare treasures. My husband's father bought a farm which he intended to use only as a pasture, and it was on this farm that the peonies had been lovingly grown by a Mr. Wake. We dug up the clumps in early spring and set them out undisturbed, with the good results that they bloomed the first year. I would suggest you get peony roots in late August or September.

Phlox, for late perennial blooms. There are many fine varieties listed in the seed catalogs, but you may get a start from a friend. We got our first collection of seven different colors from a nursery. In a few years we had a mass of new plants which had come up from seeds, an unusual thing to happen in perennial phlox. We did not know that the seedlings would not be true to the original color, so it was not long until we had lost a few of the first plants by confusing them with the seedlings. However, we have had some gorgeous blooms from the seedlings, and they make husky plants. We save the bright-flowered seedlings, and discard the small, pale-flowered ones. We are getting a fresh start of phlox from the nursery, and we will be more careful about mixing the seedlings with the original plants. We can heartily recommend this flower as a sure bloomer for the farm home.

(To be continued.)

If you are gentle, you will probably receive gentleness in return.

If you smile at the world it is likely to smile back at you.

If you want to be slapped, merely offer a slap.

And if you want a smile, offer one.

If you dash into a thorny tangle, and seek to force your way through, the thorns will retaliate.

The Gift of Human Kindness

By Evalina Gustin

SEVERAL YEARS AGO I lived with my family in Independence, Missouri. Our circumstances were such that every penny had a niche to fit it even before it was received, leaving none for unexpected emergencies.

We had two little girls, one just old enough to crawl and the other two years old, making considerable laundry. I had to go next door to do my washing, and one winter day I found I'd have to leave the babies alone. I decided I would check on them between machinefulls. The machine was just started when I checked and discovered the baby had somehow cut a large gash between thumb and forefinger on the left hand. I had nothing that would properly hold the wound together to stop its bleeding.

I made hurried preparation and a neighbor kept my older daughter while I carried the baby two blocks to the bus line to go to a physician. We waited and waited while a blinding snow beat against us. A taxi stopped and the driver informed me that the bus was not running. I showed him the baby's bandaged hand, and his two customers told me to get in.

The customers were two teen-age girls whose destination was soon reached. I had thanked them for sharing their taxi but when we arrived in the business district and I asked what my fare was the driver said, "The girls paid that! I thought you knew." I never got to thank them personally, but their good deed left me enough change for a taxi home.

I was very young and unwise in my decision to wash and leave my two babies alone, but I learned my lesson, and I also learned what a wonderful gift human kindness is.

God is a wonderfully understanding parent of the young and has a multitude of tools he employs to help them.

Cowbells for Christians

By Alice Zion Buckley

THERE WAS A STRANGE SOUND in the quiet neighborhood this early summer morning. It sounded strangely as if a cowbell were being pealed down around the curve of the street. The sound came nearer and curiosity got the better of most of the housewives. When they looked out of their windows an amusing sight greeted their eyes. A small boy about two was riding his trike. Ahead of him and seemingly unconcerned went his mother wheeling a small baby in a buggy. Whenever the bell stopped ringing or started sounding in an off direction the mother would stop the buggy and come back to the two-year-old and set him again on the straight and narrow sidewalk. All being well, she would go back to the buggy and start again. As the neighbors watched they couldn't help being amused at the novel way of keeping track of Junior and yet allowing him a certain bit of freedom.

Most of us would get along better if God gave us cowbells. When we wandered from the straight and narrow someone could hear us and come running to haul us back to the right way.

New Horizons

An Open Letter to Young People of the Church

EDITOR'S NOTE: Edmund J. Gleazer, Jr., President of Graceland College, recently spent five days in Washington, D. C., and Atlantic City, New Jersey, interviewing educational, governmental, and military leaders to obtain latest information on the military situation as it affects young men and women of college age. This article is a digest of impressions received on that trip. It is one of a series of counseling articles which will appear in this department as a joint service of the "Herald" and Graceland College to the youth of the church.

PROBABLY YOU NOTICED in this morning's newspaper another reference to the proposal of the Department of Defense that eighteen-year-olds be drafted for military service.

There has been a great deal of discussion in Washington about this problem and there will be more before the issue is decided.

I know you are especially interested because it certainly must be taken into consideration in any planning you do for vocation, college, or marriage. During the last few weeks I have talked with a few young people who wonder whether it's any use to make plans. Their feeling is that you do what you are told to do and go where you are ordered to go and there is not much you can do about it. Many of the articles we read in newspapers and magazines and stories we hear over the radio serve to confuse us even more. What is the answer to the question? Does it pay to do some planning?

What Can We Expect?

There are a few definite indications of the direction of the events to come. For instance, we can pretty well assume that the United States of America is not going to dodge its share of responsibility among the family of democratic nations. Our government has varying manpower needs depending upon the interpretation which is given of the best way to assume that share of world re-

sponsibility. Estimates of manpower needs for military service are up to three or more million. The policies which our nation is adopting will require a universality of national service. This means that all young men and possibly some young women will contribute perhaps two years of time to the nation.

AT THE PRESENT TIME IT APPEARS THAT THE NEW SELECTIVE SERVICE ACT WILL BE BASED UPON THESE ASSUMPTIONS:

1. We are in for a long-time emergency period with unusual adjustments required.
2. Nearly every young person will give at least two years national service of some type.
3. Our leaders place great value on measures which will insure a constant flow of trained personnel.
4. Practically all areas of study are important as related to the needs of the future.

Another principle we can bank on in our planning is that we are involved in a rather long-time emergency nationally and internationally. Apparently we will not be out of the woods for quite a while.

What Can We Do?

Now, if we are in for a rather long period of unrest, and if we are all to have some share in keeping the boat from rocking too much, what can we do about it?

For instance, what about college plans? It is very clear that our lead-

ers place great value on measures which will insure a constant flow of trained personnel. They know that a nation must not only meet its immediate problems but must take a long view toward the future, so we can expect provision to be made for those who have the interest and qualifications to complete college. Just what the timing will be is not clear yet. There may be a four-months basic training period before the opportunity will be presented for school work; or there may be the chance of entering college and, with maintenance of good grades, being deferred for a period of time. We'll know more about this in the next sixty days. We do know that unless the situation becomes worse quickly, young men who are closer to their eighteenth birthday than their nineteenth, can probably count on entering college this next fall. And there is a pretty fair chance that even those past the eighteen and a half mark can enter.

If the present policy continues, once you are enrolled you can have induction postponed until the end of the year, if you keep up in your work. By the way, a tip for those of you who have finished two years of college work . . . you better get your applications into the university before July 1. If you do there may be some possibility of postponement of induction.

Need for Competent Personnel

Now let's get one thing straight. We are not encouraging you to see if your national service responsibil-

ity can be evaded, but we are saying that many of our leaders recognize the need for college-trained personnel and will very likely encourage college work through the new selective act. You will still have a period of national service, but if you do good work in college, it may come after you have finished your college work and may be related to your field of interest in college.

You may also ask what fields of education give the best possibility of deferment. The answer is encouraging. Our nation is recognizing that practically all areas of study are important as related to the needs of the future. Many of our problems today arise from a lack of personnel trained in sociology, psychology, political science, languages, geography, history, and literature, as well as the physical and biological sciences. So choose the field in which you are interested and go to it.

Another thing we are finding is that our present plight may be due in part to lack of a citizenry and leadership which could see far enough ahead to make wise decisions, or having chosen a course of action to establish the disciplined program to achieve those objectives. In other words, we need above all in this world people of quality—men and women who can be about their business with some sense of direction whether it rains or the sun shines.

Set Your Course

We do not have the time as a church and as a world of nations to stop planning and building and growing during this emergency period. Mankind has lived so long in an emergency period that it is getting pretty normal.

I wonder if we can take the long view. Let us assume that we'll have some part to play in national service and that things are going to be pretty shaky for a while. Will it not be better for the nation and certainly for the fulfillment of our own lives, if we make our plans to stay on the job wherever that might be? And if an invitation comes to some other

area of activity for a while, we will, with good spirit, do the best we can in those circumstances. Each one of us is here with some purpose, some function, to which we are called. There is no higher aim than to attempt to fulfill our purpose and function.

So I would say, keep on planning. Establish a sense of direction. The person without a rudder is going to do a lot of aimless traveling in the kind of waters we're sailing on. If your board doesn't call you by next

September and you are ready for college work, come to Graceland. We believe that Graceland can provide a strength of fellowship and establish a foundation for building a life which is especially needed now. We are intending to be in business here next year with young people of the church from Japan, Australia, Hawaii, England, Holland, Ecuador, Canada, and the United States, and possibly Germany. To this community life we would welcome you.

—EDMUND J. GLEAZER, JR.

Graceland

GAZETTE

PRESIDENT E. J. GLEAZER and R. Edwin Browne, Director of Public Relations, have been granted leaves of absence by the Board of Trustees. President Gleazer was granted a year's leave starting June 15 when he and his family will move to Cambridge, Massachusetts, where he will continue his graduate work at Harvard. He is working for a Doctor's Degree in educational administration. Doctor Cheville, Dean of Faculty, with the assistance of the Administrative Council, will carry the presidential responsibilities.

R. Edwin Browne, also accompanied by his family, will take a semester's leave starting February 1. He will continue his work on his Master of Arts degree at the University of Kansas, where he was formerly Director of Public Relations. He will major in journalism with emphasis on public relations.

* * * *

The Food Service Department presented one of the weekly assemblies recently. Leonard S. Delano, Director of Food Service, explained, with a number of graphs and charts, how the students' board dollar is spent, and compared the operation and efficiency of the Graceland FSD in regard to nutritional balance and budgeting of funds with those of other schools and the army.

* * * *

The Graceland music department presented a formal student recital in the Memorial Student Center on February 2. All advanced music students appear in one or more of these recitals during the year to gain experience in public performance. Those appearing in this one were Ilene Sheehy, organist, Greeley,

Colorado; Erleta Covalt, violinist, Los Angeles, California; Maurice Bottom, baritone, Lansing, Michigan; Harold Keairnes, pianist, Kansas City, Missouri; Gordon Wilder, tenor, Lansing, Michigan; Margaret Holman, organist, Independence, Missouri; Fred Worth, organist, Independence, Missouri; Glendora Rieske, soprano, Lewisburg, Ohio; and Kenneth Noland, pianist, Cuyahoga Falls, Ohio.

* * * *

Graceland will play a football game with Compton College on the weekend of September 28 under terms of a contract signed recently. Compton, a junior college in Compton, California, which enrolls about 5,000 students, has in recent years consistently ranked in the top ten in national junior college competition. This will be the first time a Graceland team has played Compton and the trip will be the longest that a Graceland team has ever made. If Graceland had been chosen to play in the Junior Rose Bowl two years ago, Compton is the school she would have met.

* * * *

The Graceland Sinfonietta, under the direction of William Graves, presented its first formal concert of the year on January 19 in the Memorial Student Center. The Sinfonietta, now in its first year, replaces the old Lamoni-Graceland Orchestral Society. Made up of a small but skilled body of musicians and emphasizing the strings, it is admirably suited to the performance of works from the Baroque and Classical periods. The program included Cowell's Hymn and Fuguing Tune Number 2; Corelli's Concerto Grosso Number 8; Hindemith's Pieces for String Choir, Opus 44, Number 3; Philidor's Overture to Les Femmes Vengees; and Haydn's Symphony Number 2 (The London Symphony).

Bulletin Board

Notice to Texas Members

Alice Warnberg, 420 Bates Road, Apartment 2, El Paso, Texas, would like to contact other members in or near El Paso.

Eastern Colorado District Conference

The Eastern Colorado District conference will be held March 9, 10, and 11 at Denver, Colorado, with Apostle Reed Holmes as guest speaker. On Friday evening at six o'clock there will be a dinner for members of the priesthood and their wives (\$1.25 per plate, reservations necessary), followed at eight by a district Zion's League program. Saturday's schedule is as follows: 9:45 a.m., business meeting; 2:00 p.m., general class, Apostle Holmes instructing; 7:30, sermon by Apostle Holmes. On Sunday there will be a prayer service at 9:30 a.m.; a sermon by Apostle Holmes at 10:45; lunch at noon (\$1.25 per plate); sermon by Apostle Holmes at 2:00 p.m.; and a sermon by Missionary John W. Banks at 6:00. Reservations for the Friday evening dinner and lodging should be sent to the district secretary, Mrs. Ward A. Hougas, 480 Marion Street, Denver 3, Colorado.

1951 Easter Lessons

If you are planning to use the following quarterlies in your church school curriculum next spring, it would be wise to get your order in early. In 1951, Easter Sunday falls on March 25, and the third quarter material below carries the Easter lesson; therefore, you will need these quarterlies to complete the second quarter.

Kinderergarten B-III, "Showing Our Love for God."

Primary A-III, "Friends of the Natural World."

Primary B-III, "Stories of Jesus."

Primary C-III, "How Our Church Began."

Junior B-III, "Jesus' Helpers Take Up His Work."

New Meeting Place for New York Members

The church building at Brooklyn has been sold, and the Saints are holding meetings temporarily in the Y.M.C.A. hall at 570 Jamaica Avenue, Highland Park. This may be reached from Manhattan by BMT or Independence subway to Eastern Parkway and then by B56 bus to the hall. Visitors to New York City are invited to first contact the pastor, Perce R. Judd, 144-35 Charter Road, Jamaica (phone JAMAICA 3-4963) or LeRoy Squire, 4060 Bedford Avenue, Brooklyn (DEWEY 9-8471).

Servicemen's Addresses

The following servicemen will appreciate having members living near their camps contact them:

Pvt. Norman Butler
US 55088622
Batt. B, 245th AAA BN
Fort Bliss, Texas

Pvt. Roy C. Hanes
US 52066171
Hq. 291st Engr. Equip. Co.
Camp Rucker, Alabama

New Church for Members in Alton, Illinois, Area

Alton Branch, which for many years has held meetings on Highland Street, has purchased a larger church home in Wood River, Illinois. The first meeting will be held there on Sunday, February 11.

Address Wanted

Will L. L. Harris, whose letter was mailed from Albert Lea, Minnesota, and published in the *Herald* of November 6, or anyone who can give his address, please write the editor?

REQUESTS FOR PRAYERS

Prayers are requested for Miss Barbara Humes, 3311 North Front Street, Philadelphia 40, Pennsylvania, who is suffering from arthritis and Cushing's disease, about which medical science knows little. At present she is in the hospital.

Members of the Odessa, Texas, mission request prayers that they may be successful in building a church there.

Eva M. Austin, R. F. D. 1, Farwell, Michigan, requests prayers that her health may be restored.

ENGAGEMENTS

Jordon-Beltrams

Mr. and Mrs. John Beltrams of Bevier, Missouri, announce the engagement of their daughter, Effie Marie, of Independence, Missouri, to Laural Jordon, son of Mrs. Ethel Jordon of Lyman, Illinois. The wedding will take place April 6 at Stone Church in Independence.

Dudley-McClaran

Mr. and Mrs. C. A. McClaran of Independence, Missouri, announce the engagement of their daughter, Rita, to Jack H. Dudley, Jr., son of Mr. and Mrs. Jack H. Dudley, also of Independence. The wedding will take place March 25 at the Englewood Reorganized Church.

Brunson-Cato

Mr. and Mrs. Roy W. Cato of Independence, Missouri, announce the engagement of their daughter, Laura Madelon, to Gene E. Brunson, son of Mr. and Mrs. A. N. Brunson, also of Independence. The wedding will take place this summer.

Midgorden-McElwain

Mr. and Mrs. Warren K. McElwain of Altadena, California, announce the engagement of their daughter, Joyce Yvonne, to Dennis R. Midgorden of Lamoni, Iowa. Joyce will graduate from Graceland this June. Dennis, a Graceland graduate of '49, attended the University of Iowa one year before entering the Navy. At present he is stationed at Navy Personnel Training School, Norfolk, Virginia. No date has been set for the wedding.

Merritt-Humbleton

Mr. and Mrs. Gilbert Humbleton announce the engagement of their daughter, Beatrice Joan, to Robert D. Merritt of San Antonio, Texas. Miss Humbleton is now attending Graceland College. Mr. Merritt is in the Coast Guard, stationed at New Orleans, Louisiana. No date has been set for the wedding.

WEDDINGS

Williams-Carmer

Mrs. Thelma Carmer and Elder Arthur Williams were married January 23 at the Fort Des Moines Mission in Des Moines, Iowa. The pastor, Elder Don Cackler, performed the ceremony.

Carter-DeCorley

Hilda Emmeline DeCorley, daughter of Mr. Eli DeCorley and the late Mrs. DeCorley, and Wallace Rae Carter, son of Mrs. Fred Carter and the late Mr. Carter, were married on December 4 at Saskatoon, Saskatchewan. Pastor J. A. Gendron performed the ceremony.

Cheeseman-Cameron

Jewel Anne Cameron, daughter of Mr. and Mrs. W. G. Cameron of Stoughton, Saskatchewan, and James Marion Cheeseman, son of Mr. and Mrs. Lloyd Cheeseman of Saskatoon, Saskatchewan, were married on December 23 in St. James Anglican Church, the Reverend R. Manwaring officiating.

Vernery-Mackie

Audrey Ann Mackie, daughter of Mr. and Mrs. Alex Mackie of Saskatoon, Saskatchewan, and Louis Anthony Vernery, son of Mr. and Mrs. Charles Vernery of Saskatoon, were married on September 22 at Winnipeg.

Niccum-Booker

Frances Booker, daughter of Mr. and Mrs. Amos Booker of Evergreen, Alabama, and Robert L. Niccum, son of Mrs. O. J. Kreffer of Independence, Missouri, were married January 27 at the home of Elder J. L. Barlow in Pasca-

goula, Mississippi, Elder Barlow officiating. They are making their home in Pensacola, Florida, where the groom is stationed at Corry Field.

BIRTHS

A daughter, Sheryl Renee, was born on January 29 to Mr. and Mrs. Duane K. Constance of Cameron, Missouri.

A son, Jeffrey Royce, was born on December 14 to Mr. and Mrs. Roy L. Czach, Jr., of Chicago, Illinois. Mrs. Czach is the former Patricia Striblen.

A son, Gary Wayne, was born on January 3 to Mr. and Mrs. Russel Gardiner of Saskatoon, Saskatchewan. Mrs. Gardiner is the former Eula Steeves.

A son, Creighton Lynn, was born on January 8 at University Hospital to Mr. and Mrs. Harlan J. Metcalf of Iowa City, Iowa. Both parents are graduates of Graceland College. Mr. Metcalf is doing graduate work at the University. Mrs. Metcalf is the former Ina Hershey of Hammond, Indiana.

DEATHS

SNIDER.—Harry Daniel, son of Daniel Webster and Rose Snider, was born August 20, 1885, at Weir City, Kansas, and died January 28, 1951, in Independence, Missouri. He was baptized into the Reorganized Church on August 24, 1904, at Fairland, Oklahoma (then Indian Territory). On December 24, 1910, he was married to Mary Elizabeth Hensley; four children were born to them. In 1906 he moved from Weir City to Independence, in 1912 to Minneapolis, Minnesota, and in 1922 back to Independence, where he spent the remainder of his life. By trade he was a painter. His favorite avocation was reading, and the Bible and Book of Mormon were among his best-loved and most-read books.

He is survived by his wife, Mary, of the home; two daughters: Mrs. Marian Roe Staton of Kansas City, Missouri, and Mrs. Maxine Lorraine Evanoff of Tulsa, Oklahoma; two sons: Harry D., Jr., of the home and John Wesley, who lives near Independence; two brothers: Robert and Claude Snider of Independence; and four grandchildren. Funeral services were held at Stone Church, Elders Glaude A. Smith and L. F. P. Curry officiating. Interment was in the Salem Church Cemetery.

KEY.—Dorothy Horr, was born October 12, 1912, at Bronson, Iowa, and died January 12, 1951, in San Bernardino, California. She was baptized into the Reorganized Church at the age of eight, and on June 9, 1936, was married to Harvey D. Key. She had lived in California since 1921.

Besides her husband she leaves a son, Harvey, seven years old; two sisters: Mrs. Audentia Hull and Mrs. Florence Criddle of Torrence, California; and her stepmother, Mrs. Estelle Horr of San Bernardino. Funeral services were held at the W. A. Brown and Son Mortuary, Elder George H. Wixom officiating.

TYSON.—David Henry, was born November 24, 1894, in Chicago, Illinois, and died January 5, 1951, in Los Angeles, California. Little is known of his early life, but on May 27, 1934, he was converted to the Reorganized Church at Central Los Angeles Branch. In April, 1939, he was ordained to the office of deacon. Later transferring to Pasadena Branch, he served as treasurer and bishop's solicitor in addition to his work as deacon.

He leaves no immediate relatives. Funeral services were conducted by Stake President G. E. Tickemyer. Interment was in Inglewood Park Cemetery.

SWANSON.—George Lee, was born December 15, 1867, at Wentzville, Missouri, and died January 2, 1951, at St. Joseph Hospital in St. Charles, Missouri. He was married to Mary Tyler Hughs, and three children were born to them. He had been a member of the Reorganized Church since July 29, 1945.

Besides his wife he leaves a daughter, Mrs. Francis Trask of St. Charles; two sons: Charles of St. Charles and Hugh of Jacksonville Beach, Florida; and two grandchildren. Funeral services were held at the Reorganized Church, Elder F. F. O'Bryan officiating. Interment was in Oak Grove Cemetery.

HARPER.—Mary Childerson, wife of the late Frederick Harper, died January 27, 1951, in Aiden, New York. She had been a member of the Reorganized Church since childhood and was active in the Buffalo, New York, Branch.

She leaves a daughter, Mrs. Ethel Mae Brewster of Pleasant Hill, Missouri, and a son, Frederick Harper of Aiden. Funeral services were held at the Frantz and Meyer Mortuary in Aiden, Elders Harold Van Buskirk and P. L. Weegar officiating. Interment was in Evergreen Cemetery, Aiden.

LOGAN.—Benjamin Franklin, was born October 5, 1860, at Holton, Maine, and died January 12, 1951, at Salem, Oregon. On March 13, 1897, he was married to Dottie M. Good, who preceded him in death on April 12, 1933, at Los Angeles, California. During the Spanish-American War he was a major in the Army, serving in this office for eight years. Later he was assigned to work with the Government Indian Service in Colorado and Wyoming. After that he became an employee of the Simmons Corporation, where he worked until his retirement at the age of eighty-five. He had been a member of the Reorganized Church since February 15, 1948. He was also a member of the Hesperia Masonic Lodge. Since 1933 he had made his home with Mr. and Mrs. William C. Swain. His only survivors are four nieces and one nephew.

SELLERS.—James William, was born November 20, 1866, at Calvert City, Kentucky, and died January 28, 1951, at his home in Springfield, Missouri, after several months' illness. At the age of thirteen he moved from Kentucky to Missouri, where on December 21, 1902, he was baptized into the Reorganized Church. On October 8, 1905, he was married to Ida J. Jerrell; five children were born to them. One child preceded him in death.

He is survived by his wife, Ida; three daughters: Mrs. Maggie DeWitt of Bois D'Arc; Mrs. Edna DeWitt and Mrs. Helen Binkley of Springfield; a son, John C. Sellers of the home; twelve grandchildren; and five great-grandchildren. The funeral was held at the Klingner Chapel, Elder Arthur E. Starks officiating. Burial was in Green Lawn Cemetery.

WARD.—Ruby Anderson, daughter of Elder Edward and Mrs. Emma Anderson, was born at Lebeck, Missouri, in 1892, and died December 7, 1950, in Saskatoon, Saskatchewan. She was baptized into the Reorganized Church in her childhood. In 1911 she was married to Algot Ward; two children were born to them: Mrs. Marion Pippin of Saskatoon and Elmer Ward of Sutherland. Also surviving are eight grandchildren: four brothers: Robert Anderson of Forest Grove, Oregon; Byron Anderson of Shellbrook, Saskatchewan; Louis Anderson of Independence, Missouri; and Victor Anderson of Saskatoon; and three sisters: Mrs. Grace Nunn and Mrs. Bertha Anderson of Forest Grove, and Mrs. Alice Gould of Muskegon, Michigan. Funeral services were held in Saskatoon, Elder J. A. Gendron officiating.

HENDERSON.—Louisa Bella, was born at Plainwell, Michigan, in 1872, and died December 21, 1950, at Rosetown, Saskatchewan. She was married to Alex Henderson, and in 1923 was baptized into the Reorganized Church.

Five children survive her: Mrs. Anna Kingwell of Rosetown; Mrs. Maud Hares of Henschel; Lawrence of Cheyenne, Wyoming; Mrs. Olive Mogg of Vancouver; and Frank of Kelowna, British Columbia. She also leaves thirteen grandchildren and nine great-grandchildren. Elder J. A. Gendron conducted the funeral service.

BUDWORTH.—Wilford William, son of Isaac N. and Sarah Ketrner Budworth, was born January 19, 1858, in Wisconsin, and died January 2, 1951, in San Bernardino, California. On December 24, 1883, he was married to Arabelle Parscal; twelve children were born to them. While living in Oklahoma he heard of the Reorganized Church and was baptized in May, 1899. In July, 1911, he was ordained a priest. Following the death of his wife, Arabelle, in February, 1947, he married Grace Turned in August, 1948, who survives him.

He also leaves four sons: Robert I. of Ramona, California; Benjamin H. of Sebastopol, California; Walter and Clarke of Los Angeles, California; seven daughters: Edna Brinkerhoff and Hazel Budworth of San Bernardino, California; Dora Curley of Long Beach, California; Hester Valen of Canogo Park, California; Rhea Notmeyer of San Francisco, California; Carrie Lampman, and Bessie Rumor of Los Angeles. One son died in infancy.

BUNDY.—Charles Andrew, was born August 15, 1881, in Le Seul County, Minnesota, and died suddenly on January 6, 1951, at the home of his son, Harold, in Warba, Minnesota. In 1889 the family moved to Ottertail County, Minnesota, where Charles grew to manhood. On November 19, 1902, he was married to Catherine Vail; one son was born to this union. Following the death of his wife Catherine on January 21, 1933, Mr. Bundy was married to Emma Eggabroaten in 1938. She preceded him in death in February, 1947. He had been a member of the Reorganized Church since April, 1914.

Besides his son Harold, he leaves a stepson, Edward Pulford of Richville, Minnesota; a stepdaughter, Mrs. Ruth Cheney of Arlington, South Dakota; two sisters: Mrs. Lottie

Zuelsdorf of Independence, Missouri, and Mrs. Leola Henneman of Moorhead, Minnesota; two grandchildren, two great-grandchildren, and eight stepgrandchildren. Funeral services were conducted at the Baptist Church near Richville, Elder Courtney Rotzien officiating. Interment was in the Richville cemetery.

COLLINS.—William E., son of William H. and Sophia Collins, was born August 30, 1901, at Flint, Michigan, and died December 3, 1950, at Leon, Iowa. On March 10, 1928, he was married to Camilla Holben. After baptism into the Reorganized Church, he was ordained in 1929 to the office of priest and later to the office of elder and high priest.

He is survived by his wife; four children: Hale, Vivian, David, and Robert; a brother, Bob, of San Juan, Texas; his stepmother, Mrs. Ida B. Collins of Oakland, California; and a stepbrother, Fred C. Hutchins of Flint, Michigan. Elder Arthur Lane conducted the funeral service. Burial was in the Lamoni, Iowa, cemetery.

HUDSON.—Sarah Melsina, daughter of James and Katherine Coop, was born February 1, 1871, at Keokuk, Iowa, and died January 13, 1951, at the Independence Sanitarium after three weeks as a patient there. At an early age she moved with her parents to Kansas, where she spent most of her life. On January 6, 1889, she was baptized into the Reorganized Church and on October 25, 1890, was married to George W. Talmage. Three children were born to this union; one of them, Mrs. Ethel Williamson, preceded her mother in death. On November 20, 1898, she was married to H. A. Hudson; seven children were born to them. Two sons, Ernest and Elmer, preceded her in death. After moving to Independence in 1943, she was active in Social Service Center work.

Surviving are two sons: Chester Hudson of Eureka, Kansas, and Charles Hudson of El Dorado, Kansas; three daughters: Mrs. Ida Fye of Independence; Mrs. Ruth Owsley of Odessa, Missouri; and Mrs. Grace Drennan of Dodge City, Kansas; a brother, Earl Coop of Colorado; two sisters: Mrs. Myrtle Haskins of Oregon and Mrs. Etta Holman of Kansas City, Missouri; forty-one grandchildren and thirty-eight great-grandchildren.

BRUMM.—Byron Isaac, son of William and Helena Brumm, was born March 12, 1894, at Kingston, Iowa, and died January 8, 1951, at Fort Madison, Iowa. He was married on December 23, 1922, to Mabel Edna Cooper. A member of the Reorganized Church, he served as an elder for a number of years. He was also past master of the Claypoole Masonic Lodge and past patron of the Diamond O. E. S. chapter. During World War I he served from June 24, 1918, to June 5, 1919, as a corporal in the Army.

He leaves his wife; two brothers: Clayton of Mediapolis, Iowa, and Burton (his twin) of Burlington, Iowa; and one sister, Mrs. Ruth Friedeman of Alexis, Illinois. Funeral services were conducted at the Reorganized Church, Elders D. J. Williams and Ward A. Hougas officiating. Burial was in Hillcrest Memorial Park.

ROBERTS.—Ralph, son of George D. and Alice Roberts, was born on July 8, 1892, near Iowa City, Iowa, and died January 21, 1921, at the Boothroy Memorial Hospital. In 1913 he enlisted in the Marine Corps, from which he was honorably discharged after four years of service. In December, 1917, he was married to Pauline Gales; one daughter was born to

them. In 1920 they moved to Ruleton, Kansas, where Mr. Roberts was employed as a section foreman. In 1946 they made their home in Goodland, Kansas, where they were residing at the time of his death. He had been a member of the Reorganized Church since 1921.

He is survived by his wife, Pauline; and his daughter, Mrs. Ernest Middleton of Goodland. Funeral services were held at the Reorganized Church in Goodland, Elder E. E. Marolf officiating. Burial was in the Goodland cemetery.

SELBY.—Francis W. was born December 24, 1914, at Detroit, Kansas, and died January 14, 1951, at Chico, California, after an extended illness. As a child he moved with his parents to Burley, Idaho, where he received his education. In 1937 he was married to Ella Rutledge and several years later was baptized into the Reorganized Church. Moving to Chico in 1945, he became affiliated with the Roy Miller Store, remaining there until he joined the police force on May 26, 1949. In September, 1950, he resigned because of ill health.

He is survived by his wife Ella, a daughter Frances Jane, a son Willard Glen, his mother Mrs. Ada Selby of Paradise, California; and three brothers: O. A. Selby of Prospect, Oregon; C. A. Selby of Seattle, Washington; and Paul Selby of Medford, Oregon. Funeral services were held at the Brusie Chapel, Elder H. Dean Hintz officiating. Interment was in the Masonic section of the Chico cemetery.

KENREIGH.—James Allen, was born April 28, 1861, in Ohio, and died December 31, 1950, in Vinita, Oklahoma. He is survived by his wife, the former Henrietta Shaw.

WALLING.—Flora Ida Newman, was born February 25, 1867, and died November 14, 1950, at her home in Denver, Colorado. On June 28, 1893, she was married to Garet F. Walling; they celebrated their sixty-seventh wedding anniversary last summer. She had been a member of the Reorganized Church since August 26, 1893.

She is survived by her husband, Elder Garet Walling; three sons: Frederick of Greeley, Colorado; Ernest and Laverne of Denver; a daughter, Leona, of Denver; eight grandchildren and eleven great-grandchildren. Funeral services were held in Denver Chapel, Ward A. Hougas and E. J. Williams officiating. Interment was in Crown Hill Cemetery.

GRISWOLD.—Floyd A., was born August 27, 1894, in Monroe County, Wisconsin, and died December 29, 1950, at Mercy Hospital in Janesville, Wisconsin, from injuries received while working for the railroad. For the past thirty-eight years, he had been a member of the Foreman Veterans Association of the Chicago and Northwestern Railway System. On September 8, 1915, he was married to Lula Fuller; three children were born to them. One daughter, Norma, preceded him in death in 1924. In 1921 he was baptized into the Reorganized Church. Later he was ordained to the office of priest at Wyeville, Wisconsin, and served as pastor there. In 1924 he was ordained an elder, and for twelve years was pastor of the Madison Branch.

He is survived by his wife; two daughters: Mrs. Chester Mamastal of Madison and Mrs. Duane Covey of Milwaukee, Wisconsin; his aged mother; a sister May of Madison; and three grandchildren. Funeral services were at the Frantehi Chapel, High Priest Frank Mussell officiating. Burial was in Forest Hill Cemetery.

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P.S.

* OUR PLACE OF DUTY

A friend recently brought us this clipping from an unidentified author and publication. To those who are frightened, it may help to bring some calmness of mind.

"In these days of confusion, Dr. MacFarlane said that an event in New England over 100 years ago, when a yellow fog came suddenly and people thought the world had come to an end, was in point and a good thing to keep in mind. The general assembly of the Connecticut legislature was in session. When the fog settled in, there was confusion and wailing. But one man, Abraham Davenport, a legislator, called for order and said: 'My friends, this well may be the day of judgment which my Lord hath ordained or not, I only know that my present duty and my Lord's command is that in the place where he has put me, he shall find me when he comes—bring out the candles.'"

* WORDS

"I have often been caused to wonder at the 'encouraging words' people drop, perhaps unknowingly, that supply someone's deep need. It may be that they are prompted to offer them—who can say? I have marveled at the ways in which some of our needs are supplied. It is one of God's mysteries."—Leona Hands.

* FROM THE YUKON

"I am so happy today I had to write and share our anniversary with you. Two years ago yesterday we started the Sunday school with an attendance of fifty-two children. . . . At Christmas time we had over 160 children on our books and made up Christmas treats for 175. Our first Christmas offering was less than two dollars. This last Christmas the fund, contributed through the year, amounted to almost forty dollars. This made five generous hampers of food for the needy Indian families in town. It is appalling to see such dire poverty in a world we dare call civilized. The people live in crude shelters and tents, and the mercury dips under forty below. . . . A new area has been populated. Suggested a survey to the Padre, and visited the homes, finding eighty-eight children four and over. I enlisted teachers, lined up a graded school, and in one week we had permission to use our lovely little chapel on the base. We opened our new church school last Sunday, with an attendance of seventy children and eight teachers and officers. The recreation hall, known as the Upper Whitehorse Sunday school, convened as usual with about sixty children in attendance there, too. . . . Our chapel on the Air Base is a converted Quonset Hut. It is really lovely inside. There are colored windows. . . . An old-fashioned bell calls our little ones to worship. Here we have a real church atmosphere, and the children respect it. . . . Tonight is prayer meeting night. Where can I go? My heart will be in a little home on Rainsford Road, or in Sister White's living room. If I could attend such a meeting, I would say, 'Pray for us.' . . . I need information and help on girls' organizations. There are fourteen teen-agers here. I will go tobogganing with them this Friday, if it doesn't hit fifty below, as it did last week."—Jean Barnett, R. C. A. F. Station, Whitehorse, Yukon Territory, Canada.

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issue**

The Melting Pot

Wayne E. Simmons

"As a Place of Refuge"

Dr. Charles F. Grabske

Landscaping the Farm Home

Mrs. Kelton Shipley

the Saints' Herald

February 26, 1951

Volume 98

www.LatterDayTruth.org

News and Notes

DAUGHTER BLESSED

Apostle and Mrs. Reed M. Holmes announce the birth of a daughter, Dorothy Jewell, born December 20 at the Sanitarium. The baby was blessed February 4 at the Central Church in Kansas City by Apostle C. George Mesley and Elder Lawrence E. Holmes, her grandfather.

ELDERS' INSTITUTE

Elder James Phillips was guest speaker at the elders' institute held at Mishawaka, Michigan, January 20. All the pastors of the Southern Michigan and Northern Indiana District were present with one exception. The district presidency and bishop's agent also attended.

OCCUPY NEW OFFICES

The Music Department and Radio Department have moved into new offices in The Auditorium. The new rooms are decorated in pastel shades and offer much more space for the departments. Brother Weddle, Brother Rock, and staff are now finishing the unpacking and will soon be well established in their new location.

REPRESENTED IN COUNCIL

High Priest Carl Mesle represented the church in the Independence Council of Youth Agencies at the initial meeting January 31. The council will bring into focus the problems of the community in regard to adequate service to youth and the various agencies plan to combine to support the youth. The Boy Scouts, Y. M. C. A., the Independence Ministerial Alliance, the Chamber of Commerce, and our church were some of the agencies. Brother Mesle presented a report from the Mid-Century White House Conference which he recently attended in Washington, D. C.

MISSION ORGANIZED

Central Missouri Stake President Harry Simons reports that a new mission has been started at Carrollton, Missouri, with Kenneth Ward as leader. Forty-one were present at the organization, February 4.

AWARDED HONORS

Several young people of the church received honors in the recent one-act play contest at William Chrisman High School in Independence. Kenneth Curtis was rated the best actor in the contest. Other awards were presented Richard Byrne, Donald Bain, Alice Eastwood, Charles Hield, and Dorothy Ferguson.

MISSIONARY ACTIVITIES

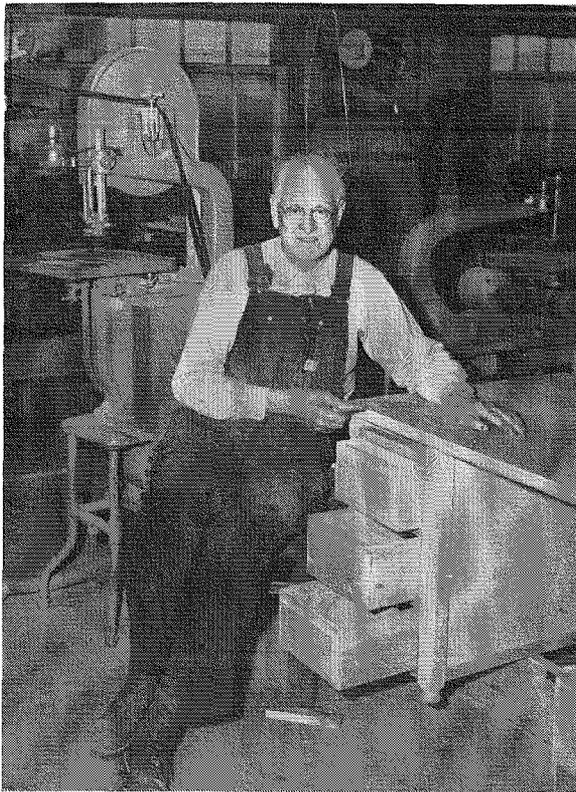
Elder Wayne Simmons is holding four cottage meetings a week among the Latin American people in Kansas City, Kansas, and Kansas City, Missouri. Two meetings each week are held in Kansas and the other two in Missouri. Two nights a week the meetings are held in the homes of Catholic families and the other two nights at the homes of Protestant families. Two meetings each week are conducted in Spanish and the other two in English. The average attendance per night is approximately eight. The meetings have been held for about a month.

SPEAKS TO STUDENTS

President W. Wallace Smith spoke to the students at Iowa City, February 11. His topic was "A Journey Into a Far Land." He visited with the students while there.

We'd
Like
You
To
Know

Will Smith



SINCE HE BEGAN WORK for the Sanitarium thirty years ago, Will Smith has been a real part of this institution. He holds the title of Building Engineer, but he is more aptly described by St. Paul's phrase, "I am made all things to all men." He is equally dexterous in mending a broken steam pipe or building a specialized piece of equipment for a handicapped patient. "If someone describes it, he can make it," Bishop Deaver said.

In the fall of 1948 Brother Smith was a patient in the hospital for several days. As he began to get well, he had his special wood, imported from Czechoslovakia, brought to his room. Assistant Superintendent Deaver visited him as he was selecting the right pieces for the instrument he was making. "What's this, Brother Smith?" he was asked. "I am going to make another violin. I have another grandchild who does not have a violin, and I don't have much more time to get it done," he said.

Brother Smith will be eighty years old next September 23. He was born in Jonesport, Maine. In 1895 he married Anna French; two daughters were born to them: Mrs. Nellie (E. Y.) Hunker and Mrs. Madelyne Gerard. Sister Smith died a year ago (February 17) after celebrating their fifty-fifth wedding anniversary. She was a good church worker and influenced Brother Smith to join the church.

He is the Sanitarium's oldest employee. He started work when John Chapman was its superintendent and bookkeeper. Two years later Miss Copeland came to head the administration of the hospital. He definitely feels that the Lord directed his coming to Independence. He was previously employed for fifteen years as engineer and machinist. All of his training and experience was put loyally to use at the San, netting it compound interest through the years of the institution's growth.

He was ordained to the office of teacher in 1910 and an elder three years later by Apostle U. W. Greene. He served as counselor to the district president about five years, and church school superintendent for eight years. We like Bishop Deaver's appraisal of the man: "Mr. Smith has always inspired others with his tremendous capacity for work, his friendliness, and his 'know how' for doing things."

The Saints' Herald Vol. 98 February 26, 1951 No. 9

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

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Retreat

"And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone."

—Matthew 14: 23.

JESUS LOVED PEOPLE. He enjoyed being with them. He taught them, healed their sick, reproved their faults, encouraged them in time of trouble, and pointed them toward the kingdom of God.

But people were continually drawing upon him, making demands on his time and strength. They pressed about him in a throng, as when Zacchaeus had to climb a tree to look at him. They drained his strength, as when a sick woman touched the hem of his garment. They clamored for attention and preferment, as when Salome asked for special favors for her sons, James and John.

There were times when Jesus felt the need of getting away from them to be alone. He needed to escape their strident voices, their selfish, earthy concerns, their importunate requests. He needed a time of quiet when he could listen to the voice of God. He needed to replenish his strength and refresh his spirit at the everlasting fountains of spiritual power.

Jesus practiced the principle of retreat.

* * * *

THE GREAT RETREAT taken by Jesus is described in the fourth chapter of Matthew. For forty days and nights he fasted. The text does not tell us what happened during that time. It relates that at the close of the period Jesus experienced the three great temptations.

We are puzzled by the statement of the King James version, "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." That is quite obviously contradictory, because the temptation did not come during the forty days.

The Inspired Version helps us by saying that he was led into the wilderness "to be with God." That makes sense. The purpose of a retreat is to be with God.

This retreat was a time of decision for Jesus. It is when we must make decisions that our strongest temptations come. When the doors to the future are open, evil tries to make an entry. Jesus stood his ground and rejected the temptations. But the most important part of that whole experience was the fact that he was "with God."

Many of our great spiritual battles are fought out alone—that is without human companions. But the great spiritual powers are there, beckoning us in different directions and toward different fates.

* * * *

THERE ARE TWO FREEDOMS very precious to us: one is the right to go wherever we wish among men; it is access to human society. The other is the right to withdraw from society to some quiet place and be alone.

Our minds grow from contact with other people. We need them, and they need us. We learn from each other. There is a varied richness of personality that is shared, that loses nothing by what it gives, and adds to its resources from what it receives.

But there are times when we become worn and tired. It is not only the mind that must be enriched. The soul has its hungers too. It needs the quiet times, the hours of communion with God.

How we use these two freedoms is very important.

Editorial

MANY PEOPLE have not yet learned the value of a retreat. They do not know its healing power.

In our cities we are surrounded by great numbers of people—hurrying, noisy, desperate, busy, frightened, determined, irritated people. It often seems that there are too many of them. Wherever we turn they are in our way, blocking our path; and we are in their way. We have to change course often to avoid bumping them. Sometimes we collide, and then there are wounded feelings and wounding words. We become nervous, neurotic, frustrated. We get ulcers. (It has become almost conventional for friends to inquire solicitously, "How are your ulcers today?") Some of us just can't stand it and go to pieces.

There is something lacking in our way of life.

Many times we could save our peace of mind, we could make better decisions, we could rest our nerves and come away refreshed and stronger, if we would follow the example of Jesus. We need the times of retreat, not just to be alone, but to be with God. There we can pray over our problems and think about our lives in the Lord's presence.

* * * *

THERE ARE many kinds of retreat. One kind is a vacation. Another may be a car ride in the evening, or a week-end trip. Others are at reunions, for a reunion is a special kind of retreat.

We can pray for a few moments on a bus or street car or while driving along the highway. These are brief necessary retreats. But they are not sufficient for the greater needs. We can meditate and pray in a quiet room at home, if home has one.

(Continued on page 19.)

Pope Raises "Iron Curtain" Against Rotary

THE WORLD was recently astonished when the Pope of the Roman Catholic Church made an announcement that no priest of that church may henceforth hold membership in a Rotary Club or attend its meetings. And while laymen are not forbidden, they are informed that "The faithful . . . must guard against associations which are secret, condemned, seditious, suspect . . ."

Rotary International is a service organization for business and professional leaders in communities. There are 7,200 clubs in eighty-three countries, with a total membership of about 342,000. They meet for dinner once a week, hear a speaker on some informative subject, entertain visitors, promote civic projects, help the Scouts, engage in Community Chest drives, give scholarships to needy students, and generally try to live by the motto, "Service Above Self." The meetings are as open as those of any good civic organization, visitors are welcome and generally present. Rotary cultivates international friendship and good will, as well as high ethical standards in business and professional life. There is nothing secret, disloyal, or objectionable about it.

A peculiar circumstance is the fact that the President of Rotary International this year is Arthur Lagueux of Quebec, who is also a loyal Catholic. Many clubs have priests and Catholic laymen as members.

FEAR MAY BE THE MOTIVE in the Pope's mind. He may be afraid that some of his members will get "liberal" ideas, that they may be influenced by their Protestant fellow citizens and Protestantism. The Pope may be trying to raise an "iron curtain" between his church and the rest of the world.

If anyone doubts, let him remember the history and attitude of the Roman church toward other organizations. In general, that church

recognizes none but church-sponsored organizations like the Knights of Columbus. In cases where it accepts outside organizations, such as the Boy Scouts, it prefers its own troops and controls, which is fair enough. The Roman church has always been very guarded about engaging with other organizations in any joint enterprise. It does not encourage contacts of its members with members of other churches, except for proselytization.

SOME CATHOLICS are saying, "The Pope was misinformed," or badly advised. One would hope that is so, and that a change of the ukase might be anticipated. Such people should remember the Catholic dogma of papal "infallibility." It is more likely that the leopard will change his spots than that the Pope should admit he is wrong. If one understands and accepts the Catholic belief, the Pope was not wrong; his statement is perfectly consistent with Catholic policies for ages.

A relaxation of the order would, of course, be possible. But it would be a greater surprise to the informed reader than the original declaration was.

Some faithful Catholics will sorrowfully obey the order, and some devout Catholics will probably defy it.

In this instance, as in many others, the Roman Catholic pontiff (like many predecessors) is simply reminding the world that it will never be content except with absolute supremacy over all human organizations.

Rotary International will survive this blast. It will grow stronger and continue to add members. Its influence for good in the world will increase. And no real Rotarian is ever going to think less of his Catholic friends because of it, or do anything against them. The Rotary weapons are good will, friendship, and cooperation. They will not change. Rotary will still invite the fellowship of good men of all faiths.

But what will this order do to the Catholic church? How will it affect

members? It would seem to the observer that the Pope has struck a blow that will harm—not Rotary International—but his own church.

L. J. L.

Reading the Bible in the Public School

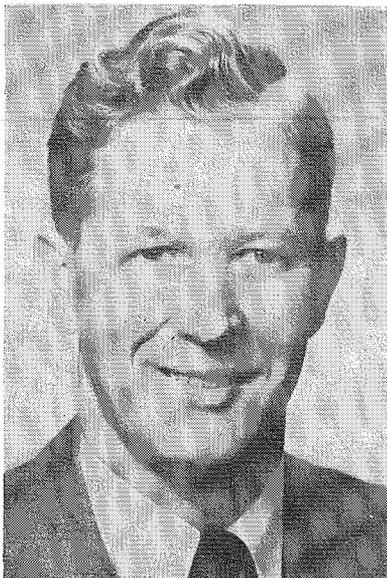
SHORTLY AFTER my article entitled "Crosscurrents" appeared in the January 15 issue of the *Herald*, Sister Vergie Smith, who is a teacher in the high school at Jamesport, Missouri, wrote us concerning her experience in Bible reading. The laws of states differ on the rights and privileges of teachers to read the Scriptures to their pupils, and each teacher should know what the law permits and the attitude of her board before deciding to do this type of teaching. We believe *Herald* readers will be interested in the following paragraphs of Sister Smith's letter:

For the first time in my high school teaching I am exercising the privilege of reading the Bible daily in my classes, and I enjoy it immeasurably. In fact I enjoy it so much, I think that in making application for another position, I would like to ask if the school where the vacancy occurred were the type which would approve of my reading the Bible. If I receive a negative reply, then I will not accept a position there.

The embryo for my reading the Bible this year came through a W.C.T.U. lady. Since I knew the subject was a delicate one and a disputed one in some areas, I asked my pupils to write a note telling me if they approved my reading from the Bible daily. Only five of the group disapproved.

I tell them I think this is a good disciplinary measure for their minds. I insist that they try to keep their minds on the Scriptures being read, and that they be of the right attitude and mood. Physically, they must be quiet and reverent. Silently (and no doubt this should be audibly) I thank God for the opportunity. I invite his Spirit to attend us, and ask that much good may come from the efforts. If I find anything in the *Herald*, *Daily Bread*, "Morning Devotions," sermons, or other sources which I think would supplement the Scriptures read, I also read them. This is not my first year for reading things of this nature.

Israel A. Smith.



The Melting Pot

By Wayne E. Simmons

And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—Isaiah 2: 2, 3.

over all is rich unto all that call upon him . . . —Romans 10: 12.

Yet it has remained for the church of the Restoration to proclaim that the Lord must gather the nations of the earth together in one great kingdom of God here in the Americas before peace on earth can be. The God who directed richly in the framing of the Declaration of Independence and the Constitution of the United States, with its Bill of Rights, has directed the Restored Church to offer equity in the gospel of the kingdom, in language contained in the Book of Mormon and the Doctrine and Covenants.

And he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen, and all are alike unto God, both Jew and Gentile.—Book of Mormon, II Nephi 11: 113-115.

Whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore, he is not of my church.—Doctrine and Covenants 3: 16.

Many of the early builders of America's concept of freedom and equity dreamed of a great nation where caste and social discrimination should be discarded. They dreamed of an age and time when the United States should unite completely in establishing the postulate as fact that "all men are created equal." However, it is interesting to discover that men such as Madison, the framer of the Constitution; Washington, the leader of the people; and Hamilton the one who did much to place the nation on a solid financial footing,

were not willing to believe that the common man could rule or that his voice in government was worth more than casual consideration. These men were aristocrats and believed that such were born to lead. They were succeeded by Thomas Jefferson and other advocates of democracy whom God raised up to establish equity in the land after tyranny had ceased to be an outward foe.

As school children, most Americans are taught something of the vision and desires that gathered early peoples to America's shores. School books contain many stories of colonies founded to establish freedom to worship God, of the coming of a vast assortment of people—rich and bond servant, adventurer, debtor, craftsman, farmer, and teacher. Members of the Restored Church in America are teaching their children of other colonies of peoples who responded to the will of God in coming to these shores in other ages. Latter Day Saints in America have a rich heritage of American history and American colonization beginning two thousand years before Christ's birth, extending unto the present, with a prophecy of projecting forward into the day when Christ shall return to reign over the world. Nephi affirms the rightness of teaching that the American dream of government and the history of its growth is a part of God's plan for building the kingdom of God (See I Nephi 3: 145-200).

A careful student of American history will not be absorbing the demoralizing doctrine of nationalism in studying early American history.

ANY STUDY of the development of the government of the United States offers interesting parallel to the writings of many prophets regarding the establishment of the kingdom of God. Since both have come into being in "the last days," and since both occupy the same land, there is strong evidence that God's hand is many times revealed in both movements. Even as John the Baptist preceded Christ, and as Reformation preceded Restoration, so have come the vision and dreams of statesmen of the infant United States to bring about a society in which the kingdom of God can take root and flourish.

Other nations had also dreamed of a more equitable social order, even as other churches have dreamed of the kingdom. France's dream of a people's government was destined to turn to a nightmare of blood and the guillotine; England's, a slow evolution from feudalism to its present experiment in socialism. Other churches of Christendom have sensed the call to world brotherhood in such New Testament scriptures as these:

[And God] . . . hath made of one blood all nations of men . . . —Acts 17: 26.

Of a truth I perceive that God is no respecter of persons . . . —Acts 10: 34.

For there is no difference between the Jew and the Greek: for the same Lord

He will see the concern of a God of the nations in bringing about the fruition of the kingdom way of life. Much American history is a story of a dream seeking to come true, wherein a society strives to build itself on the principle of equity for all. A recent writer has described this dream of America for all as "The perfection of that state where many national, racial and religious groups will blend their contributions to produce a symphonic ensemble of human culture." This may also be a definition of the kingdom of God.

The Problem of Races

When the United States was young, it was a nation of Anglo-Saxons and Teutonic peoples. But it grew, and today it embraces many races which came in, bidden and unbidden, to share its bounties. One wonders if those who wrote, "We, the people of the United States, in order to form a more perfect union" . . . dreamed of the immense diversity of races and peoples in modern America. Perhaps they saw only a few Anglo-Saxons, Teutonic and Irish peoples, and some Negro slaves whom no one thought of as potential citizens. Here is a fairly recent survey of "We, the people":

Sixty million Anglo-Saxons
 Twenty-five million mixed or unclassified
 Fifteen million Teutons
 Thirteen million Negroes
 Ten million Irish
 Nine million Slavs
 Five million Italians
 Four million Scandinavians
 Two million French
 One million each: Latin Americans, Filipinos, Orientals
 One million Greeks
 One-third million American Indians

The motto of the United States, *E Pluribus Unum*, "from many, one," has not as yet been realized. We Americans are a surprisingly prejudiced lot of people with respect to matters of complexion among races. If we were Jews, with an admonition from the Almighty not to min-

gle our seed with others, it might be more understandable. Despite our pride in the United States as a melting pot of nations, we have failed, perhaps on a larger scale than almost any other nation, in the matter of holding prejudices against certain races and peoples living among us. We have not yet been able to meet dark-skinned peoples as our equals. Many of us still talk, however unwisely, of segregation or "shipping off to their own country" those colored peoples who never have had any country but this one. Their grandparents were born here. Our tendency to push certain of them into "Jim Crow" ways of life and to bury others of them in reservations, or in city slums, must only postpone the time when they must be socially resurrected and accepted on equal status with us. Other nations, particularly in South and Central America, have done much better in the assimilation of these races than we have.

The church of the last century was aware of the Lord's call to all peoples, and the early Saints moved out zealously to reach the Negro and the Indian, even though the great barrier of slave law separated the Negro from them, and distance, the Indian. Their friendliness to the cause of the Negro undoubtedly brought great persecution to those living in Missouri, and the early missions to the American Indian may have deepened the rift between Latter Day Saints and their frontier neighbors to whom the saying, "The only good Indian is a dead Indian," was gospel.

Times are changing, and much antipathy toward dark-skinned peoples has disappeared. There are no laws which now prevent us, or unsurmountable distances which may impede us in our ministry to these, as well as our other minority groups in this land.

At our last General Conference, when official sanction for a mission to Mexico and to Spanish-speaking peoples was made, a great forward step was envisioned. Latin Americans are a proud people, deeply

sensitive to the callous point of view of North Americans toward peoples who fail to correspond in complexion, in customs, or in language. It would be a heart-breaking experience for any of them to encounter the same un-Christian attitudes in the church of Jesus Christ. Undoubtedly, some Latter Day Saints still have reservations toward accepting such races into fellowship, and it is a matter for great concern to the church.

Throughout our congregations, any observer may readily see that nearly all of us are racially similar, even homogeneous—that is, we are mostly derived from Northern Europe, directly or indirectly. In the United States, the Restored Church ought to be gathering a natural increment of Irish, Slavs, Scandinavians, Italians, Negroes, and Latin Americans into its congregations. If we are to be citizens of the kingdom of God, the church should be racially representative of the communities in which its branches stand.

Latin Americans have had reason to view the "American dream" of equity very narrowly. To those of us who have lived in their countries come such questions as these: "If your country believes that 'all men are created equal,' why do you segregate your colored people and offer them, grudgingly, educations in substandard institutions?" "If America is really working at its role as the melting pot of nations, why does it refuse its restaurants and hotels to many of our friends who come to visit you?" There is a little defense we can offer for these criticisms of American life. We can tell them that the American dream of a society of equal privilege is written on the statutes but not, as yet, in the hearts of many of the American people.

Let us not repeat the errors of American culture in the kingdom approach to living. An old colored brother who fellowships with a congregation in Kansas tells of being invited to attend the community Negro church instead of the Reorganized Latter Day Saints group, of

which he is a member. When the old man emphatically declined to accept the invitation, his friend became scornful. "What for you want to go to that white man's church?" he asked the old fellow.

"I don't go to no white man's church," was the old man's answer, "I go to God's church."

Our brother stressed a vital point. Whether we be white, black, or brown, we are members of God's church, and none of us have any right of proprietorship.

The Work of the Gentiles

However much we may deplore the apparently haphazard gathering of nations to American shores, in building up citizenry that is quick to race riot and discrimination in peace, and equally quick to receive all alike into its armies in time of war, yet we should realize that God has an orderly plan for the gathering of his people into the kingdom of God. He does not expect us to meet and solve all race problems at the same time in the church. In the Doctrine and Covenants, he sets forth his long-range program in these words:

Lo! It is my will that my gospel shall be preached to all nations in every land, and that men of every tongue shall minister before me.—Section 116: 1.

Yet he cautions the church about the order of the calling of nations and peoples, saying:

... every man in his own order.—Section 116: 4.

There has been order in the gathering of peoples into the church that shall build the kingdom of God. The church has had its beginnings, in this age, among Gentile nations. Like the United States itself, it first consisted of Anglo-Saxon and Teutonic peoples. Doubtlessly, of the original 200,000 estimated membership of the church at the time of the death of Joseph Smith, nearly all must have been of these peoples. No student of the Scriptures can believe that this is all of the Lord's plan—the gathering of a few North

European cultural groups. Our church must grow, even as the United States has developed, to take many other peoples and races into itself.

In Lehi's vision, as recorded by Nephi, members of the American nation and of the Restored Church of the present day are referred to as Gentiles. That the gospel should first come to the Gentiles as a prelude to even greater things is affirmed in the following words:

I will be merciful unto the Gentiles insomuch that I will bring forth unto them in mine own power, much of my gospel which shall be plain and precious, Yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever.—I Nephi 3: 183, 202, 203.

Many Saints of the last century called themselves Latter-day Israel and publicly disparaged their non-member neighbors as Gentiles. We ought not to forget that we are Gentiles until we come into a covenant with the Lord in deed as well as in ordinance. The very nature of our covenant to serve him bids us carry out his purposes to the remnant of the house of Israel, to whom Christ gave this promise:

I will establish my church among them [Gentiles], and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem. . . . —III Nephi 10: 1-2.

In this, the Lord does not tell us that we are to take leadership, nor does he tell us that we are to be subordinate to the remnant peoples in building the kingdom in this land. We are to "assist" the remnant peoples in building Zion and in carrying the gospel to all their race. The Lord further promises his assistance in the following words:

And then shall they [Gentiles of the covenant] assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto

the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst . . . —III Nephi 10: 3-4.

Thus, the Lord has set forth a second step in the gathering of nations. We Gentiles of the covenant are to assist in taking the gospel to the remnant peoples, known to us as the American Indians. It is through the compliance of this commandment that great power is promised the church.

The call to the church to preach in Latin America is in harmony with God's plan for building the kingdom. In Mexico, specifically named as a nation to be contacted early in the mission to Latin America, a great work awaits our ministry. Among its twenty-three million population, twenty million are of Indian heritage, and seven million are pure Indian. Since constitutional law in Mexico bars our immediate entrance into ministry there, we must reach the remnant of Israel living among us. Not only in southern Texas and California do we find great numbers of Latin Americans, but also in many metropolitan areas as New York, Chicago, Detroit, Kansas City, and other cities. The first stage of our mission to these people is to convert and bring into our branches those scattered among us. The way to others in their own lands will be opened to us when we have been alert here to search out and share with them the Book of Mormon and the promises therein contained.

The Melting Pot

In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever . . . —Daniel 2: 44.

Anyone who has seen tons and tons of scrap iron broken up for the furnaces, to emerge after being blended with other materials in intense heat, is impressed with the
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The heart model was purchased as educational equipment from the 1950 San Day fund.

JUST A FEW YEARS after the beginning of the century, the prophet Joseph Smith III, approached the Heavenly Father asking that he might understand the Divine will more fully, more clearly, and more completely concerning the safeguarding of the health of the people in the church. He felt that many promises had been given, the fulfillment of which depended on man's habits of daily living and on the full faith of the people. In response to this appeal he was directed to bring to the Saints a commandment to build a "house of refuge for the sick and afflicted," where enough protection against the world's iniquities would be provided to make possible the attainment of the proper degree of faith conducive to the healing of the sick.

Such an institution has been in existence in the Center Place for some forty years. This Sanitarium has had a twofold purpose; the primary one, to establish within its walls a high quality of living that would be creative of a faith con-

ducive to the healing of the sick; the second, that there might be added the ministry of a trained physician.

Approaching the institution, one sees on the east the older building, the original Sanitarium, completed late in 1909 and now used as the home of student nurses and the School of Nursing. The majority of these student nurses are the daughters of church members and come from all parts of this country, Canada, even from places far across the seas. They attend classes in the classrooms and laboratories, study in the splendid library well provided with books and magazines by the Board of Trustees and the gifts of many friends throughout the land. A beautiful social room and other specialized facilities make the Nurses Home pleasant living quarters.

THE MAIN HOSPITAL BUILDING to the west is a seven-story structure just being completed this year, though mainly finished during World War II. As one enters the front door, he almost immediately senses the spirit of the revelation of

"As a Place of Refuge"

Charles F. Grabske, M. D.
Church Physician

1906 which called the institution into being. At the greeting desk, he finds at all hours of the day and night, sisters of the church who by their attitude and spirit represent both the hospital and the church, welcoming the afflicted and their friends. It is interesting to reflect that these sisters have "gathered" to Zion from Nebraska, Michigan, New York, and Pennsylvania.

Again the ministry in the adjacent Admissions Office is appreciatively felt by the thousands of sick who first sense the feeling of "the refuge," as they are cared for by the kindly ministrations within these portals. The full measure of aid given these sufferers by Sister Maxine Franklin and her aides is well known and appreciated by the Board of Trustees, the superintendent, the attending physicians, and by the patients served.

Adjacent to this busy department is the office of Sister Gertrude Copeland, who has been in charge of the Sanitarium for over a quarter of a century. She came at the invitation of the late President Frederick M. Smith, after training in one of the finest hospitals in Philadelphia and serving overseas with the Allied armies of World War I. Following this she served as a hospital executive in an eastern city. She brought to the Sanitarium the necessary "know how" to permit the great development of these past decades. Through these years she has maintained and administered this "house of refuge for the sick and afflicted." The church owes her much love and appreciation for this long service of noble work.

Bishop Neal Deaver, long business manager at Graceland College and specially trained in hospital

management at the University of Chicago, is the assistant superintendent of the hospital. Already the lift afforded by his strong help has been felt.

Sister Nelle Morgan, Director of Nursing since the new building has been occupied, has modernized this work so that it ranks among the best in the State of Missouri. Just recently the Governor of Missouri honored Miss Morgan by appointing her to serve on the Missouri State Board of Nurse Examiners. She has also served as president of the Missouri State Nurses Association.

The professional education of student nurses is guided by Sister Vida Butterworth, educational director. She has the very best of training in nursing education from one of the finest universities in that field. Due to her devoted and continuing sacrifice, this phase of the work is of the highest type. Through the many years, sometimes almost without recognition, she has steadfastly continued to promote the quality of the education given student nurses. In direct charge of nursing service is Sister Shirley Butler, who devotes herself to the care of the sick within the walls of the Sanitarium.

Many others are giving this type of matchless service in the Sanitarium. The supervisors on each floor live a full life of devotion as they develop the work intrusted to them in meeting the requirements set forth in the 1906 message to the Conference. In the nursing school, in the laboratories, in surgery, in the business office, in the dietary department, among the nurse aides, Gray Ladies, and among the mechanics, one finds devoted Saints carrying the gospel message in their own individual and various daily assignments. The kind of work may vary widely, but the spiritual quality is uniformly high. A good illustration of this fact is found in the service given by Will Smith. Thirty years ago, he came from Maine, a highly skilled mechanic, to serve in the Sanitarium. No one, doctor or nurse, has meant more to the successful completion of

the Sanitarium's mission than Will Smith and the consecrated men who work with him.

It is impossible to pay full tribute to the many sacrificing Saints who give daily a full devotion in doing their part in attaining the Sanitarium's total objective, the spreading of the message of Christ through our church to the sick and the afflicted.

Since the church has appointed a full-time chaplain, the message of Christ has been carried here as never before. It has been magnificently lived and presented by the men selected to be chaplains, since this particular type of ministry has been added in such full measure.

MOST OF THE SICK are, of course, from the city of Independence, and of these, many are members of the church. Independence has a population of thirty-seven thousand; the Saints number nearly ten thousand. There are sixteen congregations in Zion, and, naturally each of these congregations has some of its sick in the hospital on occasion. Pastors and other officers along with the ministers of the stake, frequently visit these members in the hospital. Kansas City Stake has ten congregations, and many of their afflicted come to the church's hospital; also there are those from the larger centers of the adjoining stakes such as Far West Stake, with St. Joseph, Cameron and Stewartsville; and Central Missouri Stake, with Warrensburg, Holden, and Atherton; Spring River District, with Joplin and Webb City, and Lamoni Stake. In fact, the Sanitarium is within such easy ambulance distance of a very large population of church people that patients come here from all of this peripheral territory in fairly large numbers. As the institution grows and physicians of the church increase in number here, the Sanitarium should care for far more than it now does. The day should not be far distant when the Sanitarium will own ambulances to carry the sick over the splendid system of roads now leading to this institution of refuge in the Center Place.

Up on the floors of the Sanitarium this very day, one finds this distribution of members well demonstrated. On the medical floor is a sister from Port Huron, Michigan, who is here because—being touched by the message of the 1906 revelation—she chose to be among those who understood her religious beliefs, and she wished to be cared for by those whom she believed to be vitally interested in her and her problems. Up in the orthopedic department is a brother from Iowa where the home community's limited facilities forced him to seek a larger hospital; he too wished to be among "his own." From out in Colorado comes another sister who, frightened and fearful, came to the Sanitarium where she felt confidence in those who cared for her. Today a brother came from Stewartsville; last week one from Oklahoma City; last fall one from Plymouth, Massachusetts. It seems but yesterday that there was a sister here from faraway Santa Ana, California, who came as a patient, but who did so much of lasting good that she still daily serves and is daily remembered for her good deeds while here.

The role of the Sanitarium appears to be increasing and spreading as it continues to reach higher into the firmament of its full mission as envisaged by the Prophet and as the attainment of such objectives are made physically possible by splendid road for automobile travel, and now also by air transportation.

THERE LIES IN THE SANITARIUM a full measure of devotion by large numbers of Saints gathered here from all parts of the kingdom who wish to serve. This spirit of service is already in full bloom but is capable of still higher attainment. There is room for many more Saints of spirit-touched personality who have prepared, or will prepare, for assignments. It should give satisfaction and joy to Saints to serve

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The Lord's Prayer in the Book of Mormon

EDITOR'S NOTE: Occasionally "Question Time" receives an inquiry from members of our church who have difficulty in reconciling the fact that the Lord's Prayer in the Book of Mormon is different from the Lord's Prayer in the Inspired Version or in the King James version of the Bible.

This is a problem as old as the Inspired Version of the Scriptures and will likely persist for many more years.

The following is based on a letter written thirty-four years ago by R. S. Salyards. We believe that many of our readers will find it helpful.

I HAVE MADE considerable inquiry and given lengthy consideration to the difference in language of the Lord's Prayer in the Book of Mormon and the Inspired Translation of the Bible. I have also consulted some of the brethren who are special students of the Book of Mormon.

I cannot explain just why the rendering in the Book of Mormon differs from that of the Inspired Version. Many theories have been advanced to account for the variation. The leading theory is that the amanuensis of Joseph Smith the Seer, accustomed to the familiar phraseology of King James Version, wrote the prayer as he was accustomed to rendering it, hence the error, if any, crept into the book in that way. Errors have been made in transcription of Bible manuscripts precisely in that manner and have been found and corrected later by scholars and revisers; instances are similar to that previously mentioned, such as copying from memory; also where the copying transcriber has glanced away from the original copy and when returning to it has dropped down to the same word copied, but lower down on the page, thus causing an omission and in some cases an apparently connected sentence. Many other errors have been accounted for, caused by unconscious or apparently unconscious insertion from memory, in transcribing familiar passages of Scripture. Similar difficulties are met in efforts to answer arguments against the Scriptures presented by those who are un-

believing or skeptical concerning its claims.

YOU PROBABLY ARE AWARE that there are two views concerning the translation of the Book of Mormon. An old theory is to the effect that every word of the translation appeared before the Seer in the work of translation. However, the great majority of those who have given thought to the work accept the theory that the Urim and Thummim did not present a literal, verbatim translation, but that it was a means by which the Seer was enabled to comprehend the meaning of the writings and that he was left free to express in his own language an equivalent of the history contained on the plates. This latter theory, if true, would leave a larger latitude for peculiarities of expression, familiar to the translator, or even to the scribe assisting him, by mutual concurrence, to be manifest in the work. Bible students do not generally accept the theory of verbal or plenary inspiration, but believe that the prophet or writer is inspired in mind to express truth—that his individuality is manifest in the style of expression, as witnessed in the varied diction of Isaiah, Jeremiah, Ezekiel, and other of the prophets. Indeed, it is one of the evidences of the trueness of the Book of Mormon that, even through Mormon's abridgment, the peculiar styles of expression of the various writers he abridges are manifest—an additional evidence among others that no one or two minds produced the Book of Mormon.

Without doubt the rendering of the Lord's Prayer given in the Inspired Translation is better than that of the King James. However, the rendering of King James and of the Book of Mormon do not necessarily imply a prayer in effect that the Lord under any conditions led the supplicant into temptation. The language may be justly construed to mean "lead us not into temptation [as is our carnal human nature inclined to go], but deliver us from evil," etc. The words, "deliver us from evil," are not to intimate a suggestion of propriety to Deity, but rather express the desire of the one praying to be led according to the Divine ideal and contrary to the carnal. We would be obliged to assume this position or its equivalent in a defense of the King James Version if attacked upon the point by an opponent. The same defense may be made for the Book of Mormon rendering, though it is not an exact duplicate of the King James.

WHILE OUR OPPONENTS have loosely charged that the Book of Mormon contains whole chapters taken from the Book of Isaiah as included in the Bible, examination will disclose that the charge is without foundation. In the renderings of Isaiah by Jacob (III Nephi, chapter 5) and by Nephi (II Nephi, chapters 8-10) will be found 102 corrections or revised readings that are in exact harmony with the Inspired Translation—a very significant feature. The Book of Mormon makes thirty-two omissions that are found to read the same in both the King James and Inspired Versions. There are seventeen revised readings or corrections from the King James version that are not found in the Inspired, that is, they are not found in the Inspired but are revised or improved over the King James—being better in the Book of Mormon. There are only two instances of corrections being made in the Inspired text which are not found in the Book of Mormon—where only two words read as in the King James, instead of as in the Inspired.

One writer has said: "It is noticeable that where the sense of the reading is affected the Book of Mormon agrees exactly with the Inspired Translation." A study of the phraseology of the quotations from Isaiah will make it clear that Joseph Smith cannot be convicted of the charge of copying from the Bible in producing the Book of Mormon.

As has been said by one defender of the book:

The Book of Mormon was translated and published some years *before the Inspired Translation was made*, and yet it reads very differently from the King James version. . . . The fact that the Book of Mormon does not read as the King James version of the Bible reads, nor exactly as the Inspired reads, but agreeing with it so far as the sense goes, is one of the best indications that Joseph Smith did no copying, either in translating the Book of Mormon or the Bible.

We have no positive proof that either Jacob or Nephi quoted Isaiah's prophecy verbatim as contained in the plates of brass. There are many of the ministry who do not make word for word quotations, and yet do no violence . . . If the quotations were made verbatim . . . we are not assured that there were not some changes made in copying. I understand the Inspired Translation to be a correction and revision by the Spirit of revelation, as well as a translation, and is made to represent the word of God as he gave it; not as it was written, transcribed, or copied from time to time, but corrected so as to properly represent the intelligence of God revealed to his people. God is not so particular about the language that is employed to convey his word to men, as he is regarding the thought and intelligence conveyed by the language.

THE SAME WRITER SAID:

In this our last examination, we began with Abinadi's quotation from Isaiah as found in Mosiah 7: 17, 21; 8: 3, 4, small edition. Then we made a comparison of the teachings of Jesus to the Nephites which was similar to his discourse in the sermon on the Mount, and . . . recorded by Matthew, and also in the book of Nephi 5: 9-13; 6: 1-5; also the quotations Jesus made from Isaiah, Book of Nephi 7: 4; 9: 10, 11; his quotations from Micah, Book of Nephi 9: 12, and from Malachi, Book of Nephi 11: 1-6, resulting in the following discoveries: I found forty-seven corrected readings agreeing with the Inspired Translations; thirty-five instances

where readings differed from both the King James and Inspired Translation; twenty-four omissions from readings found in both King James and Inspired translations; three readings transposed, and twenty-four instances wherein the Book of Mormon reads as does the King James and differs from the Inspired Translation. I was a little astonished at these last figures; but upon careful examination I found that nearly all the differences are in the wording and seldom affect the sense of the language.

Only in one instance does there seem to be a direct disagreement between the Book of Mormon and Inspired Translation . . . in what is commonly called the Lord's Prayer.

Taking the text of the Lord's Prayer as given in the King James Version, Matthew 6: 9-13, from the Inspired Translation, Matthew 6: 10-15, and from Nephi 5: 102, and after showing changes in use of pronouns in the versions, he says that in the Inspired Translation [Book of Mormon] the words, "Thy kingdom come" and "give us this day our daily bread," are omitted entirely. He says:

Regarding the first sentence omitted, we may find a reason in the fact that when Jesus taught this prayer to his Jewish disciples the kingdom of God had not as yet been organized, and the apostles had not yet been chosen; but both Jesus and John had declared that the kingdom of God was at hand . . . And it would be in accord with his own teaching, as well as that of John the Baptist, so to teach his followers to pray. But his appearance to the Nephites was after his death and resurrection, and the conditions were vastly different; he had already begun the organization of the kingdom of God in the land of Jerusalem, and organized the church among the Nephites at his appearing. With the exception of those differences referred to the prayer is about the same as in the King James Translation.

This writer says concerning the words of the prayers as given in the Inspired, "Suffer us not to be led" etc.:

We believe that the Inspired Translation represents the words which Jesus actually taught his Jewish disciples to pray. We further believe that he taught the Nephites the same words. But it will be remembered that the Book of Mormon nowhere makes for itself the

claim of perfection or that it is free from errors; but on the other hand its writers admitted the possibilities of errors in their writings. (See pages 44 and 500.) The weaknesses and failures to which humanity is subject are much the same in every age of the world. We believe that much of the teachings of Jesus, both at Jerusalem and on the land of Joseph, were written from memory; hence the possibility of unintentional errors. According to the Inspired Translation the Jewish writers, or perhaps the copyists, made a mistake in the sentence under consideration. It was possible, and we think reasonable to believe, for the Nephites to make the same mistake. Under the same circumstances and with the same matter, they would be liable to make the same mistake as the Jewish writers. It is likely that both writers wrote from memory, and it would be easy to make the mistake referred to. However, they preserved the leading thought in the sentence, which was to pray that temptation might be averted. The translation of the Book of Mormon does not claim to be a correction of any of the errors made by the Nephite writers, but to be a literal translation, by the power of God, into its English equivalent; hence their mistakes would appear in the translation. The Inspired Translation does claim to be a correction by the Spirit of revelation, and thus we have the words, or thoughts, as Jesus really gave them. It is not claimed that the Inspired Translation was made from any original Hebrew or Greek, but that it represents the truth as God gave it. This is the most reasonable solution of this matter that has as yet come to my mind.

It would be strange indeed if, as some say, the Book of Mormon is a fraud gotten up by an ignoramus, yet has such complete harmony with itself in all its parts, and also with the Bible. The translating and writing of the book, or much of it, was done under trying and opposing circumstances, and in different places; yet we find perfect harmony in its chronology, history, and doctrine. All these considerations are in favor of its divinity and truthfulness.

Restoring Worship

By Clarice Bowman

This book deals with the theme of how men and women, children and young people, can be led into deeper and more meaningful experiences of worship—through prayer and prayer groups, through our rich Christian heritage of worship symbols; through art, music, and the church building itself.

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FEBRUARY 26, 1951

(203) 11

Alexander William Doniphan

Symbol of Pioneer Americanism

By Raymond W. Settle

Part II

(Continued from last week's "Herald.")

IN POLITICS COLONEL DONIPHAN was originally a Whig and a disciple of Henry Clay. "I worshiped Clay," said he, "as no man but him was ever worshiped by his followers." This explains his political principles and relations throughout the remainder of his life. When the Whig party was formed in 1834 he worked with tremendous energy to organize it in Clay County. In 1836 he acceded to the wish of his friends and was elected Representative in the State Legislature. He was re-elected again in 1840 and in 1854. This office, the humblest in the legislative branch of government, was the only one he ever sought. In 1850 he was informed that he could be elected United States Senator providing he would support the Jackson Resolutions on the subject of slavery. He refused to countenance such a proposal, declined to go to Jefferson City for conference, and another Whig was elected. In 1855 the Legislature cast forty-one ballots over a sixty-day period for a successor to Senator David R. Atchison. During that time the vote stood at fifty-nine for Colonel Doniphan, fifty-six for Atchison, and forty for Thomas Hart Benton. Again and again the leaders of the Atchison and Benton factions informed him that they would cast their votes for him if he would pledge himself to champion their particular views upon slavery. His reply was that he would deem it a great honor to go to the United States Senate, but if he ever went he would soar there and not creep in by intrigue. To his everlasting honor he was not elected.

IT IS HIGHLY SIGNIFICANT that he received his training and early experience among men who regarded the law as sacred and the Constitution of the United States as its unfailing source. To him this magnificent instrument was the second great miracle in our national history, the Revolution being the first. In his youth the vast controversy over broad or literal interpretation of it still raged but that ultra-modern school of cynics who preach observance or abrogation according to their own distorted ideas of political expediency had not yet arisen. Not yet had that mighty bulwark of ju-

dicial sanity, legal stability, and national well-being been seized as an instrument of class or party aggrandizement.

This reverence for the Constitution, coupled with his admiration for Henry Clay, made him an inalienable Union man. In those dread days of early 1861, with seven states already seceded and the formation of the Confederacy well advanced, he stood up in the Missouri State Convention, elected to determine the course the State would follow, and said, "I am a Union man . . . I go for the whole Union . . . I live by hope, and as a Union man I shall only die when hope dies!" Six months before he had stated in an address to the people of Liberty that he believed the Constitution and the Union would survive every shock of the calamity which seemed about to fall. When news of the secession of South Carolina reached him he had handbills distributed calling the people of the county together that he might advise them upon what course Missouri should pursue. Although the ground was covered with snow six thousand of his neighbors assembled in the open air and stood for three hours while he plead with them to remain loyal to the Constitution and the Union.

His understanding of the terrifying situation in 1860 and 1861 and of the issues involved was both profound and correct. That sectional strife which threatened the disintegration of the nation was caused by one single element—Negro slavery. "Nationality," said he, "and sectionalism cannot exist at the same time." During the decade preceding the Civil War, politics in the United States became violently radical. This was especially so after the formation of the Republican party in 1856. That party constituted a rallying point for frustrated Whigs, all degrees of Abolitionists, and everyone else who was dissatisfied with those who had ruled the country for many years. The result was a radicalism which matched that of the Democratic party. Because of this Colonel Doniphan found himself upon the horns of a painful dilemma. Being himself a slaveholder he sympathized with the determination of the Democrats to retain the institution; passionately devoted to the Union he was willing to free the black men in order to maintain it. These things led him to adopt the then apparently

anomalous position that the Southern states had no right to secede and the Northern ones none to coerce them. The failure of the almost forgotten Peace Congress in Washington in 1861 and the outbreak of Civil War fell upon his heart like the stroke of doom. Then, although he lived in a county where the majority of the citizens freely expressed Confederate sympathies, he labored to hold Missouri in the Union. The fact that this State never officially joined the secessionists was due in no small measure to him.

But all of this was long ago, and while the facts are interesting enough of themselves, they mean little unless we apply them to the pattern of things today. That word "sectionalism," which he hated with all his soul, and his attitude toward it, are full of meaning for us. Unfortunately we too behold the disturbing spectacle of organized radicalism and cleverly maintained discontent. There is this difference, however, that sectionalism which threatens to place our national unity in jeopardy is the fruit of inflated class consciousness and mutual distrust between employer and employee. In the light of history, therefore, our task is clear. It is none other than the solution of our problems in the spirit of good will and the banishment forever of the cause of them. The alternative is stern indeed. If we fail here the America our fathers fashioned and transmitted to us will be but a poignant memory.

To Colonel Doniphan public office was a public trust, something not subject to bargaining in the market place. He was wholly incorruptible, and political advancement at the expense of integrity had no charm for him whatever. Here in the town he called home, within almost a stone's throw of the tall, symbolic shaft which marks his long resting place, it would indeed be well for us to remember that government is safe only in the hands of men like him. Corrupt, venal officeholders are a greater menace to democracy than foes without.

UPON GRADUATING from Augusta College in 1827 Colonel Doniphan entered the law office of Martin T. Marshall, kinsman of Chief Justice John Marshall, where he read the classical English authors, histories of England and America, and meticulously conned the law textbooks of the day. This, together with his undergraduate studies, laid the foundation for a broad, comprehensive

scholarship which made him almost invincible as a lawyer and irresistible as an orator. Three years later, in 1830, he moved to Lexington, Missouri, and to Liberty in 1833. The judicial circuit in which he began his practice boasted such legal giants as Abiel Leonard, David R. Atchison, Austin King, Amos Rees, James M. Hughes, Robert Wells, and others, all in their prime. His maiden speech before a jury was made in Lexington in 1830 as assistant to Abiel Leonard in defense of a man charged with murder. This apparently determined the type of practice in which he was to engage the remainder of his life. His fame as what was known as a "criminal lawyer" spread until there was scarcely a case in western Missouri involving murder in which he did not appear as counsel for the defendant. Over a period of more than thirty years he acted in this capacity for 188 men, not one of whom suffered the extreme penalty for the crime with which he was charged. In later life, when the passage of time permitted a proper view of things, he said he regretted having been the cause of so many scoundrels going unhung.

As an orator Colonel Doniphan was unsurpassed in his day. Since he almost invariably spoke extemporaneously and probably without notes only a limited number of fragments of his speeches have been preserved for posterity. Fortunately some who knew him well and heard him under varying conditions wrote down their opinions and impressions of him. One of the best of these was by D. C. Allen, long-time resident of Liberty, who said:

Men who had been to Congress used to say that Webster and Clay could not sway men as could old Alex Doniphan . . . His burning eyes, his gestures, his tall figure—everything about him was like a flame . . . Before a great audience . . . he brought into play the whole range of his stores of thought, sentiment, eloquence, and wit, transported his hearers from grave to gay, from tears to mirth, with a certain divine ease and rapidity, and molded their opinions and hearts to his will with a thoroughness only possible to the greatest orator.

H. H. Crittenden, who heard him speak at Lexington, Missouri, in behalf of the Union party in 1860 said:

I have heard many distinguished orators in my time, in the Senate, in the House, in the pulpit, and on the stump, in Kentucky, Missouri, and elsewhere, but have never heard one who surpassed Doniphan in his style of speaking; in the resonance of his voice which at times was soft, low and gentle, at other times was like the deep, clear, rich tones from the pedal bass of a cathedral organ, musical and far-reaching, with as graceful a delivery as ever won the attention or acclaim from a listening Senate or assemblage.

COLONEL DONIPHAN'S first military training was doubtless at the "musters" held periodically by the Missouri Militia of long ago, and probably as a member of the "Liberty Blues," a company commanded by David R. Atchison. His first experience in the field was during the so-called Hetherly War in 1836. Two years later as a brigadier-general he led 250 Clay County boys to Far West in Caldwell County where he received the surrender of Joseph Smith, the Mormon Prophet, his brother Hyrum, and some fourteen other leaders of the cult. That night he received orders from Major-General Samuel D. Lucas to take the prisoners into the public square at Far West at nine o'clock the following morning and shoot them. Seizing his pen he wrote, "It is cold-blooded murder and I will not obey your order. My brigade will march for Liberty tomorrow morning at eight o'clock, and if you execute those men I will hold you responsible before an earthly tribunal, so help me God!" By all technical military rules he should have been arrested, court-martialed for mutiny, and dismissed from the service. General Lucas very wisely let the matter drop and the prisoners were not shot. Perhaps the idea of being prosecuted before an earthly tribunal by the greatest criminal lawyer and orator in western Missouri was totally devoid of charm. Incidentally it may be said that to this day the Mormons consider Colonel Doniphan the greatest Gentile who ever lived.

On June 18, 1846, the War with Mexico having broken out, he was elected colonel of the First Regiment of Missouri Mounted Volunteers, which he had helped to raise. Four days later two of his companies marched from Fort Leavenworth where it had been assembled, for Bent's Fort on the Arkansas River, and four more on the twenty-sixth. On the twenty-ninth he himself got off with the remainder. The regiment was practically untrained when it took the road for Santa Fe, New Mexico, very badly supplied, but evidently well equipped with guns, sabers, and uniforms. The little Army of the West, numbering only 1,701 officers and men, of which this regiment was the largest unit, was commanded by General S. W. Kearny. To it had been committed no less a task than that of making a forced march of almost a thousand miles from their base of supplies, across the unsettled, Indian-infested Great Plains and capturing Santa Fe, New Mexico. They were ordered to cover an average of twenty-five miles a day along the Santa Fe Trail, and they did it. But the cost in human suffering and loss of animals was terrific. On August 18 the diminutive expeditionary force crawled into Santa Fe without the

necessity of having fired a shot. They had all been on short rations since leaving Fort Leavenworth six weeks before and some had only fifteen rounds of ammunition. That night American soldiers went from door to door buying, begging, or stealing a little food from the conquered inhabitants. Having taken the city and annexed New Mexico to the United States, General Kearny appointed Colonel Doniphan and Private Willard C. Hall, also of Liberty, to draw up Organic Laws and Constitution for the new territory. They were assigned quarters in the old Governor's Palace and worked in the room where General Lew Wallace later wrote *Ben Hur*.

ON SEPTEMBER 25, 1846, General Kearny set out for California, leaving Colonel Doniphan in Santa Fe as Military Governor until the Second Regiment of Missouri Mounted Volunteers, then on the road under Colonel Sterling Price, should arrive. He was to march south by way of El Paso and join General J. E. Wool, who was supposed to be advancing upon the city of Chihuahua, some six hundred miles away. Colonel Price arrived three days later, but in the meantime Colonel Doniphan had received orders to march into the Navajo country to the west and northwest and make a treaty of peace with the Indians. In compliance with the order he sent out two detachments, which after almost unbelievable hardships and sundry adventures, brought a delegation of sub-chiefs to Ojo Oso near present Gallup, New Mexico. There Colonel Doniphan signed a treaty with them, which they broke almost before he reached the Rio Grande on his way to join his regiment.

While he was making his rather fruitless excursion into the Navajo country the Mounted Volunteers and some three hundred traders' wagons were assembling at a place called Valverde below Albuquerque. Leaving there and marching southward he met a considerable body of Mexicans in a small skirmish called the Battle of Bracito on Christmas Day, 1846. Pressing on he remained at El Paso, during which time he learned that General Wool was not marching upon Chihuahua. With a bold courage which defies the imagination he determined to take it himself with his regiment of 925 men and officers and some three hundred bullwhackers in the traders' caravans. At Sacramento Pass, eighteen miles north of Chihuahua, lay a Mexican army of 4,120 men protected by carefully built fortifications and sixteen cannon. About noon on February 27, 1847, he launched his attack with such vigor that when night

(Continued on page 17.)

Question Time

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

There are two works which are definitely promised as coming forth, but they will in all probability be called by their own names—not the Book of Mormon. The first is the prophecy of the world given to the brother of Jared (Ether 1: 90) covering world history from beginning to end. This is to be sealed with the interpreters, but (II Nephi 11: 125-130) is not to be revealed or “come forth” during the days of the wickedness and abominations of the people.

The second work yet to come forth is the Plates of Brass, which volume will no doubt be called by its ancient name (see Alma 17: 32, 33).

JOHN A. ROBINSON.

Question:

The parable of the rich man and Lazarus (Luke 16), says that after death there was a great gulf fixed over which none could cross; yet the church teaches that the gospel is preached to the spirits in prison, giving opportunity for repentance and salvation. How can we reconcile these teachings?

Illinois

G. D.

Answer:

The contradiction is only seeming and grows out of our failure to recognize that the Scriptures show that the wicked after death are divided into two classes—the redeemable and the irredeemable—who occupy different places and conditions.

The redeemable are those who lived under sin in this world and were unrepentant, and are consequently not fitted for the kingdom of God. The fullness of the gospel did not reach them here so that they neither accepted nor rejected it, yet their sin is not unpardonable since it is not against full light and knowledge. These are consigned to a place of suffering and reform, sometimes called hell, or prison house, and where the gospel of repentance is preached. They are “prisoners of hope,” awaiting the time of their redemption at the end of the thousand years, when they come forth to salvation in testamental glory (Doctrine and Covenants 76: 7).

The irredeemable are the willfully wicked who have heard the gospel and rejected it against their own conscience and their own knowledge, so that the Spirit of God which had striven with them gave them up and left them in utter darkness. Their sin is unforgivable. They have refused the best that God had to offer them, and remain without hope. These are sent to a place also called hell or prison where they suffer the torments

of their own conscience. They are “reserved in chains of darkness until the judgment of the great day,” and “are looking forth with fear in torment for the fiery indignation of the wrath of God to be poured out upon them.” They are sons of perdition for whom there is no deliverance. (See Genesis 7: 1, 64, I.V.; Doctrine and Covenants 38: 1; 76: 4; 108: 13; Mark 3: 24, 28, 29 I. V.; Mosiah 1: 73-85; 8: 72-88; Alma 9: 22-32, 56-59; 19: 45-47.)

In the light of the above, both points of the question are true, one class of the wicked being visited and having the gospel preached to it, and the other class being shut off from divine light and mercy by its own decision. Evidently the rich man of the parable was of the latter class.

CHARLES FRY.

Question:

Are the records contained in the portion of the translation of the Book of Mormon plates lost by Martin Harris yet to come forth?

Missouri

X. Y. Z.

Answer:

We will never receive the part covered in the 116 pages Martin Harris lost because:

a. The Lord provided for that loss some thirty years after the Nephites left Jerusalem when Nephi was commanded to make other plates. (I Nephi 2: 93-95; 5: 223-225; Jacob 1: 1).

b. The material was more historical than spiritual, therefore nothing essential has really been lost.

There will be no more of the Book of Mormon revealed because the work we know as the Book of Mormon was the work of Mormon between the years approximately 375 and 384 A.D. to which he added the volume known as the Small Plates of Nephi, which appear as the first 203 pages of the Authorized Edition.

Question:

How can man see a spirit with the natural eyes as Moses said he did in the revelation prefacing the Inspired Version of the Scriptures? Can Satan take on the appearance of a physical body at will?

Michigan

C. A. H.

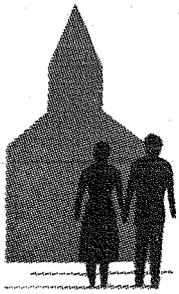
Answer:

The natural eyes of man are not capable of beholding spiritual things, neither a spirit. Where men have beheld such things it has been under divine quickening as it was with Moses, who, when the glory of God was upon him, was able to see the Lord and talk with him. Later when this glory had been withdrawn Satan appeared, and in comparison seemed to Moses as darkness. Moses did tell him that he could look upon him in the natural man, but he also said to him, “Blessed be the name of my God, for his Spirit hath not altogether withdrawn from me.” He was still under the Spirit of the Lord by which he had this spiritual view.

Enoch saw the spirits of men and other things “which were not visible to the natural eye,” but only by the Spirit of God. Nephi saw Christ in the Spirit and talked with him as with a man six hundred years before his birth, but it was at a time when Nephi was “caught away in the Spirit.” The brother of Jared saw the Lord, when “the veil was taken from off his eyes.” Joseph Smith and Sidney Rigdon not only saw and conversed with Christ, but like Enoch, were shown the world of spirits, including the saved and the unsaved; their eyes were opened “by the power of the Spirit.”

Psychic mediums in their seances are supposed to “materialize” spiritual beings at times so that they are seen, but the nature of such occurrences is not understood, and there is no certainty that the forms seen are in reality spirits. Such practices have no indorsement in the Scriptures.

CHARLES FRY.



How Makiki Branch Did It

By Maurine Crownover

IF I WERE TO TRY to put my finger on a simple phrase which would catch up the reason for our growth it would be a trite one: "By simply putting *school* into church school." Our enthusiasm for "meaning business" has been contagious, and we have found help available at almost every turn toward improvement. To many it might seem an insignificant thing to watch the parts "fitly framed together," but to me it has been a deep religious experience to know that God has answered our prayers as we have stood in need of certain help and have known almost the exact person who should respond with that help, then to watch them "come to life" and respond to a power that was not their own. I'm sitting right now in our little children's chapel, and as I look at all the newly added beauty my mind goes to at least twenty people who have given of time, money, and energy to make it possible. The teachers have a monthly work night at which time they just plain *work* on lesson plans, handwork materials, physical equipment, etc. It has been gratifying to see the regular and consistent response to this endeavor.

Our growth has been largely in reclaiming rather than in conversion. Many who had drifted away are returning and giving of their strength. This is most gratifying. We still have a tremendous responsibility in the church school when we realize that almost half of the eighty children attending here at Makiki are not members. And at Kalihi, the Japanese congregation, the percentage is even higher. These children come from Buddhist homes, and it is a very difficult task we are facing, but knowing how much God is interested in them I feel confident each

Sunday as I stand before a group of them that God is "winging our words" that they might reach the hidden depths of many hearts.

We have had to take it easy here, for substantial growth doesn't come rapidly. We're trying to build for the tomorrows as well as today. The soul stretching which comes as a result of adjusting oneself to other personalities is a marvelous experience. Someday I'll find the words to express my deep feelings on that score, and when I do it will be a masterpiece, not because I wrote it, but because it is what God wants said to people everywhere. If every smug person who ever lived could mingle with these wonderful people for just a year, he would forever be ashamed of any feelings he might have had which separated him from people.

How They Prayed

George Whitefield, the famous English evangelist, said, "O Lord, give me souls, or take my soul!"

Henry Martyn, missionary, kneeling on India's coral strands, cried, "Here let me burn out for God."

David Brainerd, missionary to the North American Indians, 1718-1747: "Lord, to Thee I dedicate myself. Oh, accept of me, and let me be Thine forever. Lord, I desire nothing else, I desire nothing more." The last words in his diary, seven days before he died, "Oh, come, Lord Jesus, come quickly. Amen."

Thomas à Kempis, 1379-1471: "Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Set me where Thou wilt and deal with me in all things just as Thou wilt."

Dwight L. Moody: "Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

Five Little Rabbits

by Bill and Bernard Martin

"Cheerup! Cheerup! Cheerup!" sang the Red Bird to Mother Rabbit. "The dog's asleep! The dog's asleep!"

That's why Mother Rabbit and her five little bunnies felt good as they set out to the clover for breakfast.

But then things began to happen—all because a quarrelsome, old Blue Jay decided that rabbits bothered him.

How the Red Bird and the rabbits outwit the Blue Jay and the farmer's dog makes a delightful picture-story for young children.

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herald house

INDEPENDENCE, MISSOURI

Briefs

ROCK ISLAND, ILLINOIS.—Baptism services were held October 22 and December 10. October 22, David Lee Mercer, Janet Vanover-shelde, and Archie Dutro were baptized by Elder Lee White. They were confirmed that evening. David Lee Mercer was confirmed by Elders Lee White and S. A. Chesnutt. Janet Vanover-shelde was confirmed by Elders S. A. Chesnutt and Harry Eckright. Archie Dutro was confirmed by Elders Harry Eckright and Lee White. Alma Sults and Edward Clark were baptized by Elder Clyde McKee, December 10. That evening Alma Sults was confirmed by Elders Leonard Stiegel and Clyde McKee, and Edward Clark was confirmed by Elders Clyde McKee and Leonard Stiegel.

Steven Francis Lundquist, infant son of Brother and Sister Lloyd Lundquist, was blessed by Elders Lee White and Leonard Stiegel, October 29.

Dewey William Edwards was ordained to the office of priest by Elders Leonard Stiegel and Harry Eckright on November 8.

A pancake supper was held by the young people November 18, under the supervision of President Guy Maxfield. They are raising funds to purchase furniture for their lounge, which is planned for the new addition to the church building.

The women's department under the direction of their leader, Virginia Short, is quite active. December 9, a *smorgasbord* under the supervision of Helen Stiegel was held in the lower auditorium of the church. The Sorosis Circle, under the supervision of Rachel Knott, sponsored a bazaar. The Clara Smith Circle, under the direction of Helen Hinkle, had a candy booth. The women's department recently purchased two banquet tables and new plastic dishes.

"O Little Town of Bethlehem," a Christmas play, was presented December 24. The service was under the direction of Winifred Stiegel. This was followed by a vesper service. The choir, under the direction of Maida Seline, presented the story of the first Christmas in America with Elder S. A. Chesnutt as the reader.—Reported by DOROTHY O'LEARY.

MONTGOMERY, ALABAMA.—The Zion's League of Birmingham accompanied by Brother Porter and Brother Odom were in Montgomery January 13 for the organization of the Zion's League. Eleven of the Birmingham group were present including the president of the League, Larry Salter. A banquet was held preceding the business meeting.

Officers elected and installed were Carol Dixon, president; Durmont Sellers, vice-president; Barbara Edwards, secretary and treasurer; Betty Goree, recreation chairman; Ann Dixon, worship chairman; Susan Bedgood, service chairman; and Yvonne Dixon, study chairman.

Brother Porter, pastor of the Birmingham group, directed the activities, assisted by Brother Odom, leader of the Birmingham youth.

Brother Harold Sellers is the leader of the youth in Montgomery.—Reported by MRS. J. O. SELLERS.

FORT SCOTT, KANSAS.—Seventy Donald Kyser was in charge of the annual election of officers held September 11. Those elected were Elder Dale Crown, pastor; C. C. Martin, counselor; Arthur Geottle, church school director; Marie Hawley, children's supervisor; Lloyd Feagins, Zion's League leader; Leah Williams, women's leader; Wilma Crown, clerk; Lavone Hill, music director; Susie Le-Neve, publicity agent; Lloyd Hill, secretary; and Roy Graham, bishop's solicitor. Elder Kyser occupied the pulpit during the morning and evening service September 10.

The interior of the church has been re-decorated. Various activities by the women's department and Zion's League have helped finance the project.

Dr. and Mrs. Glenn LeBaron of Seattle, Washington, spoke August 20. Dr. LeBaron spoke in regard to the connection of herbology with divinity. Mrs. LeBaron told of the many interesting historical places of the church and the need of regular prayer and attending prayer meetings.

Mr. and Mrs. E. J. Martin, assisted by Gloria Shadel of Independence conducted a flannelgraph on August 26 at the home of Mr. and Mrs. Hale Hawley. Brother Martin gave a flannelgraph talk August 27 on the Restoration. Arthur Dennis Mapleton spoke the same evening.

At the Rich Hill district conference September 24, Arthur Geottle was ordained to the office of priest.

Gary and Dickie Crown were baptized by their father, Elder Dale Crown and confirmed by Elders Crown and C. C. Martin on August 6.

Cynthia Jane, daughter of Mr. and Mrs. Gene Farmer, was blessed at the Communion service September 3. A solo was presented by Rosalee Newhouse, aunt of the baby. Elder C. C. Martin, grandfather of the baby, blessed her assisted by Elder Dale Crown.

Following the three weeks of cottage meetings by Seventy Donald Kyser assisted by the pastor and the local priesthood, the following were baptized November 26: Lucy Love, Robert Love, Clara Mae Love, Clifford

Baldwin, and Donald Baldwin. On December 3 Sheron Boyd was baptized. All six of the candidates were baptized by Brother Kyser and confirmed by Elders Crown, Martin, and Kyser. The above baptisms completed two family circles in the church.

The district women's meeting was held at Fort Scott on December 5. Sister Hazel Kyser, district women's leader, was in charge of decorations. The worship center was a large picture of the head of Christ. Sister Kyser, district women's leader, was in charge of the Spring River district also gave a talk on "Three Prominent Women of the Church." A luncheon was served at the noon hour in the church basement. In the afternoon Spring River District President Steve Black told the story, "The Other Wise Man." At the close of this meeting a large aluminum tray made by a local member, was presented to Sr. Kyser from the women's department in behalf of her work during the year.

A district Zion's League meeting was held December 14 in the main auditorium with district young people's leader Arthur Geottle supervising. An inspiring talk was given by Leroy Beckham.—Reported by SUSIE LENEVE.

GOODLAND, KANSAS.—The branch members have been saddened by the recent misfortune of several members. Brother J. R. Graybill, former pastor of the branch for almost thirty years, has been ill in the hospital at St. Francis, Kansas, since December 26 with a heart ailment. However, his condition is improving. Sister Don Harding was recently injured when a stove exploded and cut off her left foot. Later her leg was amputated between the knee and hip. She is now able to be in a wheel chair some. January 21 Ralph Roberts had a heart attack while attending the Sunday evening service. He died at Boothroy Memorial Hospital.

Despite the sorrow in the branch, progress has been noted. Sunday evening services were started in January and the attendance has been good. Dick Marolf, pastor, showed some slides on the ruins of Mexico at Rotary recently.—Reported by O'ELLA MAROLF.

Standard Easter Program

Book No. 4

Brand new compilation of Resurrection Day program materials—songs, Scripture readings, playlets, devotional poems for adults, and miscellaneous recitations. Included are two Junior playlets, an exercise for twelve girls, and "The Testimony of the Witnesses," a one-act play for adults. "The Easter Story in Scripture and Song," a program of songs and Scripture readings by Grace Reece Adkins, will meet the needs of all church program committees. 32 pages.

35c

Herald House Independence, Missouri

Alexander William Doniphan

(Continued from page 13.)

came on he was comfortably camped within the fortifications from which the enemy had fled in terror, and his men feasted upon the abundant supplies left behind. On March 1 they entered Chihuahua, with their German artillery band playing "Yankee Doodle" and "Hail Columbia." Eyewitnesses of the spectacle said that they presented such a wild, ferocious appearance with their long hair and beards, nondescript uniforms, riding crowbait horses which could scarcely lift a hoof, that fellow countrymen living there scarcely recognized them as Americans. A correspondent for a Missouri newspaper, who looked upon it all with something of a humorist's eye, remarked that "Colonel Doniphan did not look unlike a strutting gander" as he rode along, his coat minus one sleeve.

After two months occupation of the city and upon receipt of orders from General Zachary Taylor to evacuate it and return to the United States by way of Monterrey and the mouth of the Rio Grande they set out on April 25. On June 11 they reached this latter place where they embarked on sailing vessels for New Orleans. Their arrival there was hailed by the newspapers as one of the rarest sights ever seen. "They reminded us," remarked one of them, "of the pictures of Robinson Crusoe and other shipwrecked adventurers who, having been a long time banished from civilization and compelled to live among savages and wild beasts, are suddenly transferred to their homes." One of them had lost his hat in the Gulf of Mexico, another had thrown away his deerskin pants because they were so ragged it was impossible to patch them, and still another walked ashore clad in tattered drawers and an old overcoat. They were mustered out of service and received a full year's pay because they had not so much as seen a paymaster since they left Fort Leavenworth twelve months before. They crowded the barbershops, bought sixty thousand dollars worth of new clothing, and joyously boarded Mississippi River steamboats for home. They arrived in July, and the remainder of the summer was mostly devoted to celebrations in the various counties of their more than five thousand mile journey. Their task was nobly performed. No incident in American history affords a finer example of sheer courage, bold enterprise, and dogged persistence than the long march of this regiment of Missouri boys. After leaving Santa Fe they were surrounded by enemies, cut off from contact with any other military unit, with no base of supplies and none of their

own, and no hope of reinforcements from any source whatever. Indeed this story of a regiment of untrained citizen soldiers—farm boys, clerks, mechanics, and whatnot—led by a tall sandy-haired country lawyer, is worthy of the genius of the poet who sang of Xenophon's heroes.

NO DISCUSSION of Colonel Doniphan would be complete without at least brief reference to his religious sentiment. His experience ran the whole gamut from infidelity in youth to humble, child-like Christian faith in middle and later life. In '1859, after overwhelming tragedy in the form of the death of his two sons had broken his heart, he cast the worthless bauble of atheism aside and seized the Pearl of Great Price. Becoming a member of the Liberty Christian church he honestly sought to make amends for the mistakes of the earlier years. Of him it may be truly said that he died in the faith on August 8, 1887, and that his works do follow him.

Now to the conclusion of the whole matter. The time spent here might well raise the question, What is the profit in the study of historical subjects or personalities? Is it not that we may derive inspiration and guidance for the ordering of our own ways and the solution of our problems? Long ago the God of Israel outlined a program for the perpetuation of his law and the history of his people:

Therefore shall ye lay up these words in your heart and in your soul and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates, that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.

Allow me to translate that grand passage into an appeal for a more determined effort to teach American history in our homes, public schools, colleges, and universities. Let the press, radio, motion pictures and every other means of communication be dedicated to this noble undertaking. Certainly the days of our children shall not be as days of heaven upon earth if we fail here. Thomas Carlyle said "the history of what man has accomplished in the world is at bottom the history of Great Men who have worked here. . . . They were the leaders, the modelers, patterns, and in a wide sense creators of whatsoever the general mass of men contrived to do or attain. . . . We cannot look, however imperfectly, upon a great man without gaining something from him. He is the living light-fountain . . . the light which

enlightens . . . and this is not as a kindled lamp only, but rather as a natural luminary shining by the gift of heaven." Would you destroy American democracy? Then abandon the teaching of American history and allow our children to forget those "natural luminaries," great men like Colonel Doniphan who have been the modelers, the patterns, and creators of all that we prize. Let this be done and the seed plot for any kind of noxious "ism" has been prepared. Let us who have here gazed imperfectly upon this blazing "natural luminary" rekindle our feeble torches anew and honestly dedicate ourselves to the unfinished task of bringing forth a true democracy which shall bless all the earth in the long ages of time yet to be.

"As a Place of Refuge"

(Continued from page 9.)

others here, especially those of the household of faith.

It was the hope of the late President Frederick M. Smith that the Sanitarium might serve the branches of the church far as well as near. He hoped that there would go out from this place, trained, qualified nurses who would serve in branches everywhere. Moreover it was his hope that there would arise in connection with the Sanitarium a school for the training of young men and women in the healing arts and that these would go out to serve Zion-minded physicians and ministers in branches, and in districts, and to the faraway places as yet not reached by the ministers of the Gospel.

This is the aspiration, too, of President Israel A. Smith. I join with them in these hopes that our people may be able to serve more fully the people of the world in this day of great need. Their need is spiritual, but truly it is physical too. Truly the harvest is ripe but the laborers are few.

I trust that our people and our ministers in all of the congregations of the church may be fully aware of what their Sanitarium affords, if its services are utilized to the fullest and its capabilities expanded to the widest possible range for good.

Landscaping the Farm Home

(Continued)

IN A PREVIOUS ARTICLE, I mentioned a few of the trees, shrubs, and perennials that have given us great satisfaction on our Worth County, Missouri, farm. Several women have asked me for a diagram of just where to put what, so in this article I shall try to describe how I worked out the landscaping for our home; perhaps it will help others with similar problems.

When we moved here in 1936, one year after our marriage, piles of debris, woven wire entanglements, and hog wallows presented a most disheartening picture. I hardly had the courage to do any landscaping, but, on the other hand, I didn't want to go on looking at the place day after day in its run-down condition. So it was that week after week all my spare moments found me raking, hauling, digging, and sweating until at last I could really feel proud of my efforts. After the hog wallows were filled in, the grass grew luxuriantly, and with an old worn-out lawn mower I went over and over the yard until it was quite beautiful. The only flowers I could muster in those days were gifts from my friends. With these around the house, and the neatly hoed vegetable garden adjoining the lawn, our home meant increasingly more to us.

In August, 1940, we began our new house, and in the process of moving the old house, and building the new, we destroyed a few of our shrubs. In the spring of 1941 I drew literally dozens of landscaping diagrams, for we had decided to transfer the vegetable garden to the lot north of the yard and use the original plot for a flower garden and fruit trees. Then, too, we wanted foundation plantings around the house to "tie" the building to its surroundings. I wore out several catalogs as I read and studied and figured. That spring we bought ten spirea *van Houttei*, ten red barberry, four Eva Rathe weigela, two spirea *Billardi*, and two tamarix, one deutzia, and three althea. We had a few perennials given to us, and the shade trees that were already well established (including a big American elm and many red cedars) to help in our landscaping venture.

I HAVE LEARNED a number of things about the proper planting of shrubs to insure maximum beauty. By carefully studying the plantings around beautiful homes, I learned a great many things. It is a good idea, too, to stand several feet from the house and figure out *where* to plant *what*. I used to stand at our front gate, pencil and paper in hand, and sketch the various flowers and shrubs in their rightful places. By so doing, I could visualize them as passers-by would see them.

Now, after years of planning and work, here is the way we have our shrubs and flowers arranged about the house:

At each corner—a clump of spirea *van Houttei*.

North side—wild sweet William, columbine, anchusa, deutzia. (We originally had althea here, but it winter-killed.)

East side (front of house)—weigela, spreading pfitzers (evergreens) Mecho pine (evergreens), baby iris, tulips, and other early blooming bulbs.

South side—spirea *Billardi*, tamarix, old-fashioned pink rose, anchusa, iris, hyacinths.

West side—Because of the drainage from the porch roof, I have no plantings here except some baby iris around the cement step.

We have our yard arranged in this way:

Back fence—lilacs, sumac, golden elder, sweet pea shrub, Amur privet, weigela, with a few iris and phlox in front of shrubs.

Between back yard and front yard—a low hedge of red barberry, with *subulata* (creeping phlox) and tulips in front of it.

Between yard and the vegetable garden on the north—a row of iris and phlox.

Between the flower garden and fruit trees—a row of shrubs, including mock orange, golden elder, sumac, sweet pea shrub, old-fashioned red rose, japonica, with hibiscus, iris, and chrysanthemums in front of shrubs.

The flower garden is arranged rather informally, and more or less changes from year to year as I divide and reset clumps of perennials, or as I plant annual poppies and petunias. The general plan, perhaps, might help someone get an idea of how to start a garden. As one works from year to year with the various flow-

By Mrs. Kelton Shipley

ers, it becomes increasingly simple to figure out suitable and pleasing locations for each one.

Our home faces east, toward the road. To the north of the yard is the vegetable garden, to the south of the yard is the flower garden. South of the flower garden is the barnyard, so I planted some shrubs along the division fence, including althea, summer lilac, red spirea, pink Rambler, red hybrid climbing rose, pink hydrangea, with a clump of sumac and sweet pea shrub in the southwest corner. We have a walk along the west end of the flower garden; this is bordered by peonies, phlox, daffodils, and tulips. We have beds of peonies and iris in front of the south row of shrubs, with ample space for full sunshine and proper cultivation. Tulip and phlox beds come next. Then beds of baby roses, chrysanthemums, Shasta daisies, tiger lilies, iris, and hybrid tea roses, with hardy verbenas and more tulips along the east border. Next to the lawn I have a bed of low-growing evergreens and yucca, with penstemon, lythrum, annual poppies, coreopsis, and phlox in the background, and crocus, tulips, low-growing phlox, and one lone foxglove in the foreground.

THE MAIN IDEA to keep in mind is to know when each flower blooms and how tall it will grow, so that it can be placed in a location where it can be seen. While our row of peonies and iris are blooming, all the plants between them and the lawn, or between them and the road, are small and cannot obstruct the view in any way. Then as they go out of season, the Shasta daisies, hybrid tea roses, and coreopsis come into full bloom. By the time the phlox bloom, all the dead stems of annual poppies or larkspur have been cleaned away, and the phlox can be easily seen.

I try to arrange the flowers so that as we wash dishes at the sink, or rock the baby in the living room, or feed the cats at the back door, or gaze out the window when sick-a-bed, we can have blossoms for the soul. It is a good idea to choose a few flowers, and get a maximum of good out of them, rather than to choose too many and have nothing but pandemonium. To those who are interested in growing flowers, I would say: start with a small garden, and enlarge it as you learn; keeping it beautiful with loving care, and your flowers will respond in a way you cannot yet anticipate.

Home Column

Christ in Everyday Living

By Shirley Sanford Howard

PRONE TO WANDER, Lord, I feel it; prone to leave the God I love Aren't most of us today "prone to wander"? I know I am. I can make resolution after resolution to put my religion into everyday living and Christ into everything I do, yet many times I find myself letting discouraging and degrading thoughts enter my mind. It is hard to keep them out unless my mind is so filled with good thoughts that there is no room for anything else.

I have found a wonderful aid in this business of putting Christ into my everyday affairs. It began when my small daughter developed a liking for being rocked and sung to sleep. When I began singing to her I was embarrassed to find how few songs I knew by memory that were suitable as "lullabies." I decided then to sing hymns of the church in the hope of planting within her at an early age a love and understanding for them. I began by propping my hymnal on the magazine rack beside the rocker and memorizing at least one hymn at each rocking.

Once I had them memorized I had to sing them often so that I wouldn't forget them. As the need for singing to Cynthia decreased I carried my hymnal with me to the ironing board. It was

amazing how much faster my ironings went and how much more pleasant I felt while doing them. That had been one of the times when my idle mind often entertained unwelcome thoughts. While washing, doing dishes, or various other tasks when it wasn't convenient to have the book with me, I reviewed all the hymns I had already memorized; this kept them fresh in my mind.

I find that this habit of singing at my work has made quite a difference in my life. I have made tremendous growth toward an appreciation of our church hymns. What before had been just words set to music, became meaningful expressions of worship. (To memorize quickly one must memorize the thought and emotional content.) What had previously been dull hours of household duties became hours of communion with God.

Those of you who have read Brother Elbert's *Blue Pencil Notes* will recognize the phrase, "Thank God for the woman who sings at her work." I should like to add "Thank God for the woman who sings at her work—especially the hymns of the church." They will not only increase her own happiness but create an environment of peace and contentment which the whole family can enjoy.

Picked From the Periodicals

By Aarona Booker Kohlman

FEBRUARY IS AN "in-between" month for magazine material—a little late for winter ideas, and a little early for spring. However, the tone of much of the material in February magazines is forward-looking, with glimpses of spring showing.

"Are We Asked to Give Too Often," *Woman's Home Companion*, discusses the many charitable drives which are carried on, and how some cities are solving the problem of raising necessary funds for worthy causes without over-taxing individuals.

"You've Got to Hold Your Man," *Woman's Home Companion*, gives the clue behind much marital unhappiness and surprising separations or divorces. All wives would profit from reading it.

The home craftsman will enjoy the very complete and easy-to-follow directions in *Woman's Home Companion* for making "A Set of Nested Tables."

"My Son Died in Korea," *Ladies' Home Journal*, is a simple account by an ordinary American mother, told in the hope that it might be of help to others.

"Men Don't Understand Money," *McCall's Magazine*, will be pleasant, self-satisfying reading for members of the feminine sex, especially as the author is a man.

If you have ever longed for fame and fortune, you may feel different after reading "My Life With Harvey," *McCall's Magazine*. (The "Harvey" referred to is the invisible rabbit who has become so well known.)

For variations of an old favorite, which is also thrifty, look up "12 Meat Loaves," *Woman's Day*.

"Hold High the Light," *Woman's Day*, adds the bright bit of inspiration that all of us need.

Anyone who thinks that the day of opportunity is past should be referred to "If I Were Twenty-one," *American Magazine*, which is a true account of one man and his many careers.

This being the season of the year when children's illnesses are quite likely to strike, *Parents' Magazine* offers two excellent helps, "If Your Child's Heart Is Weak," and "When the Doctor Says 'Soft Diet.'" Both are worth filing for future reference, if not needed at present.

RETREAT

(Continued from page 3.)

Some great churches have little worship chapels attached for personal prayer. There are places in the parks and woods where we can be alone. Or we can go into our own church alone when there are no services. And wouldn't it be good if every home could have its place of prayer—a real family altar?

* * * *

LET US SHARE just one great experience. A large class planned its retreat at a reunion ground. We gathered for introductory talks and orientation. We sang together, discussed our problems, prayed, bore our testimonies. We were "of one heart and one mind" respecting our purposes. It was a splendid fellowship of understanding. God's Spirit rested upon many, and all were blessed.

We found new strength, enlightenment, encouragement, and power. As we considered returning to our occupations in the world, we had no regret. We knew we would have to go back. We could not remain always in this place, however blessed. We must go back to the world to serve, to work, and to help. But for a time we had tasted the joys of heaven. We were changed men and women. We had come empty; we returned filled. We had come weak; we returned strong.

This is the meaning of the retreat.

In our free society, we have the privilege of access and the right of withdrawal. Jesus expressed the idea in these words: "he . . . shall go in and out, and find pasture."

We are free to come and go in our cities and in our country. This has a spiritual parallel too. We can walk out of our human society for a little while—we can walk out and find God.

In this sense Jesus said, "Behold, I have set before you an open door, and no man can shut it."

L. J. L.



ISABELLE CHAPMAN, PUBLIC HEALTH NURSE

is Pittsburgh with its steel mills, factories, and coal mines.

"I think I've got a good day lined up for you," she said moving her bag to make room for me on the seat. "Almost everyone we'll see today will be interesting, and it should give you a good picture of our work." As we drove over the country roads she filled in the background of the visiting nurse organization and told me of the people we would meet. Every now and then she would interrupt what she was saying to point to a house we were passing or a shack set back from the road.

"A cancer patient lives there," she would say. "A little boy is ill in that house," or "A young couple just moved in there with a new baby. She's fixed up the place so you'd never know it was a garage."

Isabelle told me that she had graduated from the Western Pennsylvania Training School for nurses and then had taken the specialized training necessary for visiting nurses. Her day begins at eight thirty at the McKeesport nursing office, twenty miles from her home, where she finds what treatments have been prescribed by the doctors for the various cases. By ten o'clock she is on her way to her patients, first to visit the well babies, then those that are ill, and finally the sick adults.

buying baby clothes, and the best way to fold a diaper.

When she finished she wrapped the child in a clean pink blanket and picked it up in her arms. "Be sure to love the baby," she told the mother. "Hold it close to you and pat it and talk to it." Turning to me she said, "You know, taking care of babies is the frosting—the dessert of this work. You just can't help loving them."

With a quick flip of the thermometer she had taken the mother's temperature, packed her black nurse's bag, and we were off. We had been there forty-five minutes.

"What is this visit going to cost that family?" I asked when we were back on the road.

"Twenty-five cents," she replied. "You see, we have a graduated scale and the families pay according to their income. That father makes \$250 a month, but there are five people to be supported. Therefore they pay twenty-five cents a visit. The rest comes out of the Community Chest."

"Is the rate the same for long and short visits, or do you charge by the hour?" I asked.

"It's the same whether I stay ten minutes or half a day," she explained. "One child was having gas pains and the mother was certain something worse was wrong. I could see I hadn't convinced her that her baby was going to be all right, so I gave the treatment and then stayed until the child went to sleep and was resting normally. And that family didn't pay anything. Of course, for those who can pay, the rate is \$3 an hour. One of our doctors always calls the visiting nurses in when his family is ill, and he pays the regular rate."

WE CAN'T ALL BE MINISTERS—or can we? If Mr. Webster is correct, to minister is to do things needful or helpful—to aid. I have a friend who does that, and she isn't a minister in the preaching sense of the word. She is a nurse, Mrs. Isabelle Chapman of North Charleroi, Pennsylvania.

I first met Isabelle at a Mother-Daughter banquet in the mill town of Lock Four. Lock Four refers to a lock on the Monongahela River about thirty miles from Pittsburgh, Pennsylvania. The banquet was held in the basement of our little church at Lock Four and, quite by accident, I was seated next to Isabelle. During our conversation that evening I learned that she was a visiting

Minister to the Suffering

By Biloine Whiting Young

nurse, one who was genuinely enthusiastic about her work, and, because it sounded interesting, I asked to go with her on her visits to her patients.

Since Isabelle lives in Charleroi, Pennsylvania, and I live in Pittsburgh, we agreed to meet in the little town of Elizabeth. I arrived at the drugstore meeting place a few minutes before she did and was gazing out the window when she pulled up in a 1949 Dodge. In her blue uniform and beret she was a sharp contrast to the dingy mill town. A slow rain had started to fall, penetrating the pall of smoke that hovered over the town. Elizabeth, the center of Isabelle's three-township territory, is seven miles from Donora, the town where last year twenty-two people died in a poisonous smog. Ten miles in the other direction

OUR FIRST CASE was a seven-day-old baby. The mother was waiting for us and had blankets, pins, clean clothes, soap, and towels laid out ready for Isabelle.

"This mother has had visiting nurse care before so she knows what to do," Isabelle pointed out. "Sometimes we have to go hunting through drawers for clean clothes for the babies."

While I sat on a kitchen chair out of the way, Isabelle washed and put on a clean starched apron, drew water for the baby's bath, rolled cotton swabs, and then proceeded to bathe the baby on the kitchen table. Beside the table sat the mother, who watched the proceedings and appeared to be taking in all that Isabelle was telling her. For while she worked she talked, explaining formulas, diet for the mother, how to save money

WE WERE DRIVING over a country road that wound between the hills and past great slag heaps, the smoking refuse from steel mills. Suddenly Isabelle pointed to a neat cottage by the road.

"A wonderful man used to live there," she said. "He was still young when he got such a severe case of arthritis that he couldn't move a muscle. For nine years we cared for him, making four or five visits a week. And although the work was hard, we always left his home feeling lifted up. Despite his suffering we always found him mentally alert, courageous, and interested in his two children. Not long after he died, his little girl got a bone infection and we were able to care for her too. It didn't cost the mother anything, and besides nursing care, we were able to give her en-

couragement. She would call us with all sorts of problems during those years, and we always tried to help."

"Not all of the cases are so nice. I seem to have no end of social problems. People have illegitimate children and just don't care, or they are maladjusted in their home life. If I were going to pick out one thing that raises problems in my area I would say that bad sexual adjustments cause the most trouble. When I run into such cases, the paper work alone is tremendous. I have to write a book about each case to adequately explain it to the doctor."

We had arrived at our second case, a home delivery. The baby was only a few days old and the mother was still in bed. Isabelle went through the same process again, this time bathing the baby on a folded towel on the corner of the mother's bed. It was harder on Isabelle to have to bend over so far, but she wanted the mother to watch her do it.

"Before we leave a mother we always give her a demonstration on how to bathe her baby, then we sit back and let her take over. You know," she added, "teaching a mother is a lot different from teaching a student nurse. The baby is her baby and she learns in a jiffy. You never have any trouble with new mothers."

OUR THIRD VISIT was in Smithdale. A dirt road led through a break in the hills to the little town in the valley. A river, yellow with waste from the mine, flowed sluggishly through the town. The houses were caked with coal dust. Most of them had never been painted. Isabelle's patient was an old colored woman who lay in a close, hot room and was cared for by her daughter. Six adults lived in the four-roomed house which was backed up so close to the mine that the rattle of the conveyer belts could be heard in the sick room. The woman had had two strokes and was partially paralyzed. Her room was dingy. Family photographs lined the walls, and over the bed hung an old pair of deer antlers. But when Isabelle came into the room the atmosphere changed. The sick woman tried to raise herself up to greet her nurse. The daughter hurried in with clean bed linen and a basin of water. Isabelle's presence radiated cheer and competence and self-assurance. When she left she had to disengage her hand from that of the patient because she was so reluctant to see her go.

Our fourth visit was to two elderly spinster sisters who lived alone in a large, bare house. At one time they had been schoolteachers, but now it was all they could do to care for each other—with Isabelle's help.

NOT ALL OF ISABELLE'S TIME is spent caring for the sick. In fact she estimates that half of it is spent teaching, and her greatest joy is teaching mothers. She talks for hours with them about their children and the books to buy for them, the magazines to read, the neighborhoods to live in. She tries to get them to understand that their children's mental and social health is as important as their physical well-being.

But her help isn't just limited to advice. A casual visitor will find her helping a mother cut out an evening gown for her daughter, or suggesting how kitchen cabinets should be built in a new home, or taking pictures of children for their parents, or sending the church young people to carol at Christmas time outside the window of bed-ridden patients.

Isabelle finds that different approaches are necessary for different people. Most patients are extremely grateful for the care given them. But some have to be persuaded to carry out the treatments, and even, on occasion, threatened.

"It know that isn't the best way to get co-operation, but it often works among undereducated people," she said. On one occasion she went into a home and found the children ill with scabies and living in a filthy condition. Isabelle has a temper, and this time she used it. She told the mother just what she thought of such conditions and ended by declaring that she wouldn't return until the mother had given each child a bath and had boiled every thing in the house.

"And so help me," Isabelle declared, "when I came back the place was clean."

ISABELLE'S INTEREST IN EDUCATION isn't limited to nursing. For many years she has been in charge of junior church at Lock Four Branch, and last October was asked to supervise the junior department of the church school. The Kirtland Reunion committee asked her to teach in the junior department there this year. She spent months preparing her material for class work only to fall three days before reunion and tear the ligaments in both ankles. It was six weeks before she could walk again.

Her other big interest is her son, Henry, four years old, with whom she spends a good deal of her time. Henry is large for his age, and precocious. He reflects his mother's ideas of health.

This February will mark a change in Isabelle's schedule, for she will be at-

tending the University of Pittsburgh and taking courses in General Public Health. She has already had special training in the rehabilitation of the aged and in the treatment of tubercular patients.

She also looks forward to working in a Zion community. Although she is sure there won't be so many social problems to contend with, she says, "There will always be the aged—and the sick—and the babies!"

Graceland

GAZETTE

FORTY PER CENT of the members of the campus congregation filed financial statements with the campus bishop's agent. Complying with the financial law has been of primary concern to church members throughout the world in recent weeks, and Gracelanders are no exception. During January, student priesthood members visited every Graceland student to encourage and help him to make either a first financial statement or an annual tithing report.

The campus congregation is divided into sixteen pastoral groups. These groups are designed to provide personal contacts and opportunities for participation such as would be available to a student in his home branch. Each one is led by a student minister, who has another student minister, a woman student, and a staff member minister as associates. The stewardship program, which was the theme for all January services, reached its climax at the last Wednesday evening fellowship of the month. Then a representative from each of the pastoral groups presented the statements of the members of his group to the bishop's agent.

* * * *

Doris Conklin, Director of Social Activities and Walker Hall counselor, has been granted a leave of absence for the second semester to continue work on her bachelor's degree at Drake University, Des Moines, Iowa. In her absence Ruth York will assume part of the social activities work, and Thelma Sintz will serve as counselor at Walker Hall.

New Horizons

The Melting Pot

(Continued from page 7.)

miracle of it. Daniel's language of the above prophecy tells of the kingdom *breaking in pieces* and *consuming* other nations. Perhaps the Lord is foretelling less of the destruction of nations and more of the development of the kingdom in these words. Fragments, or remnants of many nations—pieces of kingdoms, are to be melted or consumed in the power of the kingdom of God.

I believe that the Restored Church was intended by the Lord to function as a melting pot for these remnants of nations. He is preparing, already, to bring forth fine metal—the kingdom of God—which shall continue in the process of assimilating nations. Like ingredient elements in a chemical formula, ingredient nations are being called forth by his power, in the order in which he determines, for he is the Master Metallurgist. He has been blending races and peoples in the Americas for an extensive period, as a stock pile preparatory to melting them in the furnace or melting pot of his church. Many Gentile peoples have been sought out to be added to those already in the Americas; Anglo-Saxons of England, Canada, Australia, and New Zealand; Teutonic peoples of Belgium, Holland, and Germany; Scandinavians of Denmark, Norway, and Sweden; and Slavs of Poland. Some remnant peoples of Israel, living in islands of the Pacific have already been called, together with Oriental brethren there. All these have been nations on the early ingredient list. Now he calls for the bringing of all the remnant of the house of Israel on the face of this land—the American Indians, whose population center lies in Central America.

We must assist the Lord in this call. The church needs an army of people who will devote time in preparation to minister to them. Such preparation includes the experience of associating with them in branches

in communities where they reside here in the United States. It includes the arduous task of the study of Spanish and, later, perhaps, Indian languages prevalent in Latin American areas. It suggests travel, even residence, among these peoples to become acquainted with their culture.

We ought to make each branch such a melting pot or furnace for blending many races and peoples into the kingdom. Let us not fear that the ingredient peoples we bring will not blend or combine for the good of the finished product. The Lord is calling them *now* and if we work in harmony with his divine formula, searching them out in the order of his salvation plan, we may be assured that he will bring to pass his "marvelous work." It is by the power of his Spirit that the peoples of the church shall mingle their hearts and their very lives in establishing the kingdom of God. Into the melting pot they come—Anglo-Saxons, Teutons, Mediterranean peoples, Slavs, Scandinavians, Indians, Asiatics—white, brown, black, and yellow races. Out of the melting pot shall come not white men or brown, yellow or black, but "the pure in heart."

Bulletin Board

Oregon District Calendar for 1951

District Priesthood Institute, Central Church, February 24 and 25.
District Priesthood Class, March 27.
Youth Convention, April 13, 14 and 15, Vancouver, Washington. (Adults on Sunday.)
District Priesthood Class, April 24.
Church Dedication and District Conference, May 5 and 6, Woodburn, Oregon.
District Priesthood Class, May 29.
Southern Oregon Institute, at Medford, June 1, 2 and 3, for all of southern Oregon, including Roseburg; Myrtle Point; Crescent City, California; Ashland and Grants Pass, and other close-in towns and communities.
Youth Retreat, Lewis River in early part of June.
District Priesthood Class, June 26.
District Fourth of July Celebration, Lewis River Grounds.
District Priesthood Meeting, July 31. (Last)
Oregon District Reunion, Lewis River Grounds, August 14 to August 19.
Central Oregon Institute, Bend, Oregon, September 1, 2 and 3. This will include Klamath Falls, Baker, Burns, Madras, Prineville, Mitchell, John Day, La Grande, Wallowa and other towns and communities close in.
Oregon District Conference; October:
Work groups will be organized to prepare the reunion grounds under the supervision of Elder F. E. Chapman, 2915 South Street, Vancouver, Washington. Each group should write Elder Chapman and arrange to send men to work. Donations of money should be sent to the district treasurer.
On Tuesday night, March 27, 7:45 to 8:45, a demonstration will be given of how to perform the different church ordinances, and from 8:45 to 9:45 a question and answer class will be conducted. Then on the last Tuesday night of each month for six months the same procedure will be followed.

Study in Family Evangelism

by Reed M. Holmes

This mimeographed pamphlet was prepared at the request of the reunion committee and has been used in reunion classwork.

Family and personal missionary work are discussed—principles, effective evangelistic appeals, special tools, and a planned approach. Good for priesthood classes, women's classes, or home study.

15c

HERALD HOUSE INDEPENDENCE, MISSOURI

Apostle E. J. Gleazer will be in the district April 13 to April 18 for the Zion's League Convention at Vancouver, and from May 5 to May 13. The Woodburn Church will be dedicated and the spring district conference held in May.

Church Directory Changes

New places of meeting are being used by various branches and missions because of acquiring new property by purchase or rental. The Church Directory, therefore, soon gets out of date. Errors have also been reported in the issue that was put out last summer. If branch, district and stake presidents will keep us advised, we will report these changes in this column from time to time so that those having directories can make the additions or corrections necessary. By thus keeping Directory information up to date it will be possible to issue a new directory as soon as the present supply has been used, without spending weeks to get in touch with the local authorities—the only ones who can give us this information. C. B. H.

West Virginia Institute

The West Virginia District Institute will be held at Wellsburg, West Virginia, on March 3 and 4. Classes and a business meeting are scheduled for Saturday with preaching and fellowship services on Sunday. All are invited to attend.

MAY R. GRIFFIN
District Secretary

Kansas District Conference

The Kansas District conference will be held in Wichita on March 31 and April 1. Classes will begin at 3:00 p.m. Saturday, followed by a preaching service in the evening. Sunday's activities include a youth prayer service at 8:00 a.m., general prayer service at 9:30, preaching at 11:00, and the district business session at 2:00 p.m.

Dorothy Sheppard,
District Secretary.

Notice to Servicemen in Texas

Servicemen located in or near Lubbock, Texas, are invited to attend meetings at the East Fourth Street Church or contact either W. A. Hartman next door to the church (phone 27802) or Pastor W. K. Schreier, Box 403, 1307 L., Abernathy, Texas (phone 163 J).

Notice to Rolla, Missouri, Members

Mrs. Ruth Whittaker, 41 Great Oaks, Rolla, Missouri, would like to contact other members in the Rolla area.

Notice to Michigan Members

Members living in Livingston and Lenewee Counties are requested to send their names and addresses to the stake office, 359 Louise Avenue, Highland Park, Michigan. An effort is being made to establish contact with all members in this area.

1951 Easter Lessons

If you are planning to use the following quarterlies in your church school curriculum next spring, it would be wise to get your order in early. In 1951, Easter Sunday falls on March 25, and the third quarter material below carries the Easter lesson; therefore, you will need these quarterlies to complete the second quarter.

Kindergarten B-III, "Showing Our Love for God."
Primary A-III, "Friends of the Natural World."
Primary B-III, "Stories of Jesus."
Primary C-III, "How Our Church Began."
Junior B-III, "Jesus' Helpers Take Up His Work."

Kansas District Reunion

The annual Kansas District reunion will be held at Camp Fellowship, seventeen miles southwest of Wichita by Lake Afton, from June 16 to 24. Modern facilities, cabins, dormitories, and space for trailers will be available. Further information may be obtained from C. S. Gose, Box 567, Arkansas City, Kansas.

Dorothy Sheppard
District Secretary

Correction

In the Article "Christ Is Still With Us," *Saints' Herald* December 18, 1950, by Warren L. Van Dine, the author feels that it was changed so as to infer that "Jesus may have been placed on a hillside after his birth." He wished it to say, "He may have been born on one."

DEATHS

DERSHIMER.—Emma S., daughter of Mr. and Mrs. Charles Turner, was born June 18, 1873, in Pittsburgh, Pennsylvania, and died January 13, 1951, at her home in Pittsburgh after a brief illness. She had been a member of the Reorganized Church since she was twelve and was the wife of Elder T. A. Dershimier, pastor of Pittsburgh Branch. She is survived by her husband; a daughter, Mrs. Ford Walther; and one grandchild. Funeral services were conducted by Elders Ray Whiting and Don R. Ross.

ANDERSON.—J. Albin, son of Gust and Anna Anderson, was born December 26, 1882, near Denison, Iowa, and died December 25, 1950, at Kimball Hospital in Wyoming. When he was four years old, he moved with his parents to Wyoming territory. In 1907 he homesteaded 240 acres of his own. Two years earlier he had borrowed \$5.00 from an uncle to begin a small business; this grew until he had five clerks assisting him. Moving it to his homestead, he increased his merchandise to include drugs, groceries, meats, farm machinery, and later auto supplies. In 1905 he was commissioned by President Theodore Roosevelt to be postmaster of the settlement of Albin, which was named for him. On September 25, 1927, he was married to Gladys Emily Gidley, who preceded him in death on January 6, 1934, following an automobile accident in which both were injured. In addition to his mercantile business, he also managed extensive farming operations and served as executive secretary of the Farmers Mutual Fire Insurance Company. All this despite the fact that he was crippled with rheumatism and had to use a wheelchair to get around since he was twenty-one. He was a well-informed reader and an authority on local, state, and world affairs. Since 1910 he had been a member of the Reorganized Church.

He is survived by a sister, Mrs. G. R. Crossan of Albin; and five brothers: Charles R., Edwin P., and Arvid E., of Albin; Elliott M., of Lander, Wyoming; and Otto C. of Windsor, Colorado. Funeral services were held at the Schrader Chapel in Cheyenne, Elders Glaude A. Smith and M. M. Billyue officiating. He was buried beside his wife in Lakeview Cemetery.

Introducing

WAYNE EMERSON SIMMONS, Independence, Missouri, (page 5) was born in Cameron, Missouri, in 1915, where he was baptized and attended high school. After graduation in 1932 he attended various colleges, being graduated from the University of Kansas City "with distinction" in 1948. He received his B. A. *in absentia*, being in Costa Rica at the time. In 1938 he married Verneil W. Newcom. They have three boys, Neil Emerson 10, Gareth Wayne 8, and Dana Allen 4½ months. Brother Simmons' business experience consists of six years in elementary school teaching, including one year as principal. He worked for the Standard Oil Company in Aruba, Netherlands West Indies, from 1941-45; one year as school principal at San Jose, Costa Rica, in 1947; and two years as director of the American Cultural Center, United States State Department at Caracas, Venezuela, 1948-50. Last October he began his missionary appointment to the "Spanish-speaking peoples."

CHARLES F. GRABSKE (page 8) was introduced April 16, 1949.

BLANCHE MAXINE (NEAL) SHIPLEY, Grant City, Missouri (page 18), was born in Allendale, Missouri, and baptized at Far West. She graduated from Grant City High School in 1931 and continued her education in Maryville State Teachers College, completing two years' work in summer sessions. She taught rural schools in Worth County, Missouri, for nine years. In 1935 she married Kelton Shipley. They have three children: Sharon Kay, 7 years, Madelyn, 5 years, and Russell, 1½ years. Her hobbies are flower growing and writing, particularly in the field of home and farm arts. Several of her articles have been published in the *Herald* and other magazines. She has been secretary of the Council of Churches of Worth County for three years and adds: "I am also unofficial secretary to my husband, who is pastor at Allendale, Missouri." Her special interest is "beautifying homes for Zion's growth." She is a junior teacher in the church school, branch clerk, solicitor, treasurer, and publicity chairman.

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P.S.

* FAITH

"It is so much easier having the kind of faith you can talk about than the kind you can use."—Jennie Z. Elliott (a blind member).

* J. ALBIN ANDERSON

A church member who lived a courageous and inspiring life under a terrible and painful handicap was Brother J. Albin Anderson, who lived and operated his business in the town that was named for him, Albin, Wyoming.

Suffering from rheumatism since his childhood days, he was obliged to spend his life, after he was twenty-one, in a wheel chair. But this did not prevent his making a success of his life as a merchant, farmer, banker, and insurance man.

We used to see him at General Conferences, generally very quiet because of his condition. But his friends knew him as a kind, friendly, happy, hopeful man. He spent nearly fifty years in that wheel chair.

Brother Anderson passed away last Christmas morning at the Kimball hospital. He had been there for medical treatment over a period of three months. A splendid tribute was given to him by the "Pine Bluffs Post" of Laramie County, Wyoming, in its December 28 issue.

Not often has anybody given the church and his community so much under such difficulty.

* STAFF OF LIFE

Stories of achievement and service are always of interest to church people, especially when they concern our own folk.

Visitors to Nauvoo have noticed a large and attractive home on the river shore just east of the church properties. In that house lives the friendly family of Harold D. Smith. Brother Smith has served as district president, and in many other ways has been a benefactor to the church, its officers, and its people. A pretty name, "Windy Lane," has been chosen for the home.

Many of Brother Smith's excellent photographs have appeared in the "Herald," given without cost. His photo business, which pays the expenses for his many good works, is located at 612 Seventh Street, Fort Madison, Iowa—quite a drive from home every day. This is also a headquarters for his other enterprises.

In recent months, the family has become interested in a new project. They believe in the Word of Wisdom. But they could find no really good whole wheat flour on the market. It was all too coarse, and often made of inferior wheat. For their own use they bought a stone burr flour mill, selected good wheat, and made excellent finely ground flour. Visiting friends commented on the delicious baked goods that came from Sister Smith's oven. Learning the source, they wanted some of the flour. Now the Smith's have increased their production and are building a trade.

* There are just a few places where a punch causes no offense: a time clock, a ticket, and a transfer.

* SATAN has his own kind of arithmetic. He can add to your troubles; he can subtract from your happiness; he can multiply your problems; and he can create divisions between you and your friends.

Bertha Keairnes
Rt. #2
Dunlap, Iowa

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Independence,
Missouri

**in
this
issue**

By Their Works Ye Shall Know Them

Vida E. Butterworth, R.N.

When Shall the Earth Rest?

Gerald Gabriel

Plano Church

Ruth Wildermuth

the Saints' Herald

March 5, 1951

Volume 98

www.Lam-Day.com

News and Notes

VISIT THE SOUTH

Dr. and Mrs. F. M. McDowell returned to Independence, February 6, after spending six weeks in the southern districts. The trip included visits with the Saints at Little Rock, Arkansas, and Atlanta, Georgia, en route, and spending the holidays with their daughter and family at Gainesville, Florida. They participated in two services held in Orlando, four services in Miami, a three-day workers' institute for Southern Florida at Tampa, a service at Pensacola, Florida, and Escatawpa, Mississippi, a district conference and workers' institute for the Central Texas District at Marlin and for the Southwestern Texas District at San Antonio. Under the direction and approval of the Women's Department of the General Church, Sister McDowell conducted classes for the women at Miami, Florida, and at Marlin and San Antonio, Texas.

They speak highly of the growing number of up-to-date church homes which are being erected throughout the South and especially of the devotion of the priesthood and members generally. They commend also the moral support of the local district presidents and pastors, and the co-operation of the appointees, Apostle P. E. Farrow and Elders A. H. Yale and John G. Wight during the Priesthood Institutes in Texas, and Ammon Calhoun, pastor of Miami, Florida, who substituted for Apostle Farrow at Tampa.

MISSIONARY EFFORTS

Appointee Charles Kornman and the local authorities in Ottumwa, Iowa, are holding a missionary campaign following the opening of the new church there. Ten converts have already been baptized and others are showing interest.

IN NEW OFFICES

The staff of the General Council of Women has moved into the new offices at the Auditorium. Mrs. May Worth, secretary to Mrs. Pauline J. Arnson, director of the council, has been in the process of moving the equipment for a week.

PRIESTHOOD TRAINING

The second six-week priesthood training school for the Center Stake has been completed. Approximately 150 members of the Melchisedec priesthood and 175 members of the Aaronic priesthood completed the course.

EASTER WEEK

The Center Place is entering into a week of prayer on March 19 through Easter. Each night the Saints in this community are invited to go to the Auditorium for worship. Prayers and testimonies from the audience are to be encouraged by the use of traveling microphones. Last year the upper and lower auditoriums of the Stone Church were filled with capacity crowds each night. It is expected that with the greater accommodation at the Auditorium a crowd of three thousand will attend.

Palm Sunday address is to be given by President Edwards and the Easter sermon by Bishop DeLapp.

Plans for the special Easter week meetings are also going ahead in other branches of the church.

CONCERT GIVEN

The third concert this season of the Independence Symphony Orchestra was presented February 18. Norman Hollander, was cello soloist. Also presented on the program was the William Christman High School A Capella Choir.



We'd like you to know

Vida E. Butterworth, R.N.

IN THIS PICTURE Miss Butterworth, educational director of the School of Nursing, is calling the attention of Miss Jean Franks, a freshman, to some laboratory results. Educators say, "We see what we look for." The instructor's job is to direct and lengthen the span of attention. An architect and a farmer riding along the highway together will not see exactly the same things. In fact, no two people see things in the same way because each sees with his eyes plus his total experience and present interest.

Miss Butterworth comes from a family of educators. Her father, Charles E., was an evangelist. Her brother Raymond is superintendent of schools in her old home town of Dow City, Iowa. Until recently her brother Julian was head of the Rural Education Department of Cornell University, Ithaca, New York, where he still holds a full professorship. Vida was valedictorian of her class when she graduated from high school. She was graduated from the Sanitarium School of Nursing in 1929 and continued there in professional service. She attended Graceland in 1933 and 1934, then went to Columbia University where she received B.S. and M.A. degrees finishing in 1941. She has been educational director at the Sanitarium since 1943.

Her special interests include art work and writing. In her teaching profession she is particularly interested in tests and measurements. She belongs to the American Nurses Association, National League of Nursing Education, Business and Professional Women's Club, and American Association of University Women. She was treasurer of the Missouri State Nursing Association from 1942 to 1950 and has regularly attended the National League of Nursing Educator's conventions and workshops. She enjoys travel and has already visited forty-two states.

Correction

On page two of the *Herald* of February 19, 1951, the statement is made that E. L. Parkes is president of the Northern Michigan District. Miss Parkes calls attention to the fact that her father is counselor to District President Harry Doty. This correction should also be noted in the *Pastor's Handbook*.

The Saints' Herald Vol. 98 March 5, 1951 No. 10

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

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The Third Generation

Editorial

"Unto the third and fourth generation."

—Exodus 20: 15

The president of a stake was visiting the editors some time ago, and we were discussing the prospects of church work in his area. From the outside, the work there looks fine.

"We have a wonderful opportunity," he said, "but we also have a problem in our *third generation*. The pioneer grandparents endured many things to establish the church work. Their children shared some of the warmth of their enthusiasm. But the grandchildren—the third generation—are sometimes rather cool. They have not felt the appeal of the church. They do not contribute much. They attend infrequently. The church does not seem to mean much to them. I would like to know what to do for them."

Here is a problem of major significance for the church. In some families and branches it has been solved. In some it has not.

* * * *

When Israel was in Egypt, all went well under the wise administration of Joseph, as long as Pharaoh held Joseph in high esteem. But that situation could not last forever, as Pharaoh could not live forever. The Scripture records "there arose a new king over Egypt, which knew not Joseph."—Exodus 1: 8. From that time the situation of the Israelites worsened. Things began to be hard.

There are young people in the church who "know not Joseph." What can be done for them? The future of the church depends on its power to win and hold the young people from whose ranks future workers, ministers, supporters, and members are to come.

* * * *

We need to analyze the problem. It is our problem. If it is to be solved, we must try to solve it. Defi-

nitely, it is up to us. The young people will not begin the move to solve it, but it must be faced and solved through them.

The first thing to admit is the fact that parents and grandparents have failed. We can scold them, worry them, and disturb them. But we can't make them do much about it. They don't know how. It is rather late for them to help. They have missed an opportunity and it is gone. Whatever can be done now must be accomplished by the local officers and workers of the church, and especially young people's leaders.

* * * *

First, what do those young people think? What is their angle?

There is not much group psychology here. Their thinking is individual, though they get ideas from each other. They must be approached and reached as individuals.

Some of them think that the church is not for them. It belongs to Grandpa. At least he acts as if he owns it and tries to run it. And if they try to say anything, or if they want changes, they are "told" and put in their places, which are too often found outside the walls of the church.

Sometimes they think there is nothing for them to do, except to sit and listen—a tiresome thing. The thinking has been done, and nobody is interested in what they think. Sometimes the church building is antiquated and does not meet their needs.

The older generation has its eyes upon the past; the young looks to the future. Is it any wonder that young people have to begin a revolution, sometimes, to find a place for themselves in society, in business, and in the church?

If we want to keep those young people, the local church must be progressive. It must have a work to do and a program for the future. We must listen to their ideas, see that they help with the voting, and that their rights and needs are respected. We must see that it is their church, too, as well as ours.

Too many of the third generation have heard about the church all their lives, but have not experienced the Spirit of God. That takes personal ministry, prayer, and leadership. We cannot win them without this deep personal spiritual experience.

We must give them work to do, give them opportunities for service and leadership. We must let them know that they are needed in the work of the kingdom of God. They must have a place in the work and the government of the church.

* * * *

We shouldn't be too hard on older persons. They have done great work in their time. The church could not have reached its present strength without their efforts. But here is a problem to be solved. We want to help with it. After all, it is their children and grandchildren we are trying to save.

Perhaps the key to the situation is this: "Make room for the future. Be willing to step aside and give place to the young. Call upon them for the help they can give. Be willing to let them make changes and improvements. It is their church too. Pray with them and let them carry a part of the burden."

There is a way that we can help the young to see that this is their problem, this is their struggle, the fight against sin and trouble is their battle, and the victory, too, when it comes will be partly theirs.

L. J. L.

Official

Attention

Dr. Evan V. Shute writes: "The Committee on Ministry to College People has given me the arduous job of tracking down some of our graduates. I thought I would begin with trying to get the names, current addresses and positions held, etc., of any of the physicians, dentists, Ph.D.'s, lawyers, and architects among church people."

This work is very important, and it is significant that a man as eminent as Dr. Shute has been chosen to do it. May we ask the co-operation of every person in the classifications he has mentioned above to write him, giving him the information he requests? Your help will be appreciated.

Write to Dr. Evan V. Shute, F. R. C. S. (C), The Shute Institute, London, Canada.

A Word of Appreciation

THE NEWS which came to us during the recent council sessions, of the death of Bishop John C. Dent, was received with deep sorrow. It brought to mind the many years of splendid service given by Bishop Dent to the work of the church, particularly in his office as bishop. I am sure that I speak for all the members of the Order of Bishops when I say that his loss will be felt by all of us who were in close association with him.

His counsel was wise, and his devotion and service to the church outstanding. His is a record which I am sure will prove a challenge to each and every one of us. Bishop Dent served the church for twenty-nine years, and in addition to handling the business affairs of the church

which happened to be his particular responsibility, he gave of himself unselfishly in the broader ministry of his priesthood.

It is with deep appreciation of his life that we pay tribute to him and express our sincere sympathy to his wife and to other members of his family.

G. L. DeLapp,
PRESIDING BISHOP.

Important Notice

Until further notice is given in this column, members of the church are advised that letters, packages, and mail of any kind, especially church literature, should not be sent to the Eastern Sector in Berlin or to Eastern Germany, Poland, or Czechoslovakia.

Packages for the eastern zone should not be sent to Brother Theys until he has been advised and instructions from him have been received.

THE FIRST PRESIDENCY,
By Israel A. Smith.

English Is Fun the Graceland Way

By Tess Morgan, Chairman
Division of Language and Literature

Tess Morgan has been a teacher at Graceland College since 1928. Her freshman English course has been a "must" on the schedule of generations of students, who now remember her with affection as an "institution within the institution." She, with other members of the Graceland staff, is responsible for having developed the new course she describes in the accompanying article.—EDITOR.

AT HOMECOMING an alum approached one of Graceland's teachers and asked, "What's the deal around here? My boy isn't taking freshman English . . . says he's taking communications. What is this communications course?"

Communications 1-2 takes the place of the traditional freshman English and speech courses. Its purpose is to develop students' abilities to give and to receive meaning in order that they may become more effective members of a democratic society.

It is a course in reading, writing, speaking, and listening. Instead of the usual emphasis on rules in two

separate aspects, the students get the principles that the four aspects have in common. For instance, they learn how meaning is conveyed by language and why misunderstandings occur. Rules of grammar and rhetoric are de-emphasized in favor of emphasis on language appropriate to its time, place, circumstance, and purpose. Students also develop discrimination toward communications received through the newspaper, radio, and movie.

Here are some of the specific objectives set up to implement the aims:

1. Reading—opportunities to develop skills in reading directions, bulletins, textbooks, news reports, and analyses

2. Writing—reports on personal experience, reports on reading and observation, and investigative articles
3. Speaking—opportunities to develop skill in conversation, group discussion, extemporaneous speaking, oral reading, and reporting
4. Listening—taking good notes, criticizing lectures, sermons, commentators in both radio listening and "live" situations

Room 108, Briggs Hall, has been set up as a communications laboratory. In it are newspapers, magazines, and reference books used for individual and group preparations.

The Speech Shop is used for group listening experiences — recordings, "live" group discussions, and projector work. During a two weeks' period recently, the 330 freshmen have listened to a recording of the C.B.S. documentary, "The Making of a Movie" and a reading of the Chicago Round Table Discussion, "What Do We Know About Prejudice?"

One of the most satisfying experiences so far this year is the newspaper project. To save everyone
(Continued on page 22.)

When Shall the Earth Rest?

By Gerald Gabriel

IN THESE HASTENING TIMES when there is so much to be done, and when there are so many things left undone, we are apt to weep and cry unto the Lord as Enoch of old, saying, "When shall the earth rest?" At the close of a busy day we are very tired, and near the end of the week's struggle we welcome the sacred day of rest, but when does the earth rest?

Tired Mother Earth

We know Mother Earth must be tired for, unlike ourselves, she works day and night, day after day, year after year, without a moment of rest. Above her surface is a continuous war from which she receives the impact. It has been estimated that there are 37,500 tons of nitrogen above each of her acres bombarding the earth's surface to make entrance, while on the other hand, man uses her in such a way that this nitrogen is necessary. This continuous bombardment can pierce the soil through a bolt of lightning which may store up as much as one fourth of a ton of nitrogen, making it too highly concentrated for use in the growing of crops. Nitrogen may pierce the soil through the co-operation of man by seeding legumes. Nitrogen is not the only element doing the bombarding, for many others are doing likewise. Common to all of us are oxygen and hydrogen.

Below the surface of the earth there is enough energy being used on a small tract of land to furnish heat for a farm home, also lights and power for many modern conveniences, if there were a way to harness that energy. Scientists tell us that there are approximately five million living organisms in one teaspoonful of soil, which work wonders in Mother Earth. They produce enough heat in early spring to enliven our soil, and when awakening from the winter's nap they make

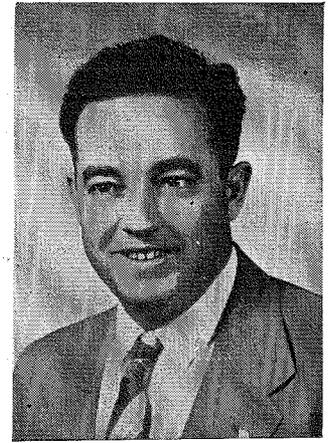
the frozen soil absorptive in a few days time. Grass turns green and life in general is on the move again.

One small plant produces enormous amounts of energy. We are told that a medium-sized tree will pull from the soil about 600 pounds of water each day. It always seemed quite a chore for me to pump the average twelve gallons of water for the family cow each day, yet one tree pumps fifty times that amount and pumps it much higher than the level of the earth.

The crop of corn that has just been harvested has done a lot of pumping too. An acre of corn is said to use about 5,500 tons of water in one season. That amount would cover the soil with twenty-four inches of water. Think how much energy it would take to pump a watering tank the size of an acre and two feet high full of water. We also begin to realize how much energy is expended when we figure it in tons of coal. This same acre of corn will burn up carbon equivalent to four tons of coal. Of course, these are only three of the many elements used in growing corn.

Now, what about the constant probing of roots in search of food? The roots of one plant of wheat are believed to send out about sixteen hundred feet of roots in search of food, and the squash vine which does even more searching, has been found to have about fifteen miles of roots. Constant probing of plant roots in Mother Earth must also make her very tired.

Then, too, there are those natural forces that use large amounts of energy. The volcano that builds a mountain in a few hours; the glacier that moves slowly but surely, carving mountains as it goes; and the constant shifting of the earth by wind and water play a big part in keeping Mother Earth at work. Heaped upon all these other requirements,



she must support hundreds of bodies of water, lands, plants, and animals. Man, the most intelligent of God's creation, also contributes to her unrest by continually mining, blasting, and warring upon her.

These energy-consuming forces were not, however, the things that made Mother Earth so weary, causing Enoch and the heavens to weep and cry, "When shall the earth rest?"

Man's Sins Most Tiring

Reading further in this most interesting seventh chapter of Genesis of the Inspired Version, we find that sinful man is the most energy-consuming. Enoch saw the history of mankind—a sinful world destroyed by the flood, Noah and his temporal salvation, the coming of the Son of Man and his crucifixion, the earth pained and weary because of the filthiness of men, the first resurrection, then the period of wickedness and the Second Coming of Christ when the earth should rest. Enoch saw our day.

And the Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I made unto you concerning the children of Noah. And the day shall come that the earth shall rest. But before that day . . . the heavens shall shake, and also the earth. And great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resur-

rection from the dead; yea, and also the resurrection of all men. And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle; and it shall be called Zion, a New Jerusalem. And the Lord said unto Enoch; Then shalt thou and all thy city meet them there And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.—Genesis 7: 67-73.

We believe we live in those last days mentioned, for we see verse 74 being fulfilled.

But before that day, he saw great tribulation among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgment of the Almighty God, which should come upon the wicked.

We Stay the Earth's Rest

We live in that period of wickedness that was to precede the second coming of Christ. We live in the eleventh hour. Indeed, we live in the hour when we have a hope of being called the sons of God. "And every man that hath this hope in him purifieth himself, even as he [Christ] is pure."—I John 3:3. We are now in the twilight zone and must prepare ourselves, for "Zion is no further away . . . than the spiritual condition of my people justifies." Zion, then, awaits the spiritual conditioning of His people. As John would say, "Repent ye, for the kingdom of heaven is at hand."—Matthew 3: 28. *This kingdom can only be at hand when we are a repentant people.* The earth awaits this conditioning. We prolong Christ's coming when we do not repent. We invite not only the wicked conditions, but foster and accentuate the corruptible with our procrastination. The earth suffers and will continue to suffer with increasing intensity until man, who has dominion over it,

is repentant. When the perfection of his people is achieved, Christ will come.

Rejoice in the Protection of His Grace

"Vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it; the Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet it shall not be stayed till the Lord come."—Doctrine and Covenants 94: 5. Great things are yet to come before that perfecting process reaches the necessary heights.

The promise has been given that no power shall stay the hand of God in the accomplishment of his purposes among his people; and as the church shall move forward in its great work, *the fulfillment of prophecy may cause the Saints to tremble at the exhibition of divine power*, yet they shall rejoice in the protection of his grace.—Doctrine and Covenants 135: 3.

This exhibition shall be "before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, the stars fall from heaven; and the remnant shall be gathered unto this place . . ."—Doctrine and Covenants 45: 6. Then a trump shall sound and then shall be the resurrection of the just. They shall come forth to meet him in a cloud. Then great things shall happen to Mother Earth.

Changes in the Earth

The Lord shall set his foot upon Mount of Olives, "and it shall cleave in twain."—Doctrine and Covenants 45: 8. In this period we are told that God shall not keep silent (Psalm 50: 3). ". . . he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."—Isaiah 11: 4.

Other things will happen to Mother Earth also.

Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made

straight, and the rough places made plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.—Isaiah 40: 3-5.

At the time of these happenings the earth shall suffer. Following, however, the earth shall rest for the space of a thousand years. Satan shall be bound. It shall be the habitation of the righteous (Genesis 7: 73). This is the period spoken of in Isaiah 11:6-8: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Children shall grow up without sin, and the earth shall truly be at rest.

A New Earth

At the end of the thousand-year rest, Satan shall be loosed again, and—

The heavens and the earth which are now kept in store by the same word, reserved unto fire against the day of judgment and perdition of ungodly men . . . wherein the corruptible things of the heavens being on fire, shall be dissolved, and the mountains shall melt with fervent heat And we look for a new heaven, and a new earth wherein dwell eth righteousness.—II Peter 3: 7, 12, 13.

This righteous people shall inherit the new earth and have the intelligence which God wants to give to them. Being of this intelligence they shall have no desire to sin (see Doctrine and Covenants 43: 7).

Just Sliding Along

The trouble with many of us is that we just slide along in life. If we would only give, just once, the same amount of reflection to what we want to get out of life that we give to the question of what to do with a two weeks' vacation, we would be startled at our false standards and the aimless procession of our busy days.—Dorothy Canfield.

By Their Works Ye Shall Know Them

Vida E. Butterworth, R.N.

And now my brethren, I judge these things of you because of your peaceable walk with the children of men; for I remember the word of God, which saith, By their works ye shall know them; for if their works be good, then they are good also.

—Moroni 7: 4.

THE STUDENT NURSES of the Independence Sanitarium and Hospital School of Nursing come from the north, east, south, and west. They come from farms, from small towns, and from large urban areas. Some have no brothers or sisters; some come from large families. Some have been partially educated in a one-room country school; some are from large city high schools and colleges. They come from the cold climates of Canada, Minnesota, Michigan, and Montana; and from the more temperate zones of Florida, California, Alabama, and Louisiana. Some are from the mountains of Colorado, Pennsylvania, Maine, and Oregon; others are from the coastal areas of the Pacific, Atlantic, or the Gulf of Mexico; still others come from the mid-western plains of Kansas, Iowa, and Illinois. While the family, social, and geographic backgrounds of the students vary much, there is one thing about all of them that is common—their desire to be good nurses so that they can better serve humanity. To these students who enter the Sanitarium, each patient cared for becomes a sick mother or father, an old grandfather or a loving grandmother, a future child, a brother or sister, or a favorite aunt or uncle.

INSPIRING MOMENTS occur to the student nurse when she contributes a well-planned class report or leads an interesting class discussion organized according to her own creative

ideas, or gives a class demonstration in nursing that wins the praise of instructors and classmates. Other inspired moments come when she eases the pain of a cardiac patient by a well-timed intravenous injection, quiets the labored breathing of an asthmatic by starting nasal inhalations of helium-oxygen mixture, or soothes the crying of a hungry baby as she cuddles him close to her and feeds him his two A. M. bottle of warm formula. The smile of a sick child for whom she has cared when he was too ill to smile, or the farewell of a patient leaving the hospital, who, at one time, she thought would never see the light of another day, can be ample reward for the more discouraging days. These overshadow the times when she is too tired to study for an anatomy test or when she watches life ebb from the limp body of the "wee premature" to whom she had ministered so tenderly, or when she assists with the birth of a still-born baby. One thing through the dark days holds her to her original purpose. This is the certainty that life must go on, that dark days will surely be brightened by golden ones, and that, in spite of everything, she is doing God's work.

HUNDREDS OF STUDENTS have come to the "San" to learn nursing. Over four hundred of them have graduated, passed state board examinations, and become "R. N.'s." Most of these have spent hours in service to mankind in hospitals, homes, clinics, and industries in this and countries abroad.

Once a girl has met the requirements of an "R. N." she can not stay away from active nursing. It is in her blood. Seeing all those who need nursing is a challenge that can not be denied. If she marries, she

is seldom content to selfishly enjoy her home, to keep it immaculate for her husband, and meekly rear their children. Or if she must of necessity stay at home while her family is young, when the children are of an age that they no longer require her full-time services, it becomes important for her to get back into the professional groove and associate with her own kind again. Even while her family is growing up there are times when she can help the school nurse take temperatures and weigh and measure children; she can give tuberculin tests or disease immunizations, or talk to the P. T. A. or women's department of the church about matters pertaining to health. She can sponsor a Bluebird Circle or an Oriole Band, serve as den mother for a group of Cub Scouts, care for children at the nursery school during school sessions, help conduct junior church, or teach a church school class. She can go to youth camps or attend reunion as a nurse. Everywhere she goes she will find an occasion to use some of her valuable knowledge, dexterous skills, or sense of judgment to minister to the needs of those who require such ministrations.

ONLY A FEW of the San's graduates who have proved their worth by their works can be mentioned here. Only a few of the fields of nursing or the means by which they have found it possible to aid others can be recalled now.

Edna Haviland Welch, Doris Eliason Caster, and Jean McDonald Carswell minister to the needs of children in their work as school nurses.

Virginia Fitch, Sybil Harper This-thlethwaite, and Josephine Faulk

Vickery are public health nurses in the South.

Helen Ekburg, Euleta Morrison, and Elaine Metcalf have within the past three months entered the Army Nurse Corps to help care for sick and wounded soldiers. Captain Victoria Blackburn, another member of the A.N.C., has just returned from months of duty in Japan and is now on her way to Europe to continue her ministrations to those needing them. Dorothy Smith and Marjorie Grimes have spent years in the service of the Veteran's Administration caring for the sick.

Edith Wingett and Cleo Larson manage small community hospitals as hospital superintendents.

Ruth Spiller Zion was assistant supervisor at the San. Later she was college nurse at Graceland. Now she is married and living in Independence where she devotes her time to the welfare of her family and aids in various church, neighborhood, and P.T.A. activities.

Vera Gamet Njeim and Leola Brady Wight are wives of missionaries and able assistants to them.

Re Carpino and Anne McKinney, 1950 graduates, are doing general duty nursing and ministering to the needs of patients in a small rural hospital.

Virginia Johnson, another 1950 graduate, is assistant to a young physician as his office nurse.

Lily Ng Mitsunaga is caring for tuberculosis patients in a large municipal institution. Evelyn Wiley is meeting the needs of sick children in a charity institution.

Vida Jackson McGlassion, Donna Holmes, and Catherine Author are supervisors at the San during the evening and night; they also take the responsibility for the administration of the hospital, the nursing duties, and teach students who are on duty.

Mabel Faulkner supervises the maternity ward where over twelve hundred babies first draw breath each year. Edith Ehlers Phillips assists

the doctors in delivering babies, supervises a home, and cares for an invalid father. Elizabeth Jahn, a 1950 graduate, chose to spend extra time learning and practicing supervision in the labor and delivery rooms so she could teach young students who are assigned to that department.

Iola Tordoff is away at Western Reserve University studying medical nursing so that she can come back to the San and be a better instructor in the school. Many nurses are taking advanced work in colleges and hospitals so as to become more proficient in meeting the professional needs of their patients and students; among these are Stella Zieffe, Louise Heiserman, and Alice Itamura. Still others are taking educational courses on an in-service basis—that is learning on the job.

Lavon McFarlane Eastwood has been a faithful Oriole leader during the years her girls were growing up and has kept the hospital supplied with Oriole page service. Maxine Mann Munro is leader for a group of College Street Skylarks.

Florence Hanson Grabske was operating room supervisor at the San for a number of years and now ably assists her dentist husband in his office. Blanche Minton Craton, a former medical floor supervisor at the San now ably assists her pharmacist husband in their drugstore.

Irene Engstrom Shearer is employed at the hospital as an assistant to the pharmacist. She is capably guiding four young daughters in the growing-up process. One of these daughters is a student nurse at the San.

Nelle Morgan is director of nurses at the San, and a capable director of the Board of the Missouri State Nurses Association and member of the Missouri State Board of Nurse Examiners.

Vida Juergens Smith, Beulah Lytle Pimblott, and Mabel Andrew Mc-Kevit have, besides rearing families, found time to act as camp nurses at Nauvoo and Gardner Lake.

Shirley Butler was a school nurse in Kansas City for several years. She came to the San as medical instructor and had charge of the student health program there. She is now Miss Morgan's assistant, being in charge of nursing service in the hospital. She also teaches ward clinic classes, is student adviser to the Student Council, coaches the variety show, and is a counselor that all students and graduates love and respect.

Lucy Marie Nelson Land, a former instructor at the San, and Ella Ultican Winholtz devote themselves to the care of the very ill private patients during the night hours when their husbands can be home with the children.

Eva Franklin, Faye Franklin, Lonita Fry, and Lena Goode ably supervise departments at the San and guide the students in their ward experiences, at the same time looking after the welfare of their patients and hospital equipment.

Almost all of these have been students at the San under the regime of Gertrude E. Copeland, who—while not a graduate of the San—after twenty-eight years as its superintendent is claimed as a member of its professional clan.

San nurses are outstanding members of their profession, of their community, and of their church.

Observes Fifty-fifth Wedding Anniversary

Mr. and Mrs. W. A. Atwell of Independence, Missouri, observed their fifty-fifth wedding anniversary on February 21. Mr. Atwell, a retired Burlington Railroad man, came to Independence in March, 1882, and attended the first General Conference of the Reorganized Church to be held in Independence. He and Mrs. Atwell have made their home here since 1915. They have five sons: Ammon, Melvin, Alma, Guinn, and Immanuel; thirteen grandchildren; and two great-grandchildren.



Funeral Sermon of Bishop John C. Dent

By Elder C. E. Muir

London City Pastor and District President

SCRIPTURE: I Corinthians 15: 35-38

DURING THE RECENT PAST several of our greatest ministers for Christ have been called to pass through the vestibule to the world beyond where they have their rest in the Paradise of God and fellowship with Christ.

One of these was Bishop John C. Dent who endeared himself to all who came in contact with him. His passing stuns us in London and other branches of the church in the London and Chatham Districts; yet we shall not fully realize how great the loss until, during the days to come, we shall miss what we have learned to take for granted—his presence in our midst with his outstanding personality, his counsel, his wisdom and the many other qualities which made him a man of God. A high priest and bishop for thirty years, he had opportunity to minister to many people in this area. His radio-ministry from London and Chatham stations brought comfort and courage to a great number of people in different walks of life. Many who are seated here can testify of how his ministry has pointed them to Christ.

However, all about Bishop Dent is not lost—for his teaching is deeply imbedded in the minds and hearts of countless men and women. His example shall be remembered and felt by even the very young who have

known him. As he grew older in years he was losing in a physical way but gaining spiritually. Such spiritual gains could be attained only by early cultivation. Thus he imparted to us that which his eyes have seen, his ears have heard, and his heart has felt, of the mysteries of God. He could see the common things more clearly—see their meaning and their beauty. I am sure that he was able to see the great things, too—the goodness and glory of God, the meaning and value of Zion; he could see Jesus Christ as the Revealer of the Father's love. Bishop Dent was, at least in this sense, a prophet.

He has gone to his reward, but thank God for what he has left us.

I HAVE HAD some very fine visits with him during the past two years. Always he finished the conversation on a note of hope and confidence. Recently, while we were traveling together to a service in Brantford, he emphasized many fine memories of the past, mentioning the names of several who had helped and associated with him during the years. He spoke of the confidence he had in the leaders of the church and their ability to direct us toward the final consummation of God's purposes. He expressed confidence in the many fine young men who are now accepting leadership in this area, and more than anything else he dwelt upon the goodness of God to him. My association with him has convinced me that he carried the unyielding testimony of the love of God which reminds me of the statement of the Apostle Paul,

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness,

or peril, or sword? As it is written, for thy sake we are killed all the day long: we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Such a testimony comes from experience in the things of God.

He had the glow of high-heartedness and enthusiasm to the closing day of his ministry on earth. He had a zest for living which did not depend upon favorable circumstances and easy success. His deathless vitality about his ministry can best be explained by the phrase, "He was alive in Christ."

These words were recorded of another but seem to fit the qualities of Brother Dent:

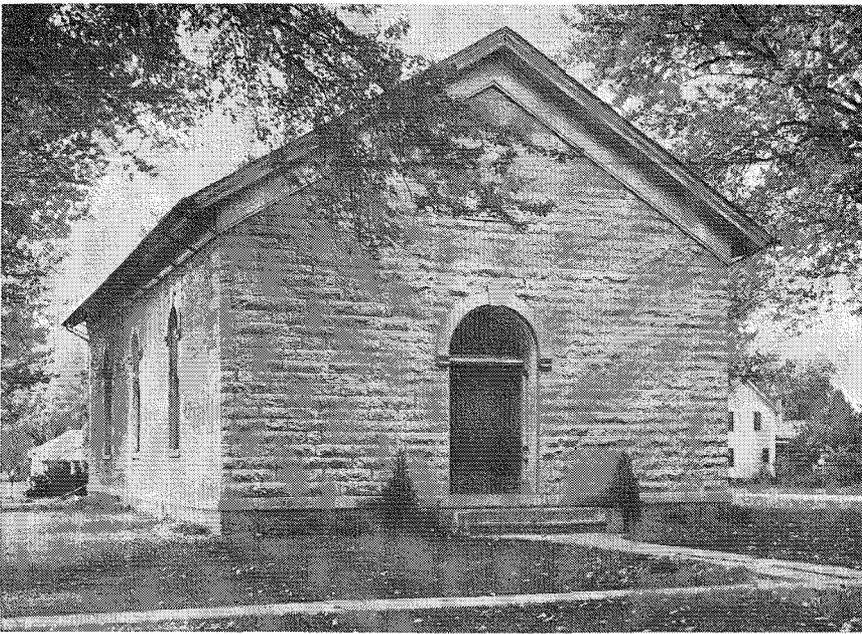
Children loved him. Young people sought his company. Older people eagerly desired his friendship. No one ever called him a bore when he had gone out. He knew how to be silent at the right time and when he spoke he said words that looked more to the future than to the past.

To these words I would like to add:

He was never disturbed because he was not noticed, and he retained his serenity because he loved God and thought of him and his church more than he did himself.

He lived with optimism for his own times, and for Zion to come. He took his leave from us loving God and man—with faith in those of us who remain to complete the unfinished task.

(Continued on page 22.)



Plano Church

A Landmark
in Church History

By Ruth Wildermuth

SINCE YOUNG JOSEPH SMITH assumed the leadership of the Reorganization in 1860 there have been many beautiful edifices built by the church dedicated to the worship of God, but the little stone church in the small city of Plano, Illinois, continues to occupy a unique place in the hearts of all Latter Day Saints as the first real home of the Reorganized Church. As the years pass, this little stone building is truly becoming a shrine, not only to the present day members of the branch who have the beautiful experience of worshipping there, but also to many Saints throughout the United States and Canada who stop in their travels to discover the church always open and to sign their names in the guest book. Many of them like to see other historical landmarks in the town, because this was for many years the home of "Young Joseph" and his family, as well as other members of the Smith family, Alexander and David, and many men of prominence in the early days of the Reorganization.

Plano was chosen as the meeting place for the General Conference in 1865 after the burning of Mechanics Hall in Amboy. A branch of Saints had been organized in Plano on April 21, 1861, with Elder James Horton (an elder in the old organization) as president and with Samuel McIntyre as teacher and clerk. At least a part of the time the meetings were held in the old Academy Hall.

The *Saints' Herald*, which was first published in Cincinnati, was printed in Plano after 1863 by Isaac Sheen. In 1865 the editorship of the *Herald* was assumed by Joseph Smith, who with his family moved to Plano in January, 1866.

The Smith family at this time included Joseph, his wife Emmeline Gris-

wold Smith, three daughters, Emma, Carrie, and Zaide, and an infant son, Joseph Arthur. Shortly after their arrival in Plano Mrs. Smith became homesick for the old home in Nauvoo and it was arranged for her and the baby boy to go back for a few weeks' visit. President Smith records in his *Memoirs* of the premonition which came to him as he bade his wife and baby good-by at the train in Chicago that he would never again see the two of them alive. This premonition came true when he received word from Nauvoo telling him that the boy was seriously ill. Upon reaching there he found that the child had died the day before. The tragedy of the boy's death was softened for Joseph when he learned that shortly before his passing, because of some manifestation to his wife, she had been baptized into the church by his brother David, and for the remainder of her life found great joy in the church which her husband was serving so well.

At the General Conference held in Plano in 1866 the branch was requested to consider measures for securing or erecting a building which would be adequate not only for the local needs but also for housing the General Conference. The congregation acted favorably on the proposal, and in the spring of 1867 a building committee was appointed and given the authority to secure the means and proceed with the building as wisdom should direct. This committee was composed of Joseph Smith, Isaac Sheen, and William Bronson. A short time before this an effort had been made to build a church at Fox River near the home of Israel Rogers who had contributed generously in lumber to this project. For some reason this movement was abandoned. Brother Rogers was glad to trans-

fer his gift of lumber to the building project in Plano.

A subscription list was started among the Saints and some of the townspeople also contributed—among them one of Plano's most prominent citizens, Lewis Steward; William and Denslow Henning, brothers, donated two town lots, sixty feet frontage by one hundred and twenty feet deep. These donations were credited to the Hennings at one hundred dollars. Brother John Earnshaw, a stone mason and contractor from England, gave the committee an estimate for the stone work of the building which was to be forty by sixty feet with an eighteen foot ceiling. Brother Levi Lightfoot, a carpenter and builder, estimated the lumber work. In the latter part of the year, the committee contracted with a Mr. Post who owned a quarry on the Fox River for seventy-five perch of stone, and with the other materials secured, active construction was begun. Brother Lightfoot took the contract for the job and began work on March 18, 1868. From that time on until fall the work progressed steadily.

The footing of the building was outlined with a smooth-surface stone obtained at Aurora, as also were the corners, the arched windows, and the doorways. An oblong plate of the same material with an inscription carved thereon, was placed on the front of the building, "Holiness to the Lord, 1868." By some mistake the painter, Brother Wright who outlined the motto reversed the "N" in the phrase and the oddity still stands carved in the enduring stone.

As the building neared completion it was found that the materials needed had taken more of the money than the committee had planned for, and that the building fund was completely exhausted. One Thursday morning members of the committee met to consider what could be done. They decided to present the matter to the Saints at prayer meeting that evening and if by Saturday nothing had happened to relieve the situation the project would be abandoned temporarily. At that prayer service, the Saints engaged in earnest prayer over the matter, and finally parted rather discouraged in spirit. President Smith describes in detail in his *Memoirs* a dream he had that

night in which, as he was sitting at his noon day meal, a man, whose face he did not recognize, came and offered him the loan of eight hundred and fifty dollars on his individual receipt of the money. The next morning when he went to his office he told of his dream to Brother Sheen. And that noon as he was eating his dinner that dream was fulfilled in its every detail. Brother Samuel Williams came and offered the loan of eight hundred and fifty dollars. Being a wise business man President Smith records that he would have been reluctant to borrow the money, except for the circumstances of the dream. What a marvelous answer to prayer!

And so the work of building continued. Because of the lack of money there was some difficulty in deciding just what type of seats could be put in the church. So Brethren William and Edwin Crum, iron founders, came to the rescue with a proposition to furnish iron ends and center pieces, if lumber could be obtained for the seats and backs. This offer was gladly accepted and the Crums donated their work. All of the men of the branch turned out to help make the seats. They were finished and all the inside woodwork of the building was painted in time for the conference of 1869. Church history records that the building was dedicated November 15, 1868, the first to be deeded to the bishop of the church. It stands today as a testimony that the pioneers of the Reorganization knew how to build a beautiful and enduring church.

During the years that followed until the end of 1881 Plano continued to be the headquarters of the Reorganization. Therefore the history of the branch and the general church are very closely associated. Many things of importance occurred as the faithful were gathered back into the true church; new converts were made, and the way was prepared to move on toward the Center Place which God had designated to the early church.

Plano was the scene of fourteen General Conferences. Here was given the revelation, now Section 117 of the Doctrine and Covenants, in which William W. Blair and David H. Smith were added to the presidency, and William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenas H. Gurley, and Joseph R. Lambert were called to the Quorum of Twelve. In the Conference of 1866 at Plano authorization was given to contact Sister Emma Smith about the manuscript of the Inspired Version, which had been her sacred trust for many years, and provide for its publication. During the twelve months following every effort was made to make a perfect copy for publication from the manuscript and the old

Bible from which the revision was made. The last *Herald* of 1867 carried the glad news that the first five hundred of the first edition of five thousand copies of the Inspired Translation of the Holy Scriptures were ready for mailing. Here in Plano the *Herald* was developed from a monthly into a semi-monthly magazine, and in 1869 hand printing was replaced by steam-powered machinery. In July, 1869, a child's paper, *Zion's Hope*, appeared, sponsored largely by Marietta Faulconer. Here also was published an edition of the Book of Mormon.

The church was now issuing many public documents which needed something to mark them as official. Accordingly, at the Conference of 1874 a committee composed of Joseph Smith, Jason W. Briggs, and Elijah Banta was authorized to adopt a style and form a church seal. The work of this committee was reported as follows:

"We, your committee on church seal, respectfully submit the following design, with legend, date, and motto: 'Reorganized Church of Jesus Christ of Latter Day Saints.' Emblem, a lion and a lamb lying down at rest. Motto, 'Peace.' Incorporated 1872." This suggestion was approved.

From Plano missionaries left for their fields both in the United States and abroad. Here lived Alexander Smith and his family; also David Smith and his family.

The years brought many changes to Young Joseph and his family. Sister Emmeline Smith died in Plano on March 25, 1869, and was taken back to the old home in Nauvoo for burial. During her illness Sister Bertha Madison, a girl of a fine Norwegian family of Mission, Illinois, had assisted in the Smith household caring for the dying mother and the three small daughters. After Sister Smith's death Miss Madison continued in the home and in November of that year President Smith and Miss Madison were married at the home of Bishop Rogers in Sandwich by Elder Elijah Banta. They continued to make their home in Plano where seven children were born to them, David Carlos, Mary Audentia, Frederick Madison, Israel, Kenneth, Bertha, and Hale. Two others were born after their removal to Lamoni.

While in Plano, President Smith took an active part in the community life of the little village, serving for some time as president of the village board. His *Memoirs* tell of many fine friendships with the townspeople of Plano. When he moved to Lamoni, the *Plano Mirror* of June 22, 1876, carried this tribute:

"Should these people leave Plano, they will be a loss to the village; they are good citizens and number two hundred in Plano and vicinity. Elder Smith

is a good man, and however much others may dissent from his Mormon views, all who know him respect him."

The Saints looked forward eagerly to the day when they could return to Zion, and as a step further the organization was moved to Lamoni, Iowa, in 1881. The last General Conference to be held in Plano was in April, 1881.

With the departure of the *Herald* office and the Smith family, many of the Saints followed, and although the membership dwindled considerably the branch continued on in Plano. During the years at the turn of the century many men well known in the work of the church lived here—Henry Southwick, W. A. McDowell, Charles Burr, Eli Wildermuth, and F. M. Cooper. Later Elder Joseph Blakely, who had come to Plano from Ontario, Canada, served as a faithful shepherd of the flock for thirty years, resigning in 1940 because of failing health and dying in November, 1942. Since 1940 Elder Richard Wildermuth has served as pastor.

THE PRESENT DAY SAINTS in Plano take great pride in keeping the church as a historical shrine. In recent years the basement has been excavated and made into a pleasant lower auditorium. A Geneva pipe organ installed in 1945 adds to the beauty of the worship services. The past year a start has been made on a landscaping project. Two homes are still standing in which the Joseph Smith family lived, as is also the home of Alexander Smith. Visitors to Plano also like to see the old *Herald* office which has been removed from the business district to the residential area and made into a dwelling. It is unusual in that it is the only home in Plano to have a corner entrance. The Plano Bank now stands on the site of the old *Herald* office on Main Street.

Plano branch has some seventy-five members who cherish their rich heritage but are looking to the future with anticipation that the Restoration movement might continue to grow in this place. And this anticipation shows promise of reality when one views the priesthood group which is growing in spiritual ministry to the people. These men meet weekly for classwork, have organized a visiting program among the members, and share in the ministry of preaching, teaching, and presiding over prayer services. Included in the group are the pastor, and his father, Elder L. O. Wildermuth, a superannuated seventy; priests Gerald Blakely and Burdette Heun; teachers Sumner Walker and Walter Sanderson; and deacon Kenneth Blakely. The branch has a weekly bulletin carry-

ing the picture of the church, an active Zion's League and women's department, and an annual vacation church school.

Since Plano church is located in the center of Northeastern Illinois District, many of the district gatherings in recent years have been held there. The ministry of many of the general church officials has been enjoyed. Twice in the last few years President Israel Smith has been a guest in Plano. On one occasion he was invited to be the speaker at the local Baptist Church. It is interesting to know that he and the pastor of the Plano Baptist Church, Dr. R. E. Simms, are distant cousins. The building is filled to capacity often for the district meetings—the same building which at one time could house the General Conference.

The church is always open for visitors, and Plano Saints are happy to welcome them and share with them the historical lore of the Restoration Movement in this little city.

Life's Purpose

Back for the sixtieth reunion of his class at Harvard, the most picturesque alumnus died. A striking figure among the thousands of alumni was this bearded old gentleman with a bamboo staff. Ten years ago at the fiftieth anniversary, he reported on his life. "The short and simple annals of the poor. I think no one can dispute my claims to being the class failure. I have neither wife nor child—land nor money." Having received his master's degree from Harvard, he had studied in Paris. Working for a while as a chemist in a dynamite factory, he forsook the world to live in a Mexican hamlet where he was the only English-speaking resident.

Strange contrasts are these to the words of the Master who cried, exultantly, "It is finished." Startlingly different are the words of Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Timothy 4:7, 8. The Christian faith is offered to men not merely as a means to idle away their thoughts and time in innocent fashion—Christianity offers to a man purpose in life which gives meaning to the daily tasks. There is a job to do for the Lord; there is a goal to achieve, the striving for which is great joy; there is a dignity bestowed upon the soul of a man which gives him a feeling of worth before God and men.

A Book Review

By Aaron Booker Kohlman

THE BOOK *Kon-Tiki*, written by a Norwegian, Thor Heyerdahl, and translated into English, may be considered from different viewpoints, and from any angle it makes absorbing reading.

Looked at as an adventure book, it is full of suspense and action, and is interesting to a wide range of ages. One's imagination is caught and challenged by the courage and daring of the group of men who set out on a primitive raft to cross the Pacific Ocean. The reader is kept in suspense as one bizarre adventure follows another. The book is lavishly illustrated with photographs, very interesting in themselves.

As a human document, the book is somewhat lacking, for the impact of personalities confined on a raft for three months is not evident from the account. If any disagreements occurred, the author fails to give them even passing mention. It would be interesting to know if personal relations actually worked so smoothly, for most of us would profit by knowing how they avoided friction and irritations, or how they handled such situations.

Kon-Tiki, however, has more significance than as a purely adventure story. Mr. Heyerdahl, after much travel, study, and observation, developed a theory that the Polynesian Islands had originally been peopled about A.D. 500, with a new cultural wave arriving as late as about A.D. 1100, and that these people had come by balsa rafts from the region of what is now known as Peru.

Eventually Mr. Heyerdahl prepared a manuscript, "Polynesia and America; A Study of Prehistoric Relations." He contacted one scientist after another, but all thought his theory so ridiculous that they refused to even read his thesis, one principal reason being that they believed that a sea voyage of approximately four thousand miles could not be made in the only craft that ancient Peruvians had, balsa rafts.

From his deep discouragement, he finally conceived the idea of making the trip himself to prove that it could have been done. He found five other men with enough faith and spirit of adventure to accompany him, and the book records the happenings of the trip, as well as the events leading up to it.

Considered in the light of knowledge of the Book of Mormon, the actual hap-

penings of the trip are overshadowed greatly by the many conclusions at which Mr. Heyerdahl arrived. Interspersed among the events of the voyage are very interesting accounts of the ancient life on the islands, as reconstructed from the ruins which are to be found, and from legends which have been passed on by the inhabitants.

The author himself concedes that his migration theory, as such, was not necessarily proved by the successful outcome of the *Kon-Tiki* expedition. However, he did prove that such a trip could have been made, and thus his theories were considerably strengthened.

Nevertheless, we should not be over-eager to accept Mr. Heyerdahl's theory as fact, but should carefully study and weigh the evidence. James A. Michener, who knows the Pacific from personal experience, in reviewing *Kon-Tiki*, says that the weight of evidence remains heavily in favor of an Asiatic origin, yet he concedes that the original inhabitants of Easter Island might have drifted there from Peru. Mr. Michener believes that early Polynesians might have sailed their keeled canoes from Tahiti to Peru, and home again, bringing with them the sweet potato, which seems undeniably to have reached Polynesia from South America.

Whatever conclusions one may reach, *Kon-Tiki* is fascinating and challenging, and should stimulate those who have a knowledge of the Book of Mormon to greater study along this line.

(*Kon-Tiki* is available at Herald House, \$4.00)

Diffident Hero

Orlin T. Greene, pharmacist's mate, received a citation for bravery which read that he volunteered to rescue and did rescue a wounded marine officer during the Solomons campaign, in the face of "heavy Jap machine-gun fire and with complete disregard for his own safety."

When questioned about this, Greene replied: "I don't think I really volunteered, though I may have coughed a little."

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

What is meant by the provision in the Word of Wisdom to eat animal and fowl flesh, if at all, sparingly . . . in winter . . . cold . . . famine . . . excess of hunger?

Missouri

L. K. R.

Answer:

When the Word of Wisdom was given, there were people advocating against the use of meat in human diet. By the year 1847 these people were given the name "vegetarians." Such ideas as vegetarianism came into the church, and as early as March, 1831, the Lord said, that "whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for, behold, the beasts of the field, and fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment . . ."—Doctrine and Covenants 49:3. On March 27, 1833, the Word of Wisdom was given, stating that meats were to be eaten in winter, cold weather, and in times of famine. The phrase, "if at all," that appears in the question is not in the words of the Word of Wisdom, but we are told that meat should be eaten "sparingly."

Around 1833 many communicable diseases of the animal were transmitted to man by the ingestion of its flesh. Such diseases under strict government inspection have practically disappeared. Modern refrigeration also keeps meat in a better state of preservation than was the case in 1833 when such means were not in existence. From the point of health and disease, we are safer now in eating meat than were the people of a hundred years ago.

This improvement, however, should not be interpreted as a signal for over-indulgence in meat eating. Many a health authority warns against the excessive use of meats in human diet. The argument is that overindulgence may be "the cause of excretory substance and uric acid deposits or rapid tissue-destroying diseases in man." The safe thing for us to do is to be "temperate in all things whatsoever shall be intrusted to our care" (Doctrine and Covenants 11:4). Because of the high content of proteins in meat, and because of our bodily needs for these proteins we should eat meat, but when eating it we should do so sparingly and with wisdom, taking cognizance of present inspection and means of preservation.

GEORGE A. NJEIM.

Question:

From Sister Addie Leland, Plymouth, Massachusetts, to the late President Joseph Smith in 1905, relative to an interpretation of the law of tithing.

Answer:

From a letter by President Joseph Smith, dated January 31, 1905: I understand the general teaching of the Bishopric is to this effect: that any person choosing to comply with the law of tithing may do so by paying one tenth of what he may have estimated between himself and the bishop or his agent; and if he is not in condition to thus tithe himself, he may pay whatever he may have to spare as a beginning, and thereafter pay one tenth of his annual increase or interest; that is, one tenth of what he may have left at the end of the year after his living expenses have been

paid. This teaching is upon the hypothesis that all will observe the principles of proper economy, living honestly and frugally, keeping out of debt so far as it is possible for them so to do.

It may be possible that you have misunderstood Bishop Bullard, for some of them have taught like this: What they have to give to the Lord is the same as any other debt, and to be paid proportionately, upon the supposition that a person might constantly keep in debt to his fellow men and of course not paying anything to the Lord till he is out of debt, and thus would never have anything to give to the work of the Lord. I have heard this myself. I think the matter is pretty clearly stated in sections 42 and 106 of the Book of Covenants, and in the bishop's circular, which he is authorized to send out.

Question:

Do we believe that the terrestrial and teletial glories are kingdoms of God or the kingdom of God? Is there a difference between the kingdom of God (where God and Christ dwell) and where those of the lesser glories dwell? Would it be more fitting to call the lesser glories "kingdoms of heaven" rather than the "kingdom of God"?

Michigan

C. A. H.

Answer:

As pertaining to the eternal world the term, "kingdom of God," most generally refers to the whole realm of the saved whether in the celestial, terrestrial, or teletial glories. In all of these there is salvation, and all the saved are in the kingdom of God. In Doctrine and Covenants 85:5 the word "kingdom" is applied to the several realms of celestial, terrestrial, and teletial separately. The context must supply the proper interpretation and application.

In the broad use of the word the different glories are all one kingdom—the kingdom of God where He rules, and where all are subject to him. With "many mansions" and all men being "rewarded for their works," there must be different degrees of glory and different realms where the redeemed dwell, but all are in the kingdom of God. We have never been able to draw a line of distinction between the "kingdom of God" and the "kingdom of heaven." They are synonymous. In speaking of the various divisions we believe it would be better to use the terms found in the Scriptures.

CHARLES FRY.

Program Enlargement Report For the Council Bluffs Branch

By Apostle Maurice
Draper

INTRODUCTION

The writer had the opportunity recently to share with the Council Bluffs, Iowa, Branch and their pastor, Elder V. D. Ruch, in an interdenominational census and church study. The program included a "self-study" of evangelistic resources in the branch; the actual census taking, in which the entire population was investigated for church membership or religious preference; the interpretation of the "self-study" and census returns; and finally a statement of "program enlargement" designed to meet the responsibilities and opportunities of the branch. Being typical in many ways of most branches, it is inevitable that many of the suggestions for "program enlargement" in Council Bluffs would be applicable elsewhere; therefore this report is submitted in the same form as it was presented to the Council Bluffs Branch.

THE OPPORTUNITY TO PARTICIPATE in the general program of the National Christian Teaching Mission is justly considered a unique experience for us. Our belief that the true Church of Jesus Christ teaching and administering the "fullness" of the gospel had been restored by Divine initiative, our belief in the Book of Mormon as a sacred record of ancient America with its testimony of the ministry of the resurrected Christ on this continent, the concept of a divinely-called and authorized priesthood designated by revelation, and our experiences with continuing divine revelation and an open canon of Scripture are a few of the significant features of our belief and practice which have made it very difficult for us to find opportunities for interdenominational activity in which we can wholeheartedly participate. This is in part because we have been misunderstood and excluded. It is also partly because we have feared the temptation to compromise our convictions as a people called to special service. We feel, then, that we should congratulate the leaders of this movement for the skillful development of a technique which permits a study of the community and internal examination of the church in co-operation with other movements without doing violence at any point to our own convictions. You who have shared the work and responsibility are also to be congratulated for the manner in which you have given time and talent during this week of intensive activity.

Our studies bring sharply into focus some facts that we have known before, and thus they are emphasized and defined. Other facts have been brought to light of which we were not aware, but to which we can now give intelligent and sustained attention in our expanding ministry. Known facts, now emphasized, include the important part played in our movement of a high quality fellowship, and the studious nature of many of our people. Our fellowship is unique in that it is not merely congregational in nature. A common testimony in our church is that we always feel at home among our people, even though one is in a strange city attending a branch for the first time. The high rating on study results naturally from the emphasis on the inclusive scope of the gospel, with reference to physical, mental, spiritual, economic, community, national, and international principles. We who have devoted ourselves to the actual creation of demonstration-communities of the kingdom of God are thereby projected into a broad field of study and training in which all knowledge comes within the purview of Christian wisdom.

SOME OPPORTUNITIES AND RESOURCES for evangelism are clearly revealed in the "self-study" analysis. We note that there is

a high rating in evangelism for the primary department. This is to be expected, since many children of baptismal age—eight years—are brought into the church through this church school department. Care should be exercised to insure the sound indoctrination of these children, not only at the level of understanding capable for eight-year-olds, but also in subsequent years of church school study. The junior and intermediate curricula should include emphasis on the duties and responsibilities which pertain to membership in the church of Jesus Christ.

The rich resources of fellowship in the young adult groups can become very significant in their evangelistic ministry. A grave danger which always accompanies good fellowship is that it becomes easily selfish in expression. Ways must be considered to turn this fellowship outward, seeking to share its blessings with unreached persons, who, by reason of being God's creatures and in many instances in search of truth, have a right to these blessings with us.

We are surprised at the relatively low rating given by the women's groups to the "service" features of their experience. Here again, fellowship is stressed. There is nothing "bad" or "wrong" about this evaluation. It simply reveals once more that fellowship is an important evangelistic resource in the women's department. The question to be answered here, as with the youth, is, To what extent is this fellowship reaching out to include others in its embrace? We are reminded at this point of a statement by Apostle E. J. Gleazer: "You must make friends before you can make converts."

The music department rates high in service. This is to be expected, since this department has highly specialized functions in which expression of talents for the benefit of the whole church is central. This fact can also be turned into evangelistic potential through an active search for persons of musical talent, not now participating in the work of the kingdom, whose gifts may be enlisted and dedicated to the service of men through the church.

The Men's Club is a medium of fellowship. There is a great need for the kind of fellowship in which the lie can be given to the traditional attitude that church is all right for women and children, but not important for men. Our program, envisioning industrial, economic, civic, and political regeneration can challenge the most masculine of men. Here is a program which deals with agriculture, engineering, business management, construction, social planning, etc. Can not the fellowship of the Men's Club be channeled into projects of training and service into which the leading men of every field of men's activities can be invited?

As the "self-study" reveals unused evangelistic potential, so the community census reveals the extent of the evangelistic field of

labor. It is of interest to note that the Council Bluffs churches turned out 1,040 census takers on Sunday, October 29. The twenty-three participating churches report latest returns as follows:

Calls completed.....	10,985
Not at home.....	3,113
Decline information.....	128
Persons attending, or members of a Protestant Church here.....	17,035
Persons preferring, or members of Protestant Church elsewhere.....	3,468
No religious preference.....	1,335

Our own people responded with a larger number of census takers and workers in relation to the size of the active membership than nearly any other church. We had ninety-six census takers, of whom fifteen were captains of teams. We completed 541 calls on Sunday, with 216 "call-backs" to homes where all were gone during the Sunday canvass. These "call-backs" were over half finished by Wednesday night.

Our new responsibility list from this census is already more than 350. Our sample visitations on Wednesday indicate that a large majority of these people are friendly and responsive to our approaches, and that a great many of them are already near the kingdom.

THOUGH WE ARE AWARE OF many errors on the census cards returned to us regarding church membership, age estimates, and divided families, yet they represent a vast body of information from which a careful analysis will reveal the evangelistic field for each department and organization of the branch. To make this analysis and assign responsibility for "fellowship cultivation," a commission has been appointed by the pastor. As the cards are analyzed by age, sex, and interests, we will find that each department will receive assignments of names which represent a substantial increase in their participating members. To meet the needs of these enlarged groups, we need, now, to give careful attention to our facilities, equipment, and program.

The most obvious need for the Council Bluffs Branch is at least one new church building. The old building is antiquated and grossly inadequate even to meet the needs of the present attendance in any department. That substantial growth will be made immediately upon the providing of more adequate quarters is evident by the increase in church school attendance of over one hundred persons in less than a month since new space was provided for juniors and intermediates in the Danish Hall nearby. Already there is evident a need for more space for these departments. Undoubtedly, the same growth would be achieved in the youth and adult departments were better facilities available. We shall keep this in mind and refer to it once more in making specific recommendations.

The fellowship of the youth and young adults needs to be spiritually motivated and enriched by a sense of testimonial commission. There is no finer opportunity for achieving this than in the services of prayer and testimony. The participation of the youth in these services does two important things:

1. It enriches the quality of existing fellowship through mutual devotion to a compelling life purpose in which God shares and takes the lead.

2. It enhances the values already in the group by interaction with the whole age range of the church, in which the vigor of youth gives enthusiasm to the more mature and aged, and in turn the assurance and sound faith of experience undergirds and builds the foundations of life in the youth.

WE SUGGEST THE FOLLOWING as goals to be achieved, methods which might be used, and equipment which would be helpful in meeting the demands of our evangelistic opportunities:

1. THE CHURCH PLANT

The expeditious construction of the new building, with attention to plenty of space for religious education.

2. TEACHER TRAINING

The creation of a class in teacher training, which will function continuously, beginning a new series of lessons with new pupils as soon as the old course is completed. This could be a "brush-up" class for teachers already active and a recruiting class for needed new teachers. Every church school class should have a teaching "staff," rather than "a teacher." This staff could well rotate in responsibility, thus providing variety in personality, point of view, and opportunity for the teachers to replenish their supply of ideas and materials. A staff of two to four for each class would permit every teacher to take one or two quarters each year, either consecutively or alternately, and would guarantee an adequacy of trained and experienced teachers continuously available.

3. TEACHING FACILITIES

The enlargement of the "new members and nonmembers" class, with more adequate space. In the nature of things this class should have priority attention to the matter of adequate teaching facilities in a place where distractions are at a minimum.

4. LEAGUE PROJECT

The adoption by the Zion's League of an attendance and participation project in support of the mid-week prayer and fellowship service. The League might also profitably give attention to the selection of a project of special service—not necessarily money-raising—in which their physical vigor and spirit of social fellowship are advantageous. Such a project might be the physical care of the church property, building and grounds, under the direction of the deacons. Another might be the gathering, repair, and distribution of toys, games, and other gift items for underprivileged children. Perhaps some other service project will occur to them, but in any case such a project ought to make use of their sense of fellowship and reach out into the lives of others, both as beneficiaries and participants.

5. MEN'S CLUB ACTIVITIES

We sustain a very heavy preponderance of girls over boys in the baptismal rate of persons from eleven through nineteen years of age. This suggests a great need for improvement in our ministry to boys. I am persuaded that this need begins in the intermediate group, ages twelve through fourteen. We do a better job meeting the needs of the younger boys. An analysis of this situation reveals that this is probably because the younger boys respond more readily to the leadership of women than do the older ones. This is recognized by the Boy Scouts of America, who provide "den-mothers" for the packs of Cub Scouts, ages eight through ten, while the leadership of the Boy Scouts, ages eleven and up, is drawn entirely from older boys and men. This suggests that a very worthy area of

service by the Men's Club is in the field of male leadership for boys. Why could not the Men's Club undertake a study of the needs of leadership for boys, including reports and speeches from representatives of various boys' movements, and follow through by providing church school teachers for boys' classes, Cub Scout packmasters (with help from the women for den-mothers), scoutmasters, and adult leadership in such a program of gathering, repairing and distributing toys, should the Zion's League undertake such an activity?

Another worthy activity for the men would be to adopt a service of the church which needs special support and make it their service. This does not mean that they would assume responsibility for planning and administering the service. This belongs to the priesthood under the leadership of the pastor. But they could consult with the pastor, so that the nature of the service can be studied and prepared with the support of the men particularly in mind, and they could be invited to provide the special features of the service—music, ushers, dramatizations, etc. We suggest the Sunday evening service for this. The men could agree that particular attention will be given by them for attendance and participation in this service, with invitations to their families and friends to join them.

6. MUSIC DEPARTMENT

Expansion of the music department, both as to numbers and variety of function. Already this work has begun with the organization of the adult choir and the Cecilian singers. It could well continue through the searching out of leaders and singers for boys' and girls' choirs, quartets, and specialist groups. Opportunities for service expression can be multiplied by the organization of a boys' choir, a children's choir, a male quartet for both sacred and secular music, instrumental combinations, and solo performances. Such groups could share responsibility for providing music for public worship services, social activities, and even for community functions. Finding the leaders and participants for such an enlargement of the musical program is a major evangelical movement.

7. YOUNG ADULT PROGRAM

There is no area in our program more significant than that of family ministry in terms of stewardship principles. Inasmuch as this touches the lives of young married adults at such vital points, we suggest that this group give attention to stewardship study, practices, and participation in terms of family units. The broad base of stewardship is a sense of divine commission to manage the total investment of God in human life, that is, health, talent, time, influence, and money. It has been said that the home is the workshop where human character is built. The home is the foundation unit of stewardship. Texts such as *Zion-ic Procedure* by Bishop DeLapp, *Handbook of Financial Law* by the Presiding Bishopric, and helps to financial stewardship found in the *Family Income and Expense Record*, *Youth Income and Expense Record*, and *My Stewardship* can serve as the basis for class study. These can be supplemented by seminars on special problems of stewardship, that is, the divided home, training children in financial law observance, and budgeting.

The young adults are also vitally concerned with the sociology of marriage and family life. There are materials available for study and discussion in this field. They include *Children Are People*, by Emily Post; *When You Marry*, by Evelyn M. Duvall and Reuben Hill; *Marriage and Home-Building*, by Elbert A. Smith.

Young adults, rating high in fellowship, lower in study and service, and even lower

in worship might well add power to their activities by relating their fellowship to worthwhile service, undertaking study in relation to this service, and being led to worship in a sense of divine commission and need for divine aid in getting their job done. For unmarried young adults, whose family interests are obviously of a different order than the married group, these projects and functions might well be related to the leadership needs of the entire church. Could a group of young adults whose interests are not specifically related to any existing special group become a "special" group of their own with the function of studying leadership needs in all departments, and serving as a "clearing house" and "employment service" in development of personnel or searching out the persons who can fill these needs? Suppose such a group were to meet fortnightly, discussing with the pastor and department heads (who may want to appear singly or in groups, voluntarily or by invitation) the needs of their particular departments. After a ten or fifteen minute presentation of needs, the group could analyze the problem, considering the age, sex, training, experience, and other requirements of the necessary leadership, then make assignments to committees to investigate possible resources of personnel among existing membership, community residents, or the possibility of selecting persons for special training to meet the need. This same kind of thing could be done with regard to the providing of equipment and materials for special purposes, as well as attacking the problem of personnel. Social activities, entertainments, refreshments, games, rounding out the program of a group like this would turn its need and desire for fellowship into a real power for evangelism through special service.

8. WOMEN'S DEPARTMENT

The women's department is customarily a stable and rich source of Christian service. We note the unusually high relative rating in fellowship given by the women to their functions. This surely does not mean that the Council Bluffs Branch is lacking in service functions by this department. Our observations otherwise indicate that many services are rendered by a large number of women. One group, however, rating itself tops in fellowship is also reported to consist of the same women as composed the group years ago. This group also has a high figure for average attendance. This is evidence of the "holding" power of their fellowship. We might well ask, however, what will become of this group in another twenty years? Unless it reaches out and invites others into this rich, unifying relationship, this great resource for evangelism will disappear in time. The entire department is urged to study its program with the following points in mind:

- Integration with the branch life as a whole.
- Use of materials and program suggestions offered by the General Department.
- Enlargement of group through contact with women of the community in which each group meets, and by adding the present members of the church not now active in the department, and through contact with nonmember wives and daughters.

9. VISUAL AIDS

The branch should be provided with at least one slide and film-strip projector, a large and a small screen, and a sixteen millimeter sound movie projector. These aids to teaching, evangelism, and entertainment can be used in the church school classes and departments,

(Continued on page 22.)

Briefs

SAULT STE MARIE, ONTARIO.—The Zion's League had a sleigh ride on January 15. Afterwards a spaghetti supper was served in the church basement.—Reported by WINNIFRED SPENCER.

SAN JOSE, CALIFORNIA.—The branch was fortunate to escape casualties in the recent cyclone.

Geraldine Sellers was baptized January 7. Two children were blessed the same day. The Worthington family recently moved to Stockton.—Reported by STEVA CALDWELL.

BAY MINETTE, ALABAMA.—The annual business meeting was held September 29 with Brewton Greene of Mobile, presiding. The minutes of the last business meeting were read by the secretary and approved.

The various officers read their reports and the chairman of the building committee also presented a report. The following officers were elected: Elder H. H. Jernigan, pastor; Jack Page, church school director; Nannie Clark, junior church school director; Mrs. Marshall White, women's leader; Leonard Clark, young people's leader; Nannie Clark, chorister; Erin White, pianist, secretary and treasurer; Monzer Dees, reporter; Sybil White, book steward; Frank Eubanks, C. E. Garrett, and Jack Page were sustained on the building committee, and Horace White and Walter White were elected to replace Louis R. White, deceased, and Leonard Clark who resigned.

The women's department decided to name their group "The Seeker's Circle."—Reported by MRS. GRADY DEES.

FALL RIVER, MASSACHUSETTS.—The White Christmas service was observed by a special offering of tithes and local funds. An emphasis was placed on the financial law when Elder George Armeson came from Dennis Port to speak to the branch. He was entertained at the home of Sister Margaret Robinson, who recently joined the church. Sister Robinson's husband is an organist and often plays for the branch. Elder Almer W. Sheehy spoke at the funeral of Sister Charlotte Rogerson December 20.

Patriarch Frederick W. Roberts came from Onset to speak at Fall River recently. He also brought a group to hear Elder John F. Sheehy speak.

Elder Almer W. Sheehy visits the homes of the priesthood in this area often. In his last visit he was assisted by Eugene Carter.

Elder Frank H. Dippel of Hazleton, Pennsylvania, presented the Christmas message.

Elder A. M. Coombs was invited by Rabbi Ruderman to speak at the Temple Beth-El about the Restoration doctrine. About one hundred people attended the lecture. Various denominations were represented in the congregation.—Reported by MRS. GLADYS V. COOMBS.

PHILLIPS, TEXAS.—The Saints in Phillips and surrounding areas met at the Community Hall December 3 to organize into a group

and to organize a church school. The following officers were elected: Pete Renfro, church school director; Elder L. A. Johnson, adult teacher; Y. A. Knutson, substitute teacher; Velma Knutson, secretary and treasurer; Betty Knutson, reporter.

Services are held at the Community Hall every Sunday afternoon.

Judy Ann, baby daughter of Mr. and Mrs. Leo Sieber, was blessed December 3 by Elder L. A. Johnson.

Saints from Skellytown, Borger, and Spearman attend these services.—Reported by BETTY KNUTSON.

KIRTLAND TEMPLE, OHIO.—Membership of the branch was increased by seven when Mrs. Robert Whiting and the entire family of Dan Hostetler—his wife, Clara and children, Mary Sue, Samuel, Elizabeth, and William were baptized.

The Christmas program held in the auditorium December 22 was in charge of church school director, A. L. Sanford and children's supervisor, Mrs. Oakley Isenberg. All the children in the children's division participated.

"Each One Win One" missionary committee meets each Sunday evening to study *The Restoration Story*. T. Evan Thomas is chairman. Other members are Wave Smith, Howard Roberts, Carroll Fenner, A. L. Sanford, and William Rimes. This committee is in charge of missionary work of the branch and conducting cottage meetings under the direction of the pastor, William Williams.

Bishop J. F. Wildermuth conducted financial stewardship classes on two Sunday evenings during the month of December.

December 17 several Kirtland Temple choir members sang in the Willoughby Community Chorus when Handel's "Messiah" was presented in the Kirtland Temple in the afternoon and in the Willoughby Methodist church in the evening.

A Christmas vesper service was held on December 24. The service was in candlelight and carols were sung by the choir, directed by Clyde Ebeling. Solos were sung by Sandra Davies and Mrs. Robert Conoly.

Mary Gale told the story, "The Other Wise Man." Christmas slides were shown during the service and appropriate Scriptures were read by the pastor.

Fellowship services are being held in the homes of the members with one meeting a month in the Temple. During January, meetings were held in the homes of Howard Roberts, Earl Curry, and T. Evan Thomas.

The women's department cleared about five hundred dollars on a turkey supper and bazaar. Mrs. Clyde Ebeling, Mrs. Arthur Burt and Mrs. T. E. Thomas were in charge of the bazaar. Mrs. Thomas and kitchen committee were in charge of the supper.

Floyd Pedersen has been recording on wire the confirmations and blessings of babies. Mrs. Jack Soldner transcribes the blessings and they are presented to the families. This work is in charge of the cradle roll supervisor, Mrs. Floyd Pedersen.—Reported by RUTH BURT.

TAMPA, FLORIDA.—A priesthood and workers institute for the South Florida District, which includes Orlando and Miami, was held January 19 through 21. Dr. F. M. McDowell was in charge of the institute with Elder Ammon Calhoun assisting.

Seventeen members from Orlando were present and sixteen from Miami. The average attendance was seventy-five with 145 present for the closing service Sunday. There were visitors from Michigan, Ohio, Maine, Indiana, and Canada.

Brother McDowell was toastmaster for the banquet Saturday night. Everyone participated in the community singing and toasts were given by Edgar Chevalier of Miami, Floyd Burt of Michigan, H. P. Kelley of Orlando, and Roy McGahagin of Tampa. Ammon Calhoun gave an address using as his theme, "In His Stead."

Theme for the prayer service Saturday morning was "We Seek to Learn," and for Sunday morning, "We Seek to Serve."

Twenty-five members of the priesthood were present Sunday morning. Brother McDowell directed the prayer service.—Reported by ROY MCGAHAGIN.

1000 THOUGHTS FOR FUNERAL OCCASIONS

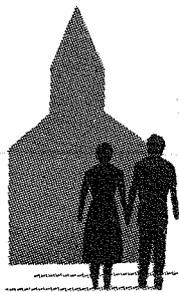
compiled by Frederick Barton

Here are quotable poetry, illustrations, texts with outlines and suggestions, thoughts and themes suitable for funeral use, all arranged for ready reference.

\$1.95

Herald House

INDEPENDENCE, MISSOURI



Attention All Youth and Youth Leaders

WE KNOW THAT YOU WANT TO PARTICIPATE in the major work of the church. Other young people have no monopoly upon zeal and courage. Most certainly none have such a magnificent opportunity to serve as we do in the Restoration Movement.

Here is an opportunity for you and your Zion's League. You are familiar with the Church School Attendance Campaign and its slogan, "Each One Bring One." The Campaign has been marked by some success, although quite frankly we have not yet achieved the results we had hoped for. We believe you can help. We call upon the youth of the church in these days before Easter to organize a Zion's League project in each branch, mission, or mission church school with the one object to bring friends, relatives, and neigh-

bors to the church school. First of all, you can bring your friends, guaranteeing a friendly reception and worth-while activities when they arrive. Secondly, you can work with your church school director and attendance director in discovering who should be contacted among the friends of other members of the church. Visit as many as you can, inviting them to attend; telephone and write letters and postal cards to those you cannot visit personally.

This endeavor will be supplementary to your regular program of Zion's League activities. We take this opportunity to let you know that we are asking you to do this in the absence of Brother Carl Mesle. Brother Mesle was appointed general church Director of Youth, but his appointment is to take effect when he can be relieved of his present assignment as stake youth leader in Independence. We shall appreciate your co-operation and know that you can make a significant contribution toward the evangelistic program of the church in this venture.

DEPARTMENT OF RELIGIOUS
EDUCATION,
Reed M. Holmes, *Director*

Letters

Salvation

I wish we could have the faith of Enoch of old to go out and preach or teach this restored gospel to the world.

It seems that many people are asleep, yet think they have a fullness of the Gospel. No one knows, until he has received of the gift of the restored gospel, just what he has missed in his religious life.

I have wondered many times why God lets men go on in wickedness and misunderstanding when all they would have to do is to ask of him which faith to follow and they would be given light.

Many people have condemned the Book of Mormon without even handling it or reading its contents. If they would be open minded, they would find there is more than enough knowledge in the Book of Mormon to give the whole world salvation.

When I can read the books of the church—the Book of Mormon, Doctrine and Covenants, and the Holy Scriptures—my soul is filled with joy and the hope of eternal salvation. Often it seems there isn't enough time in one day for me to do all of the reading that I would like to do.

My desire is to continue on in the work of trying to bring salvation to a world of men and women whose lives are so mixed up and befuddled as to the truth of God's word that they may become lost. My prayers are always for God's people and for those who are wandering in darkness.

LESTER A. CAMPBELL
323 Jefferson Avenue
Evansville 13, Indiana

From a School Teacher

I have a class of eight second year juniors at church school. As a result of stressing the stewardship program during the month of January, I was pleased to have five members of the class file their first financial statements, which I have turned in to the bishop. All students in the class have stewardship books and pay tithing. Some are nonmembers, but they too are keeping records and paying their tithing.

MRS. DALE EDWARDS.
Bald Knob, Arkansas

An Answer to Prayer

During the summer of 1949 I was bedfast with a spinal ailment. The doctors believed that I would have to undergo surgery for the removal of a disc, but I sent a request for prayers to the *Herald* that another course of treatment I had decided to take would eliminate the necessity of an operation. A year of these treatments plus the prayers of the Saints have helped me so much I am now able to do all my own work, although I still feel a few twinges of pain occasionally. I am thankful to my Heavenly Father that the terrible pain I used to suffer has left, and I thank all who remembered me in prayer so faithfully.

MRS. FERN E. SALTZ
Box 84
Matherville, Illinois

A CHILD KNEELS TO

—PRAY—

Another of Grace Noll Crowell's immortal books for children. This small book will find a place in any child's education to develop a strong character and better adulthood. Full of sweet, simple poems and prayers that children will love and understand. Grace Crowell dedicates it to "Those little ones of whom the Master said, 'Of such is the Kingdom . . .'"

\$1.00

HERALD HOUSE

Independence, Mo.

A Golden Hour for Prayer

By Marguerite Constance

I FELT A WARM GLOW as my husband offered up the prayer at our family altar. On either side of me was a small daughter kneeling quietly. Knowing that we were attempting to fulfill the command, ". . . and they shall also teach their children to pray, and to walk uprightly before the Lord," brought a measure of satisfaction.

Suddenly from one side of me came a faint sound which gradually increased to a decided giggle and, before the hurried "amen" of my husband, had all the earmarks of uncontrollable laughter being quickly smothered by a corner of a sofa pillow. I arose quickly and looked reproachfully at my older daughter; her eyes were gleeful as she pointed at the apparently innocent figure of our current kitten curled in a corner of the davenport.

"Oh, mother, it was so funny. Kitty was trying to slide down my back." Just then I noticed the younger daughter was still on her knees; she had fallen asleep while her father prayed what we felt to be a rather short prayer.

After assuring our offspring that the kitten should be outside during the worship period and gently tucking the little one into bed to finish her night's sleep, my husband and I attempted to bring order out of the chaos that had suddenly disturbed the peace and satisfaction of our family worship period.

"Somewhere, my dear, we are missing an opportunity during this period of worship. True, the girls are learning reverence of God and are forming a habit of communion that may go with them all their lives, but . . ."

"But," I continued, "if the family altar is to be effective, it should reach not only the older members of the household, but also the younger members."

Out of this discussion grew our "golden hour for prayer"—or in our children's terminology, "our pray hour."

AROUND SEVEN O'CLOCK the next evening, before the children became too weary, we brought their own little chairs into the living room. After attractively arranging a familiar picture of Christ on a low table, we called the children in. We felt a little embarrassed that first evening and perhaps a little awkward, but the children were delighted. They didn't seem to mind that just two little girls and their mother were gathered with their father to listen to a story of Jesus, whose picture they

could watch. And that first night following the very short story which brought out some points of discipline and good Latter Day Saint philosophy, the children had no difficulty staying awake and paying attention to the brief prayer which followed the story theme and emphasized the goodness of Christ.

In a few days, the "pray hour" was an established function in our home. The girls would often have the chairs arranged ahead of time, and my husband and I took turns preparing the worship subjects. And, as pleasant experiences have a habit of doing, the period was expanded to include discussion of numerous childish questions and puzzles that were so much easier to talk about at the quiet familiarity of the home altar than during the busy rush of the day, and also many childish experiences and observations were recounted that otherwise might have been lost.

By degrees we enlarged our scope of participation. Occasionally at first, then more frequently, the children themselves planned the hour together. We were amazed at ideas their little minds brought to us; although sometimes patterned after an earlier experience, they were frequently completely original. By this time, the girls were also taking their turn at offering the evening prayer and seemed most eager for the opportunity to participate in this manner.

WE REALIZED IN A FEW WEEKS that we truly had a precious period of day which meant much to the whole family, but we did not know it was to become a neighborhood function until the girls' little friends began to question what this "pray hour" was and why our daughters would not miss it for any game or childish play outside. One by one their playmates were added to our circle until some evenings we had six or seven youngsters grouped about our living room. At first we wondered if our family altar were losing its "family" effectiveness by enlarging its circle of participants, but many of these little ones had never been to church, and practically none of them had offered a prayer of any kind. We could not refuse them the opportunity which we as a family could offer. Subsequently, we realized our daughters held as much more precious that which they could share with others. As we realized our circle was growing we had to enlarge our own scope of activity. Occasionally

we joined hands and had a sentence prayer instead of the usual prayer. Not once did anyone refuse to take part in this friendly circle, and out of this each child grew to the point of prayer relationship where he too could offer a short prayer of his own.

For two years, while we lived in that locality, our "golden hour for prayer" remained a neighborhood function. Occasionally our family was alone, but more frequently from one to half a dozen other youngsters were with us. Our own children learned a dignity of service and a reverence and understanding of their Heavenly Father that our original family altar could not have brought to them for many years to come. My husband and I found reflected from them a more humble and pleasant relationship with God than we ever experienced before.

Our hearts were indeed full and grateful the night when we realized God had ceased to be a far-off "Father in Heaven," and had become in actuality a guest through his Son in our household. Our older daughter brought the big ottoman beside her chair and cautioned all that were present that this was Jesus' seat, and none else should occupy it. To the children, Jesus *was* there in their midst, the subject of their prayers, and an honored guest in the household.

THE FOLLOWING simple points may be helpful to others in planning their "Golden Hour for Prayer." These were learned through the trial and error method.

1. Worship must be consistent. Children soon get out of the habit when adults permit every minor interference to become an excuse for skipping this hour. Little ones also follow the parents' example in the "excuse habit" too.

2. The hour should be one compatible to the whole family, but primarily before the children are weary and cross. (We found 7:00 o'clock to be ideal, as our dinner was over and the kitchen cleaned by then.)

3. Using the same part of the house each day for the worship hour together proves effective. The children will frequently have the place prepared when the hour arrives, particularly when they are planning the service themselves. We found the corner of the living room near the piano convenient and effective. The piano stool makes a satisfactory "low table" for pictures, etc., especially when

the children sit on their kindergarten chairs.

4. A short discussion period during the service is enlightening to the parents and quite satisfying to the children. Eagerly they tell their individual experiences of the day, and soon they learn this is an excellent time to bring their childhood questions for explanation. The atmosphere of the hour readily inspires confidence and unity.

THESE PROGRAM IDEAS are easily carried out.

Number One: A picture of "Jesus, Savior of All Nations" may be placed on a low table, with a lighted candle on either side. Shades should be drawn against the light, leaving room in semi-darkness.

Standing, adults and children sing together, "Jesus Loves the Little Children of the World." This is followed by a short prayer by the mother, after which the family can be seated.

Father remains seated near the picture on an eye level with the children (they'll watch him closely, their expressions and mood reflecting his own) while he explains the meaning of the picture, and perhaps follows with an original illustration.

After the story, the children will no doubt remember the little colored boy on the street or a friend whose mother speaks a foreign language and ask the frequent childhood question, "Does Jesus love them too, really?" Deep satisfaction will come to them when their natural childish love of everyone is reassured by this lovely picture and story illustration!

When an appropriate pause occurs, the family kneels while the father offers a short and fitting "family prayer."

Number Two: A white cloth is spread over a low table, on which is placed a small jar of milk, various pieces of fruit and vegetables, all attractively arranged. Several small paper cups and dishes (or a doll's tea set) are also placed on the table.

A scripture is read (one of the many emphasizing the goodness of God) followed by a familiar kindergarten song which the children have learned at church school.

The children will be quite excited and squirm and probably whisper, so immediately the mother draws a chair close to the table while the rest of the family sit in a semicircle in front of the display. While she cuts small bits of fruit and vegetables and places them on the plates and pours the milk, she explains the great gift of God through his plan and emphasizes the fact that all good things come of him.

As the children eat and drink, a wise mother can briefly outline what each piece of food is going to do for the body so

that it can perform its work for God more effectively.

This evening one of the children may want to offer the family prayer. By now the child's heart is overflowing with a feeling of thankfulness and his prayer will demonstrate this.

Number Three: One tall lighted candle is placed in the middle of the low table; in front of it or to one side can be the Three Standard Books of the church. To one side a number of small "birthday cake" candles are ready.

As the children gather, the mother plays softly "Jesus Bids Us Shine With a Pure, Clear Light" (a children's kindergarten hymn).

After the family sings, the father gives the signal to sit down and reads an appropriate Scripture (as the children learn to read, with a little previous coaching, they will love to assist in this part of the service). A short discussion of the light of Christ as reflected in the lives of everyone is followed by the lighting of

the smaller candles from the larger ones.

A dark part of the house is designated to which the children and family go, one by one, carrying candles to demonstrate the fact that one candle does help a little in brightening a dark corner. As a final gesture, all combine their lights to show how much brighter all working together makes a "dark corner of the world."

The family prayer follows this demonstration.

Note: Religious calendar pictures, beautiful scenic photographs, nature subjects, et cetera, can be used as a basis around which to plan the evening worship. In a few weeks, even the youngest child will be able to assist in the planning of the service, growing to the point where he will, perhaps, arrange the entire worship period occasionally. Imagination and a knowledge of the current family need will create a constant source of worship material.

Faith, Power, and Action - By Vassie Z. Sheets

FAITH IS A FORCE within us that causes us to act, but its results depend upon our efforts. Faith does not accomplish much unless it inspires us to do things. A living faith leads to Christian living. If we put our faith into practice, certain results are sure to follow.

If we live according to Jesus' teaching, we will become strong in will and power to do and to endure. The only way to become a strong Christian is to be an active Christian. The faith that makes men strong is the faith that leads to action.

We learn more by doing than by reading or studying. We know the help of God because he has helped us in some task or burden. We know the joy of giving because we have given until we are glad. We know the reality of prayer because we have prayed. Faith becomes knowledge when we do the words of Christ. The people who do not know are the people who do not *do*.

KNOWLEDGE of the word and the promises of God helps us to be masters of ourselves. If we know the truth of God, that truth enables us to live simply, unselfishly, humbly, and soberly in this world.

Patience is not handed to us on a platter. It comes from years of self-control

and self-denial with the strength and the knowledge which are the result of trusting and obeying Jesus Christ.

When we do and endure with the help of God, we come to a blessed fellowship with him. Godliness means godlikeness. As he lives in us and works through us, we will become like him.

If we are born of God and have his Spirit, we will love each other. We will be able to see the good and overlook the wrong. We will be ready to serve. We will be one in the family of God. The best measure of spirituality in a congregation is how much the members love each other.

LOVE OF THOSE within a specific group leads to love of all men. Love grows by practice. The more we love, the wider the circle of our love will be. We do not begin by loving all men, but by loving the members of our family, our class, and our church. Some people talk a lot about the brotherhood of man who haven't learned yet to live brotherhood in their own home or church. The church is to be a school of love and brotherhood where we learn to love each other and develop the spirit that enables us to love all men. We help to build a peaceful world by living in love with those right around us.

Home Column

A Democratic Church

By George Young, Jr.



YOU DON'T HAVE TO KNOW how to speak English very well to express what you like about the United States and democracy. "I like your freedom of think," is the way a Peruvian friend of mine put it. The freedoms of conscience, of speech, of thought, of the press, of assembly—these are the things which make our country great. These are the things which we should fight for and which, if necessary, we should die for.

Yet, there are some who would deny freedom. There are various groups which vigorously oppose the idea that a man can decide for himself what to think and what to do. We should know of these groups, for knowing of them, we can avoid them. We need some sort of a measuring stick so that we can determine their policies.

The best way I know for finding out just what any particular group believes is to read the publications of that group. See what it has to say about freedom. Ask yourself the question, "Can I say I believe in democracy and still say I believe in the policies of this group?" The answer to that question will determine the position of the group and your position in relation to it. This was

one of the questions I had to ask myself while I was yet a Catholic, and my answer led me out of the church. I had to ask myself this same question when I found the Reorganized Church, and my answer led me to ask for membership in it.

THIS IS A DEMOCRATIC CHURCH practicing a democratic religion. I'll apply the measuring stick and prove this is so.

One of the basic principles of democracy is that the majority rules. The Reorganized Church believes this, even while it is yet a minority institution. The Book of Mormon contains this concerning majority rule.

Therefore choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord.

Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right;

Therefore this shall ye observe, and make it your law to do your business by the voice of the people.¹

What is it the church desires for America? The Book of Mormon gives an indication of this and paints a picture of pure democracy:

But I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike, so long as the Lord sees fit, that we may live and inherit the land.²

This further description is given of the relationships the church desires:

And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another;

And they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.³

OURS IS A DEMOCRATIC CHURCH, or so it would seem from an examination of one of the church books. We believe in rule by the majority and even go so far as to say that it is not common for rule by the minority to be wrong. We desire that *every man* be alike in the enjoyment of his rights and privileges, that all be free, and that the relationships among men be right relationships. But we have more than one book. There is the Doctrine and Covenants.

It is generally believed that the Constitution of the United States is the embodiment of all that is democratic in government. Our church believes that. We dare to say that God himself commanded us concerning the Constitution and this is what he had to say about it:

And again I say unto you, Those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and Constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up

New Horizons

unto this very purpose, and redeemed the land by the shedding of blood.⁴

We can find much more. We do not restrict freedom to a few, we believe in democracy for all who would have it. We must believe this for God told us—

And now, verily I say unto you, concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges, belongs to all mankind and is justifiable before me; therefore I, the Lord, justifyeth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I, the Lord God, maketh you free, therefore, ye are free in deed; and the law also maketh you free.⁵

Our church is a democratic church practicing a democratic religion. I have applied the measuring stick and this is the conclusion. I may express my belief in all the democratic principles without apologizing for my belief in church principles. I could not do that as a Catholic.

A CHURCH, to be consistent with the teachings of Jesus, must espouse these principles. Consistency is the soul of logic, and if the church is not consistent with the laws of God, to belong to it is not logical.

In all areas of living we must attempt to determine the laws of God concerning them. Then we must determine whether or not our church beliefs are consistent with these laws. If they are not, then it cannot be the church of God.

I am a Latter Day Saint because I believe this church is consistent with the laws of God. It is a democratic church practicing a democratic religion. It is the church of God.

1. The Book of Mormon, Mosiah 13: 34-36.
2. *Ibid.*, Mosiah 13: 45.
3. *Ibid.*, IV Nephi 1: 3-4.
4. Doctrine and Covenants 98: 10.
5. *Ibid.*, 95: 2.

A Ministry of Song

By Henry Anderson

I believe that the choral art will become the great spiritual and artistic expression of American people who respect their fellow men, who know that they can say finer things together than as individuals, and who love the song and the singing.—Credo of Robert Shaw, founder-conductor of the Collegiate Chorale.

AT GRACELAND it has long been considered a fact that the choral art is an avenue for great spiritual and artistic expression. A Zion-centered concept of life requires respect for our fellow men and a belief that co-operative endeavors are more meaningful than is individualistic activity. And Gracelanders love to sing. All in all, it might be said that we subscribe wholeheartedly to Mr. Shaw's credo.

Each year a group of about forty young people are selected from all who come to Graceland's hall and given a special duty of ministry. It is their pleasant task to learn selections from the great choral literature of all time, past and present, and bring these compositions into life for their fellow students in the Graceland community. This ministry of song requires many hours of rehearsal, for a task of this sort should not be done in a half-hearted way. Learning the words and notes are mechanical features of the project, and there is in addition the need for "catching the spirit" of the song. The process of producing an artistically whole choral number requires hours of concentrated study and ap-

plication. The Graceland Choir believes that great choral music is worth every stretch of sinews, drop of sweat, and reach of intellect required to bring about an artistic result.

THIS YEAR the Choir leaves the campus for the fourth consecutive annual tour. These tours are intended as a tie between alumni and the Graceland of today. Many alumni have felt refreshed by the reawakening of fond memories of "days 'neath the blue and gold" through this contact with Gracelanders. We are proud of the impression made by this group of Gracelanders on strangers who come to the concerts, and hope that in the future the Choir can continue this tour of musical ministry.

Following is a list of the places to be visited on this year's tour:

Members living near any of these places, are invited to come and bring their friends to hear the Choir. Those who would like to have the Choir visit their branch, should write to President E. J. Gleazer, or to Henry Anderson, Choral Director, Graceland College, Lamoni, Iowa.

March 7—Banquet, Junior College Administrators	Des Moines, Iowa
March 8—Broadcast WOI (Ames) from studios of	Drake University
March 8—Church Concert	Des Moines, Iowa
March 9—Assembly Program	Tech High, Omaha, Nebraska
March 9—Church Concert	Council Bluffs, Iowa
March 10—Broadcast KOWH	Omaha, Nebraska
March 10—Church Concert	Omaha, Nebraska
March 11—Church Concert	Nebraska City, Nebraska
March 11—Church Concert	St. Joseph, Missouri
March 12—Assembly Program	Memorial Hall, Independence
March 12—Recording, Stone Church	Independence, Missouri
March 12—Church Concert	Kansas City, Missouri
March 13—Assembly Program	Wichita, Kansas, High
March 13—Church Concert	Wichita, Kansas
March 14—Assembly Program	Tulsa, Oklahoma, High
March 14—Church Concert	Tulsa, Oklahoma
March 15—Assembly Program	Pittsburg, Kansas, High
March 15—Church Concert	Holden, Missouri
March 16—Assembly Program	Cameron, Missouri, High
March 16—Church Concert	Cameron, Missouri

Program Enlargement Report for the Council Bluffs Branch

(Continued from page 15.)

in cottage meetings and family evangelism, and in socials for all age groups.

10. PRIESTHOOD RESPONSIBILITIES

Priesthood members are under a special obligation by reason of their ordination. Every member of the Aaronic and Melchisedec orders is responsible to God and the church for the quality of his ministry. He *must* be informed about his basic functions. He is charged from heaven with the task of performing those functions. Every man must be engaged in personal study of his ministry continuously and in the service of the people through his priesthood office. Emphasis is laid on the following:

a. **DEACONS**—are responsible for the care of church property, buildings, grounds, equipment, and the care and comfort of the congregation during services. I deplore the increasing tendency to hire janitors and groundskeepers. Many deacons do not know the joy and spiritual blessing possible through work done *with their hands* in making the church building and grounds beautiful and clean for the worship and education of the builders of the kingdom.

Deacons are also responsible for "searching out" the poor. The church has abundant resources for meeting the needs of the unfortunate. These people ought not to be reduced to the necessity of asking the church for help; however, the most worthy poor are the last to make their needs known. It is the deacon's job to be so familiar with the people through ministry in their homes that the church can take affirmative steps in their direction when need is apparent.

b. **TEACHERS**—are first of all the local revivalists. They are to see that members of the "church meet together often" in the spirit of repentance and humility. If this can

be encouraged, corrective measures for people already found in sin will be correspondingly fewer. Teachers should have membership records available for attendance checks. The teachers should know the attendance record of *every member of the branch*. Their visits can thus be effectively directed to those who most need the encouragement to "meet together often."

c. **PRIESTS**, as ministers in family matters, face a tremendous evangelistic challenge in uniting divided homes, in which the work of the church can only partially be done even when the member is loyal. The immediate task of the priests, therefore, seems to be specifically evangelistic—to minister in divided homes with a view to uniting them, and to complete the family circle when children are nonmembers. Besides this, they are to take the lead in demonstrating in the homes the values and techniques of family worship. *Daily Bread* is of inestimable value in this work.

d. **ELDERS** ought always to be circulating among the people in anticipation of their needs for spiritual ministry and in the administration of the ordinances. They should be aware of expected child-births, and prepare weeks in advance for blessing services. They should be alert to maturing romances, and anticipate the need and encourage the young folks concerned to have a church wedding. They should be aware of the probable decisions for church membership and prepare for the baptismal services. They should be so available to the people through their fellowship with them that counseling and guidance will result naturally and be acceptable. Administrations to the sick will carry greater spiritual power and be directed with greater wisdom when the elders know the people through intimate and continual association with them.

It should be noted that no department will do its best work unless its leaders are thoroughly conversant with the total framework of worship, education, service, fellowship, and kingdom-of-God relations which are but facets of the central purpose of the church—the re-

demption of man through the gospel of the kingdom. Every person, therefore, is urged to participate in the services of general worship—preaching, prayer and testimony, and ordinances. In these services the unity of the body of Christ is demonstrated, and the spirit of its central purpose and fellowship is shared. Through them the total program of the church is integrated through that which every department, class, organization, club, group, and individual contributes. These general gatherings represent *the church* at work. The health and effectiveness of every part depends upon its being a part of this larger movement of the whole body.

English Is Fun the Graceland Way

(Continued from page 4.)

money, the students sent home for their family newspapers. Papers came from Hawaii, Florida, Washington, Massachusetts, California, and many places in between. At least two thousand papers poured into Room 108.

The freshmen studied the makeup of these newspapers from masthead to advertising. They also compared news stories as they were carried in different papers in various parts of the country.

It is an exciting development in education. Graceland is happy to be among those schools in the forefront in this experiment. So far, students and faculty members alike are calling the course a distinct success. Now "English" is fun.

Funeral of John C. Dent

(Continued from page 9.)

What of tomorrow? A good man has left us, but his name has been perpetuated by what he was constantly doing for the cause of Christ.

What of your name and mine? History shows that our forests have not been cleared by the brawn of men who took things easy. How about the early struggles of the church men since 1830 in pioneering the work of the great Restoration? They worked adventurously toward the kingdom and chose to take risks for it and endure.

We always have this choice to make—to live within and for ourselves, or, in generous forgetfulness, live for God, his church, and his Zion.

The Nature of Priesthood

A TEXTBOOK FOR PRIESTHOOD STUDY

By Charles Fry

This booklet of twelve lessons on priesthood has been prepared for the benefit of the members of the priesthood and for any other persons wishing to study them. The research for this publication has been made almost entirely in the Three Books of Scripture adopted by the church as standard, and the chapters cover grades of priesthood, offices growing out of the priesthood, historical aspects, organization, gifts and blessings through the priesthood, responsibilities under the priesthood, and general aspects of the priesthood offices.

35¢

Herald House INDEPENDENCE, MISSOURI

Bulletin Board

Wire Recording Spools for Sale

Elder Frank R. Shank has thirty-one sermons and lectures recorded on wire for sale with the spool at \$3.35 each. The speakers are all well-known church men. Those interested may write him at 1166 East Sixty-first Street, Chicago, Illinois.

Book Wanted

Mrs. Graham S. Hart, 205 North Tenth Street, Ponca City, Oklahoma, would like to purchase a copy of Christiana Salyards' *Life of Christ*. Please state price and condition of book before sending it.

Servicemen's Addresses

Mr. and Mrs. J. C. DeFriese of Seminole, Oklahoma, send their sons' addresses with the suggestion that they will appreciate meeting and corresponding with church members:

Pfc. Ted W. DeFriese
A.F. 25774075
Hdq. and Hdq. Squadron
7540 Maint. Group Depot
A.P.O. 124, c/o Postmaster
New York, New York

Pvt. Dick G. DeFriese
A.F. 18376738
3428 Student Squadron
Box H 8104
Lowery 11 Air Force Base
Denver, Colorado

Changes in the 1951 Oregon District Calendar

The Southern Oregon Institute to be held at Medford on June 2 and 3 will have classes on Saturday evening and all day Sunday.

The Southwestern Oregon Institute will be conducted June 8, 9, and 10 at the new church in Myrtle Point. This is to be not only for Myrtle Point but also for Roseburg, Looking Glass, Bandon, Boos Bay, North Bend, Coquille, and other nearby communities.

J. L. VERHEL

1951 Easter Lessons

If you are planning to use the following quarterlies in your church school curriculum next spring, it would be wise to get your order in early. In 1951, Easter Sunday falls on March 25, and the third quarter material below carries the Easter lesson; therefore, you will need these quarterlies to complete the second quarter.

Kindergarten B-III, "Showing Our Love for God."

Primary A-III, "Friends of the Natural World."

Primary B-III, "Stories of Jesus."

Primary C-III, "How Our Church Began."

Junior B-III, "Jesus' Helpers Take Up His Work."

REQUEST FOR PRAYERS

Josephine Green, 827 Fourteenth Street, Rock Island, Illinois, requests the continued prayers of the Saints that she may regain her health and receive strength for the trials she has to bear. She is alone and will appreciate hearing from other members.

Mrs. Ethel Sheppard, 203 West Church Street, Lexington, Tennessee, requests prayers for the spiritual welfare of her family.

John F. Schrunk, Atkinson, Nebraska, requests the continued prayers of the Saints that his health may be restored.

ENGAGEMENTS

Weldon-Crayne

Mr. and Mrs. R. J. Crayne of Kansas City, Kansas, announce the engagement of their

daughter, Mary Lou, to Terry Weldon, son of Mr. and Mrs. L. D. Weldon of Moorhead, Iowa. Both are students at Graceland College. The wedding will take place in the spring.

Johnson-Cook

Mr. and Mrs. J. Allison Cook of Providence, Rhode Island, announce the engagement of their daughter, Jane, to Stanley W. Johnson, son of Mrs. Frank Fiebelkorn of Spokane, Washington. Jane will be graduated from Graceland in June; Stanley, a Graceland graduate of 1948, also attended Whitworth College and now is under church appointment. No date has been set for the wedding.

Barritt-Berryman

Mrs. J. W. Potter of Royai Oak, Michigan, announces the engagement of her daughter, Evelyn R. Berryman, to Ward L. (Bud) Barritt, Jr., son of Mr. and Mrs. W. L. Barritt of Council Bluffs, Iowa. Both are graduates of Graceland College. Miss Berryman is now a student nurse at the Independence Sanitarium, and Mr. Barritt is in the Navy. No date has been set for the wedding.

Buckner-Essex

Mr. and Mrs. Arthur Essex of Pleasant Hill, Missouri, announce the engagement of their daughter, Edith Mary, of Kansas City, Missouri, to John Richard Pearce Buckner, son of Mr. and Mrs. J. T. Buckner of Pleasant Hill. Miss Essex is employed by the First National Bank in Kansas City. Mr. Buckner is a junior at Southern Methodist University School of Engineering, Dallas, Texas.

WEDDINGS

O'Brien-Robinson

Ethel May Robinson and Bernard James O'Brien of South Gate, California, were married at South Gate Mission on February 4. Elder James E. Page, uncle of the bride, performed the ceremony. They are making their home in South Gate.

Smith-Dutton

Darl Audrey Dutton, daughter of Elder and Mrs. Jasper O. Dutton of Galva, Illinois, and Christian Milton Smith, son of Mr. and Mrs. Joseph M. Smith of Independence, Missouri, were married December 31 at Stone Church, Elder Dutton officiating. They are making their home in Independence.

Meredith-Funk

Deloris Funk, daughter of Mr. and Mrs. Eugene Funk of Dallas, Texas, and Kenneth Earl Meredith, son of Mrs. Delia Meredith of Chicago, Illinois, were married January 26 at the home of the bride's parents, Patriarch A. V. Arnold officiating. They are living in Dallas where the groom is attending Southern Methodist University; he will receive his degree in June. Mrs. Meredith is a former resident of Houston and Wichita Falls, Texas.

Tooze-Hada

Roberta Mae Hada, daughter of Mr. and Mrs. Robert Hada of San Diego, California, and Gerald E. Tooze, son of Mr. and Mrs. Russell Tooze of Lemon Grove, California, were married at the Reorganized Church in San Diego on January 10. Patriarch Louis J. Ostertag officiated.

Introducing

GERALD GABRIEL (page 5) introduced April 23, 1949.

RUTH (Gregory) WILDERMUTH, Plano, Illinois (page 10), was born in the adjoining town of Sandwich in 1913. She was graduated from Plano Community High School in 1930 and attended Graceland College in 1934-1935. In 1936 she was married to Richard E. Wildermuth. They have three children: Cynthia 11, Roger Gregory 6, and David Otis 1. Before her marriage Mrs. Wildermuth served as reporter for the Plano weekly newspaper for five years. She is a member of the P.T.A., the Women's Club, King's Daughters, and Camp Fire Leadership. In addition to serving as a pastor's wife, she is local publicity chairman, historian, and counselor to the district leader of women. Her hobbies are music, reading, and book review.

AARONA (Booker) KOHLMAN, Independence, Missouri (page 12), was born in Wellston, Ohio, in 1913, and baptized in Sans Souci, Alabama, in 1921. She graduated from the Vancleave, Mississippi, high school in 1930, and from Graceland in 1933. She is a member of the Lambda Delta Sigma, and while in college belonged to the Crescent Club, College Players, and Press Club. She taught school at Vancleave one year. In 1934 she married Leslie W. Kohlman. They have four children: Fay 15, David 13, Kathleen 9, and Richard 4. Her hobbies are painting, handcrafts and writing. She is a member of the P.T.A., Home Beautiful Club, General Council of Women, and Messiah choir.

MARGUERITE CAROL CONSTANCE, Blue Springs, Missouri (page 18), was born in Independence on December 25, 1912, and was baptized in 1921. She was graduated from North Central High School, Spokane, Washington, in 1932, later taking correspondence courses in writing. She was employed in stenographic work at the Auditorium in 1929-1930 and 1948-1951. From 1936-1937 she was employed as a medical secretary in Spokane. She was married to Harold E. Constance in 1932. They have two children: Sylvia Fay 17, and Carol Lynne 15. Her hobbies are writing (particularly in the field of the Book of Mormon), handcrafts, and sewing. For seven years she edited the Spokane District "Beacon," and has contributed articles to the *Herald*, *Zion's Hope*, and *Stepping Stones*. She also wrote several Children's Story Hour scripts for use on the radio in Spokane, Washington.

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P.S.

* THREE STARS

There was a new moon last night like a thin slice of lemon in the evening sky. Not far away there was a lovely grouping of stars or planets, the lowest glowing like copper and very near, the second more distant, an incandescent yellow; the third and highest apparently trillions of light years away, with a violet tinge.

Doesn't it give the heart a pull to look at the stars like tiny ships sailing in seas of infinite space, and realize that there is no imaginable end to all this?

Reminds one of what James Branch Cabell once wrote: "Man is forever destined to try to measure infinity with a yardstick."

We are afflicted with illusions of measurements and directions. Our clocks, like our lives, tell us that there is a beginning and an end to all time. Our dimensions make us think there are definite quantities of every space. We are deceived by north, south, east, and west.

Out There "Beyond the bounds of Time and Space, Where countless aeons flow" there is no north nor south, no up nor down, no beginning or end of anything.

The thing bothered Einstein until he comforted himself with a theory that it goes in a circle and comes back to its starting point. . . . Ah, but what lies outside of the circle?

Well, it bothered Einstein, and a lot of other people including me. And now, Messieurs et Mesdames, is it bothering you?

* A BIT OF GRASS, A LITTLE TREE

On a strip of grass stood a little tree, and its shade on my window comforted me. The tree stood there in the blazing sun, helping me get my labor done. I loved the grass in its tiny glade, and I loved the tree for its cool sweet shade. Then workmen came with heavy feet, with orders to widen our little street. They took the grass and they cut the tree, and they left us bare, bleak misery. Now the sterile earth is hard and dry where the bright new cars go rushing by. This is our gift to posterity, for a bit of grass and a pretty tree. Pave the alley, build the wall, spare no beauty for us at all. Tear some papers, add some cans—here's creation, according to man! But in my dreams I often see, a bit of grass, and a little tree!

* QUINDARO CHURCH

A recent visit to the Quindaro church in Kansas City, Kansas, revealed how the work is thriving there. On a Sunday morning when the temperature stood near zero the church was filled by a congregation that ranged from the little folk to veterans who were present when the church was new. Here is a church that has been transformed by the good taste and the hard work of the people. Chancel and choir arrangements are excellent. The new electric organ and a well-trained choir contribute much to the service. The lower floor is used for classrooms. Quindaro congregation has remained faithful through good times and bad. Now, under the leadership of L. A. Fowler, the pastor, and James Skaggs, associate, the church is serving to its full capacity.

Now complete in one album! The Messiah

at 33 1/3 rpm

They've just arrived from RCA! Our new pressings of the Independence Messiah Choir's recordings of "The Messiah" . . . now complete in one album at 33 1/3 rpm.

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New low price, too! Since the number of records required is drastically reduced, we are offering the new albums at only \$10.60 each, federal tax included.

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in check or money order.

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Address

City State

**in
this
issue**

**The Origin, Purpose, and Preservation
of the Book of Mormon**

Israel A. Smith

A Man and His Town

Alice Crossan

The Word of Wisdom, Part IV

Florence Sanford Ourth

the Saints' Herald

March 12, 1951

VOLUME 98

www.LateDayBook.org



We'd like you to know

Estelle Rosamond (Filson) Sherman

THE PLEASANT-LOOKING LADY behind the desk in the Presiding Bishop's office was not just posing for the photographer. Neither is her smile due to a momentary elation upon learning that 1950 was our best year for tithes and offerings and for filing accounting statements. That pleasant appearance was etched there by nature.

After some persuasion the editor got Mrs. Sherman to talk just a little about herself. "I don't think I do anything other than just the ordinary office routine—stenographic and secretarial work that comes my way—but I really have quite a pleasant life, although unspectacular."

All her life she has lived in Independence. She was graduated from William Chrisman High School in 1927, and two years later married Ronald G. Sherman, who is manager of one of our largest furniture stores. They have one son, Jerry, who is a senior in high school.

When the depression hit the church in the thirties, Mrs. Sherman responded to the call to work in the church offices on a volunteer basis. She served part time in the office of the auditor, and later in the Presiding Bishop's office. Since 1941 she has been secretary to Bishop DeLapp.

She and her family are members of the Gudgell Park congregation, where she serves as pianist. Jerry is active in the Zion's League, and her husband is associate pastor.

In her high school days Mrs. Sherman was editor of the *Glean* one semester—which touches our sympathetic nervous system gently—played in piano contests, for the orchestra, and for the chorus. She also accompanied quartets and soloists in musical contests.

Into her hands first come many of the important papers sent to the Presiding Bishopric. Keeping these where they will receive the necessary attention at the proper time, and being able to locate them as called for is an important service to the church. Of course, no one is indispensable in an office, nor in a branch, but I know some administrators who "do not know how on earth" they would run their offices without their secretaries on the job each and every day.

The Saints' Herald Vol. 98 March 12, 1951 No. 11

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

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News and Notes

SAINTS IN IRAN

Anyone knowing the address of a member of the church either permanently or temporarily located in Iran (Persia), should notify the First Presidency.

BAPTISM STATISTICS

The total baptisms for January, 1951, has been reported by the Department of Statistics as 311. This is the largest number of baptisms reported for January since the monthly tabulation was begun in 1920.

GUEST SPEAKERS

Dr. F. M. McDowell and his wife were guests of the Sedalia senior high school, February 22. They were entertained by the women of the church at a noon luncheon and Dr. McDowell addressed the senior high school students in the afternoon. At the evening meal they were guests of the officers of the P.T.A., at which time Dr. McDowell spoke on the Mid-Century White House Conference. There was a great deal of interest indicated in the meetings and the church received some favorable publicity.

VISITS MICHIGAN

Franklyn S. Weddle, Director of Music and Radio, spent almost a week in Michigan. Tuesday, February 20, he was in Flint, and Wednesday night he was in Port Huron. He spent Thursday at the Shute Institute in London, Canada, and was in Detroit Friday where he remained for the week-end activities. The new Moller pipe organ was dedicated at the Detroit Central church. A two-day music and worship institute was held for the Detroit International Stake.

CHURCH REPRESENTED

In a recent art display in Des Moines, a painting of our church there was exhibited. The church is known as "The church of the lighted window." Miss Harriet Macy, the artist, painted approximately eighteen churches of Des Moines for the display. The particular buildings were chosen because the artist wanted to pick out churches that were rather distinctive and different in architecture.

VISITORS IN ZION

Mr. and Mrs. Harold Decker of Cash, Michigan, were visitors to the "Morning Devotions" program February 27. Brother Decker is the youth leader in Cash, and Sister Decker is the former choir director of the Eastern Michigan District.

GROUND-BREAKING CEREMONY

February 12 the ground-breaking ceremony was held for the new church in Seattle, Washington. The contract price is \$65,394. Construction is to be completed by May 15, and the interior finish work will be done by the membership. Paul A. Wellington is pastor of the branch.

AWARDED SCHOLARSHIP

Merryanne Dunbar, daughter of Mr. and Mrs. Sidney Dunbar of Port Huron, Michigan, recently received a music scholarship from the Past President's musicale of Port Huron. Merryanne competed against other students for the scholarship. She is a senior in the Port Huron high school and is a member of the school choir and a soprano soloist. She is also a member of the choir in her branch and often sings solos for various church services.

The Increase of Joy

Editorial

"Thou hast multiplied the nation, and not increased the joy."
—Isaiah 9: 3, King James Version.

For some reason, the translators of King James dropped into the text of this passage of the Bible a negative that did not belong there. Modern translators have cut it out to produce harmony in an otherwise anomalous passage.

It is interesting to us that the Inspired Version, which was prepared early in the history of the church and published in 1867, anticipated this correction by many years. This kind of thing is also noted in many other places in the version of the Holy Scriptures presented to the world through Joseph Smith.

The Inspired Version reads: "Thou hast multiplied the nation, and increased the joy."

* * * *

Yet there is a very provocative thought in the King James version, in spite of the error.

"Thou hast multiplied the nation, and *not* increased the joy."

Isn't that what has happened to us?

Our nation has grown great, but the old feeling of insecurity is as strong as ever. We know that we are not very far from inflation and have not been far from it for some years. Our economic welfare could be ruined in a short while.

We are bigger, but not happier.

* * * *

The following is not the story of any one person. It has happened so often that it has become a pattern.

A man has worked his way up from the bottom in business. He builds a big company, and has many people working for him. He borrows money, and goes rather deeply into debt. But he has a large income and seems to be paying his way through. As long as conditions are lush, his future looks rosy.

Then people begin to hedge, and the "seller's market" is replaced by a "buyer's market," and his sales go down. He cannot decrease the size of his organization. Income decreases and so do profits. He becomes discouraged and panicky.

Then one day he thinks he can stand the pressure no longer. In the bathroom at home, or in a hotel, a shot is heard, and his career ends. Possessions increase, happiness decreases.

* * * *

In smaller ways, many of us go through similar experiences, though not such fatal ones. We buy a

OFFICIAL

Ministerial Appointments

We are privileged at this time to announce officially the following appointments made by the recent Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric at sessions beginning January 6 and closing on January 26:

Richard D. Andersen—Eastern Mission

Calvin V. French—Central Area

Merle P. Guthrie—Church Statistician

James N. Kemp—Oregon

Donald V. Lents—Assistant to First Presidency, after Sept. 1, 1951

J. Charles May—Society Islands as Evangelist

Russell F. Ralston—Field extended to include Idaho District

Almer W. Sheehy—Independence Sanitarium and Hospital as Chaplain after Sept. 1, 1951

Elwin R. Vest—Hawaii, Hilo objective

Clair E. Weldon—Central Area

Louis C. Zonker—Germany, Summer of 1951

ISRAEL A. SMITH,
President.

home, furniture, a refrigerator, fancy stove, automatic washing machine, deep freeze, radio, television set, and many other things. And whatever we have forgotten will be suggested by the next salesman who comes along.

American industry can solve all of our problems with a new kind of idea, gadget, or machine. That is, all problems except one, how to pay for all this stuff. That one we must solve for ourselves.

We have increased the size of our possessions.

Have we increased the joy? Probably not.

* * * *

There is one fallacy that afflicts many people: the idea that if a thing can be made super-big, it is sure to be better. There is no greater mistake.

A commencement speaker once came to Graceland College who gave a very wise piece of advice. He said, "It is more important to be good than it is to be big."

Goliath was big. David was good. And you know who won the brief battle that they fought.

* * * *

Size isn't everything.

There was some rich marshland on the home place, and Father once had the idea of growing some good potatoes there. It was a salt marsh. So he plowed and planted. The potatoes came up, and grew to be enormous. They pushed up out of the soil. But when they were dug and opened, they were unfit for food.

Try some of the super strawberries that are shipped in from wherever it is they grow them. They are coarse-grained, and punky on the inside, not nearly as sweet as the little wild ones you pick at the edge of the woods.

(Continued on page 15.)

Across the Desk

THE PRESIDENCY recently received the following report from Presiding Evangelist Elbert A. Smith. Brother Elbert has been recovering from the flu, which also attacked his son Lynn, with whom he has been making his home during the winter.

I have ministered in Sunday services in Los Angeles Central several times, and in Burbank, Van Nuys, Long Beach, Venice, San Bernardino, Compton, Santa Ana and Lennox.

I wrote you some time ago about the Van Nuys meetings. I also had an especial interest in visiting San Bernardino and Long Beach. In the first of these branches my missionary work under appointment began fifty-one years ago. It was pleasant to meet a few of the old-timers and many of their children and grandchildren. I was surprised at the

attendance. The main auditorium was filled to capacity and the doors opening on the annex at the rear were opened to take care of the overflow. I might have been lifted up in my ego at such a response, but I was informed that there had been a similar overflow at the Communion service the previous Sunday. Herald Wixom, son of George and Celia Wixom, is doing a good work as pastor.

Meeting with the Saints at Long Beach I was reminded that some forty-odd years ago, Brother Paul Hanson and I drove out from Los Angeles to hold services in a little hall over a store; this was the beginning of a mission in Long Beach. The outlook did not seem too bright, but faithful workers from Los Angeles Central, Bishop Robert Cooper, Peter Kaufman, and others faithfully carried on and the work grew so that eventually there was a thriving branch in its own church building. The congregation outgrew the building and purchased the present building. I was with Brother Tom Chapman, of pleasant memory, when this building—a synagogue—was

purchased from the Jewish Rabbi. It met our needs with little alteration, and I had the pleasure to preach the first sermon in it. The Long Beach Branch has been and is one of our best on the coast. It has acquired adjoining buildings which have been fitted for classwork and junior church services. And this branch in turn has sponsored and sustained at least two successful missions. So I thought I saw a fulfillment of Paul's philosophy, which I may paraphrase like this, "If Paul will plant, and Apollos will cultivate, God will give the increase."

In the various missions and branches I visited it was gratifying to note the number of children and young people in attendance. At Compton the most interested portion of my congregation seemed to be a group of youngsters from the junior church which occupied the front rows of seats. Their interest added materially to the pleasure and interest of the adults. Compton is becoming known as something of a "young peoples' congregation," which is a good omen for the future.

Subtle Propaganda Through Movies

EDITOR'S NOTE: A letter has been received from the National W. C. T. U. in which we have learned of a new device prepared at considerable expense to defeat the cause of true temperance. A film which bears the scriptural title, "The Truth Shall Make You Free," has already been shown in many churches and to civic clubs under the auspices of a group formed especially to distribute wet propaganda known as the Temperance and Tolerance Association. With this pious approach the organization conceals its real purpose—making liquor drinking more respectable. By using a name which gives primary emphasis to temperance while they are really interested only in tolerance for their evil business, they have started to win converts from Christian ranks. It seems important to us that people understand more about this project. *Herald* readers should be interested in the article which follows:

An extraordinary scheme financed by liquor and beer associations and supported by liquor stores and saloons is under way throughout the country, obviously intended to mislead church people and even to bribe their attention by offering to pay churches for individual showings of a cleverly made and expensively prepared fifty-two-minute long motion picture, sententiously called "The Truth Shall Make You Free."

The film pretends to epitomize America's dealing with the alcohol problem through the past century. Its atmosphere, redolent with religious and moral purpose, closeups of everyday American life, sensational flashes of gangsterism in national prohibition years, affecting to

visualize the "failure" of the temperance movement to stop drinking or dissipation, but chiefly its shrewd suppression of the size, the political, and social menace of the legalized liquor power, make the film a complete distortion of the truth.

In appearance it seems to the uninformed a veracious historical picture. This motion picture, sponsored and paid for by the liquor crowd, is advertised as the initial project of the "Temperance and Tolerance Association."

The association's headquarters are in Lincoln, Nebraska. It is advertised as the brain child of one Mrs. Ida M. Thurber, who, it is claimed, is its "founder."

Mrs. Thurber is described as a "former W.C.T.U. leader of many years standing," but a W.C.T.U. investigation reveals that the claim is false. An exhaustive search of records in Nebraska and in Arkansas where the "Temperance and Tolerance Association" figured conspicuously in an antiprohibition campaign last fall, fails to reveal any evidence of Mrs. Thurber's former temperance "leadership."

So far as learned, membership in the "Temperance and Tolerance Association" is for the most part made up of members of the liquor trade who have been directed to get behind the association and the motion picture by their trade spokesmen.

A letter from the Nebraska Beer Retailers' Association over the signatures

of Steve Wayerman, president, and Harry Schwid, secretary, says:

The Temperance and Tolerance Association of America . . . is dedicated to the promotion of true temperance and moderation in the use of alcoholic beverages . . . and is opposed to statutory prohibition, whether local, state or national . . . It has the active endorsement of all phases of the brewing industry including brewers, wholesalers, and union leaders. It is our judgment that if we provide the tools, the association will go a long way in removing the constant threat of national prohibition.

The *Wisconsin Beverage News*, voice of beermakers and brewery workers in that state, urges that all leaders of the alcoholic beverage industry join the association. It says:

The Temperance and Tolerance Association should be welcomed and supported by everyone in the alcoholic beverage industry. . . . Membership in the Temperance and Tolerance Association is only one dollar . . . and should be supported by everybody in the business. These contributions will be used to engage liberals drawn from the pulpits of this country and other organizations who are able and competent to challenge the claim that prohibition is the answer to the problem. . . . These dollar bills needed for this campaign is the most reasonable insurance policy that you can buy to defeat your biggest enemy, prohibition . . . The Wisconsin Tavern Keepers Association and the International Brewery Workers Union have already endorsed this movement. . . .

The foregoing evidences the latest twist of wet propaganda.

The wet film, "The Truth Shall Make You Free," we are informed, cost the liquor men \$65,000 to make.



The Origin, Purpose, and Preservation of the Book of Mormon

Given at the Book of Mormon Institute on Monday, January 8

By Israel A. Smith

THE SUBJECT of my discussion, as you and I know it, is an English account of certain alleged historical records of peoples who lived in the Western Hemisphere, or New World, some hundreds of years ago. Said records are alleged to have been revealed to one Joseph Smith, Jr., by the power of God, and by him translated, by the same power, into English. We have seen what purports to be translations of this book into a few other languages, and we have heard that it has been translated into some thirty or more different languages.

Latter Day Saints—at least we of the Reorganized Church—believe the Books of Mormon we have published are authentic historical records. We presume the various translations sponsored by the Mormons are more or less correct translations of the original Book of Mormon published by Joseph Smith, Jr., in 1830, at Palmyra, New York, known as the Palmyra Edition.

We Latter Day Saints believe this book, speaking as to our issues at least, is an authentic record; that the claims of Joseph Smith with respect to the plates or records, their revelation and translation, are true. We aver these *are* facts.

As a member of the Reorganized Church, and especially as a descendant of Joseph Smith, I subscribe unreservedly to the claims of Latter Day Saints with respect to this rec-

ord, its discovery and translation, and I trust I shall be able to make an accurate, judicial, and sufficient presentation of the subject assigned to me.

Now to amplify what I have already stated. Perhaps no more concise but inclusive statement can be made than the one on the title page of the Palmyra Edition which, so far as other editions put out by the original church (The Palmyra 1830 and the Kirtland 1837 editions) and by the Reorganized Church are concerned, has continued to be a part of the title page. (I cannot speak advisedly as to editions of the book put out by the Mormons.) It bears every appearance of authenticity. Here it is in its entirety:

THE BOOK OF MORMON

AN ACCOUNT WRITTEN BY THE HAND OF MORMON, UPON PLATES, TAKEN FROM THE PLATES OF NEPHI.

Wherefore it is an abridgement of the record of the *people* of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile: written by way of commandment, and also by the Spirit of prophecy and of revelation.

Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof: sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

An abridgement taken from the Book of Ether, also; which is a record of the people of Jared: who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven: which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that

they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.

Joseph Smith, in referring to the title page, said:

I wish also to mention here, that the title page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated; the language of the whole running the same as all Hebrew writing in general; and that said title page is not by any means a modern composition either of mine or of any other man's who has lived or does live in this generation. Therefore, in order to correct an error which generally exists concerning it, I give below that part of the title page of the English version of the Book of Mormon, which is a genuine and literal translation of the title page of the original Book of Mormon, as recorded on the plates.

Origin

It is unnecessary to go back of the abridgment made by Moroni to the records of which he testified, for the latter stand or fall as his abridgment is established or discredited. In fact, the evidence as to the fuller records is, as we must admit, in the nature of hearsay testimony. This objection may be urged, to be frank, against the Moroni abridgment—but we *do* have the supporting evidence of the three and the eight witnesses as to the existence of plates or records, which is, of course, lacking as to the others. And the testimony of these witnesses was affirmed by all of

them throughout their lives, a fact which, in the light of human experience, suggests forcefully or convincingly that they told the truth. Many persons do not conspire to do an evil or unlawful thing without some of them exposing the conspiracy. This argument has greater weight when it is shown that some of the witnesses parted company with the church which was founded contemporaneously with the publication of the Book bearing their attestation. And here is their testimony:

The Testimony of Three Witnesses

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon: and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bare record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

And Also the Testimony of Eight Witnesses

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER HIRAM PAGE
JACOB WHITMER JOSEPH SMITH, SEN.
PETER WHITMER, JUN. HYRUM SMITH
JOHN WHITMER SAMUEL H. SMITH

Joseph Smith's widow, Emma Smith Bidamon, also gave her testimony as to the existence of the plates.

Joseph Smith's story of early personal spiritual experiences prior to the possession of the plates is of course well known to and believed by us. Some years after the church had been organized, he began to publish a biographical sketch of his life. Enemies of the church and writers who condemn him in advance and write to justify their particular theses, have used this late biographical effort to establish a claim advanced in late years, that such early experiences as he (in 1838) was describing were an "afterthought," self-serving in their nature, an attempt to impose further on the credulity of his people now numbering a few thousands.

I have in the month just past seen some early newspapers in the files of the Library of Congress, some printed as early as 1831. These papers carried accounts of the new religious movement begun by Joseph Smith, in such terms that the writers must have heard the story of his experiences in the woods when he was but fifteen years old, and of those he alleged had followed. Evidently they were being told by the elders to their converts. But to avoid any hiatus in our sequence, let us quote from the Prophet himself.

In speaking of an angelic visitor who came to him three times during one night, he alleged the angel on his second and third visits repeated and enlarged upon what he said before. He said, speaking of the first visit:

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi [this name is given Moroni in the Doctrine and Covenants 26: 2 and 110: 20], that God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book.

As to the second visitation:

I lay musing on the singularity of the scene and marvelling greatly at what had been told me by this extraordinary messenger, when in the midst of my meditation I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again at my bedside. He commenced and again related the very same things which he had done at his first visit without the least variation, which,

having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation. He having related these things he again ascended as he had done before.

And here is a quotation from his statement as to the third visit that same night:

By this time so deep were the impressions made on my mind that sleep had fled from my eyes and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before, and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building the kingdom, otherwise I could not get them.

After relating these things to his father, he said that he went to the place "where the messenger had told" him the plates were deposited, . . . "and owing to the distinctness of the vision which I had concerning it, I knew the place the instant that I arrived there."

He then told of finding the stone box with the plates and the Urim and Thummim, but was not allowed to take them—in fact though he visited the place every year it was not until September 22, 1827, that he was allowed to remove them—

with this charge that I should be responsible for them; that if I should let them go carelessly or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them until he, the messenger, should call for them, they should be protected.

Recently a member of the Utah church came to my home and engaged me in a lengthy conversation in the course of which I made reference to the statement of the messenger at the first visitation, where he said "that the fullness of the everlasting gospel was contained in it, as delivered by the Savior . . ." in the records of the gold plates; that the term "everlasting" connoted eternally the same—from the beginning to the end, and that the Book of Mormon made reference to the doctrine about which we were talking. To that this Mormon responded: "But you know we do not have all of the Book of Mormon." And since the question raised has to do with the origin and preservation divisions of my subject, I have felt led to discuss this matter somewhat.

Joseph Smith, when some 116 pages had been translated, was persuaded by Martin Harris to take them to show to others, and in some way never fully ex-

plained, these pages were lost and never recovered—a strange incident, to say the least. Sections 2 and 3 of the Doctrine and Covenants deal with this matter of the lost manuscript. Joseph Smith was told not to attempt to translate or retranslate that portion of the record, because of the evil designs of wicked men, and in verses 8 and 9 of section 3, we find this language:

An account of those things which you have written, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember, it was said in those writings, that a more particular account was given of these things upon the plates of Nephi.

And now, because the account which is engraven upon the plates of Nephi, is more particular concerning the things which in my wisdom I would bring to the knowledge of the people in this account, therefore you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of King Benjamin, or until you come to that which you have translated, which you have retained; and, behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words.

There are other records made by the people of Book of Mormon times which we are told were, and we believe yet are, in existence and which many believe will come forth in the due time of the Lord. But I hardly believe these records can with propriety be called the "Book of Mormon." Certainly the references to the Book of Mormon in the revelations must be held to apply to the record which has come to us through the instrumentality of the Prophet Joseph Smith.

So much for the origin of the Book—at least for our *claims* with respect to its origin. In this we have had to rely mainly, in the last analysis, on the account given by Joseph Smith himself, supported more or less satisfactorily by the testimony of those who joined their fortunes with the church.

There is, of course, with us believers; the fact that many have testified that the truthfulness of the Book has been made manifest to them by inspiration, a most satisfactory method to them, but not necessarily accepted by critics and inquirers generally.

Purpose

Under this division we who believe he was divinely led may properly turn to (1) the account given by Joseph Smith, (2) statements found in the Book itself, and (3) statements found in the Scriptures which have been presented by advocates of the Book as prophetic of its coming forth, and which have value in proportion as one believes they are truly prophetic of such an event as this Book named after Mormon.

Joseph Smith's Account

Under this head we include statements found in the revelations to the church which, after all, are properly a part of his account of the Book.

We go back again to his story of the angelic visitation, as found in Volume I of our *Church History*, page 13:

He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting-gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book. After telling me these things he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus: "For behold the day cometh that shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch." And again he quoted the fifth verse thus: "Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently: "And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so the whole earth would be utterly wasted at his coming." In addition to these he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

Again, also, we have recourse to the authoritative title page:

... which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.

From an examination of the Book itself we could perhaps draw conclusions as to its purpose or purposes, since obviously the Book is corroborative of the Bible and especially supportive of the New Testament record, and is, as all candid and unbiased persons must admit, a new and remarkable witness for Jesus Christ. But, as we believe in the divine origin of the Book and in the revelations to the church through its

founder, we prefer to establish its purpose, if possible, by other and—likely to many people—more satisfactory means.

Early in the history of the Restoration Movement, which culminated in the organization of the church, revelations were given to the church by Joseph Smith, and to these we now turn.

In Section 1 of the Doctrine and Covenants, which purports to be God's "authority" and the "preface" of the entire book, we find this reference in paragraph 5:

After having received the record of the Nephites, yea, even my servant Joseph Smith, Jr., might have power to translate, through the mercy of God, by the power of God, the Book of Mormon.

In an earlier revelation, however, given in July, 1828, we find the following:

Inasmuch as the knowledge of a Savior has come into the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people, and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers; and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites and the Ishmaelites . . . and for this very purpose are these plates preserved . . . that the promises of the Lord might be fulfilled which he made to his people, and that the Lamanites might come to the knowledge of their fathers, . . . and that they may believe the gospel and rely upon the merits of Jesus Christ.—Doctrine and Covenants 2: 5.

Again in Doctrine and Covenants 3: 15:

I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob, . . . and I will also bring to light my gospel, . . . that I may establish my gospel, that there may not be so much contention, concerning the points of my doctrine.

The belief that the gospel of salvation would be restored in the latter days is fundamental to Latter Day Saintism, and in the Book of Mormon people would find the fullness of that gospel. In Doctrine and Covenants 26: 2 Moroni is mentioned as the human instrument who was "to reveal the Book of Mormon, containing the fullness of my everlasting gospel."

Again, in Section 42: 5 we find:

The elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the *fullness* of the gospel.

This definitely sets forth the greatest purpose of the book, since confusion for hundreds of years has existed and still exists in regard to what the gospel of Christ really is.

From these statements—and from our knowledge of its contents—we believe
(Continued on page 14.)

David Chambers

By Marcella Schenck

I REMEMBER BROTHER DAVID CHAMBERS as the merry missionary.

When we children heard of his intended visits, we danced on our toes and sang, "Brother Chambers is coming! Brother Chambers is coming!"

Elisha, with a special upper room which had privacy and the comforts of a bed, table, stool, and candlestick, was never more royally welcomed at the Shunammite home than Brother Chambers when he came to our house. We had two rooms downstairs, and two more in the half story above, and the house was overflowing with children. He must have bunked in the boys' room at the head of the stairs, but the man liked to come.

My brother Laverne, in his tender years, whacked off the top of his beautiful, wavy, golden hair. When asked why he did it he answered with all solemnness, "I want to be a missionary like Brother Chambers when I grow up, and I have to be bald, don't I?"

WAS I NINE YEARS OLD OR TEN—the year I remember a district conference at Wheeler's Grove? A group of us children didn't want to go in to the second service. The day was pleasant. Nature was very picturesque around the rural church at Wheeler's Grove. Between Sunday school and preaching service, we were voicing some sort of objection, when right through our midst walked the merry bald-headed man with a cheery, "Come on in, youngsters. I am playing catch with you after the service."

Our rebellion melted like magic, and we trooped in. The younger ones lined up in an eager row toward the front; the big boys sought the back. If Brother Chambers were going to preach, there were sure to be "twinkles" in the sermon, although he could be as serious as the best if the occasion demanded it.

At the noon hour, while the good sisters laid out the wonderful basket dinner on the platform and benches inside the church, and the menfolk looked after the teams, two games of "catch" went on in the open space near the church, with Brother Chambers seemingly a part of both.

After they called us in to the dinner and grace was over, Sr. — confronted

the missionary with intentional criticism, "Weren't you teaching the children to desecrate the Sabbath, out there playing ball on the Lord's day?"

"Kept them out from underfoot, didn't I?" he asked with a laugh. Then ran on quickly into something like this, "Where's that coconut cake you always bake? If there isn't a piece of it when I am ready for it, there better be. And didn't I smell fried chicken in your pan? Chase that pan for me, and see that I get a piece of yours. You know it will be moist and delicious."

So off she scurried for the chicken and either kept still about the game, or else I got so busy with edibles I didn't hear any more.

THE YEARS WENT PAST, and Brother Chambers was still just as welcome. I think I was around fifteen when the Saints were having a two-day meeting. Two or three families dispersed to my grandmother's house at noon. She was Sister Mary Davis and a truer Saint never lived. We hadn't learned yet about buffet meals and such. People thought they had to eat with their feet under the table. So we often set two or three tables, the youngsters coming in last with the cold leftovers. Meanwhile the first dishes "stood" and dried.

Our unrelenting parents had given an ultimatum that we older girls had to wash the dishes before we went back to church. Imagine the groans!

Brother Chambers had been in the living room with the men, probably discussing the "three glories" or whatever subject was popular at the time. Suddenly, there he was in our midst, making the dishwashing a merry, fast-moving process.

Maude was engaged to Zannie and starry-eyed with love. "See," said Brother Chambers, "when Maude wipes a plate she hugs it up to her like this and says, 'This is Zannie's plate.'" What a loving hug he gave that piece of china! It was what she had said and did, but not with the exaggerated tenderness he put into all of his clowning. We were gay with laughter, glad to go to church, and happy to know there would be no stacks of dishes awaiting our return, nor for grandmother to do if we went on home.

SOMEWHERE ALONG THROUGH THE YEARS, we missed Brother Chambers for a time. I think the conference must have sent him elsewhere, because when he returned to our district, I overheard someone say that his merriment was not understood and appreciated in that other district. For a long time I held a grudge at that district, only I never did know where it was.

At one time he was not well. He couldn't labor very strenuously. An old brother in the church said to him, "Isn't it too bad the devil tries to stop your good work?"

"The devil?" said Brother Chambers. "Don't lay my sickness onto him. The poor creature will have enough to answer for without taking on what I do."

"You don't think the devil tries to stop good?" asked the old man.

"In this case I rode three miles in wet clothes after a baptism in cold weather. I could have changed right where I was under warm shelter, but I carelessly thought my way would be easier and took that long ride," explained the missionary.

"If it was a baptism, one would have thought the Lord would have protected you," said the older man.

"The Lord would have done just that if it had been necessary for me to take that ride," said Brother Chambers, "but God gave man wisdom, and he created the laws of health. Man can't defy them and remain whole. I knew it was unwise, yet I deliberately did it. Why should God have protected me? As for the devil, I feel too sorry for him to lightly lay my faults on him."

THE YEARS KEPT SLIPPING BY. I was teaching school the last time I remember Brother Chambers distinctly. He had come into the neighborhood to hold a series of meetings. I was rooming with Uncle Pete and Aunt Laura Fredrickson, not my real uncle and aunt, but as dear as any I had.

"Pete, got any work I can do *alone* around the farm?" asked Brother Chambers on Monday morning. "I feel as if I could plan my sermon better if I were busy with my hands."

"I will be working in the garden," said Aunt Laura. "We have no children. Missionaries find it quiet here."

"I want my hands busy," said he.

That evening, when I returned from school, Aunt Laura reported he found some shingling to occupy himself. When she finished in the garden, she had called up to him that the quiet room was still available, and he had replied, "I am closer to God up here. I stop to make a few notes on my thinking when I want to do so."

(Continued on page 15.)

The Sacred Serpent Symbol in America

By C. Ed. Miller

The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—Editors.

MARK TWAIN'S MISSION in life was to make people laugh. He said the Book of Mormon was "chloroform in print." The editor of *Harper's Magazine*, whose clientele is from the intelligentsia, wrote:

Whatever may be the truth in respect to the real origin and authorship of the Book of Mormon, there can be no doubt of its wonderful adaptiveness to the purposes to which it has been applied. We cannot agree with those who would deny to the work either genius or talent.

When I was a young man a fine Latter Day Saint asked me to read the Book of Mormon. After reading a considerable part of the book I was bored with the record of the internecine wars, but I was intensely interested in the reference to Christ. Then I came to the section written by Nephi who recorded the dramatic descent of Jesus Christ among the Nephites. I concluded that if this claim could be substantiated, next to the Bible the Book of Mormon was the most valuable record in the world. It was another witness to the resurrection of Jesus Christ!

THE BOOK OF MORMON AND CHRIST

Some have interpreted the words of Christ, "It is finished," as indicating his work on earth was finished. But it is recorded that after his resurrection he appeared to his disciples a dozen times. On one occasion he said to them: "And other sheep I have which are not of this fold: them also I must bring, and *they shall bear my voice*; and there shall be one fold, and one shepherd." We believe that those sheep were in America and that the Book of Mormon is an authentic record of the people who composed three migrations from Asia to America.

THE PROPER INTERPRETATION OF MOSES AND THE SERPENT

We are trying to reach unity by brotherly discussion. Some old-timers will remember the discussions on "Where is the Hill Cumorah?" Now I think we are fairly united on that subject.

Moses had a wonderful experience with serpents. The children of Israel found fault with him and with God. They had to learn through punishment. The Lord sent flying serpents among the

people. Note this, God instructed Moses as follows: "Make thee a fiery serpent and set it upon a pole: and it shall come to pass that everyone that is bitten, when he looks upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Artists invariably picture that "pole" as a cross.

Christ aligns himself with Moses in the following language: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

Why should there be any disagreement regarding the symbol? Must we be in the same class as those who did not believe or understand the mission of the serpent?

The difficulty of some seems to be in the position they take that God would not use such a type in relation to Christ and his work.

In the light of what the Bible and the Book of Mormon teach concerning the serpent lifted up on a pole by Moses, that "as many as should look upon that serpent should live," such being a *type* of "as many as should look upon the Son of God should live," it appears clear that when the Nephites, *et al*, looked upon those marvelous carvings of the serpent on their temples, they were constantly reminded of what the Lord had done for their forefathers, and what he would do for them, hence the serpent symbol. Israel's sins were those of forgetting and

disbelief. Some would not look upon the brazen serpent in the wilderness and be healed. In my opinion the Nephite prophets explained the "type" which would lead to the people's understanding the carvings of the Quetzal-Serpent masterpieces.

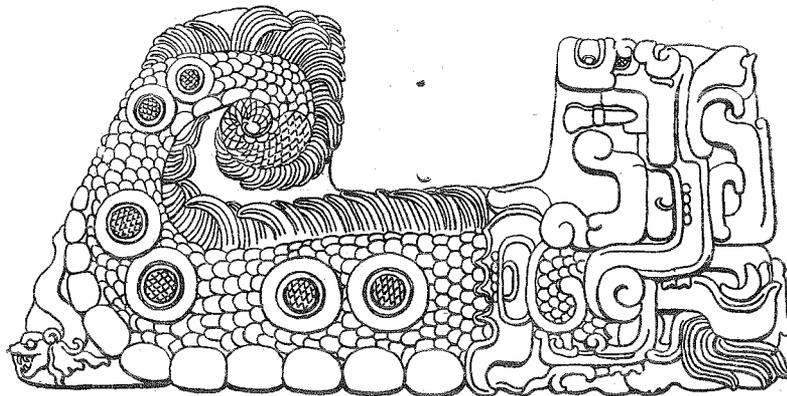
As there has been no evidence produced proving serpent worship was practiced by the Nephites, I believe it is very harmful to the Book of Mormon to charge the people as being serpent worshipers without offering any proof whatever to substantiate that serious accusation.

The feathered serpent was not an idol to be worshiped. Thousands of women wear gold crosses suspended on chains around their necks. The cross on our churches is to remind us of the crucifixion. It is a much-used symbol. The serpent was a symbol. In Revelation 5: 5, we read, "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." A *lion* a symbol of Christ! There are about two hundred references to the lion in the Bible; very few are complimentary to the king of beasts. I would rather meet a snake than a lion.

After many years the brazen serpent began to be worshiped, courageous Hezekiah destroyed it, "and he called it Nehushtan" (brass). When and where have the Book of Mormon prophets shown less courage than Bible prophets? If serpent worship was practiced, those prophets of God would have proclaimed against it.

We thank the writer of the article in the *Herald* for November 27, 1950, for making this very important concession:

If we could accept the brazen serpent as an unquestioned symbol of Jesus Christ, it would give us a tremendous boost in proving the Book of Mormon, because the mythology and archaeology of Mexico and Central America present Jesus Christ to us in the name and form of a feathered or flying serpent. Both the Aztec and Maya names for Jesus Christ



The picture shown of the feathered serpent sculpture is from Copan, Honduras. Note the symmetry, the plumes, and highly conventionalized serpent's head.

(Quetzalcoatl and Kukulkan) literally mean feathered or bird serpent.

It seems to me we should spend more time in marshaling evidence to prove the Serpent symbol than in wasting time on the hopeless effort to brand the Nephites as snake worshipers.

In Middle America there are ruined cities with buildings whose façades are covered with marvelous carvings which feature a plumed serpent. And there is an abundance of tradition of a bearded white man who visited the ancestors of the Indians, and in Mexico became a most beloved deity.

He was called Quetzalcoatl in Mexico, Kulkulcan among the Mayas, and Wiracocha in South America. As far as I know, all Latter Day Saints have good reason to regard the bearded white man as Christ. Apostle Charles R. Hield, Walter and Roy Weldon, and I visited a number of ruined, ancient cities in Mexico. We finally visited Uxmal in Northern Yucatan. We entered into the large court through a magnificent arch. As we looked around we were almost speechless. We were overwhelmed with admiration; the view was breath-taking. The four buildings are arranged in the form of a rectangle. The group is known as the Casa de Monjas, nunnery. Waldeck states, "The most magnificent and beautiful front in America is that of the serpent temple on the western façade of the nunnery. The marked feature of the sculpture is the formation of square panels between entwined bodies of two huge stone serpents surmounted by plumes." The plumed serpents impressed me as symbols inseparable from the religion of the builders of the ruins. Here Quetzalcoatl evidently was worshiped.

THE BOOK OF MORMON AND THE SERPENT SYMBOL

When an individual is charged with a crime, he is considered by the law to be innocent until proved guilty. Those who charge the Nephites and Lamanites with serpent worship have the responsibility resting upon them to offer real evidence. The "I think" of some "eminent savant" is not proof. Of high authority is the Book of Mormon. It is claimed by some that serpent worship was universally practiced in Book of Mormon lands; if so why was it not mentioned and condemned by the Book of Mormon writers? The omission is fatal to the claim.

The Herald Publishing House has published a very complete concordance in which may be found every subject mentioned in the Book of Mormon. I have carefully consulted it and I cannot find a single statement of serpent worship.

The "grosser crime of polygamy" and many lesser crimes are mentioned, even the condemning of pride and the wearing of fine clothes and adornment with pearls, but the practice of serpent worship is not mentioned. On page 426, verses 191, 194 of the Book of Mormon is written:

Behold, he [Christ] was spoken of by Moses; yea, and behold, a *type*, was raised up in the wilderness, that whosoever would look upon it might live. Now the reason they would not look, was because they did not believe that it would heal them.

In the first part of the Book of Mormon (page 57, verses 134, 135), the brass serpent story is told. Stress is placed on faith being necessary, to look upon the serpent. On page 142 (verses 38, 40), we read:

And as the Lord God liveth, that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations, after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them. . . . Wherefore, for this cause hath the Lord God promised unto me that these things which I write shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph that his seed should never perish as long as the earth should stand.

The things written concerning the brazen serpent and its relation to Christ, among other things, were to be "kept and preserved and handed down . . . from generation to generation."

With no evidence of serpent worship among the pre-Columbian Indians, and a knowledge of the brazen serpent to go down from generation to generation, it follows that the plumed serpent is an emblem appropriately applied to the bearded white man and deity, Quetzalcoatl.

THE MASTER SYMBOL OF THE AGES

There are books published on Christian symbolism that illustrate symbols in many forms, invented by the early Christians; these may be seen carved on stone or on the altars of cathedrals and churches. Some feature the serpent and Jesus Christ in the form of a Christograph. It is hardly the object of snake worship. In the Americas of pre-Columbian times, clever symbols were invented to represent Quetzalcoatl. Some of these, from our point of view, are ugly. All people do not have the same idea of beauty. For example, what possessed the architect of the splendid cathedral of Notre Dame in Paris to have grotesque devils perched on one of the towers? Many of the symbols of the Quetzalcoatl are beautiful works of art. The knowledge of the arrival of Christ was not forgotten, for the presence and departure of Quetzal-

coatl—the bearded white man—is uniquely portrayed on the walls of the National Palace in Mexico City by Diego Rivera, one of the noted muralists of this age. In the murals Quetzalcoatl is shown seated on a throne. His gorgeous head-dress is made of the feathers of the Quetzal; grouped around him are white-robed worshipers. In a place of honor he is portrayed taking his departure in the sky in a beautiful serpent-formed canoe.

In the Palace of Cortez in Cuernavaca is a highly artistic stained glass window representing the fair-skinned bearded Quetzalcoatl. At the top of the window is a highly conventionalized serpent.

The famous Palenque Tablet of the Cross has the rebus or symbol complete—at the top the Quetzal, with a highly conventionalized serpent's head, and in the middle a Latin cross.

The arrival and ministry of Christ on the American continent was by no means forgotten, and to perpetuate the glorious event the most beautiful, intelligible, *Ne Plus Ultra* symbol was devised—the feathered serpent. It binds Christ to the eastern and western worlds. It uses the feathers of one of the most beautiful birds of the world. A world's masterpiece in choice, suggesting what is beautiful and precious.

TO SUMMARIZE

It is immaterial how many texts are presented from the Three Books proving the serpent as a "devil" symbol, *all will agree God used that symbol as a means to save the lives of those who were bitten by the flying serpents.*

The inspired Helaman makes the proper application in these words, "Yea, did he not bear record, that the Son of God should come? And as he (Moses) lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come.

"And as many as should look upon that serpent should live, even so as many as should look upon the Son of God, with faith, having a contrite spirit, might live . . ."—Book of Helaman 3: 47, 48.

Alma presents the matter in these words, "Behold, he was spoken of by Moses; yea, and behold, a type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live."—Alma 16: 191.

The Nephites used the *type*, the symbol for a beneficial purpose. There is no evidence in the Book of Mormon to prove they ever worshiped the serpent.

All Hail! Quetzalcoatl, Kulkulcan, Wiracocha, The Lion of the tribe of Juda, The Prince of Peace, God's dear Son, the *Universal Savior!*

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

The sword of Laban is not listed among the things found by Joseph in the box. It was shown the three witnesses later with the plates. Was it ever put in Joseph's custody?

Missouri

A. S.

Answer:

I have found no record that the sword of Laban was held in custody of Joseph Smith. Direct testimony does show that it was seen by the three witnesses at the time they viewed the plates under miraculous supervision. Some references to this are found in *Doctrine and Covenants* 15: 1; *Church History*, Volume 4, pages 362, 370, and 447; *Saints' Herald*, Volume 29, pages 68, 69, and Volume 31, page 396; *Latter Day Saints Biographical Encyclopedia*, page 266; also *Kansas City Journal*, June 5, 1881. On May 2, 1838, Joseph Smith wrote that the plates, the Urim and Thummim, and the breastplate were delivered to him by a heavenly messenger and remained safe in his hands until the work required of him was accomplished, when he delivered them up to the messenger (*Church History*, Volume 1, pages 17, 18). It might be assumed that the sword of Laban was included with these articles held in custody by him, but I know of no specific statement to that effect in our records. However, perhaps it might with some reason be so inferred.

A. B. PHILLIPS.

Question:

a. There are some who believe that Christ will come for "his own" about seven years prior to his second coming, leaving none but the "unsaved" on the

earth to endure the tribulation period. What Scripture may be used to prove this is untrue?

b. Will the tribulation also fall upon Zion?

c. At that day can anyone enter Zion without becoming a member of the true church of Jesus Christ?

Illinois

J. R. M.

Answer:

a. The theory of the tribulation upon the wicked and the "rapture" of the righteous is partly true and partly false. There is a period of judgment with tribulation upon the earth prior to the coming of Christ of disastrous import to the wicked, but the Scriptures are void of any specific teaching as to the "rapture" wherein the righteous will be caught up into the air or to heaven temporarily until the judgment is over. Paul's statement in I Thessalonians 4 about some being caught up at the Lord's coming to meet him carries no hint that it is to escape judgment, or that they are to remain there for any length of time, but merely that the joy of his coming will bring them to meet him on the way just as children run to meet their returning father. This view is further strengthened by the fact that the dead are raised and caught up at the same time—surely not to escape the judgment.

We would hardly expect to find Scripture to prove false a theory that has no foundation in truth, except to show a different method of preserving the righteous from the calamities which will fall upon the wicked. The Lord has a different and better plan. From earliest times he has designed a place of refuge to which he will gather his people and shield them from the destructions falling

on the world. It is called Zion and will be upon the earth, though it has other names.

Jesus, speaking of that time of judgment and tribulation, says, "He shall send his angels . . . and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matthew 24: 31. John the Baptist taught, "He will thoroughly purge his floor [the earth] and will gather the wheat into his garner; but the chaff he will burn up with unquenchable fire."—Luke 3: 17. Jesus in Matthew thirteen calls this period "the harvest," which is the end of the world, and says that the tares and the wheat (the children of the kingdom) are to be separated, the first to be destroyed by burning, and the other, the righteous, preserved in safety—not by being taken up into the air, but by being "gathered into my barn" or garner.

The Old Testament adds its testimony:

Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity.—Isaiah 26: 20, 21.

Latter day revelation amplifies this teaching of a place of gathering for the salvation of the righteous people of God.

b. Since Zion is to be the place of refuge it is not likely that the destructive judgments sent forth upon the wicked will fall there. However the Saints can not expect to be entirely free from inconveniences and difficulties. The gathering will unavoidably entail sacrifices, losses of property, and separation of loved ones. There will be many problems and much labor in upbuilding. But these are incidental. Zion will be free from the destructive judgments.

c. Zion has a much higher purpose than mere temporal salvation. Self preservation in a state of sin, and in the absence of a Zion purpose, will not justify one's entrance there. Jesus said it was the wheat, the "children of the kingdom," who alone would be gathered into the garner. It is the Saints who have "made a covenant with me by sacrifice" (Psalm 50: 5) who will be gathered; and as the Lord said through Malachi (3: 16, 17), it is "they that feared the Lord" who "shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Not all members of the true church may have place there, but only those who are truly righteous.

CHARLES FRY.

At The Crossroads

By Mabel Williams
Crayne

SPRING CAME EARLY that year to Hilldale. The trees were already green and wild flowers came in profusion with the gentle rains. In the church yard the grass, padded with the decay of other years, was like a soft cushion under foot.

Luther Parks, sitting on the old wooden bench under the elm, was not conscious of the beauty of nature around him. He saw only the little church building, deserted and neglected, with its paint almost gone and the hedge fence grown tall and ragged. He covered his face with his hands and whispered, "O God, why did I ever make such a promise? You gave me another chance here but I failed you. Forgive, dear Lord, forgive!" He sat silent for some time thinking over the past years. His dream of happiness with the woman he loved had been short lived. His promise had destroyed his hope of oneness with her and had even crept in between him and the children she had given him.

When he and Harriet Young were married they went out beyond the town to build their home on an acre of ground. They enclosed it with maple and elm trees and planted an orchard that, in time, gave them all the fruit they could use. Two years later, the twins, Bob and Barbara, were born, and they should have been a happy family. Just a quarter of a mile farther on were the crossroads that branched out from the main highway. They were more like shady lanes with their maples reaching out to each other and intertwining their leafy branches, making a canopy of cool loveliness in the summer months. In winter their long arms held the glistening frost and spearlike icicles that sparkled like diamonds in the sun and made a fairy land in the moonlight.

One road led to the Community Church; the other to the Roadside Inn. It was not the type of inn portrayed on screen and radio as the ultrafashionable, or the lowest where criminals gather to plot their crimes. Instead, on Saturday evening the most respectable folk of the town gathered there for an evening of relaxation. The young people enjoyed charades and folk dances. The older men contented themselves with a

quiet game of checkers or chess, while the matrons exchanged recipes, crochet patterns and the latest gossip. The next morning, however, they were all in their places at church and joined heartily in singing the opening hymn, "Praise God from whom all blessings flow." This gave them a chance to expand their lungs and put them in a receptive mood for the pastor's message.

Then came the day when the Inn changed owners and a noisy, drinking crowd took over. The little church was deserted and weeds overran the path that led to its doorway.

LUTHER PARKS' MIND finally came back to the present. He arose from the bench, straightened his shoulders, and with a look of determination on his face walked back to the highway and caught a bus to Kingston, a thriving town fifteen miles away.

About two months later Luther's son, Bob, came rushing in with the news that two young men were working at the church and that it would soon be gleaming white and clean again. Harriet seemed upset as she asked, "Did you find out what church they represent? That is the important thing."

"But, Mom, why should that be so important?" asked Bob. "I have always thought it was poor judgment to close the church. Some of the folks on the way to the Inn might have made a mistake and come down the church road and been converted."

His mother ignored his question and took a hat and coat from the closet.

"What are you going to do, Mom?" asked Barbara.

"I am going to find out what organization has taken over the church," answered her mother.

"Why don't you wait until Dad comes home?" asked Bob. "Maybe he can tell you."

"Because your father and I never discuss religion," replied Harriet. "I was reared in a family that loved to argue. All the aunts and uncles lived near us and were continually arguing about something—usually about religion."

"Mom, what are we? What do we believe?" asked Barbara.

Her mother hesitated before replying. "Well, you youngsters might as well know the truth. I don't belong to any church, as I couldn't see where any one was better than the others. Your father is a Latter Day Saint, but I would not consent to marry him until he had promised never to discuss religion with me or in my presence. I never objected to his attending the Community Church or taking you with him as long as he didn't try to persuade you to join. There were people from five different organizations going there, and I heard they had some great times trying to convert each other. I'll be going now, but I won't be gone long."

AS SOON AS HIS MOTHER was out of hearing Bob said, "I hope it's Dad's religion that is taking over."

"Why do you say that?" asked Barbara. "What do you know about Dad's religion?"

"I know plenty," answered Bob. "He may have kept his promise to Mom, but that didn't keep him from talking plenty to me about the church he used to go to when he was a boy. It all sounds mighty interesting, and I'm inclined to believe it's true."

"Well, I'd rather go to almost any church than to those lectures Mom has been dragging us to every Sunday," said Barbara. "She used to let us go to picture shows until she went with us one time and decided they weren't refined."

"After Dad talked to me about his church it didn't seem right to spend the Lord's day in a picture show of that kind," said Bob. "The first time he was really serious about it was the night I had planned on meeting some of the fellows from school at the Inn. He got wind of it, somehow, and I found him waiting for me at the crossroads."

"Whew, what a surprise!" said Barbara. "What did you tell him?"

"I wasn't telling him anything, Sis," said Bob, "I just sat down on that old log with him and listened. It was then he told me about his church. I'll never forget how I felt—just as though I'd suddenly grown up and was responsible for things I'd never thought of before, especially when he said, 'Son, there comes into every man's life a time when he stands at the crossroads of decision and must choose the way that will be the pattern of his future. The signpost pointing to the road of the worldly minded promises gaiety and laughter, but it often leads to ruin and despair. I am asking that you remember this and let 'His Word' be your signpost to a life acceptable to God.' He insisted that I go on and meet the boys and seemed pleased when I asked him to come along."

Barbara's voice was tense as she asked, "Did he really go with you, Bob?"

"Sure . . . and I was mighty glad he did. When we walked into that place the smoke hit me right in the face and almost made me sick. The boys were at a large table, and Dad asked to join them. Most all of them knew Dad because of his business in town. They must have been surprised to see him there, as everything got awfully quiet for a moment. The boys hadn't ordered yet, so he ordered Cokes for all of us and then told a lot of funny jokes on himself and some of the queer experiences he had in the Army. As we sat there I saw the contrast between my father and the type of people who usually come to the Inn. He'll never be just an ordinary man to me again. Soon after that he started the Saturday Night Club for us boys and helped us with all kinds of projects; he even supplied the machinery for wood-work."

"I've known for a long time what a grand person Dad is," said Barbara, "and I won't ever forget the night I went to the Inn with Cary Snyder when we were supposed to be at the school play. I couldn't stand the place and ran out on him while he was talking to some friends at another table. Imagine my surprise when I found Dad waiting just outside the door. He didn't scold; he just took my arm and gave it a little squeeze as we got in the car and drove back to the schoolhouse. We stayed outside until the play was over and then milled around with the crowd. Mom never knew I had been away. I've often wondered how he knew I was there."

Bob put his arm about her and said, "And I've often wondered if you would be mad if you knew I trailed you and Cary that night, then called Dad. I couldn't let anything happen to you, Sis."

Barbara laughed, "Confession is good for the soul, and I don't call it snitchin' when twins tell on each other. I tipped Dad off about you going there. Cary told me when I refused to go with him again." They both laughed heartily and agreed that it was great to be twins.

IN THE MEANTIME, Harriet Parks was seated in the office of Silas Flanders, the agent for the church building. Her eyes were wide with excitement. "How did they ever happen to buy the little church out our way? Who told them about it?" she asked.

"There are several Latter Day Saints right here in Hilldale, and they have quite a group in Kingston," replied Mr. Flanders. "They are followers of those who stayed behind when many members went to Utah. They have no connection

with the people who went with Brigham Young. They are a separate organization."

"Do you know Henry Budworth who lives in Kingston?" asked Harriet.

"Yes, Mrs. Parks, I do, and since he is the one who made all the arrangements for buying the church, he is no doubt a member."

Harriet remained silent for a moment, then said thoughtfully, "I'm beginning to see things a little more clearly," she said. "Please do not tell my husband that I have come to you for information. He is in Kingston today on business and might feel hurt because I did not wait and ask him. I will tell him when the right time comes."

"Not a word to anyone," Mr. Flanders assured her. "It has been a pleasure to serve you."

As Harriet walked quickly down the street he looked after her with a knowing smile, as he thought, "The right time is now, Mrs. Parks, but since you are Sam Young's daughter, and the two of you as alike as peas, you won't tell Luther until it is almost too late."

SHE WAS VERY QUIET when she returned home and started right in getting the evening meal. Luther was later than usual, but his wife made no comment. At the dinner table Bob told his father about seeing the men working on the church and asked if he knew about it.

"Yes," his father replied, "Henry Budworth told me about it in Kingston and said that he had bought it for the Reorganized Church of Latter Day Saints. He has been a member for some time. There are about twenty-five Saints in Kingston, and they will be coming here to services." He looked at his wife as he spoke, but she gave no evidence that she had heard.

That Sunday morning when the "meeting house" was ready and the doors open for worship, both sky and air added their blessing. It was a perfect day. Luther Parks put his arm about his wife and asked, "Are you going to church with me this morning, my dear?"

"No, thank you," she replied tartly, "I will be going into town as usual, that is if I may have the car."

"Of course, go ahead and take it," replied Luther. "We have only a short walk and it will be a pleasant one. But, my dear, I don't like to see you go alone."

"Alone?" she asked. "Do you mean that the children are going with you?" She looked startled as though the thought had not occurred before.

"Yes, Harriet," her husband replied, "and we must hurry along as Brother Henry Budworth has asked Barbara to play the organ for church school. Come along, youngsters!" He kissed his wife

and said gently, "Good-by, dear, and good luck." If he had looked back as he went out the door he would have seen her standing very still, her face pale and her lips quivering with emotion. That word "Brother" was like the sting of a lash.

THAT EVENING, about dusk, Luther asked his wife to take a walk with him. It had been some time since they had walked together in the evening. When he started to turn off the highway at the crossroads, Harriet pulled back and said, "Just where are you taking me? I don't care to go down this road. There is nothing there I care to see."

"Perhaps so, my dear," Luther replied, "but both of our children have gone this way. Don't you think it time you saw the kind of place where the young people of our neighborhood spend their Sunday evenings because there is nothing better offered them?"

The thought of her children frequenting the Inn made Harriet shiver. Then she said firmly, "Very well, I will go with you."

The parking space at the Inn was filled, lights in the building were low and the orchestra was playing softly. Harriet and Luther found a place close to a window where, hidden by shrubs, they could see into the lounge. Soon the outside door opened and a young man staggered out. He stood for some time leaning against a post as though he was confused. Harriet whispered, "Luther, that is Cary Snyder, the only son of the richest man in town."

"That's right," answered Luther, "and he is the young man who escorted our daughter to this place. I suppose we should feel honored. If you will look across the room you will see his father standing there by the bar—you may even recognize some of the women." Just then Cary started for the steps and Luther whispered, "Stay here, Harriet, I'm going to help him before he breaks his neck." He put his strong arm about the dazed boy and guided him to his father's car. He persuaded him to lie down in the back seat and, taking off his own coat, placed it over him. When he came back to his wife he said, "I think you have seen enough to make you understand the situation and agree that God needs helpers in this town. Let's go home."

THE NEXT DAY Harriet took the bus to Kingston and had a full hour's visit with Henry Budworth. When she left his office she carried several tracts and a Book of Mormon. Henry looked

(Continued on page 22.)

Origin, Purpose, and Preservation of the Book of Mormon

(Continued from page 7.)

this is the greatest value of the Book and therefore its primary purpose: to correct the awful apostasy which exists among the churches professing Jesus Christ.

In addition to what we find in Latter Day revelation, we discover that from the beginning of the Restoration resort has been had to some of the ancient prophets to show that such a work or record would come forth, from which prophetic statements the purpose or purposes of the Book are explicit or are fully implied as to the form of the church and its authority.

In early latter-day history it was said that the doctrines of the churches were a heterogeneous mixture of truth and error, with scarcely a vestige of the ancient and authorized pattern and form, to say nothing of its ancient power and authority. What Joseph Smith had brought forward cleared away all the doubt and confusion, and the Book of Mormon we claim was and is the greatest factor in such clarification.

From the blessing Jacob placed on the posterity of Joseph of Egypt, as set forth in the forty-ninth chapter of Genesis, there must have been some significance attached to Joseph's "branch running over the wall," meaning a flowing beyond the wall of water or the oceans, some important destiny connected therewith. Where has Manasseh or Ephraim beyond the seas had an important place in history, if not in the bringing forth of the record in the Book of Mormon?

Did not Ezekiel (chapter 37) predict a final gathering of Israel as a result of the two records of Joseph and Judah being united? Whether the present gathering of modern Israel in Palestine is or is not that "final gathering," at least two records—one of Joseph through the Book of Mormon and the "record" of Judah—*have been* united, actually placed together in one book.

This, then, if Ezekiel's prophecy as advanced by many Book of Mormon disciples is applicable to the Book of Mormon, is an *additional* purpose for such a record. At least, I am positive there appears no other event of history so nearly approximating the terms of Ezekiel's prediction.

We heard the claim that the coming forth of this Book was a complete fulfillment of prophecy found in the twenty-ninth chapter of Isaiah. Orson Pratt, the great Mormon preacher, made much out of this prophecy and claimed it had been fulfilled in every detail.

Without the benefit of inspiration—which might tempt one to be dogmatic—a careful reading and several rereadings cause me to believe the early advocates have been right. But, parenthetically, I propose to you young doctors of divinity that you make it project number one to learn what the doctors of divinity of former years—about the time of the coming forth of the Book of Mormon—had to say in an expository or interpretative way about this prophet Isaiah and his twenty-ninth chapter, as also the thirty-seventh chapter of Ezekiel.

Would it not be enlightening and very helpful to our cause if we should find, as I believe may really be found, that the learned ecclesiastics of 120 years ago were interpreting Isaiah as prophesying something then yet to transpire in the way of a restoration of the gospel or of the church of Christ? This query has been entertained by me for some years, but I have not taken occasion to do the necessary research.

One of our former worthies, in considering Isaiah, said: "It has been abundantly proved that the Book of Mormon has been confirmed by the voice of the Lord, by the ministry of angels, by heavenly visions, or by the miraculous gifts and powers of the Holy Ghost, unto tens of thousands of witnesses."

He then quotes Revelation 14: 6, 7, to prove a restoration was predicted, and only the Latter Day Saints claimed such a restoral as John described.

But returning to Isaiah 29, the argument has been made that the second part of verse 2 refers to a people other than Ariel or Jerusalem, because "it" should be, "as Ariel," that is, the same as with Ariel. What follows can obviously only apply to a people that had been destroyed, obliterated. It says,

And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

In a later verse: "For Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers, hath he covered."

Comment:

And all vision is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I can not, for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee, and he saith, I am not learned.

These words recall circumstances well known in our history: The *book* was delivered to Joseph Smith, an unlearned man. *Words* of the book were delivered to Professor Charles Anthon, a learned man.

Then follows the promise, because men could not read a "sealed book," that God will "proceed to do a marvellous work among this people, even a marvellous work and a wonder," which we believe was fulfilled in the bringing forth of the Book of Mormon, and even the time thereof fixed by reference to it as an event that would happen about the same time Lebanon should "be turned into a fruitful field."

Then "shall the deaf hear the words of the book" or writing (marginal).

May we not conclude that the Lord here refers to the same book mentioned in the twelfth verse?

We therefore may rightfully hold that the Lord had a purpose in all these prophetic events, and that the Book of Mormon was certainly not the least of them.

Preservation

Under this division I assume it is intended that I deal with "the Book" made from the records and not the records themselves, since the records were not called the Book of Mormon, and I do not know that there is much to say about it.

We have read that great care of the manuscript was enjoined upon Joseph Smith, and that some 116 pages were lost. In this connection I have often marveled, *if* he were an imposter that he would make known to his small group of believers—and in July, 1828, there could not have been very many of them—such a castigation as Martin Harris received in Section 2 of the Doctrine and Covenants, for in that section Harris was called "a wicked man."

If Martin Harris had in fact been a co-conspirator, is it not human to believe he would have blasted Joseph Smith with a candid confession and exposure of some kind?

Do we not have the right to weigh men and events in the light of our knowledge of human nature? Who among us would have suffered the ignominy of such a rebuke as Harris received from a joint *tort feasor*—by which I mean a fellow wrongdoer—without exposing their joint ill-doing?

We are told that Joseph did guard the manuscript sedulously, and during the weeks the Book was in process of printing, he himself called every day at the Grandin printing office, bringing a few pages of new copy, and carefully taking back with him the pages for which the type had been set.

At this juncture I should like to deal briefly with the question—for question has been raised—respecting the original manuscript.

We read in the history of Joseph Smith that there were a number of persons who served as his scribes. These were Oliver Cowdery, Emma Smith, Martin Harris, and one or two of the Whitmers. There is evidence that Oliver Cowdery claimed he wrote the entire book. We know this claim could not possibly apply to the original manuscript. It must therefore apply to a second copy which of course he could have written himself in its entirety.

We have a complete copy of the manuscript, and a copy was placed in the cornerstone of the Nauvoo House. Why a copy or perhaps the original itself was not placed in the cornerstone of the Nauvoo Temple, laid I believe in 1842, in preference to the Nauvoo House (which was intended as a permanent home for Joseph Smith and his family), is hard to understand.

Now the Nauvoo House was in an unfinished condition—never occupied as a home—until in the 1860's when Mr. Bidamon altered the construction, changed the plan, cut it down, and completed only a portion of the structure originally begun.

The reduction in the size of the building left the original cornerstone, on the river side, out of the building. During the years, however, water had seeped into it and frozen, cracking the stone. This brought about a disintegration of the contents, and when the stone was removed and opened, much of its contents was in bad condition.

Years later Charles Bidamon, son of Major Bidamon who did the remodeling, gave some of the manuscript found in the stone to the late President Joseph Smith and some of it to Joseph F. Smith of Utah. Ever since then the Mormons have claimed to be in possession of a part of the original manuscript. Our manuscript, they say, with their usual air of superiority, is the copy.

An examination of photostats of the pages we received from Bidamon causes us to believe they were in Cowdery's handwriting.

In any event, the manuscript which we have, secured from the heirs of David Whitmer, one of the three witnesses, is most assuredly in the handwriting of a number of persons. Both Joseph Smith and Alexander Smith, sons of Emma, have identified portions as being in the handwriting of their mother. We ask why she should have been engaged in any but the original. We know she was used as a scribe in those momentous days.

My brethren, we have the original manuscript, safely kept in the vaults of the First National Bank in Kansas City. I hope during these meetings you can have the pleasure of examining it.

The Increase of Joy

(Continued from page 3.)

Some of the best things still come in small packages.

* * * * *

It is probable that God would like his church to become large and convert many people. Yet latter-day revelation puts great emphasis on moral and spiritual quality. The matter of numbers is kept in second place.

There is a way of increasing our joy. We can be happier people by being better people. We can live by the gospel law. We can render service and have many friends in the gospel by doing what we can for the building of God's kingdom. We can increase our knowledge and improve our culture. We can seek the best things in life. We can make this a Christian world, and we can help to make ours a Christian nation by being better Christians ourselves.

L. J. L.

Personalities I Remember

DAVID CHAMBERS

(Continued from page 8.)

He had ordered certain dishes for supper which gave her something to think about. Aunt Laura cooked a delicious meal. We laughed heartily as we ate. What a wonder we didn't put on pounds!

The missionary preached a good sermon that night. Aunt Laura said he put as much vigor into it as he had in the shingling. It was a serious sermon, too, and deep with devotion.

We were quite cheery on the slow ride home. Aunt Laura was quick with retort, Uncle Pete's slow drawl had a wit worth listening for, and Brother Chambers could almost make you laugh at the moon!

Dear Brother Chambers: Did you impart so much of your merriment to us that you had none for your own hours of need? I am afraid so. Would it help to know that we have planned recreation in our church today? Children in a Sunday school class can go out in the middle of a service and play "drop the handkerchief" if they wish. Oh, we know so much better than we did that "A merry heart doeth good like medicine."

The Nature of Priesthood

A TEXTBOOK FOR PRIESTHOOD STUDY

By Charles Fry

This booklet of twelve lessons on priesthood has been prepared for the benefit of the members of the priesthood and for any other persons wishing to study them. The research for this publication has been made almost entirely in the Three Books of Scripture adopted by the church as standard, and the chapters cover grades of priesthood, offices growing out of the priesthood, historical aspects, organization, gifts and blessings through the priesthood, responsibilities under the priesthood, and general aspects of the priesthood offices.

35¢

Herald House INDEPENDENCE, MISSOURI

Briefs

HOUSTON, TEXAS.—Brother Fred Banta was ordained to the office of priest under the hands of his father, Albert J. Banta, and Patriarch A. V. Arnold, on February 7.

Many of the Saints from Houston attended the institute services during the district conference at Marlin, Texas, on the week end of January 26, 27, and 28. These services were under the supervision of Brother and Sister F. M. McDowell, Apostle and Mrs. Percy Farrow, Brother and Sister Alfred Yale, Brother and Sister Jack Wight, and District President Charles Tischer.

The Zion's League, under the supervision of Sister Vera Barksdale, sponsored a yearly valentine dinner and program the evening of Friday, February 16, at the Height's Women's Club House.

The building permit has been granted, and work is being started on the new recreational and educational addition to our church.

Brother Farrow spoke at a special preaching service, February 15.

The mission is now meeting in a hall every Sunday morning and favorable progress is being made.—Reported by LUCILE CROOKER.

SALINA, KANSAS.—Church school is held each Sunday morning in the chapel of the Y.M.C.A. Although there is no priesthood member in the group, various men from Wichita visit and minister. Ronald Manuel and his wife, Marion, visited October 29 accompanied by Joy La Pointe and Rita Henry. Brother Manuel is district president, and Sister Manuel is district religious education director. Brother Manuel took charge of our annual election. Officers installed for the coming year are Marguerite Tyree, branch secretary; Maude Reiff, church school director; Mary Turner, assistant church school director; Edna Henry, music director, historian, women's leader, adult class teacher; Edith Munden, assistant music director; Irene Weigand, *Herald* reporter and publicity agent; Evon L. Kueker, primary class teacher, solicitor, librarian, and book steward.

At this meeting a worship service was conducted by Marion Manuel, assisted by Joy La Pointe at the piano and Rita Henry who sang a solo.

A Christmas program was given on December 17. The program consisted of a vocal solo, vocal duet, a piano duet, and several readings by the adults. The children sang three Christmas songs and Lewis Weigand played two piano solos. The children presented several readings, and gifts were exchanged.

Other visitors from Wichita recently have been Brother J. R. Wolfe and Sister Wolfe on November 26 and Brother Deverne Davis and Sister Davis on January 7. Mrs. Marjorie Gamble, also from Wichita, recently visited and sang a solo.—Reported by IRENE WEIGAND.

COFFEYVILLE, KANSAS.—A candlelight installation service was held September 31. The following officers were installed: Elder Myron Cadwell, pastor; Glen Johnson, church school director; Mrs. Floyd Karlstrom, music

director and children's supervisor; Mrs. Glen Johnson, secretary treasurer; Mrs. Myron Cadwell, women's leader and reporter; Mrs. Stella Edens, librarian; Mrs. Lester Detwiler, adult supervisor; Floyd Karlstrom, youth supervisor.

The outstanding events of the church year thus far are as follows: group attendance at the annual Rally Day Service at Independence, Kansas, the first day in October; a district young people's retreat at Cedar Bluff camp; the visit of E. G. Gilbert, district church school director; the sermon delivered by Apostle D. O. Chesworth on December 17; the sermon, "Choose You This Day Whom You Shall Serve," by Elder Clyde McKee of Rock Island, Illinois; and the fine fellowship enjoyed in the monthly family night meetings.

A church school has been organized at Cahey, Kansas, by the pastor and the meetings are held in the home of Mr. and Mrs. Jack Carriker. Sherman Shepard is the church school director.

District President Stephen Black presented a series of services during the week of January 22.

Mr. and Mrs. W. C. Yeubanks of South Coffeyville celebrated their golden wedding anniversary on January 1, 1951. Over one hundred friends and relatives called to congratulate them during the open house, December 31. All but one of their six children were privileged to be present.—Reported by MRS. MYRON CADWELL.

EVERGREEN BRANCH, LAMONI, IOWA.—Sunday, February 4, the Evergreen Zion's League, consisting of nine members, was in charge of the evening service. The theme, "Preparing for Zion's Living," was emphasized by four talks given by the Leaguers: "Preparing for Zion's Living Through Our Personality," "Preparing for Zion's Living Through Education," "Preparing for Zion's Living Through Our Vocational Interests," and "Our Goal—Zion." Following the talks, a trio, "The Old, Old Path," was sung by three boys. The service was concluded with a vocal solo, "The Lord's Prayer."

The women's department has had an average attendance of fourteen. The group meets every two weeks and the present study course has been the "Church Member's Manual." Special activities enjoyed by the group have been showers, Thanksgiving supper, program for the community, Christmas gift exchange, and a Christmas offering for the new Lamoni church.

The women's department and the Zion's League have furnished the funds necessary to purchase Venetian blinds for the church.—Reported by DONNA MARIE GARDNER.

OELWEIN, IOWA.—The following officers have been elected: Elder Evert McFarlane, pastor; Elder George McFarlane and Priest Russell Shippy, counselors; Beth McFarlane, librarian; Bernice Pratt, branch secretary and attendance recorder; Mrs. Ruth Stella, director of music and church school director; Mrs. Margaret Shippy, treasurer; Mrs. Pearl Beckner, *Herald* correspondent; Bob Beckner, young people's supervisor; Elder George McFarlane and Mrs. Ruth Stella, auditors; Priest Russell Shippy, solicitor.

The pastors of the churches in the town have a week of morning devotions on the radio station KOEL, and the pastor of the branch, Elder McFarlane has broadcast three times.

Merle McFarlane was ordained a deacon. Three young men from the branch are now in the service. They are Carl Richard Rasmussen, Merle McFarlane, and Donald Shippy.—Reported by MRS. BERNICE PRATT for MRS. PEARL BECKNER.

STONE CHURCH, INDEPENDENCE.—A. C. Brower resigned after thirteen years' service as supervisor of the adult and young people's department in the church school. Paul B. Elliott also resigned as supervisor of the senior high department after serving for twenty-five years. In appreciation for their years of service a special service was held and each man was presented with a copy of the book *The Big Fisherman*. These men also served in other capacities as well as in church school.

How to Help Your Child Grow Up

By Angelo Patri

Mothers and fathers will find here practical, specific advice on such problems as what to do about the disobedient child, the quarrelsome child, the selfish child; the dawdler; how to deal with children's fears, with tantrums and other emotional upsets; how to teach good manners, and dozens of other difficulties, both great and small. A comprehensive index makes it a simple matter to locate material on any subject.

\$4

HERALD HOUSE
INDEPENDENCE, MO.

February 11, Georgia Rae, daughter of George S. and Arlee Rae Leigh, was blessed by Elders Glaude A. Smith and Charles E. Chapman. Mrs. Leigh is the former Arlee Rae Hunter. John Richard, son of Richard H. and Mary Ernestine Reimer, was blessed by Elders Gerald S. Winholtz and Donald V. Lents. Mrs. Reimer is the former Mary Ernestine Ultican. Mrs. Leigh and Mrs. Reimer graduated from the class of 1942 at the Sanitarium.

Gregg Alan, son of William Edward and Kathryn Rodekops, was blessed by Ronald Sherman and Glaude A. Smith, February 18.

BURBANK, CALIFORNIA. — Garland Tickemyer, stake president, presided at the annual business meeting held in October. The following people were elected to serve for the coming year: E. E. Spencer, pastor; Eleanor Wilms, secretary; Normand Slick, treasurer; John Kirkpatrick, church school director; LeRoy Sorenson, bishop's agent.

The members of the congregation have completely redecorated the church building under the direction of the pastor, who is a professional in this field.

On October 28, the men of the congregation prepared and served a chicken dinner to about seventy-five persons. The dinner, movies, and music were furnished by the men.

The women's department held their annual bazaar on November 11, under the direction of Bell Calamia, women's director. The women made \$250. The Van Nuys women had a booth as their church had not been completed at the time. A program of several plays and musical numbers was presented in the evening.

The Christmas program was presented for the children, December 22. The program was under the direction of John Kirkpatrick, church school director, and the teachers. The traditional tree and visit from Santa were enjoyed by the adults as well as the youngsters.

The pastor preached the Christmas sermon, December 24, after which the choir presented a Christmas cantata, "The Birth of Christ." Eldon Whitehead directed the choir.

Brother Elbert A. Smith addressed the group Sunday, December 17. This was the first time the congregation had the opportunity of hearing the presiding patriarch speak in the church in Burbank.

The following blessings have taken place: Gerald Eugene, son of Mr. and Mrs. Gerald Curry on October 29; John Woodrow, son of Mr. and Mrs. Robert Prentice, on October 1; and Marsha Diane, daughter of Mr. and Mrs. Vernon M. Cline on December 3.—Reported by MINNETTE M. KIRKPATRICK.

LONDON, ONTARIO.—In the recent high school commencement at Wiarton, Ontario, two R.L.D.S. students received awards. Gomer Farrow received the Russel Moore Memorial Award for Science in grade thirteen, and Elaine Farrow received the McAsh Trophy for highest standing in grade twelve. They are the son and daughter of High Priest and Mrs. Gordon Farrow of Wiarton.—Reported by HELEN FARROW.

OTTAWA, ONTARIO.—Apostle and Mrs. C. G. Mesley visited Ottawa, December 2-5. On Saturday evening, Apostle Mesley showed films of Australia.

Sunday was a day of special emphasis. Classes were taught in the afternoon by Brother and Sister Mesley. Communion service and classes were held in the morning. Apostle Mesley preached at the evening service. All meals were served in the lower auditorium under the auspices of the women's department.

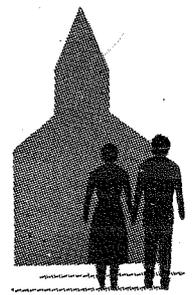
Monday evening Brother and Sister Mesley spoke to the branch on the problems of building.

On December 20, twenty-six adults and eighteen children of the branch gathered in the lower auditorium of the Odd Fellows' Hall where after a festive supper and song-fest, gifts were exchanged.

The branch approved the architect's plans for the exterior and main auditorium of the proposed new church home at the first business meeting of the new year.—Reported by B. M. FARROW.

Report on Attendance Campaign

By Reed Holmes



HAVE you brought one? Many have. As a matter of fact, we have at least twenty-five hundred more church school attenders than at the beginning of the Church School Attendance Campaign. That's a lot of people; enough for ten branches of 250 members, or twenty-five branches of one hundred members. Somebody brought one—twenty-five hundred in fact. Each brought one. Tell me, did you bring one?

Nearly two months remain in the campaign. These can be fruitful weeks. Some people shall have their feet planted on the road to the kingdom for the first time; others shall be brought back to the kingdom road, if each one will bring one.

A response to the campaign was immediate and heartwarming. Nearly six hundred branches, missions, and groups responded. Posters went up all over the church. "Each One Bring One" became a normal part of our vocabulary. We have attendance reports from nearly every branch, and most likely from yours. Many have reported regularly; others spasmodically. Some tell us of excellent gains, others wonder why the attendance drops off. A few are disappointed that their gains are no larger than two or four people thus far, forgetting that gains which seem small in the local branch when multiplied seem very large indeed.

The success of the Campaign depends primarily upon you. You have the friend, the relative, the neighbor who is to be brought. Furthermore, you are the one who must help guarantee that those who come to dine with us on spiritual food are not disappointed.

Actually, our primary concern is to set church members to thinking in terms of specific friends who may be enlisted in a special activity. This can be the first step toward conversion, rebirth, and an expanding fellowship. We must be interested in others; this is the very nature of sainthood. The Church School Attendance Campaign is designed only to implement our interests in the spiritual welfare of others. If our motive for study and other church activities is transformed to one of evangelism we shall truly be thankful. If many come to church school, and hence into church membership, we shall rejoice.

BIBLE PICTURE PUZZLES

These colorful Bible Picture Puzzles for boys and girls are as instructional as they are entertaining. Four delightful puzzles in each box with Bible verses as well as beautiful colored pictures. Jesus and the Children—Jesus in the Carpenter's Shop—Baby Moses—Noah and the Ark.

\$1

herald house INDEPENDENCE, MISSOURI

By Florence Sanford Ourth

ANYONE WHO HAS EVER PLAYED in a band or orchestra knows that the united effort not only makes beautiful harmony, but gives one a definite thrill that he cannot experience while playing alone. For that reason I would like to share some of the letters that have come from those interested in the Word of Wisdom. I'm sure they will mean much to *Herald* readers and encourage them to know that they are not alone in trying to put into practice "the order and will of God in the temporal salvation of all Saints in the last days." The response has been wonderful and makes me feel that the Lord is opening the hearts of his people to his plan, that they may be strong when disaster, plagues, and pestilences come upon the earth—strong in order that they may better minister to others in their need. Pearl Buck illustrates this beautifully in her book, *Fighting Angel*, which is the story of her father who served so many years as a missionary in China:

It never occurred to any of us that Andrew could ever grow old. His body had always been the same, lean as a pine, his skin weathered to a dark bronze red. He never added a pound to his weight and his waist stayed as slim as it ever had been in his youth. . . . His regimen remained immovably the same—a cold bath at rising, and he rose invariably at half-past five; from six to seven he spent in prayer and meditation; at seven he breakfasted, invariably the same breakfast, and it always included a dish of porridge made from native wheat washed and sundried and ground in a little stone hand mill. . . . None of us remember a single lapse of indulgence. And his magnificent body remained a miracle of vigor, his eyes clear and vivid, and his skin where it was not burned, as white and smooth as a little child's. . . . So he went unscathed through sickness and disease everywhere about him and remained whole and untouched. If he had a little malaria, a dash of quinine instantly restored him, so quick to respond was his healthy body. And as time went on he seemed to build up his own immunity and never had malaria at all. Time after time he went into famine areas to do relief work and others came down with typhus but never he.

In a weekly publication dated November 2, 1950, is this Washington dispatch—"Truman Decries Unfitness of Youth—One of the most disgraceful things that ever happened to this country was to find that 34 per cent of the young men and young women were not physically and mentally fit to serve the country."

WE CAN BECOME an outstanding people physically if we will. Some day nations are to come to learn our ways. Will it be partly because we are a strong and healthy people?

I was interested in this letter from Missouri:

We became particularly interested in the Word of Wisdom when death was on our doorstep. Administration brought relief but not cure. Instead we were led into contact with the science of natural hygiene. My husband regained his health, and we have gone deeper into the study of natural law.

From another part of Missouri:

Many have asked, "Why is it that we do not have more healings today?" I have wondered if the Lord is not trying to force us to consider his advice. Just as Dr. Shute has found the solution for most heart trouble in the use of vitamin E, which is found in wheat, so I believe the cure for cancer will one day be discovered, and its solution will lie in the observance of the Word of Wisdom. If the Lord were to just touch us with healing as we desire, in a brief time we would be ill again unless we changed our ways.

From Washington:

Is it any wonder that after the elders have responded cheerfully to the call for administration that many times healing is not received? We have experienced in administration that the mind was enlightened to know what to do or what not to do to bring about healing. . . . I have been able to obtain 100 per cent whole wheat which is not processed, dated, and supposed to be used within three weeks. I started to use it and in a short time found definite improvements in my physical well-being.

From Indiana:

We have made up our minds to eat wheat. We tried to buy the whole grain around here but all we could get was some that was mixed with corn for chicken feed. It was dirty, but the wheat was good wheat so we picked out the corn and other foreign particles, washed it in my ricer, and then put it on cookie sheets to dry.

From a Seventy in the missionary field:

You'll be surprised to get this letter. It's about whole wheat. I just wanted to say that since reading the Word of Wisdom articles in the *Herald* I have been eating whole wheat bread in many of the Saints' homes, which makes me very happy because now I'll not only have the staff of life at home (which time is very short) but also "abroad."

From a serviceman:

I am stationed at Fort Richardson, Alaska. I feel the need of obtaining some pure grain (wheat), which has been called the staff of life, for my daily ration. Would it be possible to send me five pounds? What I had in mind was to eat a certain amount uncooked every morning when I first get up. I am a firm believer in the Word of Wisdom, and I feel the results would be priceless.

Dr. Royal Lee tells us that Wellington's army received as its only rations, one pound of wheat per man a day—and these men licked Napoleon's army.

From Hawaii:

I am much interested in the Word of Wisdom. My husband is Chinese. Since rice is the Chinese staple food, I am trying to get my family to eat brown rice instead of white.

FROM LEADERS OF WOMEN'S DEPARTMENTS come these comments: Lansing, Michigan: ". . . We are planning twelve Word of Wisdom lessons in our year's work, one each month at our mass meeting." Western Oklahoma: ". . . We hope to make the Word of Wisdom one of our district projects this year." Northwestern Iowa: ". . . We have selected 'Observing the Church Health Program' among the six ways in which we plan to magnify our calling this year." The president of a LaDaSa young married group writes that the people she is working with are very much interested in the Word of Wisdom; this is an ideal set-up in which both husband and wife can study together.

I was privileged recently to attend the opening services in the new church at Ottumwa, Iowa, and was impressed at the Communion service when I noticed that homemade, whole wheat bread was served. Later I heard the guest soloist explain to her friend who had played the accompaniment, "Did you notice that brown bread was served at the Communion? That is typical of our belief in the Word of Wisdom."

From Independence:

While at Chetek Reunion we met a couple from Chicago who told us they had been converted just last fall. When asked what brought them into the church, they replied that two missionaries had stopped at their home and asked if they might hold cottage meetings. They told them "Yes," but in their hearts they did not want them. They were eating at the time and invited the missionaries to join them in their refreshments. Coffee was served, but to their surprise, the missionaries refused the coffee and explained why. The husband was impressed and said, "If they have that teaching in their church and

Home Column

are abiding by it, I'll investigate their teachings." He did and they were converted.

AS I READ "A Stranger Goes to Church," published by the *Cleveland Press* and reprinted in the *Herald* of December 18 (which told of the high priesthood meeting at the Kirtland Temple), I thought, "Again we have given silent witness to the Restoration in the keeping of another part of the Word of Wisdom." The reporter was very much impressed, for five of the thirteen paragraphs called attention to the fact that "The men of the High Priesthood of the Reorganized Church of Jesus Christ of Latter Day Saints and the Saints do not use tobacco in any manner, shape or form." He also asked, "Can you imagine any gathering of 200 Clevelanders at ease—just standing around talking during an intermission at a public meeting—and nobody smoking?"

From Lamoni, Iowa:

We have tried to live by the Word of Wisdom principles since we were quite young, but must say that our ideas have changed with the years, and the more we learn the more we see there may be to learn. At first we felt we were complying fully with it when we merely abstained from the use of tea and coffee. Soon, however, we realized that the revelation comprised vastly more than negations—that it involved an entire philosophy of living. We are middle aged but still learning.

At Lamoni, Brother Bert Brooks has been making 100 per cent whole wheat bread and sending some to Independence. It is enriched, not with synthetics, but with wheat germ. Even the sweet bread dough for rolls, doughnuts, and such, is made with part whole wheat and enriched with the wheat germ. He is very much interested in the Word of Wisdom and is really working hard to supply the widespread demands for his bread. Recently his bakery burned and folks were without the bread for eight weeks. He said, "You should have heard the lamentations." Now he is situated in the building that many Gracelanders will remember as the "Coffee Shop."

We heard that a baker in Council Bluffs was making whole wheat bread for our people and upon inquiring found out that a sister who was taking care of six little children besides her own family and could not find the time to bake the thirty loaves a week that she needed had asked a local grocer if he would bake 100 per cent whole wheat bread from the Enright Flour using the recipe enclosed in the bag. He was very glad to do so. Now he has several of our people buying it since the news soon spread around.

FROM OLD FASHIONED MILLERS of Saint Paul, Minnesota, came a free 100 pound bag of Enright's Whole Wheat Flour with this note from Miss Kathleen Enright, vice president:

We have had inquiries from all over the country and particularly from Iowa. Recently we have contacted Mr. Vredenburg of the Chariton Wholesale Grocery, who is a member of your church, and will carry it in his thirty grocery stores. I'm wondering what you wrote in those articles.

Undoubtedly the inquiries from Iowa were due to the influence of Sister Mildred Nelson Smith in her work as extension nutritionist, as well as her teaching among our people. I sent copies of the articles to Miss Enright and explained that I had only called attention to a revelation which God had given us over a hundred years ago but which had somehow become dimmed through the years.

From Texas:

We live in the Rio Grande Valley so find it next to impossible to get pure whole grain wheat flour. It seems to me that the church would do well to have a health food store where its members can obtain these health-giving foods.

As if in answer to this need a friend sends a clipping from *The Independence Examiner* of November 30:

An ambition of C. C. Hoover to become operator and owner of a health food store so as to be of definite service to humanity has been realized with the establishment of the Staf-O-Life Health Foods, 1421 West Lexington, Independence, Missouri. Mr. and Mrs. Hoover have always been health-minded. Mrs. Hoover is a graduate nurse, and both were reared on the farm, early learning the value of natural and wholesome foods. As far back as 1930, Mr. Hoover promoted the use of whole wheat cereals in the University of Nebraska. . . . The Staf-O-Life features all freshly prepared products, 100 per cent whole wheat bread from the Natural Food Center in Kansas City (this wheat is ground and made into bread the same hour), papaya from the tropics (rich in Vitamin A), Hollywood Cup and My Breakfast Cup (delicious warm drinks), raw sugar, dextrose, honey from the mountains of Wyoming, country sorghum from Kentucky, brown rice, soya beans, whole wheat crackers, mild herbs, and many other items. The store also carries a line of diabetic foods. Mrs. Walter Zimmerman, their assistant, has had twenty years experience in nutrition study. The Hoovers . . . will do all they can to help people obtain the kinds of foods they need.

IN NAUVOO the Harold Smiths, who I had bought a small stone buhr mill to grind their own flour, have exchanged it for a large size mill. They have experimented all summer and fall with every variety of local wheat as well as wheat from several states. Having found the "best," they are ordering a carload to be shipped from North Dakota. So the Nauvoo Saints are looking forward to having fresh ground whole wheat flour every week.

When Brother Smith went to Independence to attend the Book of Mormon Institute he took some samples along. He found the Saints there very enthusiastic about whole wheat. Staf-O-Life

plans to stock it as well as some other grocery stores and a bakery there. Lamoni Bakery has ordered some to try also.

The flour is quite fine so the dough needs to be made very stiff. They suggest using a floating dairy thermometer to be sure the liquid for mixing and the dough for rising is kept at 80 degrees. Some heat the oven to 80 degrees and let the bread rise there. They also find it more economical and satisfactory to buy the bulk baker's yeast, from a fourth to a half a pound at a time, and use one ounce to a baking of four loaves. Mildred Nelson Smith suggests handling the dough on a greased instead of floured board since it is stiff, making a nicer looking loaf when baked. A beaten egg to each loaf makes it lighter, but a little more flour will be needed. The flour also makes good pie crust if only a very small amount of water is used and the dough rolled between sheets of waxed paper.

From Oklahoma came a letter enclosing a very interesting article taken from the November, 1947, *Coronet* entitled "Can Medicine Make You Smarter?" It tells of a wonderful substance called "glutamic acid." Experiments showed that rats fed on it were able to perform feats that had been impossible for them before. When tried on children suffering from mental difficulties or epilepsy, it was found the I.Q. of every child tested went up. It also pushed higher the I.Q.'s of normal children. I was thrilled when I read—"Glutamic acid is found in a variety of foods including peas and beans. In commercial quantities it is obtained from wheat gluten."

Peas and beans! Why that was the "pulse" according to the dictionary that Daniel and his three friends asked for in preference to the meat and wine from the king's table, and when the testing time came "in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers in all his realm."

Wheat gluten! The Lord tells us wheat should be the staff of life and promises that if we follow his advice we too "shall find wisdom and great treasures of knowledge, even hidden treasures." It may be hard for us who are older to change our habits of eating, but for the sake of our children we should make the effort so that their minds will be capable not only of grasping the truths of the gospel, but of receiving enlightenment that many of us have been denied because we have not kept the law.

A Man and His Town

By Alice Crossan



(NOTE: This article was written at the request of the editors. The life and accomplishments of J. Albin Anderson, a cripple, are so extraordinary they should serve as an inspiration to all who read of them. The author is a niece of Mr. Anderson.)

community was later located, and where the town of Lindbergh, Wyoming, now stands. In 1889 they homesteaded about two miles northeast of the present town of Albin, Wyoming, where young Albin lived with his parents until he filed on a 240-acre homestead of his own in 1907.

A couple of years before, he started a store on a small scale at his father's home with five dollars borrowed from an uncle. From this small beginning in the business world he built up his store until, after he had moved it to his homestead, the business at one time required the services of five clerks. His merchandise, consisting of drugs, groceries, meats, farm machinery, and later auto supplies, was hauled by four-horse team, and later by truck, from Pine Bluffs until the arrival of the railroad at Albin, at which time the town was settled (in 1928).

In 1905 he was commissioned by President Theodore Roosevelt as postmaster of the office which bears his name, and the framed document was one of his most prized possessions.

With the arrival of the railroad he moved the large modern home from his farm to town, where the building served as residence, store, post office, telephone exchange and headquarters for the Farmers Mutual Fire Insurance Company which he helped to organize.

He was married in September, 1927, to Miss Gladys Gidley. They were an ideally happy couple for seven short years until she died in January, 1934, nearly a year after both were injured in an automobile accident.

In addition to the mercantile business he operated for many years and his extensive farming operations, Mr. Anderson also served as executive secretary for the Farmers Mutual Fire Insurance Company of Wyoming for over thirty-five years, until his retirement a year ago. He retired from the post office at Albin in 1944. The Mountain States Telephone Company honored him in 1948 by presenting to him a life membership in

the Frederick H. Reid chapter of the Telephone Pioneers of America in recognition of his service as manager, and many times sole operator, of the Albin exchange for forty-three years.

HE WAS FIRST AFFLICTED with rheumatism when he was nine years old, and after several years traveling around trying to find a climate that would benefit him, he grew gradually worse until, at the age of twenty-one, he found it necessary to adopt a wheelchair as a means of locomotion.

In spite of his many years of suffering and confinement to his chair, Mr. Anderson was one of the most cheerful persons to be found anywhere. He was broad shouldered and robust in appearance, and had he been able to stand erect he would have been six feet two inches tall. Although his body was twisted and crippled almost beyond belief, suffering never changed him mentally or emotionally. For this reason, he was beloved of all who knew him. It was a source of strength to many that this man, sitting rigid in almost forty-seven years in a wheelchair, could still radiate cheerfulness and unquenchable optimism.

TO ME, this man was Uncle Albin. Although I did not know him best, I knew him well, and almost four years of my life were spent, at various times, in his home. In spite of the fact that he was often under the care of doctors, I never knew him to seek the help of a psychiatrist and, although he read widely, he never needed to read any books on how to be popular. His was the true Christian philosophy. People in his town loved him because he loved them, and because in all his dealings with them he did unto them as he would have had them do unto him.

When I was five years old I remember that we lived for a time with Uncle Albin. My brother and I slept upstairs, and every night after our prayers it was our habit to call downstairs to him, "Good night, Uncle Albin, God bless you." Later, when we were both in high school, we spent a year with our grandmother and Albin, and during the recent war I stayed and helped to take care of him and worked in the post office and

LANGUAGE BEGGARS EXPRESSION in our moments of deep emotion and most intense feeling, and we always find it difficult to be articulate in either great happiness or sorrow. For this reason, God gave us tears. The good deeds men do are not written in books, but, as Emerson said, upon hearts. So as I write this short article in memory of Albin Anderson, I realize that it is not what I have written here that will be remembered, but the effects of the life he lived which will go on after him.

When a man dies, the pertinent facts concerning his life are collected, and it is made known where he was born, what work he was engaged in during his lifetime, what family survives him, and with a few more paragraphs all that went on record of his earthly works are summed up. We do this because we find it impossible to tell what that man's life really was, how much he was loved by those who were closest to him, or how deeply he influenced the lives of those who knew him. Thus language fails us when we need it most.

J. ALBIN ANDERSON was born December 26, 1882, near Denison, Iowa, and came to southeastern Wyoming territory with his parents, Gust and Anna Anderson, when he was four years old. His father filed on a timber claim and pre-emption near where the Salem

New Horizons

telephone exchange. It was during this last time that I grew to understand the deep regard others had for him. He always had a great sense of humor and was quick with clever greetings and quips about things of local interest. He enjoyed a good joke, a good meal, good fellowship, good conversation. One of his favorite greetings was "Top of the morning to you." He loved to talk to people who came to his office on business, although many just dropped in to say hello and to make themselves feel better. His friends were varied. He could talk as easily to the governor of Wyoming as to the town drunkard. Although his counsel was good, he never "preached" to his friends; he did not lay down rules for living the good life; he quietly lived it. Often honored for his long and faithful services to the community, he was always modest and unassuming, although friendships meant a great deal to him.

He was interested in the children of the Albin community and in the young people everywhere. He made frequent contributions to Boys' Town, and received letters of gratitude from Father Flanagan himself. He was always interested in the church and eager for its advancement.

WHEN ALBIN'S WIFE DIED suddenly in 1934, many people felt that he would want to give up his business and go elsewhere to live. He did not do this. Many times he told me that Gladys wanted him to go on just as he was, and this he promised to do. One less secure in the love and goodness of God might have felt the loss too grievous to bear, but instead of this, he said time after time that God had been good to him, and that he had been richly blessed. He grieved at the loss of his mother, too, but this same well-balanced fortitude carried him on without the help of these two he loved so much. He was privileged to see both his wife and his mother after death, and he felt secure in the knowledge that they were safe and happy.

I REMEMBER many happy incidents during my years with my uncle, and especially the summer that he answered an ad from a well-known soap manufacturer who promised soap enough for two weeks to make a complexion test. He received this soap, letting the company continue in the belief that he was "Mrs. Anderson," aged over fifty. Every morning he and I faithfully used the product, and filled out the questionnaire that came with it. Each morning Albin would ask for his shaving mirror, so he could admire his rapidly improving complexion. "Don't you think my skin looks lovely today?" he would ask with a twin-

kle in his eye. It is such memories as this that make our loss seem greater.

Many persons knew of our belief in healing, and often asked Albin and others of us why, since we believed in healings, Albin had not been permitted to walk again. Albin realized that his service to God would be greater in the condition in which he had been placed, and he never complained. Like the apostles of old, he had learned in whatsoever state he was, therewith to be content. During his last illness, a Catholic nurse who had known him only a few weeks remarked to my mother that certainly when Mr. Anderson died he would not go to purgatory but straight to heaven. This was but one of many examples that people felt him to be a good man. I believe this was the thing Albin desired most in life—to be a good man, and not to be a stumbling block in the path of anyone. And in this his success was surely greater

than he knew. After his death, some who knew him said with all sincerity, "There was a Saint." Surely these words bear out the fact that his willingness to accept the plan of God with good cheer accomplished the divine purpose.

We are comforted in the thought that he walks today with those he loved. Brother Glaude Smith, who gave the funeral sermon, and who also gave the sermon for Gladys many years before, expressed our greatest hope when he said that if we love one another, and if we mutually love God, then nothing can separate us, for we are under his care, whether in heaven or earth. We can say, then, with the eloquent simplicity of Saint Paul, "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

Graceland

GAZETTE

First semester exams and second semester registration marked the midpoint of the Graceland year and dominated Graceland life during the week of January 21. After the completion of exams, the registration procedure for each class began with freshman and sophomore assemblies. At the freshman assembly, led by freshman president Dick Cheville, Dr. R. A. Cheville introduced some thirty new students and told of the expected arrival of another, Kisuke Sekine, from Hanno, Japan. Kisuke is the first student to come to Graceland from Japan, though not the first Japanese to attend. He has overcome grave obstacles, and it has taken him over a year to make arrangements to come to Graceland.

The annual freshman-sophomore girls' basketball game the morning of January 25 saw the sophomores victorious by the score of 31 to 25. The first all school function of the year was held the evening of the same day—a talent show in the form of a radio program. It was "emceed" by Ed Barlow of Brewton, Alabama, and featured the unveiling of "the thing." The purpose of this activity was to help students relax after a week of exams.

Also related to the midyear idea was the Wednesday night vesper service. In it, Graceland students examined the progress they have made in the first half of the school year and looked forward to what they hope to accomplish in the remaining half.

The phrase, "Memorial Student Center," is used many times in this column. That is because Graceland life revolves about this building in so many ways. Financed entirely by College Day and alumni contributions, "The Center," as it is known on the campus, is Graceland's newest building. Of striking modern design, it houses the office of the Director of Social Activities, the school post office and book store, a snack shop, a lounge area, and a large floor used for roller skating. This floor has a stage at one end and when chairs are set up on the floor, this part of the building function as an auditorium. In this capacity it is used for assemblies, church services, concerts, and plays. Modern lounge furniture occupies the space around the fireplace on one side of the floor and the area along another wall is used for the playing of games, which may be checked out from the Director of Social Activities. It was recently the scene of a hotly contested table tennis tournament. For a student who has never known Graceland without a Center, it is difficult to imagine what life without it would be like.

* * * *

The string section of the Graceland Sinfonietta, directed by Mr. William Graves, provided the musical background for the February service of the Lord's Supper. The sinfonietta is Graceland's orchestral ensemble.

* * * *

The Graceland Concert Choir has been invited to broadcast over WOI on March 8. The broadcast will originate at Drake University in Des Moines, and the choir will be entertained by members of the Drake choir afterward.

At the Crossroads

(Continued from page 13.)

at the check she had given him and thought, "It's a goodly sum to start with."

In late July Luther casually remarked to his family that he had attended a meeting at the town hall and that a new office had been created—that of park commissioner. "What on earth will he do?" asked Bob. "We don't have any parks."

"Give me time, Son," said his father. "As the new commissioner I can promise one park at least."

"Tell us about it," begged the impatient Barbara.

"Don't be in such a hurry, Young Lady," said her father. "I'm just as excited as you are. I have been made park commissioner and my first job is to buy the Inn and surrounding grounds for a park and recreation hall."

The twins voiced their excitement but their mother's face was as calm as if she had not heard the news. "Mother, don't you think it's wonderful?" asked Barbara. "You are now the wife of Park Commissioner Parks."

It was Harriet's turn to surprise the family. With a happy laugh she said, "I have been going around for the last month talking to myself to keep from telling anyone what was going on. I became utterly obsessed with the idea of getting rid of that place ever since the night I was there. Now that it is all settled I can relax. When Uncle Everett was here last year he gave me a check and told me to use it for some good cause. I am sure he will approve of what I have done with it."

"The day I went to see Henry Budworth about it he urged me to bring home some of your church literature and the Book of Mormon, and I have been studying it ever since. I will have to admit, Luther, that I have found a church which promises more than I ever dreamed of. I have asked for baptism next Sunday, and I hope I won't have to go alone." Bob and Barbara assured her that they would be with her. Bob, trying to be funny, said, "We'll all get washed at the same time, Mom."

Luther Parks spoke quietly, "Remember, Son, that your baptism is your covenant with God. Never treat it lightly." Then he turned to his wife. "Harriet, darling, this means our family is united in love, home, and religion, and the crossroads of life can have no serious problems so long as our signpost is the Word of God."

1951 Reunion Schedule

Date	Reunion	Place	For Reservations and Information, Write:
June 9-17	North Dakota & N.W. Minnesota	Detroit Lakes, Minn.	Dr. Chas. Young, 1422 S. River Rd., Fargo, North Dakota
June 16-24	Kansas	Camp Fellowship, near Wichita	Ronald Manuel, 2208 Stafford, Wichita, Kansas
June 17-24	Eastern Montana	Fairview, Montana	F. L. Ballantyne, Dore, N. Dakota
June 23-July 1	Kansas City Stake	Nazarene Camp, Lakeview Park, Overland Park, Kansas	Bishop H. F. Miller, 1318 E. 30th St., Kansas City 3, Missouri
June 30-July 6	New York and Philadelphia	Deer Park, New Hope, Penn.	J. T. Conway, 112 W. Ontario, Philadelphia, Pennsylvania
July 1-8	Northern Ontario	New Liskeard, Ontario	J. Marvin Wickett, New Liskeard, Ontario
July 1-8	Wisconsin-Minnesota	Chetek, Wisconsin	O. G. Kimball, 190 18th Ave. So., Wisconsin Rapids, Wisconsin
July 12-15	South Missouri	Kennett, Missouri	J. A. Phillips, R. 3, Box 188, Kennett, Missouri
July 13-22	Southern New England	Onset, Massachusetts	A. W. Sheehy, 10 Sewall St., Somerville 45, Massachusetts
July 14-22	Owen Sound-Toronto	Port Elgin, Ontario	Gordon Farrow, Wiarton, Ontario
July 21-27	Southern California	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 21-29	Ozarks	Racine, Missouri	B. F. Kyser, 113 A St. S.W., Miami, Oklahoma
July 27-Aug. 5	Los Angeles Stake	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 28-Aug. 5	Flint-Port Huron-Detroit	Blue Water Camp, Lexington, Michigan	R. Melvin Russell, 2009 Mackin Rd., Flint 5, Michigan
July 29-Aug. 6	Alberta	Sylvan Lake, Alberta	Elgin Clark, Leduc, Alberta
July 29-Aug. 5	Nauvoo	Nauvoo, Illinois	D. J. Williams, 909 S. 12th St., Burlington, Iowa
July 29-Aug. 6	Maine	Brooksville, Maine	Don E. Harvey, Jonesport, Maine
Aug. 3-12	Northwest	Silver Lake Camp, R.F.D. 4, Everett, Wash.	G. L. Swenson, 614 W. 77th St., Seattle 7, Washington
Aug. 3-12	S.E. & Cent. Illinois & St. Louis	Zenia, Illinois (Brush Creek)	Sylvester Coleman, 234 E. Fair Ave., Flora, Illinois
Aug. 4-12	Cent., So. Cent. & Southern Mich.	Liahona Park, Sanford, Michigan	John Blackstock, Prudenville, Michigan
Aug. 4-12	Chatham-London	Erie Beach, Ontario	E. Elwood Smith, James & Grand Sts., Chatham, Ontario
Aug. 5-12	Idaho-Utah	Hagerman, Idaho	Philip W. Moore, 1200 S. Broadway, Boise, Idaho
Aug. 9-19	Far West Stake	Stewartsville, Missouri	Bishop L. E. Landsberg, 517½ Francis St., St. Joseph, Mo.
Aug. 10-19	Northern Michigan	"Park of the Pines" Boyne City, Michigan	Harry L. Doty, 220 W. 9th St., Traverse City, Michigan
Aug. 10-19	Kirtland	R.F.D. 2, Willoughby, Ohio	Wm. E. Williams, Rt. 2, Willoughby, Ohio
Aug. 11-19	Eastern Michigan	Cash, Michigan	Jacques V. Pement, Sandusky, Michigan
Aug. 12-19	Des Moines	Des Moines, Iowa	Ralph Wicker, 1316 E. Lyon St., Des Moines, Iowa
Aug. 12-19	Western Montana	Deer Lodge, Montana	Harvey F. Eliason, Rt. 1, Deer Lodge, Montana
Aug. 12-19	Chicago & N. E. Illinois	Lake Geneva, Wisconsin	Raymond Troyer, 6053 Woodlawn Ave., Chicago, Illinois
Aug. 14-19	Oregon	Lewis River Camp	J. L. Verhei, 3324 S.E. Grant Court, Portland 15, Oregon
Aug. 18-26	Arizona	Mt. Lemmon, Tucson, Arizona	Marion Blakely, 4154 N. 12th St., Phoenix, Arizona
Aug. 18-26	Eastern Colorado	Palmer Lake, Colorado	W. A. Hougas, 480 Marion St., Denver 3, Colorado
Aug. 19-26	Missouri Valley	Woodbine, Iowa	Clifford A. Cole, Woodbine, Iowa
Aug. 18-26	Oklahoma	Robber's Cave, State Park, Wilburton, Oklahoma	Victor Witte, 1150 N. Ellwood, Tulsa, Oklahoma

Bulletin Board

Old "Heralds" Wanted

Mrs. Alice Campbell, Comins, Michigan, would like to purchase the January 20 and 27, 1948, issues of the *Herald*.

Anniversary Celebration at St. Marys, Ohio

The St. Marys, Ohio, Branch will observe its twenty-eighth anniversary with special homecoming services on Sunday, March 18. All members and former members are invited to attend.

ROBERT A. GALUSHA, *Pastor*.

Notice to Members in Battle Creek, Michigan

Esther Snyder, 98 Groveland, Battle Creek, Michigan, offers her services to any member who is a patient in either the Percy Jones Hospital or Veterans Hospital in Battle Creek. She will be glad to visit, shop, or do errands for anyone who is hospitalized.

Serviceman's Address

Mrs. Clarence Morrison, Mt. Ayr, Iowa, sends her son's address for publication in the *Herald*.
Pvt. Rex A. Morrison
US 55039341
Company C, 245th Hu. Tk. Bn.
Camp Polk, Louisiana

Priesthood Journals Wanted

R. J. Johnson, 521 Arlington, Kansas City 3, Missouri, would like to purchase the following copies of the *Priesthood Journal*:

January, April, and October, 1937; January and July, 1938; April, 1939; January and July, 1940; July, 1941.

Meetings in Minot, North Dakota, Suspended

Services which have been held in the Logan schoolhouse are being suspended for the winter but will be conducted again as soon as the weather permits. Missionaries passing through are invited to contact members in that area.

VIRGIL D. SMITH, *Reporter*.

REQUEST FOR PRAYERS

Mrs. S. E. Cantrell, Route 2, Anderson, Missouri, requests prayers that she may be relieved of her affliction.

WEDDINGS

Shumate-Vincent

Eunice Vincent, daughter of Mr. and Mrs. Ralph E. Vincent of Stewartville, Missouri, and Roy M. Shumate, Jr., son of Mr. and Mrs. Roy M. Shumate of Woodbine, Iowa, were married February 4 at the Reorganized Church in Stewartville. The double-ring ceremony was performed by the groom's father. Both Mr. and Mrs. Shumate attended Graceland College, and Mr. Shumate plans to continue his education at Iowa State University. They are residing in Lamoni, Iowa.

Moorman-Thomas

Bronwen Thomas, daughter of Mrs. T. U. Thomas of Independence, Missouri, and Orrell A. Moorman, son of Mr. and Mrs. O. B. Moorman of Kansas City, Missouri, were married February 2 in Bentonville, Arkansas.

Peterson-Stalcup

Mrs. Juanita Stalcup, daughter of Mr. and Mrs. L. E. Billert of Dallas, Texas, and Harold Peterson, son of Mrs. Anna Peterson of Kansas City, Kansas, were married on January 21. Elder Hal E. Davenport performed the wedding ceremony.

Daniels-Smith

Lula Mae Smith and Edwin Frank Daniels, both of Los Angeles, California, were married February 10 at the home of Elder and Mrs. W. H. Hall, Elder Hall officiating. They are residing in Los Angeles.

Gibson-Land

Betty Jean Land, daughter of Mr. and Mrs. Norman Land of Carrot River, Saskatchewan, and Louis Edmond Gibson of Smoky Burn, Saskatchewan, were married February 12 at the home of the officiating minister, Lloyd F. Chase, in Moosedale, Saskatchewan.

O'Dell-Stewart

Mildred Loraine Stewart, daughter of Mr. and Mrs. Elmer Stewart of Oscoda, Michigan, and Leslie J. O'Dell, son of Elder and Mrs. William O'Dell of Detroit, Michigan, were married January 6 at the Reorganized Church in Highland Park, Michigan. Elder O'Dell performed the double-ring ceremony. The groom is in military service stationed at Camp Atterbury, Indiana.

BIRTHS

A son, Donald Everett, was born on January 20 to Mr. and Mrs. Everett Robb of Sault Ste Marie, Ontario.

A son, Leslie Allan, was born on February 11 to Mr. and Mrs. Ellis Beckwith of Murdo, South Dakota. Mrs. Beckwith, the former Doris Thatcher, is a graduate of Graceland College, class of '43.

A son, Steven Perry, was born on February 10 to Mr. and Mrs. Clarence Bohall of Lamoni, Iowa.

Mr. and Mrs. Russell E. Schoff of Independence, Missouri, announce the birth of a daughter, Juanita Dianne, born February 9 at the Independence Sanitarium. Mrs. Schoff is the former Juanita Seaton.

A son, William Franklin, was born on October 23 to Mr. and Mrs. W. F. Lott of Kansas City, Missouri. Mrs. Lott is the former Mary Haggerty of Augusta, Georgia.

Lt. and Mrs. H. L. Carroll of Augusta, Georgia, announce the birth of a daughter, Patricia, born January 24. Mrs. Carroll is the former Ann Haggerty of Augusta.

A son, Larry Wayne, was born on February 2 to Mr. and Mrs. Harry A. Shank of Carthage, Missouri. Mrs. Shank is the former Elsie Warnecke of Independence, Missouri.

A son, Michael Warren, was born to Mr. and Mrs. Fred McAlister, Jr., of Dallas, Texas, on December 15.

Elder and Mrs. R. Vern Webb of Spokane, Washington, announce the birth of a daughter, Sandra Louise, born November 12, 1950. Mrs. Webb is the former Dallas Hunt of Belingham, Washington. Both parents are graduates of Graceland College.

A son, Larry Ray, was born on November 7 to Mr. and Mrs. Howard Martin of Independence, Missouri. He was blessed on January 7 by his grandfathers, Elders Jeff Butler and Joe Martin. Mrs. Martin is the former Lucille Butler.

A son, John Daniel, was born on October 4 to Mr. and Mrs. James L. Bowman of Maysville, Missouri. He was blessed on February 4 by his grandfather, Elder James F. Bowman of Cameron, Missouri.

Mr. and Mrs. Edward R. Ashley of Battle Creek, Michigan, announce the birth of twin sons: Gordon Ray and Glenn Roy, born December 21. Mrs. Ashley is the former Sara Rees of Galien, Michigan. Mr. Ashley attended Graceland in 1945-46.

A son, Frank Paul, Jr., was born on August 2 to Mr. and Mrs. Frank P. Pratt of Blue Springs, Missouri. He was blessed on November 5 by Elders A. Carlos Smith and J. T. Smith.

Mr. and Mrs. Arthur Leo Cook, Jr., of Oregon, Illinois, announce the birth of a son, Donald Andrew, born January 29. Mrs. Cook is the former Marjorie Jensen.

A daughter, Zoanne Dee, was born to Edward and Pauline White of Berkeley, California (date of birth not given). Mr. and Mrs. White formerly lived in Independence, Missouri, and Denver, Colorado.

DEATHS

BUNNELL.—Rosa E., daughter of William and Mary Ann Fry Palmer, was born December 12, 1865, at Logan, Iowa, and died January 19, 1951, at Portland, Oregon. She was married on January 22, 1884, to George E. Bunnell, who preceded her in death in May, 1928. She had been a member of the Reorganized Church since early in life and was always glad to bear her testimony to the truthfulness of the church.

She is survived by two sons: Boyd E. Bunnell of Portland, Oregon, and Paul S. Bunnell of Milwaukee, Oregon; two daughters: Ada B. Hoisington of Kansas City, Missouri, and Rosamond B. Smith of Independence, Missouri; eleven grandchildren; and seventeen great-grandchildren. An infant son and a married daughter, H. Helen Hoisington, preceded her in death. Funeral services were conducted by Elder Elwin Vest and Evangelist Walter Barker at the Colonial Mortuary in Portland. Interment was in Lincoln Memorial Park, Portland.

LEEKA.—Joy, son of William Madison and Nellie Leeka, was born near Thurman, Iowa, on June 22, 1911, and died January 18, 1951, of injuries received in an automobile accident on January 16 near Percival, Iowa. He was a graduate of Thurman High School (class of 1928) and a member of the Reorganized Church. On August 1, 1930, he was married to Winifred Irene Snell; two daughters were born to them. After their marriage the Leekas made their home on a farm west of McPaul, Iowa.

Surviving are Mrs. Leeka; two daughters; Nancy Dee and Loretta Marlene, both students at Doane College in Crete, Nebraska; his father, W. M. Leeka; a brother, Irwin, both of Thurman; and a sister, Dolores E. Kelley of Independence, Missouri. His mother preceded him in death on May 15, 1946.

McFARLANE.—Steven Alan, son of Mr. and Mrs. Evert McFarlane of Oelwein, Iowa, was born December 19, 1950, and died December 31, 1950, following a brief illness. He is survived by his parents; a brother, Douglas; his paternal grandparents, Mr. and Mrs. George McFarlane; and his maternal grandparents, Mr. and Mrs. F. Troester. Funeral services were held January 1 at the Brant Chapel, Elder Lyle Woodstock officiating. Interment was in Woodlawn Cemetery.

MARTIN.—Robert F., was born February 7, 1891, in Chicago, Illinois, and died October 20, 1950, in Chicago. He had been a member of the Reorganized Church since July 25, 1945.

He is survived by his wife, Cecelia Hicks Martin; a son, John H. Martin of New York, New York; two sisters: Edith Allie and Sadie Martin; and one brother Daniel Martin. Funeral services were held in Chicago, Elder J. C. Stuart officiating.

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P.S.

Bertha Keairnes
Rt. #2
Dunlap, Iowa

61573
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* APOLOGIES

"I wish that we could learn to apologize when we have made mistakes, when we have done something wrong and hurt other people. False pride and cowardice often prevent us from asking forgiveness. But we can get the courage we need through prayer. To say, 'I'm sorry,' and really mean it brings a wonderful spirit of understanding. After apologizing, one feels clean inside, knowing that the fault is forgiven. It would help us individually, and it would help the church—it would prevent trouble and sorrow—if we could learn this lesson and practice it."—Myrtle Louderback.

* TEMPTATION

Think back a little while to the last time you had a contest with a temptation. Can you remember who won?

Certainly. It flitted around, never out of sight, but never within easy reach where you could destroy it, until . . . Well, you know what happened.

Now here's something for you. Do you have a formula for dealing with temptation? If not, try this.

First, separate yourself definitely from the temptation. If you cannot remove it from your environment, remove yourself from it. The greater the distance, the greater the safety. And quit wanting it.

Second, get a substitute. Think about something else. Get up and go into action on some piece of work. Keep busy.

Third, keep away from the people who favor the temptation. Associate with those who oppose it.

Fourth, if it is a strong temptation, get down on your knees and pray for help. Ask yourself, "Could I do that with Jesus watching me?" Then remember that he sees you all the time!

* BOOK OF MORMON, PALMYRA EDITION

Brother Frank G. Hedrick, 16 North Ninth Street, Atchison, Kansas, writes, regarding the article on the Palmyra edition of the Book of Mormon (1830), that he has a very interesting copy. The book is complete, pages clean, with no marks or notations. The front cover is loose, and carries a ticket reading, "Library of the American Bible Society." On the first fly leaf is written, "Presented by Marcus Wilbur, Jan. 7, 1838." On the second fly leaf is the autograph of Newell K. Whitney, which S. A. Burgess identified as genuine. Brother Hedrick has a large collection of early church books, "Heralds," and other publications.

Brother Carl T. Self, attorney at law, 2582 Whitmore Street, Omaha, Nebraska, writes that he has a copy of the Palmyra edition. It also has an interesting history, recorded in notations. It once belonged to Morris Hobart, who bought it from a missionary, afterward using it in working against the church. He gave it to Reverend C. W. Savidge at Mankato, Minnesota, on September 28, 1882. Brother Self purchased it from Reverend Savidge on May 4, 1930. The original purchase price in 1833 was noted as \$1.25. It is leather bound, complete, and "is in a fair state of preservation," says Brother Self.

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**in
this
issue**

Can Christ Save Christianity?

D. T. Williams

**The Sanitarium—
An Integral Part of the Church**

Israel A. Smith

An Empty Tomb

Francis Harper, Jr.

the Saints' Herald

March 19, 1951

VOLUME 98

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News and Notes

HONORS TO STUDENTS

The debate team of William Chrisman High School won several honors at a recent speech festival in Omaha, Nebraska. Celia Fry received the rating of excellent and a gold medal in original. She and Delores Tandy and several other students won nine of twelve debates for second place honors in the festival.

BISHOP IN OHIO

Bishop L. W. Kohlman was in Cleveland, February 25, for the Kirtland District Financial Day held at the East Side Church in Cleveland. He preached at Kirtland that evening.

PRESENTS PLAY

"The Hasty Heart," a three-act comedy drama was presented by the White Masque Players, February 12, 13, 15, and 16, in the Stone Church Little Theater. Mrs. Glenna Griffith directed the play with leading role portrayed by Robert Akers, Gene Adkins, and Barbara Peavy.

PLANS FOR CAMPS

Elder John Darling attended the meetings of the Division of Christian Education of the National Council of the Churches of Christ in the United States of America which was held in Columbus, Ohio, February 11 through 14. While in Columbus he met with the members of the West Mission.

After leaving the council Brother Darling stopped in Chatham, Ontario, and talked to the women's group. He then went to London, Ontario, February 16, where he met with the camp committee to plan the Ontario Youth Camp to be held at Erie Beach, June 24 through July 1. February 17 he was in Port Huron, Michigan, planning for the new youth camp to be held July 1 through 8 at the Bluewater Reunion grounds. Brother Darling will act as director of both these camps. Carl Muir is chairman of the Ontario camp committee and Melvin Russell is chairman of the new Michigan camp committee.

While at Port Huron, he preached the morning service, February 18, at the branch.

ATTENDS MEETING

Kenneth L. Graham attended the meetings of the Division of Christian Education of the National Council of the Churches of Christ in the United States of America in Columbus, Ohio, February 11 through 14. Mr. Graham is Chairman of the Exhibits Committee and a member of the Executive Committee of the Publishers' Section.

PRESIDENT IN EAST

President Israel A. Smith left for a visit to the churches in Baltimore and Philadelphia March 9. He will also visit other points in the New York-Philadelphia district. He is scheduled to be in attendance at the dedication of the new church at Caraway, Arkansas, March 25.

VISITOR FROM HAWAII

Brother Andrew Kashimoto of Hilo, Hawaii, is visiting with Bishop and Mrs. Howard Miller and other friends in the Center Place en route from an insurance conference in Biloxi, Mississippi, to his home. He is expected to sail on the "Lurline" from Los Angeles on March 26. Brother Kashimoto is a priest and is head of the Camera Craft Photo Shop in Hilo.



We'd like you to know

Mrs. Irene Engstrom Shearer

SOME PEOPLE learn to like the odor of drugs and enjoy the clinking of bottles. Mrs. Shearer says, "It's my life." Old printers come to Herald House and say, "I love the smell of printer's ink." Nostalgias take queer quirks in the other fellow.

Mrs. Shearer has not spent her life in a dispensary by any means. She has four girls: Beverly Jean, 18, Elizabeth Jane, 15, Pamela Dale and Paula Sue (identical twins), 6. That qualifies her as a mother. After graduating from Lincoln (Kansas) high school in 1926, she entered nurses training at the Sanitarium, graduating in 1929. She took graduate work at the Chicago Lying-In Hospital specializing in obstetrics in 1930-31. Then followed three years of relief duty at the Sanitarium. In 1936 and 1937 she did private duty nursing. The next two years she had charge of the medical floor. In 1942-1944 she had charge of the delivery room. Since August, 1949, she has been assistant to the pharmacist. That would qualify her as a good person to have around in case you are sick.

She was baptized in Lamoni in 1920 and was married to Paul Shearer in 1931. Her brother, Elder Floyd Engstrom, is a chaplain with the armed forces in Germany. In addition to being devoted to her job and her girls, she finds time to attend church and P.T.A. meetings. That, we might say, qualifies her as one who is living a full life.

The Saints' Herald Vol. 98 March 19, 1951 No. 12

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

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The Risen Lord

When Jesus was risen early the first day of the week, he appeared first to Mary Magdalene And she went and told them that had been with him as they mourned and wept. And they, when they had heard that he was alive believed not.

—Mark 16: 9-11.

WE TRY TO EVALUATE the events of the last days of Jesus upon the earth: the triumphal entry into Jerusalem, the rising storm of deadly enmity, the betrayal, the trials, the Crucifixion, and the Resurrection. We try, but it is in vain.

Scholars and critics pick their way carefully through the details of the story and, like the disciples, some of them "believe not," and try to explain them away.

A generation of critics dies, and its words are forgotten. Another generation takes its place, and the process is repeated. The tide of commentary never ends.

But the story, simple as it may be, remains and endures, sharing the immortality of the Lord Jesus.

* * * *

WHICH CHAPTER of that story is most significant? What is the climax of that great and grave drama?

Some faiths concentrate on the cross. In an almost sadistic way they perpetually exploit the death agony of Jesus. It is the center of their church art; members wear the crucifix suspended from their necks by golden chains; the religious orders say their prayers by the rosary.

This emphasis is bound to have a strong effect on the human mind. What will it do to those people?

The cross is one of the oldest symbols to be used by human beings. What must the first man have been like, who imagined that form as a means of human sacrifice?

In its relation to Jesus, the cross is a symbol of suffering and death.

IN THE STORY OF JESUS there is something more significant than the cross. There is the open tomb, the symbol of the Resurrection. Evil tried to destroy good, but failed. The Son of God was granted an immortality of his own, a life that could not be destroyed by the weapons, the hate, or the cruelty of men.

Love was greater than death. Love is still greater than death:

God so loved the world that he gave his only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

The death of Jesus on the cross was a fact. The divine love was a promise. The Resurrection is an eternal truth.

* * * *

THE RESURRECTION, unfortunately, has no certain, specific symbol. Books on the subject offer the phoenix, a legendary bird of Egypt that was supposed periodically to perish in flames, and then rise to new youth from its own ashes. But it is not a symbol of Christian origin. Another symbol offered is the empty

cross, but it was not from the cross that Jesus arose to eternal life. It was from the tomb.

That empty tomb is the most significant thing in the whole story of Jesus. He was crucified. He died physically. But by the power of God his spirit survived, and the body was renewed in a mysterious way. And because he lived, we too shall live:

Yet a little while, and the world seeth me no more; but ye shall see me: because I live, ye shall live also.—John 14: 19.

* * * *

THAT TOMB was only a cave, according to some people—a cave with a heavy stone door. That it was an empty cave on that morning, the first day of the week so long ago, means nothing to them.

The disciples would not accept the testimony of Mary Magdalene. "They believed not." And when the resurrected Jesus appeared to the other apostles, Thomas still would not believe their testimony. Eventually he was convinced.

To some, the shadow of a cross falls athwart the world. In the dim light of that first Easter morn, how grim it must have looked upon the brow of Calvary! But over the eastern mountains—across the River Jordan and the Dead Sea—from Nabataea and Arabia beyond, came the first golden tints of dawn in the mauve shadows of the night. It was the light of a new day, and the glory of God was in it. In it, too, was the promise of a risen Savior, the Redeemer, and the hope of the world.

L. J. L.

Historical Document

VOLUME 7 of our *Journal of History*, page 453, issue of October, 1914, had an account and a copy of a petition filed in the Senate of the United States on December 31, 1849. This document is significant, first, because it was signed by William B. Smith and Isaac Sheen as *presidents* and twelve others as members of the Church of Jesus Christ of Latter Day Saints, and, second, because the nature of the allegations set forth in it.

About ten years ago we secured a photostat (as we then supposed) of this petition which, in the light of what we have lately acquired, we now know was but a photostat of a *typewritten copy* of the petition.

Recently we applied again for copies of this document, which have been received, and quite to our surprise and satisfaction, we now have photo reproductions of a *handwritten document*. Examination of the same discloses that all except the signatures is in the handwriting of one person, and a comparison with signatures convinces us the document is in the handwriting of Isaac Sheen.

WILLIAM B. SMITH in 1849 was the sole remaining brother of the prophet and patriarch who had been slain at Carthage. William had been selected, chosen, and *ordained* presiding patriarch by the church at Nauvoo soon after the martyrdom. His accession to the office was well publicized in the *Times and Seasons*, and he occupied in the office for a time, then was rejected, not sustained—in fact thrust out by Brigham Young and his associates.

An original book of blessings given by William while presiding patriarch is in our possession, and from it we find he functioned in the office at least from about June, 1845, until about September, 1845.

William Smith afterward lived at Eldorado, Iowa, for many years; affiliated with the Reorganized Church from the 1880's until his death; and for a time labored in the field as a missionary.

ISAAC SHEEN, an Englishman by birth, was converted in 1840 at Philadelphia and came to Nauvoo in 1842, but soon removed to Macedon, Illinois; later he went to Kentucky. In 1859 he gave his allegiance to the Reorganization movement, became the first editor of the *Herald*, then called *The True Latter Day Saints Herald*, official organ of the "Church of Jesus Christ of Latter Day Saints," shown thus from the first issue

until October 15, 1866, when, for some reason not made known at the time, the word "Reorganized" was inserted.

Isaac Sheen was thus removed from Nauvoo and the church during the closing years of its stay in Illinois; but it is quite obvious from his history that he maintained his interest in the Latter Day Saint movement.

In 1849 Elder Sheen was joining with others to secure redress for wrongs allegedly committed by Mormon leaders, and objecting to statehood for Utah, according to the petition filed in Congress. And in 1852 he wrote a letter to the *Saturday Evening Post* which was published by that paper on October 9 of that year. This letter Sheen printed in the first issue of *The True Latter Day Saints' Herald*, as also a letter he had written to the *Cincinnati Commercial* in October, 1859.

It was this first letter which the Mormons have attempted by distortion and false assumption to make Sheen admit Joseph's connection with the plural wife doctrine, interpreting the words "spiritual wife doctrine" to mean polygamy, when they were and are different things, one entirely innocuous, but the other positively wrong, though, to be sure, they *are* both brought into the alleged revelation (Utah Doctrine and Covenants 132) which the Mormons promote to this day as an essential principle of salvation, and which, according to its own terms, *must* be complied with on pain of eternal damnation.

AFTER SO LONG A TIME we can neither fully establish nor fully disprove Sheen's competency to testify about Nauvoo and what happened during the later years of the church occupation there. Evidently in his petition to Congress on December 31, 1849, he was *averring* truth about some events allegedly happening prior to February, 1846.

However, Sheen deliberately disqualified himself as to Joseph Smith's alleged complicity with polygamy, when in his article on polygamy, page 9, *Saints' Herald*, January 1, 1860, he said, "This branch of the subject we shall leave to some of our brethren *who are qualified* to explain it satisfactorily." Whether he meant polygamy, when he referred to "this iniquity," we do not know. Neither do we know definitely what his conviction about it was in 1860; but we do know what, ten years before, he said was true, for in this petition to Congress he apparently "held the pen" which indited it.

Let us therefore look into the language of this document (page 2, beginning in the third line):

The rulers of the Salt Lake church hypocritically pretend to venerate the name and character of the Prophet Joseph Smith that they may retain their popularity among that people who believe that he was a true prophet. These rulers are apostates from the true church of Jesus Christ of Latter Day Saints, which church Joseph Smith was president of. These rulers teach and practice polygamy,

Repeating: "These rulers *apostates* from the true church which Joseph Smith was president of. *These rulers teach and practice polygamy.*"

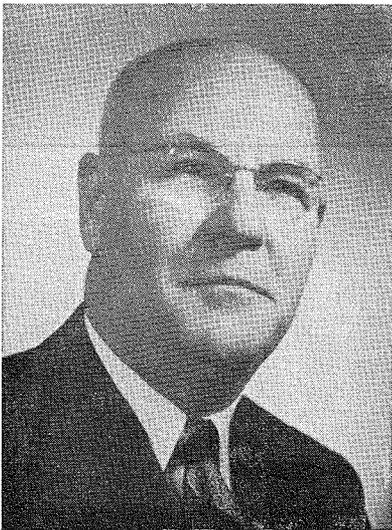
The only reasonable interpretation of these statements is that polygamy was the "head and front" of their apostasy; that Joseph, martyred leader, had been rejected in fact, but secretly, in order for these men to retain favor among the members of the church.

By what process could one conclude from Sheen's statements that Joseph himself was in any degree under the lash of Sheen's indictment? On the contrary, he was obviously Joseph's champion.

Now it is obvious that if Sheen at any time had been personally knowing to facts that made him a competent witness as to the personal life and character of the Prophet, he was better qualified in 1849 than he was in 1852 and in 1860. And in 1860 he practically eliminated himself by the statement we have quoted in the foregoing.

From this petition it is extremely easy to conclude that Sheen had nothing but contempt for Brigham Young and his associates, as he charged them with all manners of crimes—most of them felonies: "murders, treason, adultery, fornication, robbery, counterfeiting, swindling, blasphemy, and usurpation of power, both political and ecclesiastical," quoting from the petition.

THIS PETITION is also significant because it furnishes proof that it was among the early *public* statements that polygamy was being practiced in Utah. The next year, in the spring of 1851, the Bureau of Indian Affairs filed a report which was given publicity in the annual report of the Department of the Interior, to the effect that the Mormons were practicing polygamy; that one of their leading church officials, secretary of the Territory and postmaster at Salt Lake City, was living openly with sixteen wives in one home. There was plenty of evidence that pressure was getting heavy, and some public statement *must be made*; as Brigham said in August, 1852, the time had come to "proclaim it." And *pro-*
(Continued on page 7.)



Can Christ Save Christianity?

A sermon preached at the Auditorium on April 9, 1950

By Apostle D. T. Williams

SCRIPTURE:

Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven. Give us this day, our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And suffer us not to be led into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever, Amen.—Matthew 6: 10-15.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.—Daniel 2: 44, 45.

TODAY IS THE COMMEMORATION of the greatest day in the history of the world. I think we can say this without equivocation. Many other days have found red letter space on our calendars; many other days have been written large in the history of the human race; but there is no day quite so important as this because of the powerful and beautiful event which it commemorates. It was a wonderful thing that Christ should have come to earth at all. But let us remember that no matter how he may have been born, if he had never triumphed in the Resurrection, his Saviorhood would never have been established and confirmed, and we would not be thinking of him as we are now in this glorious Easter time. No matter how many good things he may have taught, or how many kind deeds he may have done, if he had not triumphed over the grave, we would be reading only his philosophy as we read the philosophy of Plato, Socrates, Aristotle, or Epictetus.

The Dynamic Life

We read of him today in the pages of the Bible, which is the world's best seller. It is the best seller because it has in it the story of the Nazarene. Had it not been for the addition of the New Testament to the Old, you today would not be reading the Bible. The Old Testament would have been just another

tribal contribution to what we know today about the tribes of Israel; but Jesus made the Old Testament live because he fulfilled the prophecy of its poets and sages. As a result, we think of him as the Christ of the Resurrection, rather than the Jesus of the Crucifixion. But his cross and his resurrection are the two things which combine to make his life a power among men even now.

However, I'm not so much concerned this Easter day about the emotional pull we find in these events; I'm more concerned about the utility of his triumph. What does and what will his life do for us? What will his life mean to the generations of the future? We are concerned as to whether this Christ can be a saving Christ for us. If he cannot be that, then there is no meaning in his death, nor is there utility in his triumph. But he came as the Savior of the world. His Father sent him on such a mission as this. "God so loved the world that he gave his only Begotten Son that whosoever believeth on him should not perish, but have everlasting life."

The Coming Kingdom

We have read for your consideration the Lord's Prayer which so often we repeat, perhaps too much by rote. I wonder when we worship if we think about its vitality. It is not only a prayer for the coming kingdom,

but a prophecy of that kingdom's coming. "Thy kingdom come" is not only a prayer but a prediction, not only a petition but a prophecy. Jesus laid for us in his prayer the very foundations of the new society, in which there will be justice between man and his fellow man. In this society there will be no racial problems, since we will recognize that "God hath made of one blood all nations of men." As a consequence of its coming, we shall have established ourselves, or shall have been established, by his power and Spirit in the character of the society we call Zion.

In the second Scripture we find that the prophet Daniel was speaking also concerning the coming kingdom. His very prophecy of its coming becomes an affirmation of its reality: "Thou sawest that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces."—Daniel 2: 34. And he said that this kingdom, represented by the little stone which God would establish, should "never be destroyed and the kingdom should not be left to another people." This Christ whose resurrection and triumph we commemorate today is the very essence and power and glory of that universal kingdom which will live forever to the glory

of God under the power of his only Begotten Son.

Power, Purpose, and Permanency

We might well ask ourselves, "Can this Christ save us?" This becomes a pertinent question in the lives of innumerable people in this age of the world. We are threatened not alone by atomic bombs, but with a war of two great ideologies that face each other in battle array for life or death.

Is it any wonder that the people of all nations should be asking themselves, "What shall we do to be saved?" And while their terminology might not mean to them what it means to us, it certainly is meaningful to those fearful of the outcome of world events. They are looking for a way of escape which is purposeful, a way that offers some promise for the future. Can Christ bring this promise into reality? Again we're informed in the Hebrew letter concerning the Prince of Heaven: "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Here is the prophecy of permanency.

"Thy throne, O God, is forever." This is evidently not a part-time business. It is an everlasting affair. God, through Christ, is seeking our co-operation that the death which his Son died and the resurrection with which he triumphed might be made effectual, not only among a few thousand or a few hundred million—not alone among those who possess white faces or who speak the English language—but among men everywhere and in every generation.

Man Cannot Save Himself

The announcement of his coming by the angelic messenger who informed Mary of the approach of the Savior of the world was "You shall call his name Jesus, for he shall save his people from their sins." This means more than we often realize. He shall save his people from their sins—from the results of their errors, from the effects of their evil doings—until the kingdom of God shall come into reality, and man shall cease striving simply to save himself by pulling himself up by his spiritual bootstraps. He does not possess in himself the elements of his salvation. "It is not in man that walketh to direct his steps."—Jeremiah 10: 23. He can assist in bringing to pass his salvation only inasmuch as he co-operates with this Christ who alone can save us all. In him we find the opportunities of ultimate salvation.

Christ Is Our Salvation

Can Christ save us? He saved others, and if he saved others, then why can't

he save the seven thousand here today, and why not the one hundred forty thousand represented by those present upon this occasion? And if he can save the church which calls itself after his name, cannot he also save the world? He can—if the world is brought to a willingness to walk and talk with him. Here in obedience to the laws of life lies the sesame of salvation. Herein, too, is the element of agency. God has never been intent upon saving mankind without respect to mankind's will to be saved. He has never (and Christ has followed the pattern) forced the human mind, but he has attempted to persuade it. He has attempted to draw men to him. It was Jesus who said, "And I, if I be lifted up from the earth, will draw all men unto me." So in both the trials which came to him and also the triumphs which resulted from his overcoming of the trials, he becomes our Savior and guide.

Yes, he can save us because he saved Isaiah who, standing in the temple and seeing the vision of God, said, "Woe is me, I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of Hosts." As Isaiah saw the king, the Lord of Hosts in the temple of God in that far-off day, so in the very life of this Christ who died and triumphed over death, we see our hope of salvation. If, upon analysis, we find in ourselves the same faults found in himself and are likewise repentant, God is kind and considerate. He will forgive us if we are willing to receive his extended hand of pardon.

The Church His Instrument of Salvation

He pleads with his church today to become an active participant in the building of his kingdom by warning the world and by enticing untold thousands and millions to obedience in this, his church, through the gospel of salvation.

God has called us to a great service. Can he save us through such service? He saved Peter who said, "Depart from me, Lord, for I am a sinful man." He saved doubting Thomas who said, "I will not believe unless I feel and see." Despite their sin, Christ converted these men and saved them. He converted three thousand on the day of Pentecost. Can he save us? He most assuredly can if we will allow it. But first there is this question, "Can he save a nominal Christian or a nominal Christianity?" The answer to this is a definite "No." He cannot save in his high glory a nominal Christianity, for a nominal Christianity begets Christians who are asleep, who may have received the good word of God but have forgotten its import, its power, its glory, and its capacity to save. Only those will

be saved with him who have been "valiant in their testimony of Jesus." The only way Christ can save Christianity is for a nominal Christianity to become vital in every aspect.

This becomes our responsibility as a church. For Jesus said, "As my Father hath sent me, so send I you." This scripture may have a broader application than just to the Twelve to whom he was speaking at the moment. Every man and woman who has received the light of the gospel has received also a commission to tell the gospel story. One doesn't have to be a member of the First Presidency, or the Council of the Twelve, or a Quorum of Seventy, etc., to tell this story. Everyone who has received it has a commission, and thereby a responsibility to tell it. And there is only one way to tell it—that is God's way. Nominal Christianity can be changed into vital Christianity when nominal Christians are changed into progressive elements of his kingdom's program, and in this bring to pass the will of God among all those whom he yearns to save.

A nominal Christianity is a falling Babylon. The eighteenth chapter of the Revelation reads, "Babylon is fallen, is fallen and has become a habitation of devils." That is strong language. Babylon—this spiritual commercialism—is a power in a world which is sick with "spiritual wickedness in high places." In the midst of all this, God invites us, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues."—Revelation 18: 4. Jesus puts it in another way in his prayer, advising that his people should be "in the world but not of the world." This carries the implication of a world mission.

Life and Liberty

Being in the world we have the responsibility to tell the people of the world the story of Christ, of his power to save, and of the beauty of the message which he brought to elevate man above the mere physical level. This gospel creates in him a spirit that lives on though the flesh dies. This is the triumph of the Christ. I am looking to the day when the kingdom of God—which we believe is being spear-headed by this church—will move forward with such rapidity that it will astonish not only us but also the world. And all this because the Spirit is working through the church to achieve God's purpose among men.

Today there are many nations shaken to the center knowing not which way to go. Think of the plight of some of the European statesmen when they had to make a choice as to whether they were going to fight against the ideology of

Communism or take their stand with the Western Democracies. What a choice indeed! Some of them made their choice in opposition to freedom only because they were pressured to make it. Others chose on the basis of their love of freedom; for them there was no intermediate ground. We, too, are in a world of choosing. Fortunate are the people who can make their choice out of freedom rather than coercion.

I was thrilled one day in Washington, D.C., as I stood in the beautiful memorial to Jefferson and looked at the top of one of the columns containing a statement of that great statesman's philosophy. There, engraved in the granite are these powerful words: "God who gave us life, gave us liberty." That is a tremendous truth—one worthy of the consideration of all mankind. With this life and this liberty, God expects us to make right choices. As individuals we can say "no" to Christ, or we can say "yes" to him. The nations of the world today can say "no" to him or they can say "yes" to him, depending on how they determine to use this liberty.

Christ's Way With the Nations

Have you noticed in Daniel's prophecy the sentiment that these nations shall have either one thing or the other happen to them? They shall, in the end, be "broken in pieces" or they shall be "consumed." These two statements speak of two different results stemming from two opposite courses of action. They that will be "broken in pieces" will be broken because of their rebellion against Christ and their refusal to walk with him. They that will be "consumed" will be willing to be melted into the purposes of the new kingdom which shall come, even the kingdom of God. These kingdoms—some "broken" and some "consumed"—shall be molded into the process of kingdom-building. By one means or another they shall become "the kingdom of our God, and his Christ."

Here is the liberty of choice among the nations. People today who are satisfied with ritualisms and formalisms have driven out the very Spirit of God, the only spirit that can save. Vital Christianity has Christ at its heart, and in that character of Christianity alone dwells the essence of salvation. As we lend ourselves to his purposes, no matter where we may be, we become responsible for carrying the evangel of the Restoration.

It is our business—the biggest business in the world—to carry the message of Jesus to men and women about us and around us that they may have the opportunity of knowing how they too may be saved with us in the kingdom of God. Christ was concerned about the salvation of men generally; he was concerned

about the salvation of those who had already professed membership with him in his church and kingdom. For, speaking to a group outside of that inner circle which was his, he said to them about those on the inside, "I am come that they might have life, and that they might have it more abundantly."

Christ Only Can Save Christianity

Yes, Christ can save a vital Christianity and people who are willing to become vital Christians. Perhaps it may seem unnecessary even to mention the fact that Christ can save a virile Christianity, for that fact you may say is set forth in all his work. But sometimes we need our minds awakened to a holy remembrance of the things he has said, as well as to the promises he has made and the powers which are his, that in us his kingdom might possess reality. We haven't gone as far as we ought to go in kingdom-building, and as one of the late revelations to the church states, "The preparation and perfection of my Saints go forward slowly." It isn't that God wants it to be slow; it is because we slow it up through our unworthy state of mind. God would have us hasten his work and adds, "the hastening time is here."

Every member who attends this Conference should go from it a torchbearer of the kingdom to carry the light of revelation and to inspire in the hearts of the children of men the hope of eternal life. We must not be satisfied with keeping such a tremendous hope to ourselves. Some seem to think that if they possess the secret of eternal life, they can keep it a secret and thereby be saved while others are lost. No one fools himself so utterly as one who reasons thus. No one possesses the secret of eternal life except he of whom it is intended and demanded that he shall take that secret to others among whom he dwells. "It becometh every man who hath been warned, to warn his neighbor."—Doctrine and Covenants 84: 22.

This church of ours comes, then, to spearhead the kingdom of God. Joseph Smith and Sidney Rigdon gave to us in the seventy-sixth section, paragraph three, of the Doctrine and Covenants their testimony this is! As I have thought of all, which we give of him, that he lives; for we saw him." What a vital testimony this is! As I have thought about that great affirmation, I have pondered about Luther, the good man of the Reformation, of Wesley, of Calvin, of Roger Williams, and of others. Then I have thought to myself, what would they not have given for a testimony like this, "We know that he lives, for we saw him." Surely they would have said, "I wish that I had been given a testimony like that."

Here Was the Wisdom of Christ

Then, too, as I think about the manner in which the church was restored in its pristine simplicity, with all of its beauty of organization—with prophets, apostles, seventy, bishops, high priests, and all of the elements and officers of the church set in order—I can hear Luther, Calvin, Wesley, Williams and other church-builders say, "I wish I had thought about that." Then I ponder the fact that this young man who had little formal education in the world, but who possessed education by the Spirit and power of God, brought forth the church and restored to it the pure doctrine of Jesus Christ in all its simplicity, grandeur, and splendor. And again I think I can hear Luther, Wesley, Calvin, Knox, and others say, "I wish I had thought about that."

Here was a young, unlettered man, who was under the spirit and impulse of the Christ who died on Calvary and who arose that Easter morn from Joseph's new tomb to lighten the world with his glory. This Christ lightened the eyes and heart of a young man such as this that he, in turn, might send forth to proclaim the restoration of the gospel as the means of salvation to the world.

So today, my friends, as you go from here, may you go with this testimony in your hearts and on your lips: "God through Christ has set his hand this last time, for the gathering of his people Israel, that as the little stone was cut out of the mountain without hands to roll forth and become a mighty kingdom to fill the whole earth" so may this kingdom go forth, and we under God be participants in its building and in its ultimate triumph.

"*He Is Risen*," this salutation of the early Christians is a powerful testimony of his ability to save us individually and collectively. He is willing and able. Are we willing and anxious?

Historical Document

(Continued from page 4.)

claimed it was, and that was all—no submission for a vote of acceptance or rejection! But could it have been otherwise, since a submission of the doctrine to a vote would have been a fatal admission that a doctrine *never effective legally* had been *practiced illegally* for a number of years? Besides—the other alternative: What a predicament if a people who had professed the rule of "common consent" from the beginning had arisen in righteous indignation and thrown the proposal in the waste basket! What an embarrassment that would have been!

ISRAEL A. SMITH.

The Sanitarium

An Integral Part of the Church

By Israel A. Smith

SUNDAY, APRIL 22, will be observed throughout the church as Sanitarium Day. This is in harmony with the action of General Conference, and deserves the support of all officers and members of the church.

Each year this institution is serving an increasing number of the sick and afflicted who seek its ministry as "a place of refuge and help." An important aspect of our Independence Sanitarium and Hospital is the School of Nursing. This is an educational unit of the institution and prepares young women for one of the finest vocational opportunities afforded in life today. Since the establishment of this school in 1910, over four thousand nurses have been graduated. Many of these have returned to the communities which sent them here for training as competent ministers of health to take an important part in the life of every community. It is the only institution of higher education in Independence.

As we contrast the improved standard of living which we enjoy today with that of the beginning of the twentieth century, each of us is inclined to feel that, not only are we entitled to food and shelter, but newspapers and magazines, radios and automobiles. However, good homes and other things which go to make up good living conditions are insignificant without good health. Our civilization is spending more and more each year to maintain our physical bodies in a healthy condition. Hospitals with the very best of equipment are demanded in more and more communities. During the last war the government took recognition of this need and subsidized communities where the defense work was being carried on, so that their hospital facilities could be enlarged

to render a more adequate service. Our church hospital shared generously in this respect. However, hospitals, even though well equipped, have little utility value until properly staffed with doctors and competent nurses. Therefore, the hospital board, of which I am president, has concerned itself with a continuing source of supply for personnel, particularly for trained nurses.

It is a well-known fact that neither hospitals nor schools in America are self-supporting. Without being sponsored by church or taxing organizations, most of them would have had to close their doors. Many of us are inclined to think that the charges we pay should be adequate. However, operation costs are high and while the charges are held down as low as possible, there are some charity patients and quite a number of uncollectible bills which each hospital must assume, which complicates the financial problem.

Because our Independence Sanitarium and Hospital is a church institution, established as a direct result of divine direction, it guards jealously the health of the conference appointees. Because of good roads and improved transportation, it draws to its services many patients from outside our community, for our members from the adjoining stakes prefer to be cared for in this institution when the nature of their distress will permit them to come here.

THE "SANITARIUM WAY" of educating its nurses has become a tradition in itself. At 6:45 each morning a chapel service starts the day which ends when everything possible for the comfort and care of the patients has been completed. Miss Gertrude E. Copeland, who has been Superintendent of the Sanitarium for twenty-eight years, has loyally served this institution as her mis-

sion in life. For many years the success of both the school and the hospital depended almost entirely upon her organizational and administrative ability.

For the past several years, some elder under church appointment has served the institution as its chaplain. About three years ago our first full-time chaplain, Elder Donald V. Lents, began serving the institution. Last year over twenty-two hundred administrations were received by the patients. A few of these who were not members of the church have since become interested and united with the church.

THE NEED for more competent and devoted nurses seems to be imperative throughout the world. This has become more acute with the casualties of war. The government has already taken some steps to encourage more young women to enter the profession. I know of no more honorable profession nor more Christian service than that of ministering to the care and comfort of the sick and afflicted. The training is strenuous, and to the uninitiated the care of the suffering has its unpleasant aspects. Yet as these young women become proficient in their profession and gain confidence in their ability to meet even the critical situations which arise, their fears and sympathies which cause them suffering are overcome by a satisfaction of having witnessed the recovery of hundreds of seriously ill people and seeing them leave the institution to become strong and healthy citizens again.

May I assure those of you who have it in your hearts to contribute toward the "San Day Fund" that this call is for a highly deserving project and merits the best support you can give it. We understand that there are many insistent demands coming to each of our members for financial support in these times. Each one must judge that cause to which he shall give his support. We invite you to respond as heartily as you can to the needs of this great institution and the nursing school which is needed to sustain it.

A Scientific Pioneer

Caldwell and Associates, Headed by
an Independence Church Member,
Leads in Scientific Air Conditioning

An Interview by Leonard J. Lea

A LETTER and a telephone call brought a cordial invitation to visit the headquarters and factory of Caldwell & Associates near Independence. Accompanied by Marvin McDole to provide some of that technical understanding in which I am unfortunately lacking, I went south on Noland Road a quarter mile beyond the picturesque village of Little Blue. Looking to the left we saw, in the midst of a beautiful 200-acre tract of rich farmland, the spacious home that houses the headquarters of the company, and the factory near by. It is amazing that in this small factory is produced the air-conditioning equipment for some of the largest and most modern business buildings in America. One soon learns, however, that all those tools and machines would be useless without the brains and the skill of the mechanics and technicians who operate them. Many of these men acquired their skill in aircraft sheetmetal work.

Founder of the Business

At the head of the business is William J. Caldwell, engineer, inventor, and pioneer in the field of air conditioning. He and his helpers have manufactured and installed their equipment in some of the finest new business buildings. In 1929 Caldwell installed air conditioning in the Hotel Astor, overcoming technical difficulties that baffled other operators. This brought an acquaintance with the motor magnate, Walter P. Chrysler, and a contract to air-condition the Cloud Club in the Chrysler Building, a social retreat of millionaires. This began a rise to national prominence in the field, and orders followed for contracts for the Woolworth Store (New York City), Koppers Company, Northrop Aircraft in California, many Bell Telephone buildings in Michigan, United Air Lines, the Naval Ordnance Factory at Pocatello, Idaho, and others.

Pioneering

Currently, William Caldwell's designs, machines, and principles are still considered radical by conservative companies in the field. There is even some bitterness in the opposition. But he has succeeded in convincing some of the top business leaders and has been able to

provide air conditioning under engineering conditions that others have considered impossible. At the present time he has one of the nation's largest contracts for the installation of his equipment in the General Motors Technical Center near Detroit. Twelve buildings are being constructed in the present program, and ultimately there will be twenty-one in the group, all air-conditioned by Caldwell & Associates, except some smaller spaces where individual conditioners will be used.

Church Background

Why should we be interested in this man and his work? He is a church man, interested in the aims and objectives of the church, and in its social and economic program. He comes from a four generation family background of membership in the church. He is a grandson of W. H. Garrett, a great nephew of George Hulmes, both members of the presidency of the original Independence Stake. He has been in touch with church work most of his life.

Home Life

There at the home, Mrs. Caldwell and the children live close to the work and participate in it in various ways. After school, the girls ride their ponies in the wide pasture and play with friendly dogs about the home. Brother Caldwell is a home-loving man and enjoys family life. As business grows, he hopes to have homes built near by so that workers will be close to their employment.

Operations

The Caldwell system of air conditioning employs small air ducts, high pressure and high velocity conditioned air up to speeds of 8,000 feet a minute, patented fans, silencer-expanders, and air control nozzles. He is able to control temperature within one degree in any large area—a condition vital to successful operation in many industries. His air-washing-conditioner equipment is unique.

Assets

"My most valuable assets are my patents," says Brother Caldwell. But the visitor who looks over the business soon

sees that the number one asset is Caldwell himself with his splendid mind, experience, and ability. After that, his men are his most important resource. No business can succeed without good men and good ideas.

Recognition

On two occasions, the eminent builders' magazine, *Architectural Forum*, has given space to articles about Brother Caldwell's work, ideas, and achievements. The issue for July, 1950, devoted four large pages with illustrations to his engineering principles.

It was the eminent engineer, Charles F. Kettering, who brought about the acceptance of the Caldwell system for the General Motors Technical Center. Caldwell numbers many architects and engineers among his friends and supporters.

Caldwell & Associates employ fifty-three men in the engineering department and plant, and extend work to a number of sub-contractors.

Caldwell's Philosophy

The foundation of every successful career, the motive power of every good man, is a philosophy of life. Brother Caldwell's philosophy is pointed, vigorous, and characteristic of the man. Some may consider parts of it a bit advanced, and it is certainly marked with the touch of a pioneering mind. We present this statement he prepared:

In the early "thirties" a nationally recognized fact-finding agency made a survey to determine what reward the inventors of America receive from the nation. It was found that of the inventors of the 10,000 leading patented inventions, only a mere 3.6 per cent received sufficient reward for their travail to insure even a comfortable living. By the grace of God I am one of that group.

Back in 1928 the Lord revealed to my understanding new and revolutionary engineering principles, and the methods and means to apply them successfully. The "authorities" in the heating, ventilating, and air-conditioning industry said I was crazy. But a few open-minded chain store executives were sold, and successful installations were made from coast to coast.

As usual, financial interests kidnapped the inventor's "brain children" on two different occasions. Real privation, worry, and long separations from my family ensued. But the Lord who hears and answers prayers intervened to restore and extend the scope and merit of his revelations for his own ends. And now, while selfish Babylon adopts piecemeal the early revelations, the Lord of the Vineyard advances his Cause by revelations of greater power and scope, commanding recognition from the truly wise and learned who will make their growing contribution toward building the still unbuilt half of Zion here on earth.

I am working to the end that all talents and possessions shall be used to help toward making up a century of wasted time by this "called out people."

If the things we have been able to accomplish through a whole series of miraculous helps

and blessings can be utilized to bestir our wishful thinkers to spiritualized endeavor, implementing the truth in our hourly and daily lives—individually, as a group, and as the Church Militant, believing in and acting on the premise that miraculous helps are inevitable when we provide the avenues of transmission and reception—we shall be most happy to have the growing recognition vouchsafed us used to further the Zion building.

Pioneering, during all the history of mankind's journeyings, has entailed privation, heartache, misunderstanding, misrepresentation, and apparent failure; all these eventually generated progress and, ultimately, victory for the right.

But to pioneer—to insist that all energies, blessings, talents, property, opportunities—shall be used now to redeem the lost years; to build the kingdom now while it is still day, as we serve the Master by helping one another, will bring thousands and tens of thousands of God's children into his victorious army of builders of Zion here, that Christ and Zion above can come down and redeem the earth.

Pioneering such as this, combining spiritual, material, and scientific resources to break the thralldom of selfishness and sin, and erect the ensign of truth in action brings down on the pioneer's head the wrath of hell and the blessings of heaven, and leads to certain victory in the Lord's own way.

No one is important, except as he learns the way and does the Lord's will; and then he knows his own utter unimportance of himself. We pray for grace and divine guidance for higher and truer service for and with each new day.

Yours for scientific pioneering in the Lord's service,

WILLIAM J. CALDWELL.

An Easter Dream

By Jennie Z. Elliott

Early one Easter morning, before it was light, I turned on my radio so I could hear the broadcasts of the Easter services as they followed the rising sun across the continent.

Then I dreamed again, and in my dream I walked alone within a rose-dawn, drenched, lily-scented garden in which there was an empty tomb. For an angel of the Lord, clothed in robes of shining white, had descended from heaven and had rolled back the stone from the door of the tomb, and was now seated upon it. As I approached him, the angel said, "Fear not, I know that you seek Jesus, who was crucified. He is not here, for he is risen. Come, see the place where the Lord lay." And so I stooped down and looked within the tomb. Wondering, I turned back into the garden path. There I met One I took to be a stranger. But when he spoke my name, I knelt at the pierced feet of my risen Lord. Gently taking my hand he lifted me, as he bade me go tell others the gospel story.

The dream ended and over the radio there came almost heavenly music from thousands of worshippers as they greeted the rising sun in Colorado's Garden of the Gods.

Our Lamanite Brethren

By Hubert Case

WE HAVE JUST COMPLETED the Book of Mormon institute, and we wonder if the Spirit of our beloved Enos of the Book of Mormon times is rejoicing and singing praises to his Heavenly Father. We are told in the first chapter of Enos that, because of his great love for his brethren he cried with all diligence unto the Lord:

... if it should so be that my people, the Nephites, should fall into transgression and by any means be destroyed, and the Lamanites should not be destroyed, that the Lord God would preserve a record of my people, the Nephites . . . that it might be brought forth, at some future day, unto the Lamanites that perhaps they might be brought unto salvation . . . and he covenanted with me that he would bring them forth unto the Lamanites, in his own due time.

So great a love had Enos for his people and also for his enemies the Lamanites.

We feel that he was made to rejoice in 1830 when the command went forth: "And now, behold I say unto you that you shall go unto the Lamanites, and preach my gospel unto full-blood Pawnee." There is plenty of room for more who have a love for the work of the Master.

Nephi says: "And he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female."

Do we have a love like Enos or Alma? We must remember God has commanded us to love. Jesus himself is *love*. He said: "If ye love them which love you, what reward have you?" And again; "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." And again: ". . . if ye lose your life for my sake, ye shall find it in the world to come."

Truly with world conditions as they are, we of all people should have a love, a great love, a burning love for all mankind, a love so pure and deep that we shall not be willing to rest until we have done all within our power to bring to pass the greater work among our Lamanite brethren, those to whom and for whom the records of the Book of Mormon have been written.

Will we accept this challenge, and will we, as Enos and Alma of old, cry mightily unto the Lord for our Lamanite brethren that they be given the opportunity of knowing of this great work to bring to pass their salvation? If we do not do all we can, will it not rest upon our heads when we face the judgment bar? It has been said, ". . . In as much as ye have done it unto the least of these . . ."

May we, as believers in the Book of Mormon and the Restored Gospel, accept this challenge and be willing to file our inventories and give to the Lord of our substance that there can be no hindrance on our part in the completion of Zion. We are told: "together . . . that they may build a city, which shall be called the New Jerusalem." May God hasten the day.

Zion conditions are no further away nor closer than the spiritual condition of my people justifies.

Easter—

The Season of Joy

By Vivian Amundson

FOLLOWING THE DEATH of our Lord upon the cross, heavy darkness covered the earth and a terrible fear gripped the hearts of the wicked who had persecuted Christ. The ones who loved Jesus and had expected him to be their glorious king were filled with despair at his death. Their faith died with Jesus on the cross and was encased within the tomb. On the third day when he rose again, triumphant, victor over sin and death, their faith was rebuilt; a tremendous thing happened that lives on even today in the hearts of all the true disciples of Christ.

We know that we shall live again, because Jesus rose from the dead. We know that if we keep his commandments during this life we shall be raised up at his coming. "I go to prepare a place for you . . . that where I am, ye may be also," are words spoken by Jesus himself filled with promise—a promise of eternal life to be enjoyed in the presence of both the Father and the Son in a celestial glory.

This life with its generally accepted idea of "Let us eat, drink, and be merry, for tomorrow we die" is in direct contradiction to the teachings of Jesus which show all earthly pleasures to be of short duration. The frenzied grasping for gold, the mad race to reach the top rung of the ladder, must be truly grievous in the sight of our Heavenly Parent who prepared enough for all.

Truth crushed to earth rose again triumphant in the person of our Lord and Savior, Jesus Christ, who died that we might have immortal life.

Truly the most joyous season of the year to all Christian peoples should be Easter for what it means to all mankind. As we listen to the inspired strains of the Easter songs, our hearts should be filled to overflowing with gratitude to God for the gift of his Son, our redeemer, the great I Am, who has atoned for our sins.

Our Brother's Keeper

By Robert J. Miller

MANY CENTURIES AGO Cain asked, "Am I my brother's keeper?" Since then the answer has been given and verified countless times by human experience. We are our brother's keeper.

Jesus stressed this fact in his ministry and gave us the golden rule as a yardstick to measure our behavior, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."—Matthew 7: 21, Inspired Version.

Later he gave these two great commandments upon which hang all the law and the prophets: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself."

As we come to know our Lord better through prayer, meditation, and fellowship we appreciate the meaning of the first commandment. And as we acquire knowledge and a measure of wisdom from our experience with our fellowmen, the righteousness of the second becomes apparent.

WE HAVE LEARNED that personal well-being is achieved by helping others to a better way of life; that each of us is a thread in the grand fabric of society which embraces all mankind. We have learned that that fabric can be perfect only when each thread is unbroken and entire. We have learned that this is possible only through obedience to the laws of God.

This concern which we acknowledge is necessary is called love, and must reach out from our lives in two directions. First, it must extend to God: "Thou shalt love the Lord thy God, . . ."; second, it must embrace our neighbor: "Thou shalt love thy neighbor as thyself."

Those who have caught the vision and embraced this doctrine given by the Son of God, whether they be ministry or laity, become physicians to the sick even as Christ himself is minister to all. Social stewardship is a common duty demanding sincere consideration and the exercise of wisdom.

We have all seen people discouraged from attending church and others literally driven from the church by ill-timed remarks, inconsiderate behavior, idle conversation, thoughtlessness, envy, jealousy, and a host of other things. Our intentions may be good, but our timing poor or our planning superficial. Some-

times we would make better haste slowly, guided by wisdom, discretion, and spiritual insight.

THERE IS NO CLAUSE in the second commandment limiting our love to those within the church or excluding those who are not found among the children of God. The word of the Lord comes to us again, saying ". . . this is wisdom, Make unto yourselves friends with the mammon of unrighteousness, and they will not destroy you. *Leave judgment alone with me, for it is mine and I will repay*" (Doctrine and Covenants 81: 6). While a soft answer turns away wrath, love combats evil successfully, and the wisdom of "making friends with the unrighteous" may save us some persecution, this is not the point which is to be gained from compliance with this commandment.

Christ's work was to save that which was lost; our work is the same. If we antagonize the unregenerate by our behavior we erect a barrier which will not permit us to reach them. If we make them our friends, we eliminate the barrier. If we have a superior attitude we are not very good Christians, and we certainly haven't put on the cloak of humility which the Master always wore.

The way to help those who need Christ is not by superior or condescending attitudes, but by a genuine love for man—not for the sin which has crippled him. We must make friends with all manner of people if we hope to reach them. As Jesus walked among men he always sought their friendship and continually performed acts of love to those about him.

We cannot do some of the things Jesus did to help others; but we can do other things which are very important in our daily associations and exert a subtle influence in creating the desire and determination in others to do better.

When James said, "Confess your faults one to another, and pray for one another, that ye may be healed" (James 5: 16), he meant, I believe, that we should admit honestly our own faults to our fellow men and make no pretense of perfection. On this common ground, of a common guilt, we feel our need of each other's help; and the urge to pray for one another "that we may be healed" becomes a natural impulse. In this recognition, we clothe ourselves with a mantle of humility which is pleasing to God.

When his followers addressed Jesus as "good Master," he asked them, "Why

callest thou me good? There is none but one, that is God" (Matthew 19: 17). The Master, always humble, admitted having the common curse of all flesh, which makes us all brothers. Our bodies (even Christ's) are of the earth, so we share a common burden, and it behooves us to walk meekly (humbly, if you please) in this world. We should be grateful if we have been so fortunate as to have taken the right path to better living. We should establish the common ground.

Jesus repeatedly warned us against passing judgment. In answering those who invite us to participate in some unwise practice such as smoking, drinking, or gambling, it is never wise to preach a sermon condemning others for their behavior. Jesus mentioned something about casting the mote out of our brother's eye, but doing nothing about the beam in our own. It is hard to classify sins; and while smoking, drinking, chewing, and profanity may be very noticeable and perhaps obnoxious, they may not be as insidious or deadly as some of our more respectable sins such as overeating, late hours, procrastination, dishonest thinking, selfishness, greed, deceit, pride, vanity, envy, or jealousy. We may not be aware of our sins, but it is very probable that the persons we criticize or judge see faults in us.

The consistent habit of gracious refusal to take up bad habits will in time preach a far better sermon, reach more hearts, and win more friends. There is no need to insult a person's intelligence by criticizing him about a habit which is obviously harmful. We all have our agency, and we also have the intelligence to know good from evil. "Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light."—Doctrine and Covenants 90: 5.

WHEN JESUS TAUGHT us to pray, he never used singular pronouns; it was "Our Father," "Give us," "forgive us," and "suffer us not." He never suggested selfish personal prayer, but prayer which includes our neighbors even to the uttermost parts of the earth. And in these times when our affairs are so interwoven in international politics, we can easily see that our welfare depends in large measure upon the attitudes and behavior of those in all quarters of the globe. Our prayer for others is, therefore, selfish in a measure, but in a wholesome way, because it also seeks the well-being of others.

Christ's instructions concerning prayer conformed strictly to the two great com-

mandments and the "golden rule." Prayer is the welding influence of brotherhood, as indicated in Christ's prayer to the Father, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—John 17: 20, 21.

YOUR ACTIONS speak so loud I can't hear a word you say" is a statement charged with truth. Our behavior supports or belies our speech. The Christian cannot afford to be careless in this respect. His conduct at work or play will tell what manner of man he really is and what he believes.

A great man once said, "When ye are in the service of your fellow beings, ye are only in the service of your God."—Mosiah 1: 49. Surely the average person who has a part in this world's work is in the service of his fellow men; for the commodities and services we use represent the combined efforts of all people. So whether we recognize the fact or not, our work is really a service for God, because we are helping him and others in the fulfillment of a great purpose. It behooves us to be as ardent in our daily activities as we are in our devotion. By "living" the things we believe we give our greatest testimony to society.

IT IS QUITE NATURAL and understandable that parents' greatest desire to help others centers in their children. Here we feel our greatest responsibility as our brother's keeper, and the most welcomed because they are "flesh of our flesh." Yet we often so mismanage this job that we lose our children's confidence and drive them from us. *Why?*

Particular importance has been placed upon the need of complete honesty in confessing or admitting our faults to others. Nowhere in our round of social duty is the need of complete honesty more needful than in parent-child relationships. We cannot afford to leave the impression with the child that we never knew sin. It can be the means of creating an inferiority complex within children, and it will probably be the means of eventually weakening their confidence in us. The day will come too soon when they shall see in us the same common clay of which they are made.

Recognizing the mistakes we have made to them at a time when they need counsel and guidance gives them confidence in our honesty. It is realistic. From our own experiences and mistakes we gain a sympathetic understanding of their problems. As children appreciate the fact that Mom and Dad also had ob-

stacles to overcome, they are less timid in confiding what is in their hearts and troubling their minds.

A mother once told me, "I do not worry about Marian, because I know she will come to me with any problem she may have. I enjoy her complete confidence." What a wonderful tribute to a mother. Soon after that I moved from their city, but I have good reason to believe Marian became everything her mother hoped for her. Let our children feel that we understand their problems; and let us temper our counsel with sympathy and mercy as we expect our Heavenly Father to do with us.

Regardless of what we hope for we must remember one thing: Jesus did not win many to his cause during his ministry, and he was the Son of God. But the effect of his example and teachings through the centuries has become tremendous. So it is with us. We shall never know the sum total of our works; but if we do our utmost, with His help, we can leave a good example. As the constant drip, drip, drip of water upon rock leaves its mark, so will our consistent good department leave its mark through all eternity.

Silver Lining

As we sat in the dim light of early morning for the 1950 Easter Sunrise Service in Long Beach, California, and heard the beautiful story of the first Easter, the very elements provided a background of amazing sound effects and lighting.

It had rained all night and seemingly paused only long enough for the congregation to arrive at the church. As the service progressed and the words of the terrible hours of the trial and the Crucifixion were being read, the clouds gathered and the church grew very dark. The thunder clouds rumbled and a flash of lightning gave us a sense of closeness to the tragic events which took place so many years ago.

The story unfolded and as the miracle of the Resurrection was being told, the sun suddenly broke through the storm clouds and shone into the church through a balcony window. Its rays fell upon the unlighted crystal chandelier and were reflected by the prisms of glass which caught the light and sent it sparkling into the dark corners of the chapel.

As the service drew to a close, we felt God had sent another reminder of the wonderful truth that there is always a light shining through the darkness, and that by our lives it may be caught and reflected over and over again until it reaches into all the dark corners where goodness and truth have been shut out.

—ANNABEL SELLARS.

Anyone Have a

Lokele?

THE SIMPLE SAVAGES of the Congo can't understand why the white men's wars last so long. "Why don't they get a *lokele*?" they ask the missionaries among them.

A *lokele* is a small shell of a jellyfish. It is chalky and shaped like a jar turned upside down, and has a doorway. Among the natives it is more useful than a United Nations Security Council.

When the two chiefs of warring Congo tribes begin to fear that there will be famine because nothing has been planted for such a long time, they search the country to find a *lokele*. When they have been able to get one, it is sent to the other tribe by a slave or by a girl who is willing to be given away so that the war may be brought to an end. When the natives of the other side see the *lokele* they stop fighting immediately, and send back a message to say that the quarrel should be ended by talking and not by fighting. A place is appointed, and the two sides meet there, leaving their spears at home. The *lokele* is placed in a hole filled with chalk and water. The chalk and water are sprinkled by one side upon the first row of the warriors of the other side. Everybody gives a great shout and quickly whitewashes everybody else. They shake hands and dance, promising never to fight each other again.

A silly, symbolic ceremony? I suppose by our standards it is. Still, I think it sounds like fun—at least, more fun than the continuation of either a cold or hot war.

But of course the people of the Congo are only simple savages, and we are too civilized for such childish practices. We would rather spend our time looking for bigger and better atom bombs than trying to find a *lokele*.

—JO MONTGOMERY.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

We have heard so many descriptions of Apostle Paul's physical condition, we would really like to know what his "thorn in the flesh" was.

Oregon

Mrs. E. V.

Answer:

There is no definite knowledge as to Paul's problem. Various writers have mentioned different ailments. I have read that perhaps it was his wife. I think that very unfair. The latest opinion given by a recent writer is that his "thorn in the flesh" was asthma, which periodically incapacitated him and was a constant source of annoyance. Some have thought it might have been a nervous disorder which troubled him. Others have suggested that it was the insults and opposition of various officials in the church that bothered him. Evidently, it was a physical ailment that incapacitated him in his ministry and prevented self-pride and personal self-exultation. However, we do not know.

JOHN BLACKMORE.

Question:

What is the place of temples in the work of the church? (See pages 33 and 34 in the quarterly, "Overviews of Church History," by F. Henry Edwards.)

Kansas

D. L.

Answer:

Peoples in civilizations capable of forming religious organizations and of erecting substantial buildings have erected "temples" for their various religious ceremonies. Temple building existed in Babylonia, India, and in early Bible times among the Hebrews. In Book

of Mormon history there are references which indicate the building of numerous temples in the ancient civilizations of America.

Temple building has always been associated with institutional religion since primitive civilizations. The use of the temple was always associated with the particular religious and sacred ceremonies that were peculiar to the peoples who built the temple. The essential difference between a "church" and a "temple" is that in the ordinary meetinghouse—be it church, or synagogue—the service is limited to the ordinary functions of the particular religion; in the temple the more important and complex ceremonies of the rituals are performed, and the building is considered more sacred.

THE PLACE OF TEMPLES IN OUR CHURCH

We believe that "temples" erected by the church should be built by the express command of God. This was the case in the building of the Kirtland Temple. It was also true in the building of the temple at Nauvoo. Section 57: 1 of Doctrine and Covenants contains the revelation designating the "spot" for the temple in the Center Place. Accordingly, in August, 1831, the place for the temple in Independence (Zion) was dedicated.

The use and value of a "temple" in the church will be governed by the spiritual development of the people. In Kirtland Temple special functions were established. The school of the prophets was organized. After the dedication the sacred ceremony of the "washing of feet" was practiced. Unusual spiritual blessings were received in the sacred precincts of the "Temple." The formality of the services was more complex.

When the temple in the Center Place is built according to future revelations from God, its usage will be governed by

the "word of the Lord" to the church at that time. We read in Section 108 of Doctrine and Covenants, ". . . the Lord who shall suddenly come to his temple." Similar language is used in Section 42: 10 ". . . in that day when I shall come to my temple." These statements indicate that Christ will come to the temple when the command is eventually given to the Saints to build this specific temple.

This temple will be erected for specific sacred usages. It will differ from an ordinary church building in the degree of its sacredness and usage. Special ceremonies not practiced in an ordinary church building, will undoubtedly be provided for in the temple to be built. Just what those sacred functions will be has not been fully determined or revealed.

JOHN BLACKMORE.

Question:

Isn't one church as good as another? Colorado

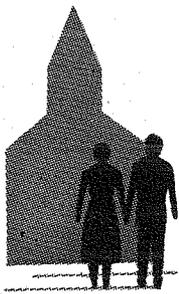
E. C. D.

Answer:

No! It matters tremendously what we believe, and it matters also what church we join. Mere sincerity of belief will not save us. We must be right. They who would come to God must do so upon his eternal terms; otherwise, the Lord tells us that we worship in vain. Unless we live by the true doctrine of Christ we cannot hope for salvation. Christ says, "Observe all things whatsoever I have commanded you."—Matthew 28: 19. Does your church do this? Christ came to the world at a time when there were three recognized churches in existence, yet he said, "I will build *my* church."—Matthew 16: 18. Instead of uniting with one of them, he built his own church according to his own pattern. His church today will follow that same pattern. Apostle Paul says (Ephesians 4: 4) "There is one spirit and one body," meaning one hope, one faith, one baptism—one church undivided. He asks, "Is Christ divided?" and answers, "Nay!" He further admonishes the churches to all speak the same thing (I Corinthians 1: 10). Again he says that Christ loved the church and gave himself for it (Ephesians 5: 25.) Jesus spoke repeatedly concerning the narrowness of the way to eternal life and the broadness of the way in which the multitude would wander away and be deceived. Can a church differ from Christ's pattern and be as good as the one which is in harmony with his commands?

WARD HOUGAS.

News and Idea Letter



HERE'S ANOTHER NEWS AND IDEA LETTER for you leaders to pass around among yourselves. We hope you can get some help to give these closing weeks of the Each One Bring One campaign an extra punch. And don't forget, even though attendance counting may end at the close of March, the campaign never ends. This six months has been just an eye-opener to show the possibilities of the church school as a missionary arm.

Lots of branches have had marked success with their work of increasing church school attendance. No honest effort ever goes unrewarded. May we share some of their statements:

"We are planning some type of church-wide activity once every three months. We had a dinner about two months ago. When we have an Each One Bring One social event we send a notice to each family on the records that is inactive and also to any nonmember friends whose names we have, besides urging every active member to bring a friend. We also have some very attractive and colorful posters in our church. We are trying to institute a transportation committee for those who have no way to come to church school." Another branch has a bus which is used for this purpose.

"Our whole group is quite missionary-minded. We have an organized visiting program in the women's department."

"Since our priesthood members have been making visits each Tuesday evening with such regularity, our church won't comfortably hold all the people who come for church school."

ONE CONGREGATION uses some of its blank space in the weekly bulletin to republish statements from the little tract distributed at the beginning of the campaign, or from the article in the August 7 issue of the *Herald*. It's well to remind each member of the things he can do to help.

"Last week our church school sponsored a family night dinner and program, emphasizing the importance of parents attending with their children, which may partially account for this sizable increase in attendance: January 28—193; February 4—262." Remarkable, isn't it?

"This month we are sending out invitations to friends inviting them to worship with us this new year. We have already had some results." On January 21 this good worker mailed out thirty-seven invitations to attend church.

"We have a pot-luck dinner each second Sunday in the month; this seems to be increasing our attendance."

"Barry Horaney sang at worship service—4 years old." In this branch the very young members often participate.

"Our branch has organized a club for the boys nine to twelve. One of our capable men donates a couple hours after school one evening each week to provide some wholesome activity. Our junior church school attendance has built up considerably since the beginning of the year."

"One mother who seldom came to church is now coming, bringing three small children."

"We have an active Daughters of Zion group which is helping our church school attendance through the friendly interest which the younger women show to each other and their families. As a result we have some fine young nonmember husbands coming to church school with their wives."

Results are produced when an effort is made. Let's put some extra work into this matter of building Zion through church school witnessing.

—REED M. HOLMES.

SPECIAL COMBINATION RATE

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April and May

Saints' Herald

and

Daily Bread

both magazines, 1 year, now just **\$4.50**
(to one address)

CANADA — \$4.90

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Independence, Missouri

1951 Reunion Schedule

<i>Date</i>	<i>Reunion</i>	<i>Place</i>	<i>For Reservations and Information.</i>
June 9-17	North Dakota & N.W. Minnesota	c/o 4-H Building, Detroit Lakes, Minn.	Archie Peterson, Audubon, Minnesota
June 16-24	Kansas	Camp Fellowship, near Wichita	Ronald Manuel, 2208 Stafford, Wichita, Kansas
June 17-24	Eastern Montana	c/o Orrin Wilcox Fairview, Montana	F. L. Ballantyne, Dore, N. Dakota
June 23-July 1	Kansas City Stake	Nazarene Camp, Lakeview Park, Overland Park, Kansas	Bishop H. F. Miller, 1313 E. 30th St., Kansas City 3, Missouri
June 30-July 8	New York and Philadelphia	Deer Park, New Hope, Penn.	J. T. Conway, 112 W. Ontario, Philadelphia, Pennsylvania
June 30-July 8	Gulf States	Brewton, Alabama	Ben Jernigan, Brewton, Alabama
July 1-8	Northern Ontario	Kirkland Lake, Ontario	Pat Bolger, 7 Taylor Ave., Kirkland Lake, Ontario
July 1-8	Wisconsin-Minnesota	Chetek, Wisconsin	O. G. Kimball, 190 18th Ave. So., Wisconsin Rapids, Wisconsin
July 11-15	Western Colorado	Delta, Colorado	A. G. Rose, 620 Howard St., Delta, Colorado
July 12-15	South Missouri	Kennett, Missouri	J. A. Phillips, R. 3, Box 188, Kennett, Missouri
July 13-22	Southern New England	Onset, Massachusetts	A. W. Sheehy, 10 Sewall St., Somerville 45, Massachusetts
July 14-22	Center Stake of Zion	Gardner Lake, Excelsior Springs, Missouri	Bishop H. W. Cackler, 916 W. Lexington St., Independence, Missouri
July 14-22	Owen Sound-Toronto	Port Elgin, Ontario	John E. Booth, 1443 Bathurst St., Toronto, Ontario
July 21-27	Southern California	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 21-29	Ozarks	Racine, Missouri	B. F. Kyser, 113 A St. S.W., Miami, Oklahoma
July 27-Aug. 5	Los Angeles Stake	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 28-Aug. 5	Flint-Port Huron-Detroit	Blue Water Camp, Lexington, Michigan	W. Blair McClain, 359 Louise Ave., Highland Park 3, Michigan
July 28-Aug. 5	Texas	Bandera, Texas	Dr. Preston Wheeler, 1204 Lamor Blvd., Austin 21, Texas
July 29-Aug. 6	Alberta	Sylvan Lake, Alberta	Elgin Clark, Leduc, Alberta
July 29-Aug. 5	Nauvoo	Nauvoo, Illinois	D. J. Williams, 909 S. 12th St., Burlington, Iowa
July 29-Aug. 5	Maine	Brooksville, Maine	Newman Wilson, Jonesport, Maine
Aug. 3-12	Northwest	Silver Lake Camp, R.F.D. 4, Everett, Wash.	G. L. Swenson, 614 W. 77th St., Seattle 7, Washington
Aug. 3-12	S.E. & Cent. Illinois & St. Louis	Zenia, Illinois (Brush Creek)	Sylvester Coleman, 234 E. Fair Ave., Flora, Illinois
Aug. 4-12	Cent., So. Cent. & Southern Mich.	Liahona Park, Sanford, Michigan	G. Everett Berndt, 1602 Ashman Ave., Midland, Michigan
Aug. 4-12	Chatham-London	Erie Beach, Ontario	J. F. Kelley, 721 Arnold St., Chatham, Ontario
Aug. 5-12	Idaho-Utah	Hagerman, Idaho	Lyle Gilmore, Hagerman, Idaho
Aug. 9-19	Far West Stake	Stewartsville, Missouri	Bishop L. E. Landsberg, 517½ Francis St., St. Joseph, Mo.
Aug. 10-19	Northern Michigan	"Park of the Pines" Boyne City, Michigan	Harry L. Doty, 220 W. 9th St., Traverse City, Michigan
Aug. 10-19	Kirtland	R.F.D. 2, Willoughby, Ohio	Wm. E. Williams, Rt. 2, Willoughby, Ohio
Aug. 11-19	Eastern Michigan	Cash, Michigan	Jacques V. Pement, Sandusky, Michigan
Aug. 12-19	Des Moines	Des Moines, Iowa	Ralph Wicker, 1316 E. Lyon St., Des Moines, Iowa
Aug. 12-19	Western Montana	Deer Lodge, Montana	Harvey F. Eliason, Rt. 1, Deer Lodge, Montana
Aug. 12-19	Chicago & N. E. Illinois	Lake Geneva, Wisconsin	Raymond Troyer, 6053 Woodlawn Ave., Chicago, Illinois
Aug. 14-19	Oregon	Lewis River Camp	J. L. Verhei, 3824 S.E. Grant Court, Portland 15, Oregon
Aug. 18-26	Arizona	Mt. Lemmon, Tucson, Arizona	Marion Blakely, 4154 N. 12th St., Phoenix, Arizona
Aug. 18-26	Eastern Colorado	Palmer Lake, Colorado	W. A. Hougas, 480 Marion St., Denver 3, Colorado
Aug. 18-26	Oklahoma	Robber's Cave State Park, Wilburton, Oklahoma	Victor Witte, 1150 N. Ellwood, Tulsa, Oklahoma
Aug. 19-26	Missouri Valley	Woodbine, Iowa	Clifford A. Cole, Woodbine, Iowa

Briefs

AMES, IOWA.—Elder Delbert Smith has been chosen as pastor at the recent branch election. The following have also been elected as branch officers: Teacher Francis Harper, church school director; Carol Arbtin, women's leader; Helen Marsh, social chairman; Priest David Shippy, music director; and Delno Knudsen, public relations director. The average attendance at the branch is about fifty.

Elder John Loren, district missionary, spent the greater part of two weeks in early November on the campus, meeting with the group and conducting cottage meetings. The two weeks were climaxed by a baptism service November 19. The new members are Iris Edwards, Norman Edwards, Jeanne Graybill, Robert Lebl, and Anne Jordison.

Four babies have been blessed this year as follows: Katherine Jeanne and Danny, daughter and son of Mr. and Mrs. Frank Graybill; Howard Allen, infant son of Elder and Mrs. Delbert Smith; and Ann Elizabeth, daughter of Mr. and Mrs. Loren Dunham of Shenandoah, Iowa.

Norman Nelson and Robert Turner were both ordained to the office of priest on January 7.

Apostle Charles R. Hield visited the campus during the week end of January 26-29. Primary emphasis was placed on establishing and furthering relations with Spanish-speaking students on the campus. Apostle Hield spent a great deal of time showing slides on archaeological ruins in South America and personally meeting with Latin-American students.—Reported by LLOYD YOUNG.

TEMPLE CITY, CALIFORNIA.—The "Each One Bring One" campaign of the church school has increased the attendance. A number of the young people have been gaining experience in the worship services and interest is shown in all of the classes. The merit system of pins for perfect attendance was also inaugurated. Associate Pastor Royal E. Doss is church school director.

Pastor Blaine Bender and associates, Lee Peterman and Ralph Sharrock, have been in charge of the prayer services. The theme for this year is "Unity."

A Christmas party for all ages was held December 22. A pageant was presented December 24 by the young people. A "White Gift" service followed the Christmas sermon by the pastor. Special music was presented by the choir, under the direction of Sister Lois Nunamaker.

The women's department and LoA group held a bazaar and bake sale on December 8 and 9 and profit was given to the building fund. A Christmas party was enjoyed by both groups at the church December 12. The women's department meets twice a month and has been studying Blanche Mesley's book, "Witnessing for Christ." The teacher is Sister Audentia Kelley. The LoA group meets once a month and has a varied program.

The young people meet at the church one night a week for crafts, drama, and recreation. A retreat was held at Crestline at Brother and Sister Evan Insee's cabin in the mountains. The pastor and his wife and the young people's leader accompanied them.

Ten of the Zion's Leaguers attended the Yule Camp of the Los Angeles Stake during the Christmas holidays.

The League presented several bound volumes of the *Saints' Herald* to the congregation at the Communion service, November 5. These were won by the Temple City League in a western states contest.

Brother and Sister Firman Stiles and Corinne and Rex Moore were baptized October 22 and confirmed the following Sunday. On January 28, Charles Bickle, who is in the Army, was baptized. He was confirmed at the Communion service February 4. He specialized in radio operation in Georgia.

The priesthood members have been meeting on Sunday evenings for a class, preceding the evening worship.

Associate Pastor Paul Moore conducted a series of discussions on the Book of Mormon and the Doctrine and Covenants on Sunday evenings.

Stake President Garland E. Tickemyer was the guest speaker January 28.—Reported by HELEN R. FERGUSON.

GULF STATES DISTRICT.—The winter conference of the district met at Mobile, Alabama, February 17 for a two-day session devoted to classwork, departmental workshops, and worship. The theme of the conference was "My Stewardship in Evangelism."

The opening service was a fellowship worship service. Immediately after this meeting Evangelist A. D. McCall conducted a general class. District President W. J. Breshears conducted a class in the afternoon. It was divided into three parts, each part comprised of a ten minute talk and a question and answer period. Elder M. L. Salter spoke on "The Worship Period," Evangelist A. D. McCall spoke on "How to Teach in the Church School," and Elder L. I. McDonald spoke of "The Procedure and Material Source."

Workshops for women, young people, branch solicitors, music leaders, children's workers, publicity agents, branch secretaries, and youth camp workers were held in the afternoon also. The evening's activities began with a service devoted to music and its ministry. Apostle Percy E. Farrow, who is in charge of the Southern Mission, assisted by Elder Breshears and Elder J. A. Pray, pastor of the Mobile Branch, conducted a missionary rally.

Sunday's activities began with a prayer service. The church school hour was attended by 367 persons. Brother Farrow brought the eleven o'clock message to an attendance of 409.

The business session convened in the afternoon. Twenty-one men were approved for ordination to the priesthood. The district president stated that the reunion grounds were free of debt, and he recommended that they be deeded to the general church. This recommendation was approved.—Reported by AUDREY B. TILLMAN, *District Secretary*.

CHICAGO, ILLINOIS.—A Thanksgiving service was held November 23. Elder Louis Hancock, Elder H. T. McCaig, Sr., Priest Paul Gouty, Robert Dawson, Helene Hancock, and District President J. C. Stuart participated in the service.

The following six children were baptized: John Lyddon, Linda Lindberg, Robert Lindberg, Marilyn Schulz, Diane McPeak, and Linda Stuart. All candidates were baptized by their pastor, E. W. Chandler, except Linda Stuart, who was baptized by her father, Elder J. C. Stuart. Miss Ruth Skinner was organist and Don Fisher was pianist for the service.

Robert Brown was ordained a deacon November 19 by Elder E. W. Chandler and Elder Stuart.

A combined women's group and Zion's League building fund party was held at the church November 17. Approximately \$45 was raised.

Speakers for the month were Elders E. W. Chandler, H. T. McCaig, J. C. Stuart, and Louis Hancock.

December 3 a confirmation service was combined with the Communion service. Apostle Arthur A. Oakman delivered the message for the occasion.

Pauline Jones was hostess to the Ssenippah Guild Christmas party on December 14. Fern Barrows was hostess to the Friendship Guild Christmas party December 21. The North Side Circle Christmas luncheon was held at the home of Frances Salomon. The proceeds from this were turned in to the circle by Sister Salomon as her Talent Fund.

The annual Christmas program was presented December 22. It was a pageant depicting the nativity. The pageant included the children as well as the adults of the congregation. It was directed by Mrs. J. C. Stuart and Miss Alice Skinner. Miss Ruth Skinner was the organist. The choir directed by Juanita Stewart sang Christmas carols during the pageant. Mrs. Charles Conway was in charge of costumes and stage setting.

On December 24, the branch received the ministry of three members of the Chandler family. The pastor, Brother Elbert Chandler, introduced his father, W. R. Chandler, who offered the invocation. Elder Wilbur Chandler delivered the sermon, "The Birthday of a King." Mrs. Warren Hinkle sang a solo, "Christ Is the Messiah."

Speakers for the month were Elder John Darling of Independence, Priest Paul Whitman, Elder W. R. Chandler, and Elder J. C. Stuart.

Speakers for the month of January were Priest John Senter, Elder B. A. Lenox, Elder H. T. McCaig, Sr., Elder J. C. Stuart, Priest Lemont Mair. Special solos for the month were by Delores Jones, Helene Hancock, and Don Zion.

Mrs. Harry Striblen, president of the North Side Circle, had a Coppercraft party, January 25. The proceeds were donated to the building fund.

Brother Leo Callaci is the attendance campaign chairman.—Reported by VELVA E. CASTINS.

CORRECTION.—The news brief from Klamath Falls, Oregon, in the February 19 issue should have read: Since the moving of Elder Ted Schuld to Medford, meetings have been held during the summer at the various homes of Saints under the leadership of Brother Y. Carroll. Another correction is noted—Lucille Crain was selected women's leader.

ALBANY AND CORVALLIS, OREGON.—The Saints of Albany and Corvallis held services February 11 at the Albany Memorial Hall. Brother Harold Carpenter of Vancouver and Elder Cleo Thompson of Sweet Home had charge of the service.

Church school is held at the home of Brother Steinbrink. Brother C. E. Nitcher is the supervisor.—Reported by BETTIE CHAMBERS.

SCAMMON, KANSAS.—During the months of October, November, and December, the pastor, Priest J. Harold Summers, obtained elders to preach.

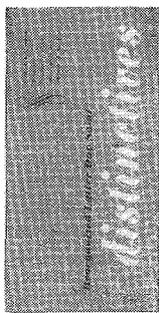
The following spoke in October: Stephen Black, district president; Clifford Miller of Medoc; and David Sheppard of Pittsburg.

Graceland College Day was observed by an address given by Ellen Ross, graduate of Graceland. Her subject was "What Graceland Brings to the Youth of the Church." This was followed by a talk by Peggy Norris, a prospective Graceland who spoke on "What I hope to receive from Graceland." The entire day's collection was given to the Graceland fund.

The Saints united with the Weir congregation November 19 at Weir when Elder T. W. Bath, pastor of the Pittsburg Branch, preached.

December 3, Elder J. W. Jones of Pittsburg was the speaker. Brother Jones made arrangements and his tape recorder was used and a sermon by F. Henry Edwards was heard during the class period. Another Sunday, Brother Elbert A. Smith was heard on tape recorder.

Eldon Hart gave an illustrated lecture December 10 on the church in the early history.



REORGANIZED LATTER DAY SAINT DISTINCTIVES

By Chris B. Hartshorn

This 16-page tract contains questions which might be asked by a nonmember about the identity, history, social beliefs, and program of the church and the answers which might be given by a church member.

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INDEPENDENCE, MISSOURI

Much of the history of Kirtland was given.

David Sheppard preached December 20.

Under Sister Melba Morehead the church school is progressing. The "Each One Bring One" campaign has brought the attendance to thirty-three.

A Christmas pageant was presented December 22. Some of the members from Weir assisted.

The study class of the women's department under the direction of Sister Nina Coldiron is studying *Book of Mormon Studies* by Thelona D. Stevens.

The women's department gave a bazaar and bake sale at which they cleared seventy dollars.—Reported by ALICE E. JONES.

CANTON, OKLAHOMA.—The ladies' auxiliary gave a food sale February 24 at the American Legion hall which lasted all day. Proceeds amounted to eighty-six dollars.

The church school has an average of forty at the present time. Four Sunday services are held and a midweek prayer service is also held. Elder Diamond of Eagle City is pastor.—Reported by NINA GOODMAN.

DALLAS, TEXAS.—The women's department sponsored a Christmas bazaar. The articles sold were made and donated by the Dallas Saints. All the profit was turned over to the building fund. Two meetings are held each month in the homes, with an average attendance of sixteen members.

The Zion's League members meet each week. Joint prayer services are held the first Wednesday of each month. They meet in the homes. The Christmas party for the entire branch was sponsored by the League. Gifts were exchanged, games were played, and treats were distributed.

Henry Edward III, adopted son of Brother and Sister Henry E. Williams, was blessed January 14, 1951, by Elder Hal E. Davenport and Elder Robert F. Moore. Eddie was born on June 26, 1950, and has been with Brother and Sister Williams since he was three days old.

Donald Everett, son of Brother and Sister W. E. Everett, left for service with the Army and is receiving his basic training at Camp Chaffee, Arkansas.

Dwight Graham, son of Mr. and Mrs. J. F. Graham, enlisted in the U. S. Coast Guard and completed his training in New Jersey.

The annual winter conference began January 26 at Marlin, Texas, with F. M. McDowell, director of priesthood education, Apostle Percy E. Farrow, and District President C. J. Tischer in charge. The theme of the conference was "Building Latter Day Saint Homes." Classes were scheduled for the priesthood, young people, and the women. Meals, housing and recreation were provided by the Marlin Branch. Fifteen members from Dallas attended the conference.

Visiting speakers have included Elders L. E. Wheeler, H. E. Davenport, C. A. Green, and R. F. Moore; Priests G. W. Fordham and Harold Peterson.—Reported by LOIS LEWIS.

GUELPH, ONTARIO.—Brian and Bruce Whitehead and James Wilson were baptized by Elder Alex Cadwell. Brian and Bruce were confirmed by Elder Kenneth Rowe and Elder John Hockaday August 20, 1950. Donna Marie Sharp and Lorna Jean Downing were baptized by Elder Kenneth Rowe and confirmed by Elders Rowe and Hockaday September 10. James Wilson was confirmed at a later date by Elder F. C. McLean.

Glenna Fay, daughter of Brother and Sister William Green, was blessed by Elder F. C. McLean and Elder Ev. Kennedy.

The young people's department meets every other Monday.

A chicken supper was held before Christmas in the church school room. Sister Winnie Menden was in charge of decorations. Films were shown by Glen Downing and dialogues and readings were presented. The young people served the supper.

Open house was held at the home of Brother and Sister Johnnie Walker New Year's Eve. This was the third annual party.

A party and presentation was given Sister Donelda Cromwell at Sister Walker's home prior to Sister Cromwell's leaving to live in London.

Sister Helen Kennedy succeeded Sister Nancy Walker as president of the women's department in September.

Brother Johnnie Walker has replaced Sister Ruby Sharp as secretary-treasurer. Sister Sharp was married to Edward Birch October 6.

LINCOLN, NEBRASKA.—Jane Joyce, daughter of Mr. and Mrs. Donald Savage, was blessed by her father, Elder Savage, on February 21. Mrs. Savage is the former Joyce Ahrens of Plattsmouth, Nebraska.—Reported by Mrs. DONALD W. SAVAGE.

SECOND CHURCH, SEATTLE, WASHINGTON.—Seventy Arthur A. Gibbs held a series of missionary meetings in October which were well attended. The last night 113 were present. A travelogue preceded each illustrated lecture. Cottage meetings were held in four homes for four weeks before the meetings began. These were well attended.

Evelyn Earl was baptized by Priest Roy Earl and confirmed by Pastor Charles H. Powers and Brother Gibbs. Four babies were blessed by the same officers: Mark Lynn, son of Priest Kenneth and Augusta Nelson; Lois, daughter of Raymond and Norma Mattix; Lanni Elaine, daughter of Stanley and Mae Clark; Douglas Raymond, son of Elvin and Lorna Anderson.

The ministry of Apostles E. J. Gleazer and Reed Holmes was greatly appreciated at the district meeting.

Guest speakers have been Priest Glenn Davis of Los Angeles, Elders Paul Duvic and Carl Cron, and District President Granville Swenson.

Plans are being completed for an enlargement of the church building. The church school has the largest attendance in the district, and a bus operated by the branch helps many to attend.

Choir practice is conducted by Sister Rose Clisby.

Sister Pearl Stearns, soprano soloist, gave a song recital. The benefits from the offering were given to the women's department.

The service flag was dismantled of the stars from the last war in a special service. A star was given to each man who had served in the armed forces. Later in the service, stars were again placed on the flag for those who are serving in the present war. Harold Walters is in Korea. Edward Gilmore and Keith Clisby are also represented on the flag by stars.

Fourteen women attended the district women's meeting in Everett. Sister Ruth Selzer was a co-partner in charge, in the absence of the district leader, Sister Eva Lundeen. Sister Selzer gave a talk on meeting procedures. Sister Florence taught the general class Sunday morning. Sister Pearl Stearns sang a solo and others contributed.

Nearly three hundred dollars was raised at the bazaar and dinner, November 3.

A program was given in December which featured music and drama. Jean Reynolds had the leading role. The closing number was "Silent Night," sung by Sister Jean Meehan, formerly of Boone, Iowa. She is eighty-four years old, and is the mother of Sister Ruth Selzer and Sister Barbara Olsen of Pe Ell, Washington. Sister Meehan is a sister of the late Evangelist George Thorburn. Sister Thelma Powers was in charge and thirty-two attended.

Five of the branch members attended teacher training courses at the Council of Churches. Elder Alvin and Louis Twilligear, Sister Florence Gilmore, and Sister Anna Briggs received certificates. The church was presented at a district meeting of the council. The district comprises Washington and Northern Idaho. There were 185 ministers and delegates present. After the talk telling the story of the church, questions were answered.—Reported by DAISY L. CHRISTIANSEN.

CHURCH USE OF AUDIO-VISUALS

Here is specific information on audio-visual education, on making plans to include it in the church program, on what materials are available and reliable sources for them. Textbooks and journals for further reading are included in the bibliography. Clear illustrations add to the value of each chapter.

\$2.50

Herald House INDEPENDENCE, MO.

The Gift That Is in Thee

By Leona Hands

THIS IS THE KIND of Sunday I love to see—beautiful and bright,” said Jane Richardson to Mary Perkins as they walked home from church.

“And cold, too?” questioned Mary, with a hint of laughter in her voice.

“I don’t really mind the cold,” answered Jane, “especially when the sun is shining. You’ll have to admit that’s a good sign. I’ve always heard it said that minding the cold is a sure indication of approaching old age.”

“You’ll never grow old, Jane,” Mary said, affectionately. “Anyway, you’ll always be young in heart.” Then, after a moment’s hesitation, “Wasn’t that a wonderful sermon?”

Jane agreed quickly. “One of the best I’ve ever heard on that subject. I’ve never heard the parable of the talents presented in just that light before. Elder Martin certainly brought out some new thoughts in regard to talents, and I can’t think of anyone whose life could be more in harmony with the things he presented. He really is gifted. His talents are all so obvious, while I . . .” her voice trailed off into complete silence.

“I know just what you’re thinking, Jane,” cried Mary. “You and I are middle aged. What is our special gift or talent? I mean, what can we do that anyone else can’t do just as well or better? We’re just average run-of-the-mill people. I’ve often thought about it,” she went on earnestly. “In fact I’ve even prayed and fasted over it, asking the Lord to show me where my talents lie, but I’ve never had an answer that I’ve recognized or any light on it whatsoever. It’s discouraging.”

“It certainly is,” Jane said seriously. “I’ve done the same thing myself. Why, it was the burden of my prayers for years but,” her face brightened, “I don’t think of it much any more. Maybe it’s a good thing I’m too busy to think,” she ended, with a faint smile at her attempt at humor.

“With John’s three children to care for I don’t wonder at it,” Mary said abruptly. “I still think you may have taken on too much. Not that I believe you made a mistake marrying John—he’s a wonderful man, and with you looking after the children he can devote his whole time to missionary work. But you were a widow so long and practically reared your own two children by yourself. I think as much of Bob and Jean as if they were my own. I only wish . . .”

“Yes, I know,” Jane interrupted, “a

widow alone in the world with no children doesn’t have an easy life. After Bob left for college and Jean went away nursing, I discovered what it was to be lonely. But I’ll pay you this tribute, Mary, it hasn’t made you bitter as it would some folks.”

“I’m like you,” smiled Mary, “I haven’t had time. Keeping my rooms rented in that big house is a full-time job.”

“You’re not fooling me one bit, Mary Perkins,” scoffed Jane. “You’ve been a second mother to those college youngsters who call your house home. You’ve taught them to cook and helped them with their mending and their personal problems. And the shut-ins you visit! I wish I had your way with people. You always seem to know just what to say.”

“Maybe some of my college children have helped me there,” smiled Mary. “They certainly run into a variety of problems. It’s surprising to hear the counsel they give each other, too. Often they have a problem almost identical themselves and can’t see the answer—I suppose because it’s so close to them. Do you know,” she laughed, “I don’t believe I ever saw people eat so much bread and butter. I’m teaching several of the girls to bake bread.”

“I’ve never tasted better bread than you bake, Mary. I’ve always said you had a gift for it.”

“Well, I’ve had practice enough,” Mary said smiling, “but it wasn’t always so easy. Once I vowed I would never bake bread again.”

“Tell me about it.”

WELL, IT WAS A LONG TIME AGO,”

Mary began, “soon after Frank and I were married. I had never made bread before and when I mentioned to Frank I thought I’d try, he smiled and said I’d better ask his mother to show me how first. Now I liked Frank’s mother, but I was a proud young thing and slow to ask favors. Secretly I determined not to ask anyone’s advice, I made the bread, and oh, what a failure! Fortunately, there were only two loaves but after it cooled, it was too hard to cut. I threw it out to the birds, thinking it would all be gone before Frank came home from work. Then I hurried to the store to get bread for supper.” She paused to laugh at the recollection, then continued, “Somehow I didn’t get around to see what became of my bread, and when Frank came in, he was laughing. I smiled at his good humor and asked him what was so funny. The mischief

fairly danced in his eyes as he told me that several sparrows were sitting on a loaf of bread in the back yard, looking around for something to eat. I didn’t laugh with him. I got angry and stormed out of the house, heading for mother’s. It was quite a walk, and I had cooled off considerably before I got there. However, when I saw my mother I burst into fresh tears, telling her all about my cruel husband who laughed so heartlessly at his new bride’s first failure. Now mother was a very practical woman. She gave me a lecture that remained with me for years. I begged to stay overnight, but she promptly sent me home, telling me that if I wanted to save my marriage I must never go to bed angry with my husband. I was so disappointed at her lack of sympathy and understanding that I left for home at once, though at a much slower pace than I had come. In fact, I was so occupied with my thoughts and my eyes so blinded with tears that I did not realize there was anyone near me until a hand gently touched my arm and Frank said in a low tone, ‘May I see you home?’” Mary was silent a moment, then added slowly, “I think Frank was one of the kindest people I’ve ever known.”

“Yes, he was,” agreed Jane gently, noting the look of sadness on her friend’s face. “I’ve always thought God must have needed him a great deal to take him so young. His life was certainly an example to follow—I know it was for me.”

“As if you needed an example to follow!” said Mary. “Why, there isn’t a more active woman in the church. And I don’t think you know how to say ‘no.’ Look what you took on last fall—leadership of our group besides being chairman of the kitchen. And you managed it all beautifully too.”

“Maybe it was because no one else wanted it,” laughed her friend. “After all, somebody had to do it. I’ll admit I was a bit frightened at first, but ‘shucks,’ I said to myself, ‘they’re not asking you to be president of the United States.’”

“I still don’t know how you manage it all,” Mary insisted. “It seems to take all my time trying to be a good follower.”

“Besides being a church school teacher and friendly visitor,” added Jane, with a twinkle in her eye. “Not to mention the things you do for shut-ins and the number of cards you send out, along with the visits you make.”

THE SUDDEN TOOT of an automobile horn drew their attention to a car that was drawing to the curb while the voice of their young pastor, Elder Martin, called out, "How about a ride home, ladies?"

"We really haven't much farther to go," said Jane, "but of course, we'll ride, won't we, Mary?"

Mary smiled in agreement as they both got into the car. As they drove away, Elder Martin remarked, "I hardly knew whether I should interrupt two people so deep in conversation. About the sermon, no doubt," he said, his eyes twinkling with good humor.

There was a moment of silence as the two women exchanged glances; then both laughed together.

Jane was the first to speak, "Well—yes and no," she said honestly.

"Not that we had any fault to find with anything you said," added Mary. "It's only that your topic is rather a touchy subject for both of us."

Elder Martin did not speak immediately, for they had reached Jane's home. Then he shut off the motor and turned to look at them. "I can't believe you really mean that," he said seriously. "I'm sure there aren't two other women in the branch who have given more freely of their time and talents to—"

"Talents," they both echoed, disbelievingly, then Jane found voice to speak. "You're joking," she protested, weakly.

"Not at all," insisted the pastor firmly. "I'm serious. Though mind you, I may be willing to admit that we have a difference of opinion as to what comprises gifts and talents. Remember the quotation I used in this morning's Scripture lesson: 'Neglect not the gift that is in thee.' Personally, I'd say there is no limit to the ways in which one can serve the Lord. To me it all comes right down to serving where you are, proving yourself a good steward. After all, our time, our talents, even our life is a gift from God. What we do with these God-given gifts will eventually prove us to be either faithful stewards or unprofitable servants. Don't you agree?"

"Yes, of course," Jane answered quickly. "But don't you think by the way the Scriptures read that everybody is given at least *one* definite talent?"

"Are you implying that because you cannot sing a solo, play a musical instrument, paint beautiful pictures, or lecture in public, you have no special gift or talent?" questioned Elder Martin. When Jane did not answer immediately he continued, "I've always thought there might be something to cultivating talents—like seeking the best gifts, perhaps. Take faith, for an example. It is mentioned as a gift, yet even though Abraham is spoken of as father of the faithful, I never could

find any record of God's giving him faith as an outright gift. The evidence seems to indicate that he continually worked toward acquiring that remarkable faith we read about."

BOTH WOMEN remained silent and thoughtful, though he could see they were following closely and waiting for him to continue. "There's another point that keeps coming to my mind," he went on. "Perhaps I can best illustrate it by repeating the conversation between two men. One asked the other if he could play the violin. 'I don't know,' replied the second, 'I've never tried.' This would seem to indicate that unless we are continuously engaged in trying our hand at new skills, we may never know just what we can do. Of course I couldn't close this one-sided discussion without touching on the subject that's closest to my heart—church attendance. Now I know I'm talking to two women who seldom miss a church service," Elder Martin said. "Yet, if I should ask either of you to name a person in our branch who sets an example in attending church, whom would you think of immediately?"

"Sister Wade," they answered together.

"Of course," he said, "because no matter what type of meeting we have, regardless of who occupies the pulpit, whether it rains or shines, she is always there—usually sitting in the same place. And if it's a devotional service, she never fails to offer both a prayer and a testimony. It's a fine thing to have a talent like that. Do you suppose it might be a gift?" he questioned, with a twinkle in his eyes, and then added, "Now there's a field that is wide open—cultivating the talent of faithful church attendance. Anyone could work at that, don't you think?"

Jane shook her head, with a quizzical look in her eyes. "It seems to me this is a very deep subject," she commented, then reverting to her usual practical self added, "Why can't we continue this discussion over our dinner? Come on in, both of you, and I'll have it ready in no time."

"Sorry, but I have a previous engagement," Elder Martin said, as he opened the car door for them. "I'll take a rain check though, and you can expect me to cash it very soon, too."

"You know you're welcome any time," Jane replied with her ready smile. "But come on, Mary, you can stay, I know."

Bidding the pastor good-by the two women walked slowly into the house. "You know, Jane," said Mary thoughtfully, "somehow, I don't believe I'll ever be concerned about my talents again. Serving where you are, trying new things—that's opportunity unlimited the way Elder Martin explains it. I'll always remember that sermon, won't you?"

Jane nodded her head in agreement, then her natural good humor manifested itself. "Which one?" she asked, with a smile. "Which sermon, Mary, the first or the last?"

"It must have been the combination," Mary answered. "You feel the same way, don't you?"

"With all my heart," Jane answered, as they walked into the house together.

A Rose to the Living

*A rose to the living is more
Than sumptuous wreaths to the dead;
In filling love's infinite store,
A rose to the living is more
If graciously given before
The hungering spirit is fled—
A rose to the living is more
Than sumptuous wreaths to the dead.*
—Nixon Waterman.

This little poem has a very interesting and true message. The real understanding of it can do much toward changing one's feeling about his neighbors.

When a child loves someone, he wants to give him something. In this he leads his elders. Love is always the important part of any gift. A fine diamond would not bring real happiness unless the giver loved the person to whom he gave it. But a single rose or even a violet or a daisy from the hand of one who loves you and whom you love can bring untold joy.

So we must learn now to show our love, even by some small token rather than waiting until a person is dead and unable to see or smell the beautiful flowers in expensive wreaths. This is true not just of flowers, but of all deeds and acts of thoughtfulness—a card to one who is sick, a book to a shut-in, a lift to a friend who has no car, or a call on one who is alone and has many lonely hours. These may be that "rose to the living" that is truly more than "sumptuous wreaths" to the dead.

Home Column

New Horizons

An Empty Tomb

By Francis Harper, Jr.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—I Corinthians 15: 12-22.

AROUND THE WORLD there are more than one hundred thousand funerals every twenty-four hours, which is evidence that it is the universal experience of mankind to die. Men have not been able to escape death. During his life, Houdini was the man who couldn't be bound. He was able to escape chains, jails, and coffins. In fact no man-made device could hold the great magician. Before his death Houdini planned to escape the grave also, but to this day he has not returned. Death attacks all men—rich, poor, weak, and strong, regardless of fame, social standing, race, or clime. Even you and I now are subject to death.

When the loss of a loved one casts a shadow across our lives we ask questions. Is there life beyond the grave? Will I ever see him again? At such times we seek an explanation of life and death as we have never done before. In our search we may listen to the facts of science and the theories of philosophy, but these often only confuse us. Scientists have been able to analyze the human body and its constituent parts; they can explain to a great degree the

processes of life and have prolonged its span to almost three score and fifteen, but they have no facts concerning immortality. As to life beyond the grave they are silent. We

Here Is the Writer



Francis is a native of Woodbine, Iowa, and a graduate of Woodbine High School. He also attended Graceland, where he was senior class president (1950). At present he is a student at Iowa State College in Ames. He was ordained to the office of teacher on June 12, 1949, and serves as church school director of the Ames group. His objective in church work is to help in the actual establishment of a better social order.

can read the philosophies of the greatest thinkers on this subject, and we find many have decided that, on the basis of reason, there must be a life to come. Plato argued for it, but logic alone is not satisfying. Philosophers have no positive answer for us.

FROM THE BEGINNING OF TIME men have asked, "If a man die, shall he live again?" and the ques-

tion remained unanswered for thousands of years. Then one morning a little less than two thousand years ago two women came to the tomb of their loved one and found it empty. At first they feared that He had been carried away, but they were told to fear not for He had risen. This empty grave belonged to Jesus Christ.

The tomb of Mohammed is at Medina in Arabia. It is not empty. The tomb of Confucius is near Kufow, China. It is not empty. Buddha is buried in many tombs—that is parts of his body have been enshrined as relics in different places in the Orient. But the tomb of Christ is empty.

No longer do people have to wonder and question about death and the beyond. Christ's resurrection has shed light on the mystery of death, for he has risen. He has been given the secret of life eternal. By using his life as a pattern, we have the key to a life everlasting with him. "Since by man came death, by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive."

BEING HUMAN we sometimes question the reality of Christ's resurrection, but the fact of the resurrection is real. It is not wishful thinking nor day-dreaming. Historians, in explaining the origin of the Christian church, find that it is based upon Christ's resurrection. They say if Christ had not risen there would have been no Christian church today. The church would have died with him. The resurrection gave the disciples convincing proof that Christ was the Son of God and that all his other claims were true. The followers of Christ had already gone back to fishing, although he had

been dead only two days. Christ proved himself the Son of God by his resurrection.

In his own triumph over death, the Master of man made it forever plain that obedience to his law not only carries its rewards in this life but also provides for the greater rewards *in a future life*. It shows us that as man can solve mathematical problems by following the principles

of mathematics, so he can solve the even more perplexing problems of life, death, and beyond by following the principles of the gospel.

THE APOSTLE PAUL, in speaking to the Hebrews many years ago, explained and enumerated the principles of the gospel when he said, "Let us go on unto perfection" by repentance from dead works, faith

toward God, the doctrine of baptisms, the laying on of hands, resurrection, and eternal judgment. These principles of the gospel were the keys that enabled Christ to come forth from his tomb and go unto eternal life. These same unchanging principles—these same keys—are for our use today.

Let us use them!

Graceland

GAZETTE

The Graceland library has purchased three new sacred paintings to be used by student groups in devotional services. The paintings are Da Vinci's "The Last Supper," Hofmann's "Christ in Gethsemane," and Hofmann's "Head of Christ." They may be checked out by any student or staff member. Marilyn Sorden, librarian, expressed the hope that these may be the start of a larger group of such paintings to be purchased over a period of time.

* * * * *

Mrs. John Topham of Shenandoah, Iowa, presented a recital of classical and romantic piano music at a recent weekly assembly. Her program included works of Haydn, Schumann, Brahms, and Debussy. Mrs. Topham, known then as Alta Royer, was graduated from Graceland in 1928.

* * * * *

KGRA, Graceland radio station, has returned to the air after several weeks of silence. At the beginning of the year it was using a quantity of long-used equipment which repeatedly broke down. The high cost of new radio parts made it nearly impossible to rebuild the station completely. However, the staff has now obtained serviceable used parts and has been able to put the station back into regular operation.

* * * * *

Eight fellowship services were held simultaneously on a recent Wednesday evening. The sixteen pastoral groups met together in pairs in place of the usual all-school fellowship. Such services are held periodically. The leaders of campus religious life feel that there is something to be gained by meeting in the smaller groups which is not available in the large one.

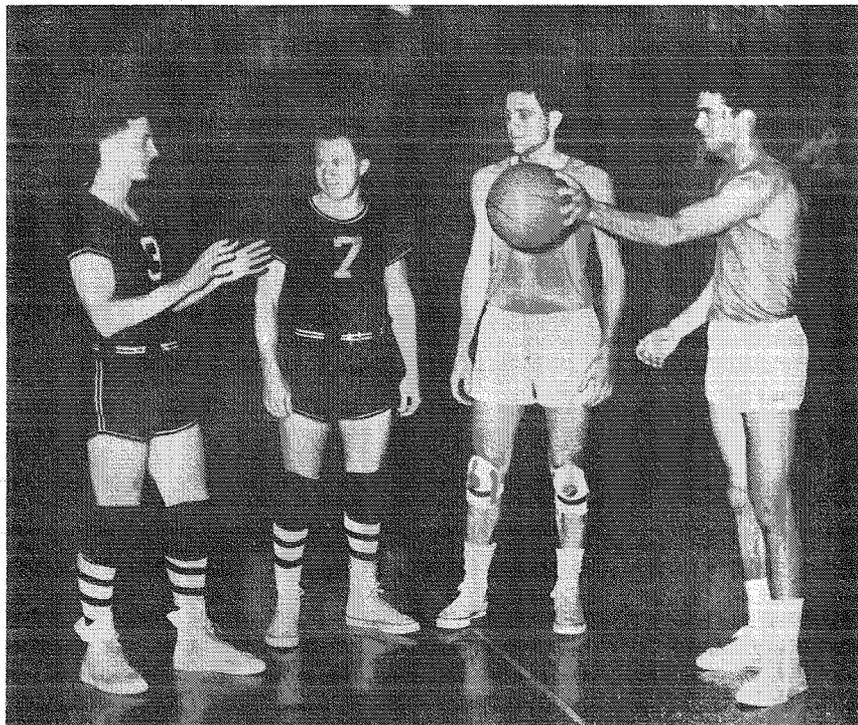
The motion picture, *Les Miserables*, was shown recently in the chapel. The contributions taken at the door will be put in the fund being raised to buy a large movie screen for the Memorial Student Center. Like the other movies shown throughout the year, this one was chosen for both its educational and entertainment value.

* * * * *

President E. J. Gleazer, Jr., recently spent several days in Washington, D. C., and in Atlantic City, New Jersey, at the National Association of Colleges Convention, talking to educators, senators,

representatives, and others in an effort to obtain direction for Graceland's role in the present preparedness program and to obtain information for students on the possible effects of the draft on their educational plans. In a report to the student body, Gleazer said that present indications are that military service will be universal with perhaps even women serving. The only question is whether that service should be before or after college.

(EDITOR'S NOTE: A full report prepared by President Gleazer on the military situation as it effects young men and women of college age will be found on page 20, February 19, issue.)



Graceland basketball players had an excellent opportunity to observe how it's done in the big leagues recently when the traveling squad of the Oklahoma Aggies visited the campus en route to a game with Drake University in Des Moines. Considered the nation's number one team at the time of their visit, the Aggies spent two hours practicing on the newly refinished floor in Graceland's Zimmerman Hall. The visit attracted a large crowd of student spectators in addition to the Graceland squad. Members of the Graceland B team worked out on defense against the Aggies in the practice session.

In the picture, two Graceland regulars (left) are shown taking a tip from two of the best-known Oklahoma players. They are (left to right): Terry Weldon, Moorhead, Iowa; Bob Green, Mobile, Alabama; Gale McArthur, Mangum, Oklahoma; and Don Johnson, Chickasha, Oklahoma.

Bulletin Board

Notice to Members in Wyoming

Mrs. Willard Boruff of Carson, Iowa, will appreciate having any members living in or near Cody, Wyoming, contact her sister, Mrs. Robert Hillebrenner, 1620 Twenty-first, Cody, Wyoming.

Rich Hill District Conference

A special conference for the Rich Hill District will be held at Rich Hill, Missouri, on Sunday, April 8, beginning at 8:30 a.m. There will be classes, a general prayer service, preaching, a basket dinner at noon, and a business session. Finances for the reunion cottage will be discussed and ordinations considered. Apostle D. O. Chesworth and Seventy Donald Kyser are to be in attendance.

LEROY BECKHAM,
District President.

New Mormon Book

The recent issue of *Improvement Era* contains a review of a new book published in Utah under the title *A Marvelous Work and a Wonder*. From the description given it is quite clear that this book bears no relationship to the book written many years ago by Daniel Macgregor under the same title. We thought that this statement should be made in fairness to those who might receive literature or be approached concerning the purchase of this book.—EDITORS.

Nauvoo District Conference

The Nauvoo District conference will be held on Sunday, April 8, at Ottumwa, Iowa, with the business session in the afternoon. Apostle D. T. Williams is to be present.

W. H. GUNN,
District Secretary.

Arkansas-Louisiana District Conference

The Arkansas-Louisiana District winter conference will be held March 23, 24, and 25 at Caraway, Arkansas, beginning on Friday evening at 7:30 with a business meeting. The new church will be dedicated on Sunday. President Israel A. Smith is to be the speaker on this occasion. Reservations may be made with Mr. Paul Earnhart, Route 1, Black Oak, Arkansas.

T. B. SHARP,
District President.

Notice to Members in Georgia

Mrs. Evie Sellers, Route 1, Box 138, Augusta, Georgia (phone H-4888), would like to contact other members living in that area.

Zion's League Rally at Saskatoon

A Zion's League rally will be held in Saskatoon, Saskatchewan, on March 23, 24, and 25, beginning at 7:00 p.m., Friday. Seventy Z. Z. Renfroe is to be present for the rally.

Special Service at Worthington, Minnesota

Patriarch James A. Thomas and Elder Wesley Elvin of Minneapolis will conduct a special service at 11 o'clock, March 18, in the Y. M. C. A. building (Eleventh Street and Third Avenue). Following the service there will be a basket dinner at the home of O. W. Tuck, 1321½ Third Avenue, in Worthington.

New York-Philadelphia Restoration Festival

The New York-Philadelphia District will hold a Restoration Festival for young people on March 30, 31, and April 1 at the church in

Philadelphia (Howard and Ontario Streets). Carl Mesle, general church youth leader, and Missionary John T. Conway of Philadelphia are to be present. Paul Deaver of Graceland College faculty will present a piano recital on Saturday evening following the Festival banquet. Gym clothes and swimming suits will be in order for Saturday afternoon. Registration and meals for the Festival will cost \$2.75. Reservations may be made with Ruth Gooding, c/o the Reorganized Church, 112 West Ontario Street, Philadelphia 40, Pennsylvania.

PAUL M. FRISBIE,
District Youth Leader.

DEATHS

BLISH.—John, son of Andrew and Mary Blish, was born October 1, 1883, and died January 9, 1951, at a hospital in Sycamore, Illinois. On August 8, 1912, he was married to Elsie Aurand, and on June 27, 1943, was baptized into the Reorganized Church. He attended the DeKalb, Illinois, Branch.

He is survived by his wife, Elsie; a son, Earl; three daughters: Mrs. Mary Jean Devine of DeKalb, Dorothy Mae and Rosalie of the home; three sisters: Mrs. Alice Heitter of Tacoma, Washington; Mrs. Lizzie Crummer of Freeport, Illinois; and Mrs. Arthur Strunk of Silver Springs, Maryland; two brothers: Thomas of Keithsburg, Illinois, and George of Lincoln, Nebraska; and five grandchildren. Funeral services were held at the DeKalb church, Elders Lloyd Hadley and Roy Healy officiating. Interment was in the DeKalb cemetery.

NISEWANGER.—Charles J., son of John and Margaret Nisewanger, was born March 12, 1873, at Greenup, Illinois, and died February 5, 1951, at Independence, Missouri. He was baptized a member of the Reorganized Church on December 9, 1888, and was a deeply religious man, always conducted family prayers in his home until his affliction made it impossible for him to do so. He was also a member of the Independent Order of Odd Fellows, having joined in 1914. His wife, Edmona, preceded him in death on September 10, 1950.

He is survived by a daughter, Mrs. Margaret Smith of Studley, Kansas; a sister, Ella Owens of Wichita, Kansas; and four grandchildren. Funeral services were conducted at the George C. Carson Chapel, Elder Glaude A. Smith officiating. Interment was in Woodlawn Cemetery.

DENT.—John C., son of Charles and Elizabeth Dent, was born January 7, 1880, near Bothwell, Ontario, and died January 23, 1950, at Victoria Hospital in London, Ontario, following an operation. In 1903 he was married to Mary E. Jacklin, who was a great help to him during the twenty-nine years he served the church as bishop of London and Chatham Districts. For the past twenty-five years he was a manufacturer's agent, importer and salesman of farm equipment in western Ontario.

He is survived by his wife, Mary; two sons: Dr. O. V. Dent of Toronto, Ontario, and John C. Dent of Ingersoll; a brother, James V. Dent of Chatham; four sisters: Mrs. Edith McDonald of Bothwell, Mrs. Beatrice McMaster of London, Mrs. Leta MacRae and Miss Fay Dent of Chatham; and two grandchildren. Funeral services were held at the Needham Memorial Chapel in London, Pastor C. E. Muir, Bishop Joseph Baldwin, and Evangelists John MacGregor and Robert Brown officiating. Burial was in Bothwell cemetery.

LOUCKS.—Roy Richamond, son of Alonzo and Little Cook Loucks, was born August 29, 1891, at Akron, Michigan, and died February 19, 1951, at Los Angeles, California.

He is survived by his wife, Gertrude; a daughter, Mrs. Dolores Gannon of Bell Gardens, California; two sons: Lyle Schick of Bell Gardens and Robert Schick of Flint, Michigan; two sisters: Mrs. Hazel Moore and Mrs. Claudia Turner, both of Bell Gardens; and six grandchildren. Funeral services were conducted by Elder Virgil Lum at the J. G. Allen Mortuary. Interment was in Park Lawn Cemetery.

FETTING.—Ida Markgraf, was born September 24, 1878, in Casco Township, Michigan, and died February 19, 1951, at Doctors' Hospital in Sandusky, Michigan, after a brief illness. She was married on April 23, 1895, to Albert Fetting who preceded her in death in March, 1917. She was an active worker in the Reorganized Church.

Surviving are three sons: Frank and Harvey of Applegate, Michigan; and Ralph of Port Huron, Michigan; three daughters: Mrs. Beatrice Decker and Mrs. Mae Silva of Detroit, Michigan; and Mrs. Mabel Osborn of Dearborn, Michigan; a sister, Mrs. Pearl Wedge of Sandusky; nineteen grandchildren; and eight great-grandchildren. Funeral services were held at the Reorganized Church in Cash, Elders John Grice and Eldon Winters officiating. Interment was in Zion Cemetery, Watertown, Michigan.

LONG.—Sadie, daughter of David and Lucinda Wilding, was born February 6, 1867, at Crescent, Iowa, and died January 29, 1951, at her home near Missouri Valley, Iowa, following several months of illness. Her husband preceded her in death in November, 1931. She had been a member of the Reorganized Church for forty-two years.

Surviving are two sons: Ray A. and Earl Long of Missouri Valley, Iowa; five grandchildren; and three great-grandchildren. Funeral services were held at the Reorganized Church in Missouri Valley, Elder John Jensen officiating. Burial was in the La Grange Cemetery near Honey Creek, Iowa.

SIMMONS.—Noel Lawrence, son of Charles G. and Charlotte Simmons, was born July 24, 1894, at Goresville, Illinois, and died February 7, 1951, at the Independence Sanitarium. Early in life he moved with his family to Independence where he was baptized by President Joseph Smith on July 13, 1907. On November 30, 1916, he was married to Hazel E. Nootz; one daughter was born to them. He had worked for Emery Bird Thayer in Kansas City for sixteen years and for the May Coal and Lumber Company in Independence for twenty-five years.

He is survived by his wife, Hazel, of the home; his daughter, Mrs. Marcine Campbell; his mother, Mrs. Charlotte Simmons; two sisters: Mrs. Veva Kirby and Miss Mary Ruth Simmons; a brother, Kenneth Simmons; and two grandchildren. Funeral services were held at the Dixon Kopley Chapel, Elder Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

FISHEL.—Luther G., son of Warren and Amanda Fishel, was born October 28, 1867, at Mentor, Ohio, and died November 13, 1950, at Memorial Hospital in Warren, Ohio. He had been a member of the Reorganized Church for fifty years and had lived in West Farmington, Ohio, much of his life. To him and his wife, the former Jennie Williams, were born three sons: Willie, Jerel, and Osher. Besides these he leaves two brothers: Earnest and Ebner; and three sisters: Mrs. Ida Ingerham, Jessie Hagal, and Mrs. Mable Bushnel. Funeral services were held at the Hitchcock Mortuary.

HALE.—Jacob F., was born October 14, 1862, at Shippenburg, Pennsylvania, and died February 16, 1951, at his home in Independence, Missouri. He and his wife Mary were baptized into the Reorganized Church in July, 1906, and five years later moved to Independence. In May, 1924, his wife Mary died, and in March, 1935, he was married to Minnie A. Lincoln, who survives him. He also leaves a stepdaughter, Mrs. Mary McCary of Independence, and a stepson, George A. Lincoln of Council Bluffs, Iowa. Funeral services were held at the George C. Carson Chapel, Elders Glaude A. Smith and A. C. Brower officiating. Interment was in Mound Grove Cemetery.

BROWN.—Lewis P., was born June 2, 1874, and died February 1, 1951. Funeral services were held at the Rogers Chapel in San Diego, California, Elders Peter Whalley and Wilbur Gillen officiating. Burial was in Mt. Hope Cemetery.

DAVID.—William I., was born June 10, 1876, at Logan, Kansas, and died February 16, 1951, at his home in Independence, Missouri, following two years of illness. On December 28, 1904, he was married to Mary Jane Blodgett; four children were born to them. In 1916 they moved from Fairfield, Nebraska, to Independence, Missouri. On June 11 of that year he was baptized into the Reorganized Church. He was an employee of the Security Stove Company in Kansas City until his retirement two years ago because of ill health.

He is survived by his wife, Mary; a son, Charles W.; three daughters: Mrs. Hester Maxwell, Ella Herman, and Palma Lee Ryan; four grandchildren; and two great-grandchildren, all of Independence; four brothers and three sisters. Funeral services were held at the Roland Speaks Chapel, Patriarch A. K. Dillee and Elder Clair E. Green officiating. Burial was in Mound Grove Cemetery.

WILSON.—Frank George, was born in Jackson County, Missouri, and died at his home in Dallas, Texas, on November 24, 1950, at the age of sixty-seven. In 1906 he moved to Texas, married Wenonah Sutherland, and later returned to Missouri. In 1926 they and their family again moved to Texas. He is survived by three sons: Forrest G. of St. Louis, Missouri; Warren A. and Wendell B. of Dallas, Texas; and six grandchildren. Funeral services were conducted at the Reorganized Church in Dallas, Elder Hal E. Davenport officiating. Interment was in Grove Hill Memorial Park.

DUTZEL.—Duelda Louise, was born June 23, 1918, in Ubyly, Michigan, and died November 2, 1950, at the home of her mother, Mrs. J. W. Bailey in Independence, Missouri. At the age of nine she was baptized a member of the Reorganized Church by her grandfather, Patriarch J. J. Bailey. On May 28, 1940, she was married to Harvey Dutzel, who survives her.

She also leaves her mother, a sister, and two brothers. Funeral services were held at Walnut Park Reorganized Church, Elders A. C. Martin and Clair Green officiating. Interment was in Mound Grove Cemetery.

CRAMER.—Isadore Hortense, daughter of William R. and Alma S. Sellon, was born December 22, 1860, in Birmingham, Michigan, and died January 22, 1951, at the home of her daughter in Fairlington, Virginia. She was married to Charles D. Cramer at Burlington, Iowa; four sons and two daughters were born to them. She had been a member of the Reorganized Church since 1875, and for many years was a contributor to the *Herald* and *Autumn Leaves*.

She is survived by her daughter, Mrs. Herndon P. Coloney of Fairlington; two sons: C. Howard of St. Petersburg, Florida, and Harold R. of Oklahoma City, Oklahoma; a sister, Mrs. Henry A. Stebbins of Lamoni, Iowa. Elder John C. Stuart conducted the funeral service. Burial was at Waukegan, Illinois.

KELLEY.—Ida May, was born November 25, 1877, at Neosho, Missouri, and died February 13, 1951, while en route to the hospital from her home at Pleasant Hill, Missouri. On July 11, 1891, she was married to Phillip I. Kelley; seven children were born to them. She had been a member of the Reorganized Church since 1913.

She is survived by her husband, Phillip, of the home; six sons: Frank of Topeka, Kansas; Floyd of Bernie, Missouri; Everett of Independence, Missouri; Charles and Paul of Peculiar, Missouri; and Carl of the home; a daughter, Mrs. Alice Groeneman of Independence; a sister, Mrs. Mattie Branham of Phoenix, Arizona; twenty-one grandchildren; and five great-grandchildren. Funeral services were held at the George Carson Chapel in Independence, and interment was in Mound Grove Cemetery, Independence.

ELAM.—Samuel Robert, was born March 4, 1904, in Berkeley, California, and died December 9, 1950, in Rio Linda, California. He had been a member of the Reorganized Church since February 3, 1924.

He is survived by his mother, Mary Magdalene Elam; seven brothers: Walter, Jabez A., Warren, and Glenn of Sacramento, California; Charles of Fair Oaks, California; Arthur of Concord, California; and Sidney of Grass Valley, California; four sisters: Mrs. Agnes Ensley and Mrs. Alice Ensley of Sacramento; Mrs. Emma Ensley of Tracy; and Mrs. Florence Vestal of Missouri. Services were held at the Harry A. Nauman Funeral Home in Sacramento, Evangelist W. H. Dawson officiating. Interment was in Veteran's Plot, City Cemetery.

CRICK.—David Hiram, son of James and Letitia Crick, was born October 1, 1875, in Plano, Illinois, and died February 11, 1951, in the Good Samaritan Hospital, West Palm Beach, Florida. On November 18, 1885, he was baptized a member of the Reorganized Church. Moving to Independence, Missouri, in 1896, he became associated with the Independence Stove and Furnace Company. On June 14, 1898, he was married to Bernice Austin; three daughters were born to them. In 1908 he founded the Eagle Scale Manufacturing Company, which he operated for seven years, returning to Independence in 1915 to establish the D. H. Crick Lumber and Coal Company. From 1916 to 1924 he served four consecutive terms on the City Council. He was also a member of Masonic Lodge Number 76, the Shrine, the Chamber of Commerce, and various lumbermen's associations.

He is survived by his wife; three daughters: Mrs. A. D. Flanders of Lake Lota-

wana, Blue Springs, Missouri; Mrs. C. E. Cudworth of Independence; and Mrs. G. V. Boyer of Salina, Kansas; a sister, Mrs. Ellen Hattey of Independence; seven grandchildren; and four great-grandchildren. Funeral services were held at the Stone Church, Elders Evan A. Fry, Glaude A. Smith, and Frederick A. Smith officiating. Burial was in Mound Grove Cemetery.

HUNTER.—Lora T., daughter of Charles and Susan Tedford, was born November 2, 1895, at Five Lakes, Michigan, and died January 30, 1951, at her home near Lum, Michigan, after two years of illness. At the age of twelve she was baptized into the Reorganized Church, and on November 2, 1911, was married to Edgar E. Hunter. One of the four children born to them died in infancy.

She is survived by her husband; two daughters: Mrs. Leela Bullock of Yale, Michigan; and Mrs. Leola Vlieg of Tmlay City, Michigan; a son, Kenneth, of Attica, Michigan; two brothers: Charles Tedford of Vassar, Michigan, and Ray Tedford of Brown City, Michigan; a sister, Mrs. Mary Taylor of Lake Orion, Michigan; and seven grandchildren. Funeral services were held in the Lum Methodist Church, Elder Ardry Murray officiating. Burial was in the Lum cemetery.

OAKES.—Mrs. Denica T., daughter of Jane and Andrew Hart, was born in Cokato, Minnesota, on August 18, 1877, and died February 13, 1951, at Portland, Oregon. In 1905 she was married to N. G. Oakes; seven children were born to them: Hazel Ely of Portland; Alice Wise of Needham, Massachusetts; Gladys Moffot of Auburn Heights, Michigan; Bessie Schwind of Royal Oak, Michigan; Clarence D. and Hermann J. Oakes of Burmingham, Michigan; and Mormon Oakes of Lockport, New York. She also leaves two sisters: Mrs. Mary Smith and Mrs. George DeLong; five brothers: Charles, Norton, George Edward, and William Hart; and seventeen grandchildren. She had been a member of the Reorganized Church since July 12, 1899. Funeral services were held at the Rose Chapel in Portland, Elders Elwin R. Vest and Gordon Lampard officiating.

CROWLEY.—Michael Joseph, was born June 3, 1879, at Galaway, Ireland, and died December 11, 1950, in the Veteran's Hospital at Dearborn, Michigan. He was baptized on March 31, 1907, and in 1914 was ordained a priest. Later he was called to the offices of elder and high priest. During his ministry he served as pastor of the Toronto, Canada, and Pontiac, Michigan, Branches and as president of the Detroit-Windsor District. On September 10, 1910, he was married to Margaret Ann Smith, who survives him.

WOOD.—W. H., son of Robert and Annie Wood, was born December 30, 1879, near Dumont, Iowa, and died October 19, 1950, at his home in Waterloo, Iowa. On September 30, 1900, he was married to Carrie Hovey, who preceded him in death. On July 26, 1911, he married Frances Early, who survives him. He had been a member of the Reorganized Church since 1909, and had served as an elder since 1924. By trade he was a decorator.

Besides his wife, Frances, he leaves two sons: Kenneth W. of the home and Russell A. of Tucson, Arizona; three daughters: Mrs. Thelma Sau of Waterloo; Mrs. Gordon Christensen of Hampton, Iowa; and Mrs. Dayton Myers of Warba, Minnesota; a sister, Mrs. Melvin Evans of Parkersburg, Iowa; fourteen grandchildren, and six great-grandchildren. Services were held at the Kistner Funeral Home, Elder Guy Haynes officiating. Burial was in Oak Hill Cemetery, Bristow, Iowa.

BARNETT.—Harry Clay, son of John T. and Etta L. Barnett, was born October 27, 1886, at Chadron, Nebraska, and died December 18, 1950, at Leon, Iowa. He was baptized into the Reorganized Church as a young man and on March 6, 1912, was married to Florence Horner. For the past forty years he had been a pure-bred cattle farmer near Lamoni, Iowa, and an active member of Bloomington Branch.

He is survived by his wife, Florence; two daughters: Mrs. Lucille Ballantyne of Lamoni, and Mrs. Winsome Jackson of Tulsa, Oklahoma; a son, William, of Lamoni; six grandchildren; six sisters: Mrs. Vinnie Higdon, Mrs. Ina Brown, Ettie Barnett, Nettie Barnett, and Mrs. Grace Baker, all of Independence, Missouri, and Mrs. Elsie Wombles of Kit Carson, Colorado; four brothers: Orville of Marengo, Iowa; James of Garnett, Kansas; J. Leslie of Leon; and Lacey of Gardena, California. Funeral services were held at the Lamoni Coliseum, Elders Robert S. Farnham, Arthur Lane, and Ross Cole officiating. Interment was in Rose Hill Cemetery.

HINTZ.—H. A. (Gus) son of Henry Frederick Daniel and Friederike Gunther Hintz was born November 23, 1869, and died December 13, 1950. He was baptized at Centerville, California, on May 25, 1902, was ordained a priest on January 3, 1909, and an elder on April 14, 1912. With the exception of three or four years, he served as pastor of the Chico, California, Branch from 1912 to 1945. Prior to becoming pastor, he was chairman of the building committee when the Chico church was constructed. On May 17, 1904, he was married to Cora Belle Woods who survives him.

Besides his wife he leaves a son Dean; a daughter Ruth Fagg; and three grandchildren. Funeral services were conducted at Huddleston Chapel in Chico, Seventy George Njeim officiating. Interment was in the Masonic plot of the Chico cemetery.

CAMPBELL.—Elvin Edgar, son of Melissa and the late Everett Campbell, was born October 11, 1904, near McClelland, Iowa, and died February 13, 1951, at Mercy Hospital in Council Bluffs, Iowa, of injuries received in an automobile accident. He was a member of the Reorganized Church, having been baptized on May 4, 1913, and a veteran of World War II.

He is survived by his mother; three brothers: Lester, Donald, and George; and two sisters: Mrs. Mary McMullen and Mrs. Dorothy Watts, all of Council Bluffs. Funeral services were held at Woodring Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Interment was in the Keg Creek Township cemetery near Council Bluffs.

ROBSON.—George, was born September 20, 1857, at Cameron, Pennsylvania, and died January 2, 1951, at the home of his daughter, Mrs. E. C. J. Swanson, in Columbus, Ohio. He spent his early life as a coal miner, later becoming a superintendent of mines and then an operator. He was very active until fifteen years ago when he lost his sight.

Surviving are three daughters: Mrs. Swanson; Mrs. Hartford Hopper of Zanesville, Ohio; and Mrs. S. R. Wigton of Roseville, Ohio; a sister, Mrs. Walter Graff of New Philadelphia, Ohio; two brothers: Edward Robson of New Philadelphia and Nector Robson of Magador, Ohio; nine grandchildren, fifteen great-grandchildren and four great-great-grandchildren. Burial was in the East Avenue Cemetery at New Philadelphia.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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*** BROKEN BONES IN COLUMBUS**

If church members have any good ice hockey suits, it would be an act of mercy to lend them to the Saints at Columbus, Ohio, where many have suffered broken bones from falls on the ice. Norma Anne Kirkendall writes, "I began it by breaking my left arm on way to church—I didn't get there—on January 26. My aunt, Ruth Mock, broke a wrist on January 30. We are both in casts. Next came Charlotte Anne Jenkins on February 8, with a bad break in her right leg; my dad, G. H. Kirkendall, on February 12 broke his pelvis and will be in bed six weeks; then Vassie Sheets on February 15 broke a hip. Pastor Merle Howard suggests we start a mission at Doctors' Hospital here where Dr. Margaret Barker of our branch is on the staff. I hope this is the end. . . . I'm planning to go to Guatemala this summer!"

*** A READER** who lives in what she calls "A City of Sin" writes that the children there have all been weaned: It is the parents who live on the bottle."

*** YOUNG PEOPLE**

In a church where I spoke recently there was no junior service, and I noticed quite a number of children and younger folk in the congregation. At a certain point in the sermon where it was convenient, I turned and looked at them and talked especially to them, in language they could understand. They all sat up and were very attentive. Afterward, as I stood at the door greeting the departing congregation, many of the children thanked me, and said they enjoyed it. A bright little girl of four insisted on sitting beside me on the way home, and telling me about herself, sang to me, and revealed her plans for a school career. I don't know of anything sweeter than the friendship of a child.

*** PLEASE BLESS**

Mrs. William Nixon tells this story on her son, two years of age, who has been most anxious to have a tricycle. As he said his prayers one evening, he included this petition: "And dear Jesus, please bless Kenny, who gave me a lick off his ice cream cone, and a ride on his tricycle!"

Do we older ones always remember to be that grateful to those who have helped us and given us happiness?

*** Sister Jennings** had paused, pen in hand, and was looking into the distance. Another editor broke her reverie by entering. Sister Jennings looked up, "I am just ink-ubating some thoughts," she explained.

*** IF YOU MUST TALK IN CHURCH**

"When you enter the church service, talk only to God. During the service of worship, let God talk to you. After the service, talk to each other."—Donald V. Lents, Chaplain of Independence Sanitarium and Hospital.

*** BLESSING**

When I returned to church after my illness, a dear old sister whispered something very lovely to me. She leaned over and said, "It's good to see you here. This is our blessing for today." I shall cherish that.—Leona Hands.

Missionary Book of Mormon Ready Now

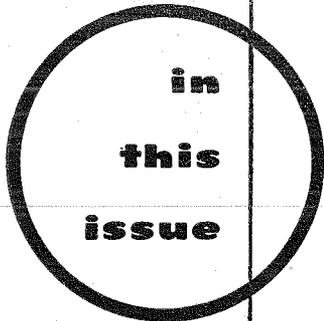
The special edition of the Book of Mormon for nonmembers is available again. Bound in maroon cloth and containing a small tract, "Presenting the Book of Mormon."

REMEMBER:

These books are for sale only to General Church Appointees, Pastors, and District Presidents in packages of 10 — \$10 a package cash in advance — no charge orders accepted.

herald house

INDEPENDENCE, MISSOURI



**in
this
issue**

The Principle of Resurrection

E. J. Gleazer

White House Youth Conference

Carl Mesle - Floyd McDowell

Never Alone

Betty Sanford Tripp

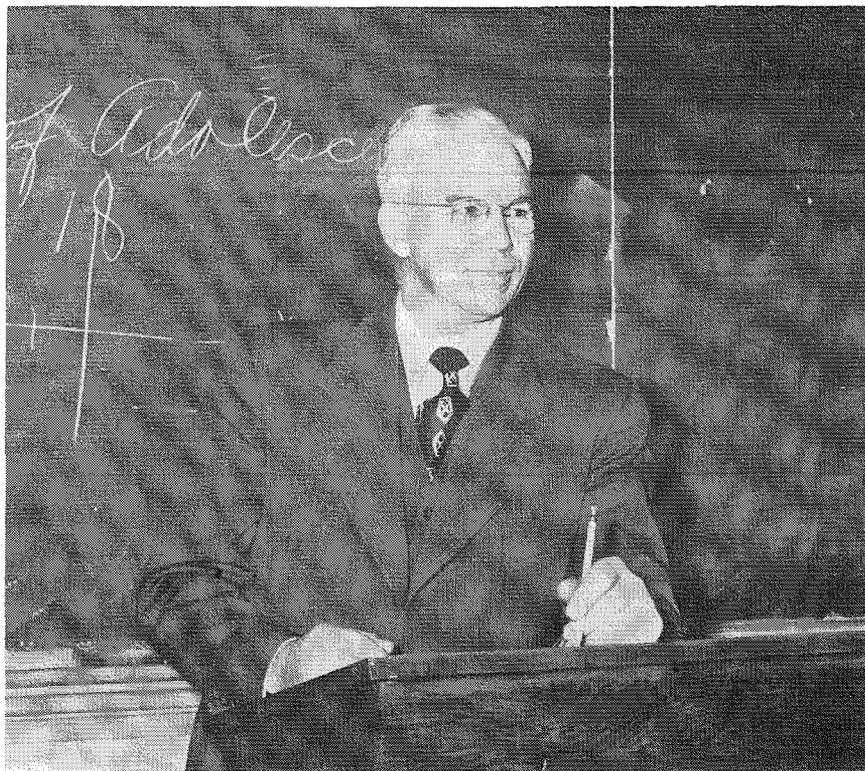
the Saints' Herald

March 26, 1951

VOLUME 98

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News and Notes



We'd like you to know

Eugene E. Closson

GENE CLOSSON is a teacher of psychology who practices his art in a way which has won him life-long friends among a generation or so of students of Graceland College. He is the unofficial "father-confessor" to students who have him as teacher in the classroom and who just naturally gravitate to his office after class for counsel on personal problems.

Born in Maine in 1894, baptized in the Atlantic Ocean about eight years later, and married to Julia Travis in 1927, Eugene Enoch Closson came to the Graceland faculty in 1931. He brought with him a distinguished record of service to the church, and has continued to add laurels to his name. In 1927 he went under General Church appointment as General Director of Recreation and Expression and held that position for four years. The record of those days reads like a page from the book, "Graceland Firsts." He was the first director of Nauvoo Camp (1927) which was the first General Church youth camp. He was the first director of young peoples' activities of the church (1930). He was associate editor of the *Journal of the Department of Religious Education*, along with Blanche Mesley. He was Graceland's first director of social activities (1932).

All of this could have been forecast in the record of his preappointment days. He distinguished himself as a Graceland student in such widely separated areas as achieving membership in Lambda Delta Sigma, honorary society, and by serving as Graceland's first student-manager of athletic teams. He has never been able to get this latter interest out of his system. You will find him at most any Graceland varsity

(Continued on page 14.)

The Saints' Herald Vol. 98 March 26, 1951 No. 13

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

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RECORD YEAR FOR BAPTISMS

The past ten months (April, 1950, to January, 1951, inclusive) have topped all previous records in baptisms for the same ten months. In April, 1921, to January, 1922, we baptized 4,138. This was surpassed by the baptisms April, 1950, to January, 1951, which totaled 4,178.

RESTORATION WEEK ANNOUNCED

A youth series for the week of April 9-14 is being planned by the Zion's Leagues of Independence to celebrate Restoration Week. Four selected speakers from Independence and Graceland College will present lectures requested by the Stake League cabinet. A panel discussion and worship service including selected testimonies on the meaning of the church to the young people are also on the program. A vigorous campaign to pack the Stone Church with the young people of Independence and vicinity is being launched.

INSTITUTE HELD

February 28 through March 2 were the dates for the Church School Teacher and Worker Training Institute held at the Stone Church in the evenings. Following a worship service, audio-visual aids were used to present the themes each evening. Teachers at the institute included Glaude A. Smith, Carl Mesle, John Thoman, and Ruby Williamson. Sadi Nagel planned the worship services. Stake President Charles V. Graham presented the closing address.

TO LEAVE HAWAII

Word has just been received from Elder James Kemp in Hilo, Hawaii, to the effect that he will be leaving Hilo, April 10, for the mainland. His new assignment is to the Oregon district.

SPECIAL STAKE MEETING HELD

Approximately five hundred people were present at the special Stake Conference, March 5, when the names of fifty-five men were voted upon for ordination to various offices in the priesthood. The Stake Presidency presided at the meeting, and Apostle D. T. Williams gave the closing remarks.

SISTER ARNISON RETURNS

After several weeks of illness, Sister Pauline Arnson, Chairman of the General Council of Women, is back at work in the new office.

STAKE CONFERENCE HELD

President W. Wallace Smith spent March 10 and 11 in St. Joseph, Missouri, at a Stake conference, in association with Apostle D. T. Williams. He was present at a banquet for priesthood and wives Saturday evening in the Y.W.C.A., at which over two hundred people were present. At the conference, Kenneth Piepergerdes and Lawrence Keck were set apart as counselors to Bishop Lewis Landsberg. Charles Haden, Lloyd Siebert, and Donald Bowman were ordained to the office of high priest and set apart with Joseph Albus to the Stake High Council.

AT GRACELAND

Apostle Charles R. Hield spent the week end of March 4 at Graceland. His topic for the Sunday morning sermon was "Today's Mission of the Book of Mormon."

(Continued on page 14.)

"Trust in the Lord"

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

—Psalm 37: 3.

Let us begin this thought with a small perpetual calendar that I recently found in the Book Shop while I was consulting my temptations and probing my budget with the long, slender finger of desire.

This little calendar is made of brightly burnished copper. There are no paper sheets to tear off. All you have to do is to push the button one way or another, and you can have it begin the new month on any day of the week. It is a lovely gadget.

But the calendar has something else on it. On the left panel is the Christian cross. On the right is the motto: "Trust in the Lord."

I needed that motto on my desk. I ought to look at it often. There are many times when I should trust the Lord, rather than my own thoughts and impulses. So I bought the calendar.

* * * *

"Trust in the Lord" is a text that we have seen and heard all of our lives—or at least ever since we have been connected with the church. There is comfort and assurance in the text. "Trust in the Lord"; we cannot trust in the arm of flesh, because it will fail. "Trust in the Lord," for riches can be lost and stolen, health can fail, and strength can be taken away. As President Lincoln said during his war years, "I went down on my knees to God because I knew I had nowhere else to go." And that is but an echo of the words of Peter when he considered what it would mean to leave Jesus—"Lord, to whom shall we go? thou hast the words of eternal life." We

believe we must trust in the Lord because we know that in many things in life there is no one else we can trust.

* * * *

"Trust in the Lord." Perhaps we have been at fault in accepting this popular and time-honored quotation of Scripture without thinking much about it, and so have failed to get the good out of it that we should.

One thing we should realize: that we have separated it from its context, and so have missed its whole point. This Scripture, as quoted above, contains a command and a promise. Unless we obey the command, we cannot expect the fulfillment of the promise.

The commandment has two parts: (1) Trust in the Lord; and (2) do good. Faith and works are combined in this one order. "Faith, if it hath not works, is dead, being alone." It is right to trust in the Lord, but that is not enough. We must do good. Only then can we expect the promise.

The promise is "so shalt thou dwell in the land, and verily thou shalt be fed." We can understand that this promise means spiritual strength as well as physical sustenance.

Millions of Christians all around the world will remember the admonition, "Trust in the Lord." A few of them, here and there, will remember its sequel, "And do good."

Trusting in the Lord without doing good may really help many people. But it is incomplete.

At this point I would like to quote something, or paraphrase it, from the

Japanese Christian leader, Kagawa. He said something like this:

"It was said of One in olden times, that He went about doing good.

"I am distressed to find how easily I am satisfied with just going about."

* * * *

All of us can do some good as we go about our way of life.

Yesterday I was standing at the bus stop, waiting to go uptown. Across the street, at the opposite bus stop, a woman was waiting to go downtown. As she stood there she saw a big ugly bent nail on the pavement. She does not own a car. The nail meant nothing to her. But some passing motorist might pick it up with his tire, have a flat, be delayed, and experience trouble. She went over and picked up the nail, then threw it back into the bushes where it could do no harm.

A small thing, you say. Yet here was a good conscience at work. One has respect for people who do good, not for reward, not for recognition, but to save and help somebody else, even though they may never know it. If we would trust the Lord collectively and do good in the same way, this would be a better world.

* * * *

There is an elderly man in the city who has trusted in the Lord all his life. And he has worked for Him, too. His family is grown, his wife has passed away. He might easily have resigned himself to loneliness and disappointment. But he loves people too much for that. A few years ago, he was retired by his company, and received a gold watch, a medal, and a pension. He said, "Now I can spend all my time work-

(Continued on page 19.)

Across the Desk

BY THE FIRST PRESIDENCY,

From Apostle Reed M. Holmes:

During the past year we have baptized 138 people in Central Oklahoma District. This is an increase of fifty-five over the eighty-three baptisms in 1949. (The average for the preceding ten-year period was seventy-six per year.) There have been twenty ordinations to various offices of the priesthood. From a recent survey of the church school records we find that there has been a general increase in attendance. Our houses of worship have, in most cases, been beautified. Some have been redecorated or remodeled. The Ponca City group was organized into a mission recently, and has purchased lots for a church building site. Muskogee Mission was organized into a branch. Holdenville Branch has rebuilt its church (partially destroyed by tornado) which is now a more beautiful building than before. A very successful youth camp was held at Pawnee. A most outstanding reunion was held near Wilburton with an all-time record attendance of 596 registered during the week and over 800 attending on Sundays. Oklahoma City Branch moved into its fine new church home. These are some of the outstanding achievements of the past year which form a basis for greater accomplishment in this new year of 1951.

Elder A. R. Gunning writes from Auckland, New Zealand, on February 24, 1951:

This will, in all probability, be my last letter from the fair shores of New Zealand. On March 10, we sail for Sydney and home after spending five and a half years in this mission. The mission conference at Easter will be our first for six years, and you can imagine how we are looking forward to sharing such a rich spiritual time there.

Mitta and I have been happy to have had the opportunity to serve here. The Lord has been gracious and kind to us both. We shall ever remember your visit with us. It is one of our treasured memories. Frequently we refer to the happenings during that visit and somewhat of the spirit returns to us. May you be blessed in your responsible position.

Brother and Sister Imrie and their son, John, have already arrived to take up the work here. They are in the throes of moving in, and we are in the midst of packing to get out. Thus there is some

confusion at times, but all together we seem to manage.

Sister Gunning, Ronda, and Barry join me in sending best wishes across the sea to you, trusting the good Lord will bless you and give you increasing strength for your many duties.

From Brother A. M. Boomer of Escanaba, Michigan:

Our hopes were inspired as we entered into the new year. The seed planted is beginning to grow. At first mostly children came out; now the parents are coming and bringing the children. Some members who were inactive are showing new interest.

For our New Year's service we used "At the gate of 1951." Of course we commented on what was accomplished in the past year. This was good—but we want to do better this year. Making a greater effort, being organized, and working together with God can bring us new-found joy and more abundant blessings. We plan to make the best possible use of our talents and our means in helping to build the kingdom.

After this service I wrote out receipts for tithing. I had calls for the family income and expense record, and some inquired about what they could do to help. Others expressed a determination to rededicate their lives to the church.

From Herbert M. Scott, pastor at Des Moines, Iowa:

Last year on January 22, when we opened our new mission building out in West Des Moines, Evangelist Henry Castings and I went all through the neighborhood passing out handbills advertising the series that we planned to hold the latter part of that month. As we walked in the snow, we asked ourselves, "Will this do any good? Will it bring any results? Will anyone be baptized because of these efforts we are making?" Today we are able to say that those efforts did bring forth fruit. Many of the contacts we made were effective, and a number of people joined the church last year because of them.

About two weeks ago we were again passing the handbills out in sub-zero weather, and again we asked, "Will this do any good?" We are finding that it is doing good. The young lady who lives next door to the church, upon whom we called prior to the series, has given her name for baptism. She has read the Book of Mormon and will be baptized this coming Sunday. We believe that her husband also will be baptized in the near future. There are several other pros-



Observe Diamond Wedding Anniversary

Mr. and Mrs. Joseph Henry Yager, Sr., Coleman, Michigan, celebrated their diamond wedding anniversary on December 17. A turkey dinner and open house added to the joy of the occasion as children, relatives, and friends of many years came together to honor this respected couple.

Mr. Yager was born at Parkhill, Ontario, on August 13, 1867, and moved to Michigan on March 9, 1876. They were married December 11, 1890, at Coleman, Michigan, where, with the exception of two years, they have resided since.

Mrs. Yager united with the Reorganized Church in 1893 and Mr. Yager was baptized in 1904.

Seven children were born to them, all of whom are living except Verna May (Mrs. George E. Burt) who died in 1943. Their present living posterity numbers twenty-nine—four sons and two daughters, fifteen grandchildren, and eight great-grandchildren. All of their children and many of their grandchildren have united as members of the Reorganized Church.

pects with whom we have been working in West Des Moines.

Our prospect list is growing here in our branch for the coming series with Brother Ray Whiting. Counting children, we now have approximately one hundred prospects. I would like to get 150 or 200 prospects so that we will be assured of baptizing ninety. Our slogan for the branch is "One Hundred-One for Fifty-One," which is a take-off from your slogan, "Two-Hundred-One for Fifty-One" for the district.

The Principle of Resurrection

By Apostle E. J. Gleazer

Based on a sermon given at Walnut Park Church in Independence.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.—Mark 16: 1-7, A. V.

THIS IS THE RECORD of Mark as to what happened that first Easter morning when these good women went to the tomb to embalm the body of their Lord. He was not there. He was not dead; he was alive.

A similar story by a different writer is found in the twenty-seventh chapter of St. Matthew, beginning with the sixty-second verse.

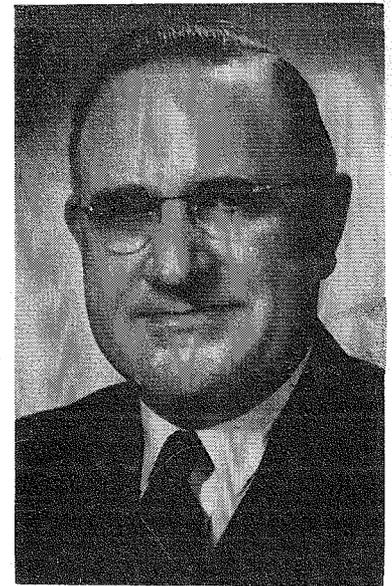
Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

I think that Scripture is indeed significant. First of all, if I'm sure of anything at all, I'm sure that Christ rose from the dead. I need no testimony other than the presence of God's Spirit which I felt when the choir was singing just previous to this part of the service. Possibly this is the only day in the entire year, or one of the few days in the entire year, that we are conscious of

the fact that Jesus lives. If we were as conscious during the other 364 days as we are on Easter, what manner of men and women would we really be?

THE FACT OF THE RESURRECTION is not an allegory. It is not a parable. It is not a story told to impress us with some teaching. It took place on this earth, and we have many eyewitnesses who can testify regarding it. The forces that would seek to destroy God and all that's representative of him, including his Son, did everything in their power to see to it that the Resurrection would not take place. It amuses me a little—because it's so true of us today—that these women seemed to be more concerned that the promises of God be fulfilled than the very disciples themselves.

But the enemies of Jesus were troubled. They wanted to make sure that nothing happened. Don't you recall that they were not merely satisfied to nail those spikes in his hands and feet, but even stuck a spear into his side to make sure that he was dead. There are people today who attempt to explain that Christ really wasn't dead—that the mystics identified with the church took him from the cross, went to work on him, and revived him.



If any man ever was dead, Jesus was. His enemies made sure of that. Not only did they make certain that the spirit had left his body, but they were going to make sure that the disciples didn't steal him from the tomb. Again they appealed to the officials, and their appeal was recognized. The stone they placed at the sepulchre was large enough that it would have required several persons to remove it, but they were not satisfied with that—around the stone they placed the seal of Caesar.

THE FORCES OF EVIL were not conscious that they were contributing to the purposes of God, for the very fact that they left nothing to chance demonstrates that Christ came forth not by the power of man but by the power of God. In their shortsightedness they thought that the body would be stolen by the disciples and the rumor would go abroad that Christ arose and went to heaven. These people didn't sense that the Son of God himself would put in an appearance on many occasions.

You'll recall how Jesus appeared to Mary Magdalene. This account touches my heart, because she was one who gave much. She was a transgressor, but she found Christ, and through the power of his ministry she cleansed her soul. She was

one of the first to give consideration to the need of her Lord's body. And certainly we're not surprised at the appearance he made to his own mother who had meant so much to him during his days on the earth.

I like the statement of the angel which shows again the love and consideration of Jesus Christ who hadn't forgotten the fact that another poor sinner was in need of some spirit to reclaim him or to give him confidence in himself. Instead of Jesus saying, "Go tell the apostles I go before them to Galilee," he said, "Go tell the disciples and Peter." He didn't forget Peter, even though Peter swore under a power not of God that he never knew him. Jesus saw in Peter not only human weakness, but his potentialities as a servant for the cause. And this is the same Christ we worship today.

If you have strayed, I want you to know today that this same Jesus, who carried upon his soul the burden that one of his disciples had denied him and was in need of his ministry, is saying through the power of his servants today, "Go tell them I go before them even unto Zion." Some of you have lost heart; some of you have doubted the divinity of the work; some of you have permitted the weakness of men—just as these persons permitted the weaknesses of each other—to turn you aside. To you God is saying that he will go before you even unto Zion in these latter days.

WE HAVE THE TESTIMONY of the angel who was at the tomb when the women went there to find Christ. We have the testimony of the women to whom he appeared. We have the testimony of his appearance to Peter and John. And here again we have a picture. I see those two disciples as the Scriptures portray them—one a little younger than the other. John was able to outrun Peter and got to the tomb first, but he was more cautious than Peter; he waited when he got to the door of the sepulchre, while Peter ran right in. These men had their visitation also. The Twelve on several occasions saw Jesus Christ, and on another occasion five hundred of the brethren saw him and were witnesses to the fact that he lived. He talked with them as a man talks to his fellow men. He broke bread with them.

I say to you today, I know it is a fact that Jesus rose from the dead. Why should I emphasize this? Don't I believe all Christians take it for granted? I'm afraid not. If they really believed in the resurrected Christ, this world today would be a paradise. If Christians actually believed that Jesus Christ is alive, there wouldn't be any war or con-

sequences of war. If Latter Day Saints actually believed that Jesus lives, they would be a power in the midst of nations, and their influence would be felt throughout the entire universe.

I THINK OF THE TESTIMONY of Paul, who was first called "Saul of Tarsus." He didn't believe Christ rose from the dead, yet he believed he was a good man. I used to be told when I was a member of another church, "Oh, it's all a matter of conscience. If your conscience is all right, then you're all right." I sometimes wonder if that spirit is getting into this church, too. I have been told by some of the elders that conscience is a matter of education and environment. This man Saul of Tarsus bore testimony with all pure conscience, but persecuted the church, believing that he was doing God's service. He didn't believe in the resurrection of Christ in spite of all the witnesses. He knew something of what had happened for he stood by and saw Stephen stoned to death because of his testimony in the living Christ. While he was still on his way to put down this new church, he encountered the light of heaven. And you remember how he became physically blind because of that light, and heard the resurrected Lord, whom he had not acknowledged, saying unto him, "Saul, Saul, why persecutest thou me?" I'm wondering today if we don't have many Sauls of Tarsus who are doing everything in their power to stay God's purpose in this Latter Day work. Maybe they're not doing all in their power, because they see no occasion to do their utmost, but if this church were moving forward as God intends it should, there would be strong characters coming against it. But the God who turned Saul of Tarsus from persecutor to apostle could do the same for men today.

SOME OF US are just as much concerned this morning as were the women when they approached the tomb. What was the question? "Who will roll away the stone?" Some Latter Day Saints are not so much concerned about rolling away the stone in front of the sepulchre where their church lies motionless as they are about some things that are not their business. The removal of some stones is the business of God. And if the Saints would move forward in the direction of their quest, they wouldn't have to worry about who was going to roll away the stone. God will take care of his part if men will take care of theirs.

There's one other testimony I want to bring to you today. After Paul paid his great tribute, not only by word but by life, he demonstrated that Jesus Christ really lived. Here is another that ought

to mean something to Latter Day Saints. This next witness also was a man. He had some human weaknesses, but God used him as an instrument. I'm bringing you now the testimony of Joseph Smith recorded in section 76 of the Book of Covenants:

Now after the many testimonies which have been given of him [Christ] this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God.

Here is a testimony of a prophet of the nineteenth century. He adds his humble testimony with that of Sidney Rigdon, "We have seen him."

It's one thing to admit that Christ arose from the dead; it's something else to believe that we also shall have eternal life. We become so modern sometimes that even in our funeral services the power of the resurrection is not mentioned.

IN OLD TESTAMENT HISTORY a man by the name of Job had a problem, and it wasn't his problem alone. It's your problem and mine. It's a problem of many both in and out of our church. Here it is: "If a man die, shall he live again?"

Have you ever read the Psalmist's statement? God forbid that I'm trying to frighten anyone, I'm just dealing with facts this morning. "As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passes over it, and it is gone; and the place thereof shall know it no more."—Psalm 103: 15, 16.

I think we ought to consider ourselves as well as the resurrected Lord. Sometimes it's a good idea to ask ourselves why we are here, and where we are going. We permit the affairs of this life to keep us so occupied that we don't take time out to think of the life to come. In his meditations Job was thinking of things that really matter. It's very important that we have the answer to this question, for it has everything to do with the direction of our lives. "If a man die, shall he live again?" Perhaps the only time we think about it is when we have to lay some of our loved ones away, or when we're called in to administer where death seems to be threatening. Then we try in our way to bring comfort and confidence to those who are going to be left. Some of the stories we tell are certainly poor substitutes.

I know how we attempt to explain such things—"Well now, that's all right, his time has come; he has a work to do

somewhere else." But is that always the answer? It's hard for some of us to believe when we see the work that people have to do here. Why don't we really deal with the principle of the resurrection? Why do we stress out of all proportion how important this life is? How soon our "three score and ten" passes. As the Psalmist says, we are like a flower; we flourish for a season, the wind passes over us, and we're gone. Some of us sense our importance in this life, "Why, the church, or the kingdom, or the government, or the business could not get along without us." We may be important, but the world can get along without us. As a church we have been lax in teaching the principle of the resurrection.

I'M GLAD JOB RAISED THE QUESTION he did. Certainly men will live again, and the fact that they will is the thing that's important. It's not how long we live here, but how we live. Let me read from Job 14: 14, 15: "If a man die, shall he live again? all the days of my appointed time will I wait, till my change comes." Thank God he knew the answer to his own question. "Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands." Job knew that God was concerned with the workmanship of his hands. Then again, we have the testimony of Job in the nineteenth chapter—one that thrills us every time we hear it. I used to associate it very closely with this Latter Day work because it seemed to express the spirit of the Restoration so well.

Oh that my words were not written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

How did Job know that? Christ hadn't even come yet, for he was to come in the meridian of time. But Job, under the inspiration of God's Spirit, was able to bear his testimony, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." Such was the Spirit responsible for Job's success after he had lost his substance, after death had invaded his own family, after his companion said to him, "Curse God and die!" Job couldn't do that for he had the testimony, "My redeemer liveth, and he shall stand at the latter day upon the earth." What manner of men and women would we be, what manner of conduct would we observe if, as Job, we knew that our Redeemer lives?

THE VERY FACT that Jesus lives is a guarantee that we, too, shall live. John gives another testimony that I'd like to bring to you—a statement of the Lord himself. It happened at a time when his heart was heavy because one whom he loved had been taken in death. The two sisters of Lazarus had been seeking Jesus, and finally they found him. Jesus knew that Lazarus was going to die—in fact he didn't hurry to the home. He was taking advantage of the situation to stress another spiritual truth. When he arrived at the home the sorrowing women told him their brother had been dead four days. Then Jesus went outside the tomb and called Lazarus forth. To Martha, who believed she would see her brother only in the hereafter, Christ said:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"—John 11: 25, 26. Are we living in him this morning? Are we believers in him in the truest sense of the term this morning? Whosoever liveth and believeth in him "shall never die." The Scripture says it's appointed unto all men to die, but Jesus wasn't talking about a physical death. I have been present time and time again when good women and men passed through this experience called death, and I can say to you it was not unpleasant for them to die. I have had them say, "Brother Gleazer, in administering will you please ask God to relieve my body and my spirit? I want to go." Several times I have placed my hands upon the heads of people who were suffering terrible pain and, asking God for relief, I have known them to sleep under that power. Theirs was no real death—the kind of death the ungodly are acquainted with.

Not only was the resurrection of Jesus Christ an accomplished fact, but it also proved the possibility of our resurrection so far as our physical bodies are concerned. I'm not going to discuss how this will come about; all I know is that Christ came forth from the tomb, and as he came forth, we too shall arise and have bodies. My concern is that God will give me the body that is most suitable to the kind of life I shall be expected to live.

WOULD IT SATISFY YOU this morning if I could give you positive assurance that you'll be raised from the dead? I want more than that. All men are going to be resurrected. That hymn we sing, "The being he gave us death cannot destroy," is true. A sinner can sing that too, so far as his body is concerned. He's going to have a body and spend a

thousand years in retirement some place. Sin cannot keep anyone from living again. There are a lot of people who say that death ends all. They say, "eat, drink, and be merry, for tomorrow we die, and what's the difference? Cremate me, and throw my ashes to the Pacific or the Atlantic Ocean or scatter them over the earth," and with a cynical smile, they defy their Creator. Poor souls! They can scatter their ashes anywhere they please, but God visions their coming forth, and they're coming forth.

Many people rejoice today merely in the fact of a physical resurrection; that marvelous event which even the disciples didn't believe in their day to us is now taken as an accepted fact. Let us read how some of us are coming forth:

Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—John 5: 24-29, A. V.

Now I'm not substituting any words there. I think we have hurt people by putting in substitutes. All are going to come forth—they that have done good unto the resurrection of life, and they that have done evil unto the other resurrections, and everyone has the opportunity to determine which he shall experience.

WE CELEBRATE THIS EASTER in vain unless we recognize that the coming forth of Christ was an accomplished fact, and because he lived, we too can live, and take advantage of his life and his teachings. There's a two fold meaning on this matter of the resurrection of Christ. The coming forth of his physical body alone would not have been enough. Of necessity there had to be the resurrection of the soul. Latter Day Saint revelation says that the soul consists of the body and the spirit.

My brother, in his prayer this morning, said that life had conquered death. That's what matters. Who wants to come forth with a physical body if it is still dead in trespasses and sin! If we're going to conquer death, we must do so by the life we live. God had to have a perfect sacrifice to manifest his power in the crucifixion and the resurrection of

Jesus Christ. What would it have profited God if an ungodly man had been resurrected? The truth is that a sinful man never would have passed through the experience and made the kind of offering Jesus did. It was the power of life over death, because of the life he lived during the thirty-three years he was upon this earth.

I'm not merely concerned this morning with the resurrection of the body. I'm concerned with what kind of persons we shall be when the resurrection takes place. We have been told by the power of God that the same spirit which brought Jesus from the tomb can bring to pass in us a newness of life. There is no purpose in coming forth unless we do so as new-born men and women in Christ Jesus. The principle of the resurrection must operate within us daily, or we remain dead in trespasses and sins. We talk about the principles of the doctrine of Christ and recognize that faith is a principle that governs our very being. The principle of repentance is, if properly understood, a daily residing principle in life. The ordinance of baptism is to reveal the principle that we're dying unto self and coming forth in Christ; we should keep this in mind daily. The laying on of hands is a daily principle, too, in recognition that it is not within man to direct his own steps. In the language of one of old, "There is a spirit in man, but it is the inspiration of God that giveth him understanding."

THE PRINCIPLE OF THE RESURRECTION is that daily we are dying to the forces of sin. We didn't die to sin when we went into the waters of baptism. I've traveled a great many miles in the interest of this church, and I've never met a perfect Latter Day Saint yet. We all know that when we come into this church we come into a saving process. We're not perfect any more than the disciples of old. We're working out our salvation, but the principle of the resurrection should abide with us daily. Death, in this sense, is a daily process too. We're crucifying daily the old personality of sin.

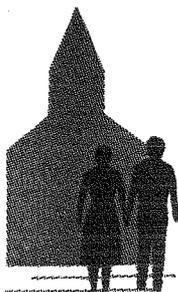
Some of us get the notion that we must come to every Communion service. There is a crowd on every first Sunday because we have to come back every month to ask God's forgiveness for what we did that month and get a new start. We're back to where we were before. I don't believe this. I think we're back further than we were before. We're going back and back and back, and such is not the purpose of the Communion. That's why I'm not calling it a sacrament

in the reference I'm making now. We abuse the word. The sacrament is really what happens in us, and there are only a few people in this church who experience the sacrament when our ordinances are performed.—All observe the outward, visible part, but not many sense the change which takes place within. That's the sacrament—that which is not visible.

We must, of necessity, die to the forces of sin daily; sin is not conquered in the twinkling of an eye or in a moment. One of the best definitions I have ever heard of sin is that it is the distance which separates us from God. It's the overcoming of that distance, the putting on of Christ in the truest sense in our character, that I have in mind when I say that we are crucifying the man of sin and building in his stead the man, Christ

Jesus. So the purpose of God is only partially served in the physical resurrection. Remember what I have said, "The resurrection of your physical body profits you nothing unless you are also experiencing daily the resurrection of the spirit." It was easier for God to bring to pass the resurrection of the physical body than to bring to pass the resurrection of the spiritual. The resurrection of the physical is in vain, unless there is the principle of the resurrection bringing to pass new life in us. For if we're going to live, we want to live with God, and with the spirits of just men made perfect.

"This is my work and my glory, to bring to pass the immortality, and eternal life of man."—Doctrine and Covenants 22: 23.



A Very Present Help

by Aarona Booker Kohlman

AS THE MOTHER of four children, I feel keenly my responsibility to rear them in such a manner that they will be workers for God in establishing his kingdom. I realize that they are not primarily *my* children but human beings who have been placed in my care by God until such time as they can go forth to take their places in society. Each child born enters life pure, and in a sense each is a "blank" on which life will stamp impressions. My responsibility as a mother is to see that they receive the best impressions until they are prepared to choose wisely for themselves.

In common with most parents, I feel my inadequacy to carry out this task without a great deal of help. I feel that I must have the help of God, the help of my husband, and the help of any qualified individual or agency that is available to me.

One of the most available agencies is my church. It provides the church school, which reaches the child on his level. The classes are planned to meet the needs of the children in different age levels. Here they come in contact with the influence of consecrated men and women. These teachers furnish a cumulative breadth of experience and wisdom that I could not possibly match.

Little children have so much love that they need other adults than their parents to lavish it on. I thrill to hear a three-year-old talk with shining eyes about "my teacher," who is truly regarded as the final authority in many matters.

Human beings are creatures of habit, and I want my children to form the best habits. By early attendance at church school, they will form the habit of attending, participating, giving, and serving.

ICANNOT EXPECT the church school to teach my children everything they should know about God and his creation, but certainly they do learn much there. They learn about God with perhaps a broader concept than they would get from their parents alone. They learn the beautiful stories of the Bible and the Book of Mormon, and they become familiar with the great characters of the Bible, the Book of Mormon, and church history. They learn songs written especially for them—songs dear to the hearts of Latter Day Saints. (My four-year-old son was so proud when he came home and sang me "The Old, Old Patch"!)

This brings to my mind another value of the church school; it points out to me the religious "knowledge-gaps" and misconceptions in my children's minds. Quite often something is mentioned at church school which leaves them puzzled, and I am questioned about it. Often the subject is one that would not have occurred to them spontaneously, and one with which I may not have realized they needed help. It is then my privilege and opportunity to supplement the work of the church school.

As a mother, I cannot feel that the church school is for my children alone. It is a necessity for me and their father as well. It is one of the best of family activities in which the youngest to the oldest can engage actively and wholesomely. We could not imagine our family life without the influence of the church school.

White House Youth Conference

Report on the
Mid-Century White House
Conference on Children and Youth

THROUGH the efforts of President Israel A. Smith and Senator Forrest Donnell, our church was invited to send two delegates to the Mid-Century White House Conference on Children and Youth called by President Truman to convene in Washington, D. C., December 3-8, 1950.

Dr. Floyd McDowell, director of priesthood education and for twenty-six years director of the Department of Religious Education, and Carl Mesle, newly appointed to general church youth work, were named to represent the church at this Conference. Their preparation included the report to the White House Conference on the services rendered by the church to its children and youth, a copy of which was printed in the *Saints' Herald* of October 23, 1950.

Purpose of the Conference

The Mid-Century White House Conference was the fifth such conference called by Presidents of the United States each decade since 1909. The first and each succeeding Conference made valuable contributions to the promotion of the welfare of the children and youth of the nation.

The theme of the Conference was stated as a question, "What can we do—what *must* we do—to secure for every child a fair chance for a healthy personality?" The purpose of the Conference was, in the words of the National Committee:

To consider how we can develop in children the mental, emotional, and spiritual qualities essential to individual happiness and to responsible citizenship, and what physical, economic, and social conditions are deemed necessary to this development.

Personality in this connection does not mean charm or temperament; it is the sum total of a person, his ability to live a normal life, operating at somewhere near his own top capacity.

Recent decades have seen great strides in the improvement of services which have brought excellent physical care to our children and young people. The concern of the Conference therefore was the mental, emotional, and spiritual health and welfare of the nation's children and youth.

The Conference creed was expressed as a "belief in the primacy of spiritual values, democratic practice, and the dignity and worth of every human being and a recognition that these are essential to undivided happiness and responsible citizenship."

Background of the Conference

From a small group meeting in the White House at the call of President Theodore Roosevelt in 1909, the White House Conferences had grown so that the fifth Conference meeting in the mid-century brought together 5,000 delegates from 464 national organizations, 1,000

into four printed manuals made available to all delegates.

The procedure in making this Conference most effective involved three steps: (1) the two years of preparation by experts and laymen throughout the country, (2) the Conference itself, which met to consider the findings and counsel of those who had made the preparation and to bring forth from those findings recommendations which would be beneficial to the nation's children, and (3) the follow-up of the proposals and recommendations to make them work in our own areas. To that end, this report is submitted.

The Conference Itself

The five thousand delegates, representing all walks, interests, and cultures of American life, met in the National Guard Armory in Washington, D. C. Among them were the nation's recognized authorities in the field of youth work and young people themselves, professors from colleges and universities, housewives and mothers of children, members of the clergy of all major faiths, farmers representing their home counties, and white persons and Negroes from both sides of the Mason-Dixon Line.

Several members of our church attended the Conference as representatives of groups and agencies in their own areas. Those who were fortunate enough to meet and talk with were Mrs. Ruby Inlow from Los Angeles, California, who represented the School of Social Work at the University of Southern California; Mrs. Elba Crum of Seattle, Washington, representing the Community Program in Family Life Education for the Seattle schools; and Miss Mary Lois Williamson of Frankfort, Kentucky, Director of Vocational Home Economics for the State of Kentucky. Brother Wilford Winholtz of Washington, D. C., represented the American Society of Planning Officials. Brother and Sister Winholtz served also as our most kind and considerate host and hostess during our stay in Washington.

The Conference opened on a Sunday evening in the first of eight general sessions with an address on "Spiritual Foundations" by a Presbyterian minister.

Many pointed statements came out of the White House Conference which helped those in attendance to better understand the world in which children and young people live. The following are of especial interest.

ON CHILDREN:

"Christ set a child in our midst as the focus of our world."

"Love is as vital as calories for the growing child."

"The child is the hope of the world—if he didn't have to live with (imperfect) adults."

"Children are not receptacles to be filled or emptied at will."

"Today we are teaching unknown children how to live in an unknown world. It is like equipping our flyers with a survival kit; we do not know just where they may land."

counties, fifty-three states and territories, and thirty-seven federal agencies. In addition, there were 250 selected young people participating, and 275 international observers from forty countries. Into this Conference went two years of preparation, involving one hundred thousand persons working under the direction of Oscar R. Ewing, Federal Security Administrator. Our church was one of 180 national organizations which submitted written reports. These, with the reports of other groups, were condensed

With him on the platform were a Jewish rabbi and a Catholic priest. The general sessions, which met at intervals during the Conference, included such speakers as Dr. Benjamin Spock, one of the foremost authorities on the rearing of children, the Honorable Carlos F. Romulo, representative of the Philippines to the United Nations, and President Harry S. Truman.

Other speeches were presented and opinions exchanged in thirty-one panels

ON THE HOME:

"There is no more satisfying, important, soul-stirring job than parenthood."

"It is in the living of the home pattern that honesty and integrity are integrated."

"Home is our launching platform for sending our children out on uncharted seas."

"Too many of us live in a civilization wherein home is only a stopping-off place to and from the garage."

"Homes should be fed by business, not drained by business."

"Home ownership is now at an all time high."

"Delinquent behavior is only a reflection of what the child has received from his parents and society—but we refuse to accept the responsibility."

in that many different fields related to youth, with one delegate able to attend only two different panels.

The real work of the Conference, however, was carried out in the thirty-five different work groups which met for three half days, and where, in strenuous and democratic give-and-take, the delegates hammered out the recommendations which they wished the Conference to consider and approve. Brother McDowell attended the session on "Contributions of Family Life to Healthy Personality Development," while Brother Mesle represented the church in the group on "Spiritual Values and Healthy Personality." Recommendations made here were condensed and co-ordinated by central committees which worked most of one night and were presented to the five thousand delegates in plenary session the last morning of the Conference.

The session to consider these recommendations, which was scheduled to last

only during the morning, took all day, eliminating the final afternoon's program. Most of the recommendations were adopted; many were amended; and some were rejected.

FINDINGS OF THE CONFERENCE

Barriers to Healthy Personality Development

The two years of preparation and the week of the Conference turned up many interesting facts which dramatically illustrated the barriers existing in the American social system between children and their chance for the development of a healthy, happy, and normal personality. Here are some of those barriers:

1. Of more than 53,000,000 children and young people under twenty-one years of age, half are not now reached by any institution of religion.
2. 1 child in 8 is not living with both parents. In 1948 129,700 babies were born outside marriage.
3. 1 in 5 mothers with children under 18 works outside the home.
4. 1 out of 2 children in large cities belongs to a family with inadequate income.
5. There is 20 times as much juvenile delinquency in slum areas as in good areas.
6. In 1949 3,158,000 children between 5 and 17 years of age were not enrolled in school.
7. 11 per cent of the homes accommodate from 3 to 6 persons per room.
8. There is inequality of opportunity among different racial, cultural, and economic groups.

Influence Toward Healthy Personality Development

1. Parents are the most significant adults in the lives of children to communicate spiritual values and to lay foundations for the development of healthy personalities.
2. The way parents, teachers, and other professional persons feel about children is more important than the specific methods and techniques they use.
3. Nothing is of greater importance to the moral and spiritual health of our nation than the work of religious education in our homes and families and in our institutions of organized religion.
4. Each child should live in a secure home that is free from want, and dread of want, and provides all family members with a satisfying physical, aesthetic, social and spiritual environment.
5. There should be a regard for the individual worth of each child and a sensitive respect for his feelings by all who touch his life.

6. Loving care and guidance is necessary from mothers and fathers, who have a sense of the privilege and responsibility which parenthood involves, and who have confidence in their capacity to rear a child.

7. A community needs citizens dedicated to establishing values and practices that make life meaningful and abundant for children of all colors, creeds, and customs.

8. There should be full access to health, educational, recreational, social, and religious services and programs, directed toward the well-being of all they serve.

Other Significant Findings

1. It is particularly important to build up the faith of the younger person in society, its democratic and spiritual ideals, and make clear the significance of the young person's contribution.
2. Secure and informed parents are a prerequisite for healthy personality development.

ON RELIGION AND SPIRITUAL QUALITIES:

"A child takes to God as a bird takes to air."

"Reason is a puny child that strong faith carries on its shoulders."

"We can dimly see the way but not without God's beckoning."

"The very God idea which people hold stems from the father figure in the home."

"Religion is not a pair of galoshes to be put on only in case of storm."

"Some people use religion as a streetcar, only when it is going their way."

"Faith is our life thrust into the dark future."

"Spiritual values are defined as those centered in God and the individual's relation with him."

"Spiritual qualities include a sense of God, of direction, of responsibility, and of mission."

3. Education for parenthood should be made available to all through educational, health, religious, and welfare agencies maintaining professional standards and by properly qualified individuals.

4. Spiritual values are essential to the development of a healthy personality.

5. Moral and spiritual growth occurs most effectively in a healthy community; therefore the church and the

synagogue must take leadership within themselves and in the community to overcome these factors which imperil individual and family well-being.

6. Americans should reaffirm their confidence in the over-all success of American family life and in the competence of the average American parent.

7. Organizations and agencies should bend their efforts toward supplementing, rather than substituting for, family functions and should build their programs, co-operatively, toward this end.

8. The family, properly guided by the church and synagogue, best provides an atmosphere in which a child can develop morally and spiritually.

9. Almost universally, young people seek a mature, understanding, and trained professional person with whom they can discuss fully their vocational, educational, social, and personal problems. Few communities provide this important service adequately.

10. Parents are urged to consider the value of a family plan for the use of leisure time which includes all ages and also provides an opportunity for each member to spend time with other people of his or her age.

11. Educational institutions have a responsibility to assist the student in developing spiritual values and an understanding of religious and ethical principles necessary to the development of a healthy personality.

12. Churches of various faiths should co-ordinate, strengthen, and expand their religious services and activities for people of inadequate income.

13. More emphasis should be put on the effects of recreational activities on the personality of the individual. Young people should have an equal chance with adults to participate in planning and carrying out recreational activities.

14. Prompt steps should be taken to eliminate all types of racial and religious segregation and discrimination.

15. In view of television's unprecedented growth and its potential as a medium for mass education, the television industry and all educational, health, and social agencies seeking to use this medium should accept their social responsibility for the welfare and development of children and youth. This principle should apply to the other mass media of communication.

16. The Federal Communications Commission should reserve television channels for non-commercial, educational television stations so that some part of the limited number of frequencies to be allocated by the Commission may be

reserved for educational uses and purposes.

17. All groups concerned should develop and maintain programs for protecting the healthy personality of children living under the stress of defense preparation.

Implications for Our Church

1. Give more consideration to the extent and nature of our participation in interdenominational, community, and civic groups interested in working toward these goals.

2. Work toward greater unity of understanding, purpose, and effort among our own church agencies having to do with the child, youth, and the family.

QUOTES OF INTEREST:

"Healthy personality is one which is free to operate at somewhere near top capacity."

"Consecrated ignorance is not enough."

"Success today is a nasty mixture of cash and gadgets."

"We are shocked at gang behavior, but too often we do the same thing more politely to those outside our social, educational, or religious groups (leaving not bloody noses, but sick hearts)."

"In 1960 we will need a quarter million more teachers than we now have."

"What is troubling adults about the adolescent? We are green with envy."

"America is the only country in the world where most of the children know more than most of their parents."

"Young people vote with their feet; they walk out."

"Silence is often a potent means of indoctrination; in our public education, we are often guilty of 'compulsory secularism'."

3. Give increased consideration to the needs and welfare of the family as the basic unit of the church.

a. The church should serve the family rather than simply asking the family to serve the church.

b. Ministry which serves all ages and strengthens the total family ties with the church is needed.

c. The church should not compete with the family:

(1) either taking the family out of the home too much, or

(2) separating members of the family too much, or

(3) taking on the functions of the family rather than assisting the family to perform its own functions.

d. Give priority to family life in such areas as:

(1) worship, including preaching and prayer meeting,

(2) reunions as family camps with program family-life centered.

e. Education for and counseling in all matters pertaining to marriage and family life should be provided.

4. Give greater attention to the needs and welfare of the one-third of our membership under twenty-one years of age:

a. These are the formative and critical years.

b. We are losing from active membership 50 to 75 per cent of our natural increase.

5. More and better ministry is needed by young adults rearing the children who will follow their parents into, or away from, the church influence.

6. Co-ordinate our efforts with other faiths to:

a. strengthen and expand our services and activities for people of inadequate income,

b. reach out to the twenty-six million children and young people not now touched by any institution of religion.

7. Attack the problems of discrimination and prejudice with the message of the Fatherhood of God and the brotherhood of all men.

8. Recognize and utilize the opportunities found in service and fellowship as well as in religious instruction and worship for providing the essentials of religious experience and spiritual growth.

9. Give greater recognition to the vital relationship of wholesome recreation to healthy personality development.

10. Anticipate providing more and better trained counselors for our young people to guide them as they meet these life problems in the home, school, church, or community.

11. Give careful attention to the spiritual undergirding of our young people, families, and congregations to meet the destructive forces brought on by war and defense mobilization.

12. Provide more consistent opportunities for young people to play a greater part in planning and carrying out all phases of church work (in which they are qualified to participate).

The Missouri Basin

By Charles E. Erwin

THINKING BACK OVER the past years, I wonder how the true significance of the alterations along the course of the Missouri River could have escaped me. It is even more embarrassing when I realize that I watched the concrete flood wall and levees being constructed along the industrial districts of Kansas City. Later on there were occasions to observe the Liberty Bend cutoff just outside Independence become a reality to include a fine new bridge over what was once dry land. I didn't know that several years later I would be observing quite different construction projects, a part of the same plan, as much as six hundred miles northwest along the 2,460-mile winding length of the "Big Mo."

The goal of our engineering field trip at Graceland was Fort Randall, South Dakota, formerly an Indian fort. It is now the site of a huge construction project—just one of many, some even more tremendous. Fort Randall is to be the name of a large reservoir—one of 138 reservoirs that the United States Corps of Engineers has the responsibility of constructing. The objective in point of time is the year 1970—at which date it is expected that the entire Missouri River Basin will have its face lifted, get a new lease on life, and permit in our day a true and stable "balance of power" between the midwest's two greatest resources: land and water.

How does mere man feel he can hope to change the economics of one sixth of the land area of the United States with one co-ordinated plan, let alone harness the "mighty Mo"?

AS A RESULT of a series of floods and droughts, Congress finally stated flatly in 1932 that such disasters were a national problem and that a comprehensive plan for controlling the water and land of the Missouri Basin was needed. Mr. Sloan and the late General Pick, U. S. A., did an inspired (and I use the term advisedly) piece of work independent of each other. Their efforts were accepted by Congress and combined into the present Pick-Sloan Plan, which often

has been mistakenly referred to as the M. V. A.

It is not my primary purpose to assail the reader with technical data, but a true appreciation of the entire program will entail some facts and figures. There are certain salient features of the Pick-Sloan Plan which should be of special interest to church members.

(1) Who administers the plan?

There are five co-ordinating government agencies, each of which has clearly delegated responsibilities:

a. The United States Army Corps of Engineers—flood control and main stem construction

b. The Bureau of Reclamation of the Department of Interior—irrigation and tributary construction

c. Federal Power Commission—power distribution and sale

d. Department of Agriculture—soil conservation

e. Department of Commerce—river navigation and recreational areas

The Missouri Basin includes all or part of ten states: Minnesota, North Dakota, South Dakota, Montana, Wyoming, Iowa, Nebraska, Kansas, Missouri, and Colorado. A board of governors from the ten states elects five members to serve with one representative from each of the five governmental agencies, and the resulting ten-man body is called the Inter-Agency Committee. All action that originates from this committee must be a unanimous decision of the members—a good case of democracy in action, with a minimum of politics.

(2) How does the construction worker live?

No doubt this does not apply to all of them, but a good share of them live in government towns. In the past, some of these towns have had a rather unsavory reputation; but Pickstown, on the bluff overlooking Fort Randall, is a functionally arranged, clean little town. Completely planned, it is a tribute to the fact that the modern engineer can apply his methods equally well in the area of town administration and social problems. The philosophy must have been that the best control was not to let vice and crime get

started. As an example, full local and state government co-operation was sought after and received to deny liquor licenses within a twenty-mile radius of the town. This and other policies have resulted in a clean town in every sense of the word. With my tongue in my cheek I am constrained to wonder whether we as a church have done as well in our own back yards. Or do I need to put my tongue in my cheek?

(3) What does this have to do with our church membership?

Perhaps you are thinking as you read—if you have read this far—that this is an incidental article, somewhat interesting, but so what? First, let me reaffirm that the Missouri Basin is getting its face lifted. The life of its 7,000,000 inhabitants will definitely be affected. Flooded lowlands along the "Big Muddy" will be a bad memory, and it will become a comparatively clear stream. Navigation will be stabilized as far north as Sioux City. 11,000,000 acres of the parched western plains will be irrigated. 2,000,000 kilowatts of hydro-electric (cheap) power will be available to relocating industries. Tremendous reservoirs of low grade manganese and lignite might become commercially usable with this power. Large recreational areas surrounding the huge reservoirs will be developed, and these alone should create many occupational opportunities.

THROUGH THE YEARS of my life, Zion has been referred to less and less specifically in point of time but always has apparently centered around Independence, Missouri. I think it would be correct to say that the population center of our church is now in the Missouri Basin with every chance of its being increasingly so in the future. Is it not good sense to keep close watch on the changing Missouri Basin? Should we not relate its coming opportunities to our thinking on the Gathering? Couldn't some specific investigations be carried out by the General Church in regard to available lands and resources? Government agencies such as the Department of Commerce are very willing to co-operate with any group on such an investigation.

I have had to restrain myself from spouting many interesting but needless figures on the height, length, storage capacity, etc., of the Fort Randall Reservoir, because it was significant only as a stimulus for this greater view—this vision which I have caught, and which I think Mr. Sloan and General Pick also caught when they devised the Pick-Sloan Plan. No, I don't think mere man could conceive such a plan. I think the Lord may have seen something in it for us.

Letters

Concerning Book of Mormon Articles

I have read with interest the recent articles on the Book of Mormon which have appeared in the *Herald*. While these are no doubt very valuable to the student, I believe that humble searchers after truth who read the book with a desire to check its spiritual values will be convinced that it is true. Does it really matter if we ever know where the narrow neck of land is, where the city of Zarahemla is located, where the various peoples landed? I know the Book of Mormon is divine, and as is stated on page three, "if there are faults, they are the mistakes of men." I also know that the same spirit holy men of old wrote by acts upon the hearts of men and women today, and by them Zion will come into being. In trying to present the book to people who have shut God out of their lives, we are on the way to disappointment. It is better that we should select humble "timbers of God's temple," praying always for guidance in our work of presenting the gospel. Surely many will come to know, as we know, "in them shall be written my gospel, saith the Lamb, and my rock and my salvation; and blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be."

W. S. SHEA.

213 Garson Avenue
Rochester, New York

How to Quit the Tobacco Habit

I write this in the hope that it may help others who are trying to break the tobacco habit. My husband had smoked since he was seven years old. When he joined the church in his middle age, he quit smoking cigarettes, but continued to smoke his pipe and cigars. He never smoked away from home, and several of the Saints had talked with him about quitting completely.

One evening an elder he especially liked called on us and during the conversation asked, "Joe, when are you going to quit smoking?" My husband replied that he would quit one of these days. The next morning he remarked to me, "I guess when this pipe is gone I will quit smoking."

A short time later he came home and began to look for his pipe. Not finding it, he asked if I had seen it, and I told him I hadn't. Angrily he accused me of getting rid of it, so he went to the store and bought another. Because of his anger I did not tell him that I really knew nothing about where it was. A few days later I reminded him that he said that when that pipe was gone he was going to quit smoking, but he just smiled and said he knew I had gotten rid of it. I assured him that I had not and again reminded him of his assertion that he would quit when that pipe was gone. He lifted the griddle off the stove to knock the ashes from the bowl, and the bowl of the new pipe fell off the stem into the fire.

Then he started to smoke only cigars, two in the morning and two at night. This he cut to one cigar morning and night, then to half a cigar at morning and the other half at night. Then he began to chew gum. After nine months of this he finally broke the habit completely. He gained weight and felt better than he had ever felt before. He said he believed if he had tried to quit all at once it would have killed him because he had used tobacco in some form all of his life.

MYRTLE LOUDERBACK.

1805 South Osage
Independence, Missouri

Note of Thanks

I wish to express my sincere thanks to all who sent cards and letters or offered prayers for me during the time I was recovering from injuries received in an accident. I hope to be able to walk as well as ever soon. I pray we may all live to be worthy of God's richest blessings.

MRS. JOHN LINDBURG.

Matherville, Illinois

From Iceland to California

When I last wrote the *Herald*, I was in the Arctic on the island of Iceland. During the many months I spent there I found opportunity to spread the gospel of the Restoration. I still receive letters from native families who made my stay so pleasant while I was away from family and friends. I was also greatly pleased to receive a Christmas greeting card from the Honorable Sveinn Bjarnason, President of Iceland, extending his good wishes.

As one contrast often follows another, we chose to spend this winter in sunny California with our daughter and family, Mr. and Mrs. Charles Melton. We have found here not only a sunny climate and relatives, but many Saints and friends. We attend a little branch of the church at Venice, where Pastor Herbert Blakeman and a devoted corps of workers serve. I am pleased to state this is one of the most harmonious church families I have met with in a long while. Under this good leadership the Saints are tackling their problems unitedly. Looking forward to the building of a church home, they have secured a splendid lot and have several thousand dollars.

Brother Garland Tickemyer worshiped with us a few Sundays ago, bringing an inspiring message of faith and power. On January 26 we were privileged to attend a birthday dinner at Central Church commemorating the organization of Los Angeles Branch in 1882. As I spent a considerable time here in 1908 and 1909, having been ordained by President Fred M. Smith and started out in my ministry under Brother T. W. Williams, Charles E. Crumley, and R. T. Cooper (then in charge of the work here), the event held more than passing interest for me. Space will not permit details of this splendid social and spiritual evening. Brother Tom Beil, pastor, was master of ceremonies and Barney (Earl) Page represented Father Time, bringing to us many interesting events occurring through the years. Brother Will Badham spoke briefly. We were honored by the presence of "Brother Elbert" who gave one of his timely talks and a prayer of blessing upon the present efforts.

It is good to know that here in this outpost of Zion and Western Gateway to the Land of Joseph, there are people making the Zionic life their goal and alert to the factors which make for sainthood.

My vision seems to extend beyond the present crisis of nations to the time when the gospel shall be preached to Russia, China, Japan,

the Philippines, and other nations, and by the grace and power of the Almighty there shall be "gathered from every nation under heaven" those who have cast their lot with this Restoration Movement.

As we move among the Saints our faith is increased that before too long the kingdom order will become a reality; the power of loving co-operation will permeate our spiritual, social, and economic life, replacing the greed and avarice of the worldly order and preparing the way for the return of our Lord.

May his spirit direct us all to this end is my prayer.

WALTER BULLARD.

516 Sycamore Place,
Inglewood, California

From a Tithepayer

About two years ago I was near death with a heart attack. I was afraid to go to sleep for fear I would never regain consciousness. Exhausted, I sent for the elders to come and administer to me. I determined that if my life were spared I would try harder to keep God's commandments, including the paying of tithes. Soon after administration I slept peacefully—the first time in many hours. My health has gradually improved, and we are paying our tithing regularly. I believe that all who keep the commandments will find God's goodness to them is limitless.

I pray that soon we may have church services in Yankton, as I believe some of our friends would be interested. We ask an interest in the prayers of the Saints that we may be among the faithful and have a part in God's great work.

MRS. FRANK W. SMITH

Box 174
Yankton, South Dakota

Likes Pollyanna Philosophy

We often notice in articles and conversations references to the book, *Pollyanna*. It seems that in the minds of a great many people the thought expressed therein is a very foolish attitude in life. As I remember, I was quite young when I read the book, and I found it very helpful. Having had many dreams and hopes that were not realized, I needed to find a way out, and *Pollyanna* seemed to give something that helped. As a child I was frail and could not enjoy many pleasures other children could, yet I was not handicapped by being crippled, blind, deaf, or maimed, and I loved to read. My parents by certain circumstances were poor, yet they were highly respected by all who knew them. I became a member of the church at fifteen, and in time, through its ordinances, was healed. In later life I had a dream. At this time I had two small children. Although I was unable to do my housework, I could give the children the most of the care they needed. Other conditions caused the load to be very heavy. I dreamed I was in a house, and the room I was in was full of bugs. I went into another room, and the bugs were not so bad. As I went from room to room the bugs disappeared until it was a joy to notice the beauty around us. When I awakened the interpretation came to me. The bugs were the burdens and worries I carried at that time. The rooms were years, and each year the cares would grow less, and I would be more free. I feel this has been realized. All people do not think as I do. The book that was a help to me may not be enjoyed at all by my neighbors. It is the same with sermons and the way people live. That is why charity must have a place in our hearts.

EMMA V. FREEMAN.

Ava, Missouri

We'd like you to know

(Continued from page 2.)

game sitting on the bench with the players, or giving a word of good psychological counsel in the locker room. He had charge of Scouting in Independence for the church in 1920.

What most people don't know about Genial Gene is that for eight years preceding his teaching career he served as a master mechanic. Visit the Closson household this year or any year and you are likely to find some part of the house in the process of construction by the master mechanic himself. This hobby has come in handy in recent years since "Judy" his wife decided to turn her own hobby, raising flowers, into a business. The building hobby has also helped the house to expand as the family expanded. The Clossons have three children: Edward (20), Mary Jane (16), and James (14).

In addition to his teaching duties Gene is a member of the Council on Student Welfare, the Academic Council, and Chairman of the Division of Health and Education. He is a former member of the Committee on Student Selection (15 years), Administrative Council (16 years), and the Curricular Adjustment Committee (7 years). He was acting dean of the college in 1932. He is a high priest, and has served on the Lamoni Stake High Council for 15 years. He has traveled for the church or college in every state. He is a member of Psi Chi, national honorary society in psychology.

But whatever official responsibilities he is called upon to shoulder during the coming years, you will probably find him spending at least five hours a day at his big love—giving personal, fatherly counsel to the students who come to his office in Kelley Hall. Perhaps this relationship explains the affectionate term which students use to describe him—"Pop."

Cloth Book of Mormon

The cloth bound Book of Mormon is ready for sale now. The binding is a sturdy, pebble-grained black cloth with gold stamping on the backbone and blind stamping on the cover. Sprinkled edges.

\$2

Herald House

INDEPENDENCE, MISSOURI

News and Notes

(Continued from page 2.)

J. CHARLES MAY LEAVES

Patriarch J. Charles May left Independence March 10 for the west coast to sail March 15 on the "Maitemata" for Papeete, Tahiti. This is Brother May's fourth trip to the Society Islands and his first trip as an evangelist. Brother May has been in the mission field for forty-two years, serving in the South Seas and this country. He expects to be gone about a year, doing evangelistic work among twenty-three church congregations in various parts of the islands. Sister May has remained in Independence.

YOUTH INSTITUTE

President E. J. Gleazer, Jr., announces a Youth Institute on Missions Abroad at Graceland College April 28 and 29. He is inviting both the youth and the youth leaders to this institute on materials and methods for branch activities.

Delegations from branches and districts have been solicited. The General Church is cooperating with the college in sponsoring this invitational conference.

CHOIR SINGS

The Graceland College Concert Choir, under the direction of Henry Anderson, presented a program of hymns, spirituals, folk songs, and popular music at an assembly of students of William Chrisman High School at Memorial Hall, March 12. The choir was on a tour of Iowa, Nebraska, Missouri, Kansas, and Oklahoma. Roscoe Faunce, head of the drama department at Graceland, was announcer. Recordings were taken of the choir at the Stone Church.

NEWS FOR WOMEN

Sister Pauline Arnsen and the General Council of Women have completed the study outlines for the women's classes at reunions. They will soon be available at the Herald House. Prospective teachers are urged to obtain the material as soon as its publication is announced in the "Herald" in order to be sufficiently prepared.

SPONSOR INSTITUTE

John R. Darling, Associate Director of the Department of Religious Education, and Clifford Cole, president of the Northwest Iowa District, sponsored church school institutes in Woodbine, February 23-25, and in Denison, March 2-4. During the week they met with church school workers at Morehead, Missouri Valley, Cherokee, and Pisgah.

NURSES RECEIVE CAPS

A capping service for thirty student nurses who entered the San in September, 1950, was held at the Enoch Hill church, March 4. Four of the students are from Independence, thirty girls represent twelve of the States, the Territory of Hawaii, and Canada. President W. W. Smith was speaker for the service. Miss Anna Marie Smith led the Student Nurse Chorus in special music.

VISIT OKLAHOMA

President F. Henry Edwards and Apostle Reed M. Holmes were in Oklahoma City the week end of March 3 and 4 at a district conference in the new church there. The theme for the conference was "United in Purpose We Build Together."

From there Brother Edwards and Brother Victor Witte went to Wilburton, Oklahoma.

Graceland

GAZETTE

Mr. E. P. Darnell of Warrensburg, Central Missouri Stake, spoke to the campus congregation on "Pastoral Ministry Possibilities in Your Local Congregation" at a recent Sunday morning service. Mr. Darnell is the father of Mrs. William Gould of the faculty.

* * * * *

The Graceland Festival Chorus, directed by Henry A. Anderson, presented the oratorio "The Holy City" on February 25. Maurice Bottom and Gordon Wilder, sophomores from Lansing, Michigan, and Marguerite Eagan of the staff were the soloists. Roy Benson, organ teacher, and Kenneth Cooper of East St. Louis, Illinois, accompanied the chorus at the organ and piano respectively.

* * * * *

Graceland's band director, William Graves, revealed to the student body in a recent assembly how the band puts a piece together. The band held an open rehearsal on the stage of the Memorial Student Center, during which Mr. Graves explained what the band was doing and the meaning of his instructions to its members.

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"Inspiration I have received from great literature" was the theme of a recent Wednesday evening fellowship. Several faculty members presented selections from literature which they felt had influenced their thinking, and then students told of works which had affected them.

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Rabbi Bernard H. Lavine, Rabbi of Temple B'nai Jeshurun in Des Moines, Iowa, and lecturer in religion at Drake University, visited Graceland on February 21 and 22, sponsored by the Jewish Chautauqua Society. On Wednesday evening he spoke on "Contribution of Jewish Literature in the World." In an assembly Thursday he discussed "Jews in the International Situation," and also spoke to the classes in Camping and Introduction to the Bible.

* * * * *

Graceland men were dinner guests of Lamoni families on Sunday, February 18. The Patroness Society of Lamoni, a women's organization which works in the interest of the college, arranges once every year for all the college men to be invited into Lamoni homes. In groups of about four, they eat, relax, and become acquainted with some of the residents of

Lamoni. The same day, the Food Service Department served the college women a special dinner, family style, complete with roses on the tables.

* * * * *

The freshman and sophomore classes met separately in a recent assembly period. The sophomores discussed their plans for graduation activities, led by class president Ivan Vallier of Council Bluffs, Iowa. The freshman officers presented a variety program to their class, after which Mr. Zinser reminded its members that they are now almost sophomores and must be ready to take the place of the graduating class and to accept the responsibility of being leaders on the campus.

* * * * *

The Graceland Concert Choir, under the direction of Henry Anderson, recently completed a ten-day concert tour which took it to eleven cities and five states. In Des Moines, Iowa, the choir sang at the banquet of the American Association of Junior Colleges. It made radio broadcasts over WOI, Des Moines, and KOWH, Omaha, and, while in Independence, made recordings at the Stone Church.

The Graceland Concert Band, directed by William Graves, also completed an extensive tour recently. It played concerts for church groups sponsored by local branches of the church and appeared in a number of high school assemblies. Before leaving, the band played a concert for the student body in the Memorial Student Center.

* * * * *

Graceland's basketball team ended its season with a record of thirteen games won and ten lost, racking up a total of 1,292 points against 1,204 points for its opponents. It won four of its eight conference games. In the first two rounds of the Iowa State Junior Basketball Tournament at Webster City, Iowa, the Yellow Jackets defeated Ellsworth Junior College and Burlington Junior College, but were defeated in their third game by Waldorf Junior College, Forest City, Iowa.

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F. M. McDowell, chairman of Graceland's Board of Trustees, spoke at the luncheon of the North Central Region of the American Association of Junior Colleges during the American Association's national convention held in Des Moines, Iowa, March 4-8. President E. J. Gleazer, Jr., and Dean M. L. Ritchie served on convention committees. Also attending the convention from the Graceland faculty were Dr. Cheville, Dr. Mortimore, Mr. Ferris, Miss Morgan, Mrs. Roberts, Mr. Jacobson, Mr. Closson, Dr. Gould, and Mr. Benson.

Briefs

SACRAMENTO, CALIFORNIA.—The annual branch Christmas service was held at the church on December 22. Mrs. Edith Jacks directed the program presented by the church school. As a special feature of the program, the children brought "gifts for Jesus" as their contributions to the project planned by Mrs. Elma Rolfe and her junior stewards. Food, toys, clothing, and money were collected for Christmas boxes to be presented to two needy families.

December 23 a group of Zion's Leaguers sang Christmas carols at the home of shut-ins. A gift, furnished by the women's department, was left at each home visited. The annual "bean feast" at the home of Elder and Mrs. John Gann concluded the evening. A Yule camp was held at Pincroft December 29 to January 1. A program of worship and recreation was planned.

The choir, under the direction of Edna Burdick, gave the Christmas portion of *The Messiah* December 24. Soloists were Virginia Winsor, Marjorie Damitz, Hazel Damron, and Laurence MacDonald. Accompanists were Phillipa Gann, organist, and Helen Wilshusen, pianist. "Let Us Keep Christmas" was the subject of the sermonette by the pastor.

Associate Pastor John Gann gave the morning message, "Choose Ye This Day," December 31. Guest soloist was John Varvaro. Pastor Myron Schall presented the evening sermon.

A devotional service was held January 7, and the Communion message was presented by High Priest John T. Smith of Central Missouri Stake. Mrs. Virginia Winsor sang "By the Rivers of Babylon." Elder Smith was also the evening speaker January 14.

Evangelist William Dawson, a veteran of many years of faithful service to the church, has established a creditable record in his temporal work. He recently celebrated his seventieth birthday and retired from his position with the Southern Pacific Railroad Company, having completed forty-seven years and two months of continuous service with the company. He also set an outstanding record for punctuality, having been late only once in his long period of employment.

The boys' basketball team finished the first half of their interchurch championship tournament undefeated.

Pastor Schall presided over the Communion service February 4. This was also annual filing day and at the close of the service the inventories were placed on the altar. Bishop E. C. Burdick was in charge of this part of the service.—Reported by LENA SWANEY.

DETROIT INTERNATIONAL STAKE.—A conference was held February 11. Attendance was better than average, and the reports indicated much organizational work has been done in the Stake.

Bishop Updike presented an analysis of the current financial status and emphasized the immediate as well as future goals.

Unanimous approval was given the recommendations for ordination of the following eight men: Guy W. Stewart, teacher; John Wesley Smith, Myron Willard, Truman Richard Horton, Paul Robert Shaw, priests; Lyle W. Jones, and Harold Pearl, deacons; and Murdock Day, elder. A program of fifteen preordination training sessions was announced.

President F. H. Edwards was present at the conference.—Reported by A. E. DEPEW.

DINUBA, CALIFORNIA.—The Saints visited Fresno February 12 at the invitation of the pastor at Fresno, Elder E. E. Workman. The morning sermon was presented by Patriarch William Dawson. The group was invited to the homes of the Saints in Fresno for dinner. A prebaptismal service was held in the afternoon. Three candidates from the Dinuba group were baptized by the Dinuba pastor, Elder G. E. McGoon. Those baptized were Robert Wise and his wife, Mabel, and eight-year-old Jacob Wise, son of Brother and Sister J. A. Wise. Immediately after the baptism, the candidates were confirmed by Patriarch Dawson and Elder McGoon.—Reported by LULA F. PARK.

SAGINAW, MICHIGAN.—Priesthood classes for the men of Saginaw, Bay City, and Burt were conducted February 12 and 13 under the direction of Bishop T. A. Beck of Lansing and Apostle C. G. Mesley.

South Central Michigan district will hold its first women's institute here February 13. Despite exceptionally cold weather and icy highways 125 were registered. A prayer service which opened the institute was under the direction of Apostle Mesley and District President Everett Berendt of Midland. Sister Blanche Mesley was in charge of the remainder of the program. She spoke on "Women Build the Kingdom." Also serving at the institute were Sister T. A. Beck and Sister Ella Wiley, district women's leader.—Reported by ALICE BRANDT.

LITTLE ROCK, ARKANSAS.—Church school is held each Sunday morning in the chapel of the Women's City Club, under the direction of Brother R. H. Cowen. Brother Cowen has promoted the missionary endeavor and approximately eighty Saints have been contacted in the city.

Various men visit and minister. Monthly family night fellowship meetings are held since the organization of the Zion's League under the direction of Brother Jim Kev. Brother Key recently moved here from Oklahoma City.—Reported by MRS. R. H. COWEN.

FLINT, MICHIGAN.—The city of Flint recently built a new street called Hamilton Avenue past the Newall Street Church. This congregation is now designated as the Hamilton Avenue Church.

November 14 a co-operative dinner for all Flint Aaronic priesthood and their wives was held at the Baltimore Boulevard Church. It was an informal occasion, and the evening was spent in relating church experiences. The priesthood gathered for an annual dinner March 9 where Elder A. H. DuRose was guest speaker. Wives of the priesthood members were guests.

The department of women, headed by Lillian Swift, conducted a visiting campaign in which every member on the records was contacted. Mrs. William Joplin is in charge of this campaign. The women are also assisting in the building fund drive.

Instead of exchanging gifts at the December general meeting the women brought gifts for the nurseries of both churches.

The women's annual candlelight service was held January 7 with Mrs. Joseph Wellman of Port Huron as the guest speaker. Vocal music was supplied by Mrs. Richard Derenzy and Mrs. Paul Bacon. They were assisted by Rosetta Lanigan, organist, and Mr. Eugene Everhart, violinist.

The ordination of Eri Irwin to the office of elder took place Wednesday evening, November 8. The entire active Melchisedec membership of Flint were present to welcome him.

The young men from the branches now in service are Donald A. Roberts, Clinton Skinner,

Jack Little, Jack Barker, Howard Wecker, Kent Bennetts, and Al Sutton.

Scout leaders were in charge of the Hamilton Avenue service on Boy Scout Sunday at the worship service. Elder Warren Chelline of Port Huron delivered the morning sermon.

President F. H. Edwards was the speaker at a city-wide service February 14.—The city choir sang "My God and I."

Elder Blair McClain of Detroit spoke at Hamilton Avenue church February 18. That evening the Flint choir gave a concert at the Lake Orion church. Elder Arthur H. DuRose presented a brief talk on the history of church music. The Lake Orion ladies served supper to the choir members and their families.

Elder Franklyn Weddle was guest speaker February 20. His topic was "Music in the Worship Service." Following the service, friends gathered in the lower auditorium to visit with Brother Weddle, former associate pastor of the Hamilton congregation. Members of the choir presided at the tea table.

A series of illustrated talks on "The Life of Christ" has been presented by the pastor, Elder R. Melvin Russell and Elder W. R. Kapnick.—Reported by ELEANOR RUSSELL.

MIAMI, OKLAHOMA.—High Priest Roy Weldon of Warrensburg, Missouri, presented illustrated lectures February 11, 12, and 13. The lectures and slides were of Central and South America and the Book of Mormon, and were well attended by nonmembers.

During the month of January, the district president, Elder Stephen Black, and former district president, Evangelist William A. Patterson, were guest speakers. Brother Patterson was en route to his field.

Three members of the congregation, Mrs. Melvin Shipley, Mrs. E. G. Gilbert, and Mrs. D. L. Kyser, attended the Book of Mormon institute at Independence in January.

Eight new members have been baptized. On January 7 Floyd Snider, Clell Craft, Alden Craft, and Larry Paul Kemper were baptized by the pastor, Elder B. F. Kyser. On January 28 a family circle was completed with the baptism of Mrs. Hubert Thornburg and Bobby

Eugene, Beulah Faye, and Bill Wayne Thornburg. Following the confirmation service, the younger children of Mr. and Mrs. Hubert Thornburg were blessed. They are Cheryl Paulette, Carolyn Ann, and Gerald Lynn. Stephen Ellwood, son of Paul Thornburg of Yates Center, Kansas, was also blessed at this time.

Terry Middleton, son of Mrs. Joe Jones of Fairland, Oklahoma, was baptized February 9. Myra, daughter of Mr. and Mrs. Orville Lightfoot, and Jeffrey, son of Mr. and Mrs. Bert Parkhurst of Vinita, Oklahoma, were baptized by Elder Earl Phillips of Joplin, Missouri, on February 18.

The study course, "Essentials of Teaching," taught by Mrs. Melvin Shipley, has been completed and five members received units for credit. Mrs. John Mount received her first certificate of progress from the Department of Religious Education.

The Zion's League presented the pageant, "The Light Burns On," by Eveline Burgess, November 26. It was directed by Mrs. E. G. Gilbert.

Miss Aleta Runkle of the General Church Music Department was presented as guest speaker on November 19 by the Primo de Chiesa Club. Her topic was "Congregational singing."

The Three Standard Books have been placed in the public library. The branch has made plans to establish a library of wire recordings.

John Mount has been selected as the new Zion's League leader to succeed Mrs. Carl Angel who has moved to Greenville, South Carolina, to join her husband who is in the service.

Mrs. Mae Dion has moved from Commerce, Oklahoma, to North Miami, Oklahoma, following her husband's death.—Reported by MRS. BETTY L. KYSER.

TOPEKA, KANSAS.—Kaw Valley District Missionary Alan Tyree spent two weeks in late November and early December conducting cottage meetings and contacting the Saints. These meetings were held in five different homes in various parts of the city for several weeks, with special effort to interest nonmembers. At the close of the meetings, two adults were baptized.

MIRACLE by the SEA

by OLIVE PRICE

ILLUSTRATED BY ADDISON BURBANK

This story of three very real young people has warmth, excitement, and a most satisfying climax, for Jeremy is the boy who provided the loaves and fishes with which Christ fed the multitude.

Addison Burbank's full-color jacket and numerous black and white illustrations are full of action.

\$2.00

Herald House INDEPENDENCE, MISSOURI

Brother Arnold Ellsworth of Independence was guest speaker December 17, and assisted Pastor Andes in the blessing of the baby of Sister Colleen Anderson.

On December 16 the District Zion's Leagues met at the church for a dinner and program. Sister Nell Ellithorpe, local League leader, was director of the activities. Brother Lyman Edwards of Lawrence was in charge of the meeting. Brother Edwards is president of the Kaw Valley Zion's League. Brother Eddie Jones was master of ceremonies, and Bishop Howard Miller was the speaker of the evening. Brother James C. Daugherty, president of the district, was present, and Lawrence, Leavenworth, Bonner Springs, and Emporia were represented. About seventy-five attended.

The first anniversary for the new church was celebrated December 17 in the church basement at a social. The Zion's League furnished entertainment.

On December 24, Brother Clifford Christenson, assisted by Brother Andes, blessed the infant daughter of Robert and Barbara Glenn of Wichita. Sister Glenn lived in Topeka before her marriage.

Pastor Ammon Andes spoke at the morning service December 31 in regard to the accomplishments of the first year in the new church and the responsibility of the coming year.

The district officers' meeting was held at Lawrence, January 7. Those in attendance from Topeka were Pastor Ammon Andes, Historian Mildred Goodfellow, Women's Leader Calla Kelley, and Elders Christenson and Jones.

An ordination service in charge of District President James C. Daugherty, assisted by Elders Ammon Andes and Alan Tyree, was conducted at the Topeka church January 7. Those ordained and their respective offices are: Eddie R. Jones, elder; Merle Harmon, priest; Harry M. Pitchford, deacon, and Clifford E. Alfrey, deacon.

Lela Hendricks, women's group president, Helen Hays, and Calla Kelley attended the Kansas City Stake council meeting at Central Church in Kansas City, January 8. Women from Topeka, Leavenworth, and Lawrence were guests at this meeting. The Kansas City Stake

women under the leadership of Sister Minnie Peterson wished the new Kaw Valley District much success.

The women's department has started a morning study group that meets twice a month at the home of Florence Erickson.

The music department is under the leadership of Brother Eddie Jones.

A baptismal service was held at the church January 21, at which Collier F. Hendricks was baptized by Elder Arnold Ellsworth of Independence, Missouri. Also several candidates from Lawrence were baptized at this service by Brother Norris, pastor of the Lawrence Branch.

January 28, Brother Eddie R. Jones, assisted by Brother Burrell Landes, confirmed Brother Hendricks as a member of the church. At this service Mrs. Helen Davis was baptized by District Missionary Alan Tyree.

The Communion service February 4 was also observed as Decision Day for the filing of financial statements. At the beginning of this service Helen Davis was confirmed by the pastor who was assisted in this ordinance by Elder Clifford Christenson. The two new members were served the Communion first.

On February 4 two new families who recently moved to the city were welcomed.

The church is at the corner of Huntoon and Medford Streets.—Reported by CALLA KELLEY.

SASKATOON, SASKATCHEWAN.—January 8 Mrs. Iva Steeves, accompanist for the branch and district for over forty years, was honored. Following a musical program, Mrs. Steeves was presented with three beautiful pieces of silver deposit on crystal. Her husband, George Steeves, was presented a leather billfold with his name stamped in gold. Lunch was served by members of the choir. Mrs. Steeves was born in Lamoni and has served the branch and district devotedly in Saskatoon as long as she and her family have been in the area.

Junior church is being conducted in the lower auditorium of the church under the leadership of Mrs. Erma Ward and Sister Amy Powell. Flannelgraphs, stories, colored movies, illustrated nature talks, and prayer services have created a great deal of interest among the juniors.

Prior to the Christmas season Resident Pastor W. J. Cornish and Elder Victor Anderson visited Walkie, North Battleford, Shellbrook, Mayview, Deliste, and Saskatoon. Elder Cornish reports 127 calls, thirty sermons, three Communion services conducted, and four babies blessed.

Carolyn and Darlene Thomson of Beggar, Saskatchewan, were baptized November 24 in the font of the Saskatoon church by District President Howard Fisher.—Reported by MRS. C. E. DEGGLE.

PORT HURON, MICHIGAN.—The following babies were blessed December 24, 1950: Evelyn Lucy, daughter of Mr. and Mrs. Jack Burde; Suzanne, daughter of Mr. and Mrs. Hubert Conlee; Marjorie Lou, daughter of Mr. and Mrs. Robert Greene; Melissa, daughter of Mr. and Mrs. Arthur Moore; Deborah, daughter of Mr. and Mrs. Norman Curtis; Sherry, daughter of Mr. and Mrs. Keith Gersten; Mona, daughter of Mr. and Mrs. Joseph Piacenza.—Reported by LEONA HANDS.

CENTRAL TEXAS DISTRICT CONFERENCE.—The Central Texas District Conference and Institute was held at Marlin, Texas, with 165 members present from Houston, Dallas, Fort Worth, Waco, Hearne, Bryan, San Antonio, New Baden, and Omaha, Nebraska.

The Marlin Branch had approximately one hundred members in attendance. Brother J. R. Allen, pastor, was unable to attend on account of severe illness and is confined to the Torbit Hospital in Marlin. At the business meeting, Brother Fred Banta was recommended and approved for the office of priest. Brothers A. J. Banta and A. H. Yale were elected as delegates of the Central Texas District on the reunion committee. Our visiting church appointees were Apostle and Mrs. P. E. Farrow, Dr. and Mrs. F. M. McDowell, Elder and Mrs. John Wight and daughter, and Elder and Mrs. A. H. Yale and daughters. Forty priesthood members were in attendance at the Sunday morning services, taught by Apostle Farrow and Dr. McDowell. At the close of the Sunday morning prayer service, a telegram from Brother Arthur Rock, former pastor of the Marlin Branch, was read by Apostle Farrow.

Elder A. H. Yale spent the period from January 8 to 21 in Waco, visiting and contacting the Saints there. He conducted a series of cottage meetings in the homes of Brother and Sister Clyde Toon, Brother and Sister M. B. Reneau, Brother and Sister John Bryant, and Mr. and Mrs. Rezzado. The meetings were centered around a colored slide presentation of the "Life and Purpose of Christ's Ministry." The initial meeting had eighteen persons present and the attendance increased to twenty-six.

An organization meeting was held on January 21. Priest Arthur B. Allen was appointed counselor to the branch president, Jim Allen of Marlin was sustained as leader, and he appointed Brother C. E. Swanner teacher and Brother Clyde A. Toon as his counselor. Brother Yale presided over the organization meeting. Sister Faye Toon was elected as secretary and Brother Clyde Toon was elected treasurer. Brother John Bryant was elected as director of education.

The mission will meet in the home of Brother and Sister John S. Bryant, 606 North Fifth, Waco, Texas. The mission has over five hundred dollars in the building fund.

Elder and Mrs. A. H. Yale and daughters, Brother C. W. Tischer, Central Texas District president, formerly of the Southwest Texas District, Brother A. J. Banta, and Brother Hal Davenport of the Central Texas District attended the Southwest Texas District conference held in San Antonio.—Reported by NELLA JUNE DOTSON.

White Witch Doctor

by Louise A. Stinetorf



White Witch Doctor is a novel based on fact—on life as it was actually lived in the Belgian Congo a short time ago. It is completely fresh and different—by turns amusing, hair-raising, and warmly moving. It is the story of a group of people who seemed to be separated from one another by widely varying concepts of sin and virtue, ugliness and beauty, and yet were tied to each other, and to all people everywhere, by the supreme bond of humanity.

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herald house

INDEPENDENCE, MISSOURI

My Girls and Their Parents

By Emma M. Phillips

A YOUNG WOMAN STOOD before a room full of junior-age boys and girls. "Each one of you," she said, "is an advertisement of the home from which you come. Because all of you speak English you advertise that you come from homes where English is spoken. I don't expect any of you to speak the Chinese language, and if you did I would not be able to understand you, for I also advertise a home where English is spoken. If you swear when you talk, you advertise the fact that your parents have taught you to swear. If you come to church school regularly, you advertise the fact that your parents believe in going to church. You advertise your home. You would have a hard time trying to keep from advertising your home."

Since hearing the remarks of this teacher I have thought about some of the girls I have associated with during the years I have been helping with "girls' work" in six different branches of the church. Truly, children do advertise their homes, and in a more detailed way than the teacher could express to her gathering of juniors. Children do not acquire personality growth as naturally as they acquire physical growth. Personality is built day after day by the tools of environment. And because more time is spent in the home than any other place, the environment of home life plays the most prominent part in building personalities.

IN THE FIRST GROUP of Blue Bird girls I had there was a quiet, blonde, attractive girl known as "Baby." She had another name but I do not recall what it was. Her parents called her "Baby" and treated her as such. The other girls her same age called her "Baby" and grew to think of her as being a few years younger than themselves. This nickname which the parents had thoughtlessly given to her had its cruel effects upon the child.

In the same group was a rather plump girl who wanted to know how to play the piano without taking the time to practice. Her mother tried to avoid nagging and scolding the child. In an even-toned

voice she kept before her daughter the fact that one cannot have perfection without practice. At a Girls' Award Service Betty played "The Glow Worm" with a perfection that astonished the audience. Now Betty is Zion's League age and is the pianist in a small branch. Nothing spectacular, but she is being of service.

AND I RECALL an incident that took place in the backyard of the house where Helen and Marie lived. I had gone to visit their mother, but before I had reached the front door, a friendly voice had called, "We are out here in the backyard. Come join us." In the backyard I found the mother and several of the children of the neighborhood squatted around an ant hill. "They're moving," announced Marie, taking her eyes from the ant hill just long enough to greet me. The mother left the group and directed me toward a lawn chair. "I left my housework for a brief worship service. Watching a display of nature can be the next thing to worship." I realized, then, why small Helen was able to affirm, "It's caterpillars, and not worms, that become butterflies."

I always want to laugh when I think about the remark seven-year-old Ilene made after hearing a story told at Skylark band meeting. Our story was about an African girl who rebelled at worshipping the stone gods of her grandfather because she wanted to worship the true God. At the close of the meeting Ilene came to me and said, "That grandfather sure was silly to think a stone could help him get well. Why, there's a big stone in front of our house. I would never be stupid enough to think it was a god. I know about the true God in heaven." It was not a boast; it was merely a conviction of a truth that was prevalent in her home.

NOT LONG AGO while telling stories to a group of girls, I met Ruth, one of the most bumptious children I have ever known. She introduced herself as "Ruth so-and-so, the daughter of so-and-so who is the head of so-and-so busi-

ness." I pity that child for eventually she will learn that she must make friends through her own personality and not through the glorified business adventures of her father. And eventually she will learn that her father is more interested in teaching her an ancestor-worship form of religion than in teaching Christian brotherhood. When I think about Ruth, I wonder what type of an individual she will be when she reaches adulthood. Hers will be a difficult life.

Mary wanted to take comic books to Skylark meeting, and there was a very good reason why she wanted to. Mary stopped at her home after school before going to band meeting. Comic books and detective story magazines were always piled on the dining room table. Other books? There were few besides the Three Standard Books on the shelf. Because Mary had never seen her parents reading the Three Standard Books she never even thought that there might be printing in them. The comic books were always within easy reach. I have absolutely nothing against a "good" comic book, but it is well to remember that a diet of easily digested reading is about as helpful to the mental development as a diet of easily digested soup is sufficient for the physical development.

SILVIA RARELY SMILED and seldom mingled in the merriment of the other girls. They considered her a "snob" and a "poor sport." She would do the work required in her Skylark record book, but she would not venture to ask for any explanations of the work. Unable to help the child find an interest in life, I visited her home. There I discovered a loving grandmother who felt sorry for "poor, dear Silvia with that big, ugly brace on her front teeth." At our next meeting our worship service was built around two famous movie stars, one with an over-sized mouth, the other with an over-sized nose. Gradually after that Silvia learned to laugh at her "big, ugly brace" and to refer to it as the pen around her teeth. She was no longer a snob.

A woman had unwisely made what she considered a witty remark to the two-year-old brother of Sadi. To Sadi's childish way of thinking the remark was insulting. Sadi came to Skylark meeting in the torments of a rage over the remark. Any explanations that I tried to make fell on stony ground. When Sadi discov-

Home Column

ered that she was creating an audience for herself among the other girls her rage increased to the arm-swinging stage. Edna came forward and stood before Sadi defyingly as she said, "My dad says that when a person does one bad thing we should think of two good things he has done. What two good things has Mrs. Insley done for us?" Sadi and the other girls entered into the game of saying good things about the woman. Undoubtedly Sadi gained from the experience. I know I gained from it. The influence that was brought to meeting because of the wise counsel of one father had its effects upon the personalities of all those at the meeting.

Beatrice, a ten-year-old girl, brought me daily reports on the first romance she ever witnessed. A teen-age boy and girl in the older grades of the school she attended were apparently ardently in love. Day by day the reports were brought to me, and day by day the romance developed in a manner that it should not decently develop. Soon Beatrice was asking me questions that I felt I should not attempt to answer without her parents' permission. I phoned her mother and a settlement was reached. As soon as the girl left my home I called her mother and told her the daily circumstances. Each evening the mother casually worked the solution to her daughter's questions into the conversation of the home. Before long Beatrice was telling me how "silly" the teen-age boy and girl were behaving, and how her own romance and marriage would be far above such a level for she wanted a Zion home.

I LIKE TO THINK that when God created the different instincts for the various ages of human development he considered how home life would influence the personalities of primary and junior age girls. No matter how good home life might be, girls of these ages need outside influence to complete their development and to prepare them to meet the challenging problems of this world. To cope with this situation God undoubtedly created the "club instinct" in growing girls. The church recognizes this "club instinct" by establishing the Skylark organization. The church wants to influence the lives of primary and junior-age girls. Adults, both men and women, have given hours of time in assisting with this work. It is not all pleasant work, and it certainly is not easy work.

I can't say that I have "enjoyed every minute of it," but I can honestly say that I have enjoyed my association with each girl, and over fifteen years of working with girls includes many girls.

Picked From the Periodicals

By Aarona Booker Koh'man

The month of March makes us restless and dissatisfied with things as they are; we look for ways to change ourselves, our meals, our home decorations. March magazines cater to our wishes with various articles and suggestions that will freshen up our lives.

"Do You Know Your Groceries?" *Woman's Home Companion*, is based on research aimed to help you get the most for your money when you do your food buying, in quality and quantity of food and in service.

"Keep the Cooky Jar Filled," *Woman's Home Companion*, is the very thing your family would recommend you read and then put to the test, for it is a collection of cooky recipes.

"Hair-Dos as You Like Them," *Woman's Home Companion*, pictures new hair styles for different types of hair and different ages.

"Our Underfed Children," *Ladies' Home Journal*, is an article that will shock you into examining more closely your own family diet habits.

"The World Through Three Senses," *Ladies' Home Journal*, is a beautiful article by the remarkable Helen Keller, who shames most of us for our lack of observation.

"Grow Slim," *McCall's*, contains ten days' menus for those who feel that their winter overeating is beginning to show!

If you often forget that our boys are fighting a war, refresh your memory with "The Most Wounded, the Most Sick, the Most Tired," by an Air Force nurse in *McCall's*.

"The Case for Privacy," *Good Housekeeping*, brings out some needs that are all too often overlooked today.

Women who do the family sewing will be interested in "How to Make a Spring Suit," *Good Housekeeping*, for in it the author answers sixteen questions about this type of sewing.

"I'll be Home for Lunch," *Good Housekeeping*, gives thirty-one new

menu ideas for those whose family appears for lunch.

"Talk About Good Eggs," *American Home*, does just that, quite thoroughly, and includes recipes. More egg lore and recipes are given in "She Opened an Egg and Discovered Gold."

For delightful chuckles over human nature, read "The Customers Always Write," *American Magazine*, whose author formerly was in charge of correspondence for Sears, Roebuck and Company.

"Why Your Hurry?" *Parents' Magazine*, tells how one mother found a way to achieve peace of mind and time to enjoy her children.

"When a Child is Different," *Parents' Magazine*, tells how one family met the heart-breaking problem of a retarded child.

"Strength for These Days," *Reader's Digest*, is an article of inspiration, based on the value of personal integrity.

"My Banking Daze," *Reader's Digest*, is a little piece that will give you a big laugh.

"How to Give Your Child Security," *Reader's Digest*, discusses the part the overindulgent parent plays in creating insecure children.

"Spiritual Guidance Starts Early," *National Parent-Teacher*, suggests means of providing children with the safeguard of a steadfast inner life.

"Trust in the Lord"

(Continued from page 3.)

ing for the Lord." He visits the sick and discouraged. He looks up those who have quit coming to church. He encourages them. A well-to-do friend makes available to him a fund of \$100 a month to give to the poor, and he uses it wisely. He is a happy example of how wonderful old age can be for one who loves God and keeps working.

Let us remember the Psalm. "Trust in the Lord . . . Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." L. J. L.

Never Alone

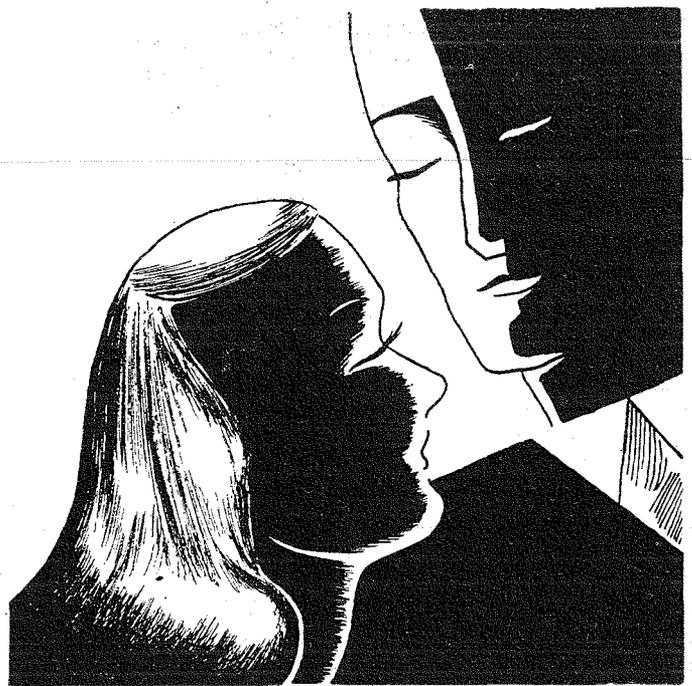
By Betty Sanford Tripp

SITTING BESIDE BRUCE ANDERSON in the battered old Ford that he always drove on their dates, Carolyn felt this was truly the crucial moment to tell him what she felt that she must tell him before any more time elapsed. It was going to be one of the hardest things she had ever done, because Bruce was so much fun and never seemed to take anything or anyone seriously. He could always think of new and exciting things to do, and laughed and talked a lot about the things which interested her the most.

At school Carolyn had always thought of herself as a rather dull and uninteresting person—perhaps because her whole life had centered in and about the church and its activities. She had such little contact with the “outside” world that she knew little about the girls and boys who were her classmates at school. By the time she attended church on Sunday nights, League on Tuesdays, and fellowship service on Wednesday nights, it didn’t leave much free time, particularly on the weeks when there were box suppers and ice cream socials and choir practice. Of course, she had always considered herself fortunate to be a part of an organization that kept its young people happy and occupied; but when she considered herself in the light of her school friends, she felt backward because she knew so little about their activities.

Sometimes it was terribly hard not to mind when all the girls were talking about their formals for the dance and whispering about the places they had been the night before with their dates. There had been so many, many nights when she had lain awake in her upstairs room and wondered why she wasn’t popular and at ease with her school friends. They all talked to her about their lessons and shared jokes with her, but none of them ever invited her to attend their parties or double-date with them—not that she was sure her parents would have allowed it if they had.

SHE HADN’T MINDED these things so much when she was in grade school and junior high, because there had been girl friends in the League and fellows



near her own age to date, but now most of the Leaguers were at Graceland or too young to go with. Being a senior was like standing on the threshold of a bright, new exciting life of which she knew nothing and could not share with her church friends who were freshmen and sophomores.

For several months this feeling of unrest and unhappiness which had come as a result of her change in age status had bothered her more than she cared to admit. Before, she had felt a part of the League activities and a part of the church, but now she felt out of place and so all alone somehow. She just didn’t seem to fit anywhere. The young married class at church was too old for her; the League class too young. And as far as her social life at school was concerned, she was a misfit there too.

But one good thing had resulted from all this unhappiness and insecurity. She had found a new friend. One night she left League meeting early and was walking home. She had been so miserable and confused because she couldn’t seem to enjoy the things which had always been so much a part of her that she found herself crying tears of self-pity. As she walked along the words of a familiar hymn come to her as if by inspiration:

How many times discouraged,
We sink beside the way,
About us all is darkness,
We hardly dare to pray.

Then through the mists and shadows,
The sweetest voice e’er known
Says, “Child, am I not with thee,
Never to leave thee alone?”

With these beautiful words there had come a swift rush of warmth over her such as she had never known before. And that night, for the first time in her life, Carolyn had knelt beside her bed and prayed a vocal prayer to God, that he would not leave her alone, that she might find her rightful place in life and among her friends.

AND THEN TWO MONTHS AGO, Bruce Anderson, left tackle on the football team, invited her to the Senior Prom. Because Carolyn had dreamed of being asked for so long, and because of her longing to be treated as one of the “crowd,” she had eventually overridden her parents’ objections and gone with Bruce.

It was a night she would remember for a long, long time. It had been a night of gay laughter and fun for the young people at the dance, but to Carolyn it had been like a terrible dream. She had felt that her dress was too childish and her hair too straight; her smile was strained when she kept stepping on Bruce’s feet as they danced. She wished over and over that she hadn’t gone, that she’d stayed at home; except that if she hadn’t come she’d never have known what it was like. How many times dreams glorify the reality of things.

But later, when they’d stopped off at a little restaurant for hamburgers, she had forgotten how miserable and ill at ease she’d been as Bruce kept smiling at her. He had a way of making her forget her shyness, and he put her at ease with his quick sense of humor. He had

New Horizons

never invited her to another dance and Carolyn was glad that she'd been spared the necessity of refusing him; but their dates had continued after the first one, and she became very fond of Bruce. She deliberately evaded his questioning looks when she refused to accompany him to various parties or school activities. He never insisted that she go and always substituted another date in its place, but somehow Carolyn knew she owed him an explanation. The problem was how could she tell him that she didn't believe in dancing and card playing because of the church? If he discovered that she was a member of what the other kids called the "Mormon Church," would he still want to go with her?

But more and more, Sunday nights and Tuesday nights and Wednesdays were presenting a problem. Carolyn was constantly torn between her desire to go to church and to be with Bruce. She had always been a devout churchgoer and her conscience refused to give her peace when she missed the service. But to tell Bruce that she couldn't date him because she had to go to church was something she kept pushing to the back of her mind and refusing to acknowledge must be done.

LAST SUNDAY NIGHT, when she had been waiting for Bruce to come for her, she had encountered her father in the living room and found herself blushing and stumbling when she tried to explain to him about Bruce. Her father had listened quietly and offered only one comment when she had finished. "They miss you at church, Carolyn. You're a good leader of young people, and they look up to you and respect you. Do you respect yourself?"

It was true what her father had said. She *was* a leader when she was in her own environment. Among the people who knew her and loved her she was cheerful and talkative. She had been League president, sung solos, and been in church plays many times. Among these people she had found self-confidence and assurance, but taken from this environment she had no personality at all. Among Bruce's friends she felt unsure of herself. Only with Bruce himself did she feel comfortable and at ease.

Many times she had watched him as he talked with others and thought what a wonderful preacher he would make. The church had need of young men with his ability and drive. But to explain to Bruce that she was basically a person into whom religion had been given firm roots, that she wanted to live close to the ideals which the church and her parents had instilled into her life, was almost more than she could attempt to do by herself.

AND SO THAT SUNDAY NIGHT as she had slipped into bed she thought again of the words of the song:

Reach out thy hands and find him,
And lo, the clouds have flown.
He smiles on thee, who promised
Never to leave thee alone.

And led by a sudden impulse which she could not define, Carolyn had slipped from the bed onto her knees and once again had taken her bewilderment and indecision to Christ for help. As she prayed she felt the burden of her sins of commission giving way to the guilt of omission. She realized for perhaps the first time it wasn't the things she was doing that were hurting her parents, herself, and the church but the things she was leaving undone—the things she was refusing to face and the work which she might have accomplished had she the courage to be true to herself. And as the words of the song filled her mind again, for a moment she could imagine that she heard voices there in her own room singing:

No, never alone, no, never alone.
He promised never to leave you,
Never to leave you alone.

The sudden rush of warmth that had been with her before was magnified at that moment, and she sank her head into her hands and asked the Lord's forgiveness. As she arose from her knees, a new determination came within her heart to tell Bruce on their very next date that she loved the sound of the organ on Sunday mornings, and that she sang soprano in the church choir, and that she believed God speaks to people today and heals and enlightens them. She knew that she would not be alone, for the promises of God are sure and he would be there beside her.

NOW THE TIME HAD COME. As she looked at the handsome face of the boy beside her, Carolyn lifted her eyes for a moment to the sky and then, praying that her voice would not falter, she began.

"Bruce, there's something I'd like to talk to you about. I've not been very fair with you from the very beginning."

"Fair with me, Carolyn? What is it?"

"Bruce, I'm not what you think I am at all."

"But how do you know what I think you are, Carolyn?"

"Why I . . ."

"Want me to tell you? I think you're sweet and good. I think you're the nicest thing that ever happened to me. I've never known anyone who was so honest and so clean." He reached over and took one of her cold hands in his. "Carolyn, are you ashamed of me?"

"Ashamed of you?" she gasped, not quite sure she had heard him right.

"Why, Bruce, of course not. Why should I be?"

"You've never once invited me to meet your friends or your family for more than a 'Hello' at the door."

"But it wasn't because of that, it was because I . . . I was afraid. You see, Bruce, I told you that you don't know me at all. You think I'm honest, but I'm not. I'm a coward."

"Carolyn, I don't understand."

"I haven't wanted you to know my friends because I was afraid you wouldn't understand them or like them—that you might even laugh at them. You see, my friends are all Latter Day Saints, and I am too."

"Well so what? I know that."

"You . . . you do?"

"Of course, Carolyn, why do you think I started dating you in the first place? Because of your friends, because of your church, because I've never known such a fine bunch of kids as those you ran around with. They're so clean and seem to have such good times together. They have imagination and initiative. I like that kind of people—people who can think of new things to do and can enjoy themselves without drinking and gambling. My mother says that if your parents are anything like you, your church must really be giving them something that ours isn't giving us. That's why I thought you were ashamed of me, thought you didn't want me to meet your friends. You've never once invited me to one of those League parties or a pot-luck supper."

Carolyn was glad of the darkness that hid the tears on her face. Had she been strong enough and brave enough to witness for her church as she should have, she might have saved her parents from worry, and herself from the doubts and fears which assailed her. And most of all, how much happiness she might have brought to Bruce.

He moved closer to her on the seat and put his arms about her. She had never heard the tone of voice he used as he spoke then. "Carolyn, I want to meet your friends. I want to visit your church. I want to discover what is in it that makes you what you are. When I find it, I want it in my own life, and I want to be able to give it to others as you do."

Carolyn could almost hear the voices again as the music seemed to pound in her ears. Smiling to herself, and thanking the One she knew to be responsible for this, she lay her cheek against Bruce's and grasping his hand firmly in her own whispered, "Come with me, Bruce, to my church, and I'll help you find it. It's a very simple thing, really. It's the love of God."

Bulletin Board

Books Wanted

Lester Fowler, 819 State Street, Kansas City, Kansas, would like to purchase copies of the following books:

Eusebius

The Ancient Cities of the New World by Desiré Charney

Parson's Textbook by Parsons

The Instructor by G. T. Griffiths

Marvelous Work and a Wonder by Daniel MacGregor

Presidency and Priesthood by Wm. H. Kelley

John Schrunk, Atkinson, Nebraska, would like to obtain a copy of *The Instructor* by Gomer T. Griffiths.

Change of Address

Avis Mowreader
812 Irving
Oregon City, Oregon

REQUESTS FOR PRAYERS

C. W. Brooks, Taylorville, Illinois, requests prayers that he may be relieved of an affliction that is causing him to lose his hearing.

Prayers are requested for Mrs. William York, 466 Driving Park Avenue, Rochester, New York, who is suffering with diabetes.

Prayers are requested for Mrs. Effie Mae Garland, Route 1, Farmington, Kentucky, who is suffering from low blood pressure.

Mrs. C. E. Buitt, Star Route, Flemington, Missouri, requests prayers that she may be relieved of her affliction.

ENGAGEMENTS

Braby-Taylor

Mr. and Mrs. Harvey I. Taylor of Canton, Missouri, announce the engagement of their daughter, Lois Elaine, to Jack Rollin Braby, son of Mr. and Mrs. C. W. Braby of Mount Ayr, Iowa. Both Lois and Jack are students at Graceland, and the wedding will take place in early June at the college chapel.

Conk-Angevine

Mr. and Mrs. N. C. Angevine of St. Louis, Missouri, announce the engagement of their daughter, Janith, to Sgt. Arvil Gordon Conk of Provo, Utah. Miss Angevine is employed by the Meyer-Blanke Company of St. Louis, and Sgt. Conk is stationed at Scott Air Force Base, Illinois. No date has been set for the wedding.

WEDDINGS

Badder-Arnold

Mrs. Margaret Arnold of Sandfield, Manitoulin Island, and Francis Warren Badder of Sandwich Township, Ontario, were married February 16 at the home of Mrs. Arnold's son, Lloyd A. Arnold, of Windsor, Ontario. Elder James Pycoc officiated. Mr. and Mrs. Badder are making their home in Sandwich Township.

Russell-Buckley

Betty Jean Buckley, R.N., daughter of Elder and Mrs. A. W. Buckley of Nucla, Colorado, and Dr. Robert Keith Russell of Olathe, Kansas, were married February 24 at Englewood Reorganized Church in Independence. Chaplain Donald Lents of the Independence Sanitarium officiating. They are making their home in Independence.

Fagg-Sprague

Eleanor Sprague and Robert D. Fagg were married January 27 at Reno, Nevada. The bride is a graduate of the Independence Sanitarium School of Nursing; the groom attended Chico State College and is an engineer for the Pacific Gas and Electric Company. They are making their home in Chico, California.

Bowman-Roberts

Kay Roberts, daughter of Mr. and Mrs. Clyde C. Roberts of Ontario, California, and Bob Bowman, son of Mr. and Mrs. Samuel Bowman of Chico, California, were married at the Reorganized Church in Ontario on February 18. Evangelist Louis Ostertag performed the ceremony.

BIRTHS

Mr. and Mrs. Marvin L. Williams of Fort Scott, Kansas, announce the birth of a son, Marvin Leason, born January 31 at Burke Street Hospital in Fort Scott.

Mr. and Mrs. Raymond Brooks announce the birth of a daughter, Becky Jo, born February 5 at Burke Street Hospital in Fort Scott, Kansas.

A son, Eric William, was born on November 23, 1950, to Mr. and Mrs. William J. Boyd of Colorado Springs, Colorado.

A daughter, Nancy Jayne, was born on December 5 to Mr. and Mrs. Melvin Thomas Hursh of Lenorah, Texas. She was blessed on December 27 at Rich Hill, Missouri, by Elders F. W. Mills and Arlie Allen. Mrs. Hursh is the former Onida Church.

A son, Kenneth Lewis, was born on February 2 to Mr. and Mrs. Lewis Wilcox of Swartz Creek, Michigan. Both parents attended Graceland College in 1946. Mrs. Wilcox is the former Marjorie Muir.

A son, William Lewis, was born on December 23 to Mr. and Mrs. Arthur M. Davis of Hayward, California. He was blessed on January 14 by Patriarch William Dawson and Elder Lewis Adams. Mrs. Davis, the former Dorothy Adams of Irvington, California, attended Graceland in 1946-47.

A daughter, Nadine Esther, was born February 21, 1950, to Mr. and Mrs. Paul J. Stanfield of Niles, California. She was blessed on January 14, 1951, by Patriarch William Dawson and Elder Paul J. Stanfield.

A daughter, Marie Annette, was born October 4 to Mr. and Mrs. Francis Allen Woods of Hayward, California, and blessed November 26 at San Leandro Mission by Patriarch William Dawson and Elder D. C. Holden. Mrs. Woods is the former Florence May Jordison of Fort Dodge, Iowa.

DEATHS

SWANEY.—Robert Roy, was born December 29, 1884, at Pacific Junction, Iowa, and died March 1, 1951, at Sacramento, California, where he had lived for the past thirty-five years. On June 11, 1930, he was married to Lena Parlet; two daughters were born to them. He was a man of many talents and interests—history, art, science, and invention—and he had traveled extensively in foreign countries. Although he never united with the Reorganized Church he had many friends among the Saints.

He is survived by his wife, Lena; his daughters: Doris Lena and Norma Ruth of the home; and a sister, Mrs. Grace Richardson of Council Bluffs, Iowa. Funeral services were conducted by Evangelist W. H. Dawson at the Chapel of Flowers in Sacramento. Interment was in East Lawn Cemetery.

ANDERSON.—Alice Elefson, daughter of Elef and Ann Elefson, was born July 12, 1868, in Miller Township, Illinois, and died December 7, 1950, at her home near Marseilles, Illinois. On March 9, 1893, she was married to George Anderson, who died on December 4, 1949. Adelbert, one of the four children born to them, also preceded her in death. She had been a member of the Reorganized Church since November 12, 1883, and was a faithful worker in Mission Branch.

Surviving are two sons: Walter of Ottawa and Burton of the home; a daughter, Mrs. Blanche Hoyer of Seneca; three grandchildren; and three great-grandchildren. Funeral services were conducted at Mission Church, Elders David Dowker and Robert Anderson officiating.

DENNIS.—Sara Ann, was born January 5, 1875, in Axbridge, England, and died February 24, 1951, at Rockford, Illinois. On September 24, 1894, she was married to William L. Dennis, Sr., who preceded her in death on February 19, 1926. She had been a member of the Reorganized Church since August 20, 1908.

She is survived by a daughter, Mrs. Mildred Richards of Rockford; a son, Leonard Dennis of Galveston, Texas; two sisters: Mrs. Theodore Curliiss and Mrs. August Byers of Brooklyn, Wisconsin; a brother, Percy Neath of Oregon, Wisconsin; and two grandchildren. Funeral services were held at Olson Chapel, Dr. C. C. Simpson officiating. Burial was in Wilwood Cemetery.

Attention All Herald House Magazine Subscribers

This notice is of importance to subscribers of all Herald House magazines ("Saints' Herald," "Zion's Hope," "Stepping Stones," "Daily Bread," "Guidelines," and gospel quarterlies) who live in cities where the post office zoning system is in effect.

Until recently, the post office department has been lenient in its interpretation of the regulations requiring a post office zone number as a part of local addresses in most large cities. Effective immediately, however, we have been advised that no magazine mail to cities with the zone system will be accepted unless the zone number appears in the address. In the past, many of our subscribers in these cities have been lax in furnishing the zone number when ordering or renewing subscriptions to these magazines. In the future, it will be necessary for Herald House to require that the zone number be furnished by the subscriber. If this is not done, the subscription will necessarily be delayed while we ascertain either from the subscriber or his local postmaster the zone number in question. This delay can be prevented if all subscribers in all cities using the zone system will make sure that the necessary zone information is furnished when subscription orders are placed with local book stewards or directly with Herald House.

Kenneth L. Graham,
Manager.

Van Fleet-Dowker

Carol Winifred Dowker, daughter of Mr. and Mrs. John A. Dowker, Jr., of Independence, Missouri, and Ronald Nelson Van Fleet, son of Nelson and the late Maude Van Fleet of Upland, California, were married February 25 at the Redeemer Lutheran Church in Ontario, California. Elder Herald Wixom performed the double-ring ceremony.

LALONDE.—John E., was born January 11, 1871, at Oconto, Wisconsin, and died January 17, 1951, at Colorado Springs, Colorado. He was married on January 23, 1895, to Effie Ethel Grandfield; five children were born to them. Mrs. Lalonde and four of the children preceded him in death. He had been a member of the Reorganized Church for fifty-two years, forty-nine of which he served as an elder.

He is survived by his daughter, Helen Matthews; two grandsons, one brother, and two sisters. Funeral services were conducted by Elder J. D. Curtis. Burial was in Evergreen Cemetery, Colorado Springs, Colorado.

WILSON.—Lucious William, son of Robert L. and Nancy A. Wilson, was born November 29, 1881, near Chariton, Iowa, and died January 18, 1951, at his home in Woodburn, Iowa. On June 4, 1913, he was married to Zella Mae Smith; one child was born to them. His wife, Zella, preceded him in death on October 18, 1916, and on February 5, 1923, he was married to Cora F. Baldwin, who survives him. He had been a member of the Reorganized Church since September 7, 1919.

Besides his wife Cora, he leaves his daughter Mrs. H. H. Hiltbrand and family of Monmouth, Oregon; four brothers and four sisters.

BRYANT.—Lester L., was born December 3, 1897, and died January 18, 1951, at his home in Bremerton, Washington, following an extended illness. On April 25, 1927, he was married to Ethel Gertrude Ward; one son was born to them. On January 13, 1935, he was baptized into the Reorganized Church, and on November 4, 1945, was ordained to the office of deacon. He was a veteran of World War I.

He is survived by his wife Ethel, and his son William C. Bryant of the United States Navy. Funeral services were conducted at the Lewis Chapel in Bremerton, Evangelist A. W. Lundeen officiating. Interment was in Ivy Green Cemetery.

ELLIS.—Mary Caroline Gleason, was born December 25, 1861, at Augusta, Michigan, and died December 31, 1950, at the home of her daughter in Mishawaka, Indiana, following four months of illness. On October 3, 1885, she was married to Claude Ira Ellis at Saugatuck, Michigan; two children were born to them. She had been a member of the Reorganized Church since June 14, 1921.

She is survived by her daughter, Mrs. C. F. Hoxie; a brother, Obadiah Gleason of Holland, Michigan; and a granddaughter. A son died in infancy. Funeral services were held at the Reorganized Church in Mishawaka, Elders F. E. Myers and John Drader officiating.

STERRETT.—Emma Haden, daughter of Joshua and Jeannette Armstrong, was born March 6, 1878, at South Bend, Nebraska, and died January 23, 1951, at the Independence Sanitarium. She was married on December 25, 1900, to Oscar E. Haden by her father, Elder Armstrong. Four children were born to them. Mr. Haden died on May 7, 1917, and on November 18, 1920, she was married to William G. Sterrett, who preceded her in death on July 9, 1935. She had been a public schoolteacher for a number of years, and had been a member of the Reorganized Church since September 6, 1888. While living in St. Joseph, Missouri, she was supervisor of the primary department in church school, and upon moving to Independence was active in teaching at Stone Church. She also served as women's leader of Group 8 for several years and, until failing health caused her to stop, was a faithful worker at the Campus Shop.

Surviving are two sons: Harold G. and LeRoy E. Haden, both of Independence; a sister, Mrs. Jessie Doudna of Lee's Summit, Missouri; a brother, Elmer Armstrong of Stewartville, Missouri; three grandchildren and one great-grandchild. Services were conducted by Elders Glaude A. Smith and Arthur E. Stoff at the Speaks Funeral Chapel in Independence. Interment was in Mound Grove Cemetery.

WADE.—Celestia, was born October 20, 1876, and died January 26, 1951, at Port Huron, Michigan. In 1896 she was married to Daniel P. Wade; thirteen children were born to them. She had been a member of the Reorganized Church for thirty years. Mr. Wade preceded her in death ten years ago.

Surviving are six sons: John and Emery of Independence, Missouri; George and Emery of Port Huron, Michigan; Roy of Grand Rapids, Michigan; and Charles of Lansing, Michigan; three daughters: Mrs. Margaret Breckon of Port Huron; Mrs. Stella Kelly and Mrs. Beatrice Baker of Detroit, Michigan; and twenty-nine grandchildren. Funeral

services were conducted at the Reorganized Church by Elders Jack Ledsworth and Warren Chelline. Burial was in the Harbor Beach, Michigan, cemetery.

WILLEY.—James A., son of Charles E. and Ellen Jane Willey, was born November 7, 1889, near New London, Iowa, and died January 15, 1951, at his farm home near Van Wert, Iowa. He grew to manhood in Lamoni, Iowa, and was graduated from high school there in 1910. On February 28, 1911, he became an employee of the railway mail service and continued on that job until February 28, 1945. June 28, 1914, he was married to Helen Anderson, who survives him. He had been a member of the Reorganized Church since May 26, 1910, and served his country as a member of the military forces during World War I. He also belonged to the Masonic Lodge.

Besides his wife he leaves a sister, Halcyon Jackson of Leon, Iowa. Funeral services were held in the Marsh Chapel in Lamoni. Burial was in Rose Hill Cemetery.

GILLESPIE.—Henry Early, son of Benjamin R. and Lucy Gillespie, was born August 14, 1875, at Wellington, Missouri, and died February 26, 1951, in Independence, Missouri. On March 16, 1904, he was married to Hattie E. Griffith who preceded him in death on June 18, 1943. He had been a member of the Reorganized Church since 1944.

Surviving are two sons: Glen H. and Carl E., and a daughter, Ernestine, all of Independence; three sisters: Ida and Hattie Gillespie of Napoleon, Missouri, and Mrs. Herbert MacDonald of Bates City, Missouri; a brother, Marion A. Gillespie of Grainfield, Kansas; and four grandchildren. Funeral services were held at Walnut Park Church in Independence, Elder Marion Talcott officiating. Burial was in the Oak Grove cemetery.

RASMUSSEN.—Joseph Richard Leslie, was born December 12, 1903, in Underwood, Minnesota, and died February 19, 1951, in Kelso, Washington. In March, 1922, he was married to Pearl Massor. He had been a member of the Reorganized Church since July, 1917.

He is survived by his wife, Pearl, of Kelso; four daughters: Mrs. Audrey Smallwood of Kelso; Mrs. Lois Stange and Mrs. Lila Christiansen of Longview, Washington; and Katherine of the home; two sons: George of Longview and Dale of the home; his stepmother, Mrs. Winnie Rasmussen of Portland, Oregon; eight sisters: Mrs. Mary Jorgensen, Mrs. Minnie Bently, and Mrs. Vivian Howard of North Dakota; Mrs. Hilda Hammel, Mrs. Anna Dardis, and Mrs. Andrea Tracy of Salem, Oregon; Mrs. Mabel Hammel and Mrs. Emma McDermott of Richland, Washington; three brothers: Peter of North Dakota, Arthur of Salem, and Roy of Kelso; and five grandchildren. Funeral services were held at the Kelso Methodist Church, High Priest J. L. Verhei and Bishop M. E. Lasater officiating. Interment was in Longview Memorial Park.

MAITLAND.—Gomer Evan, son of the late William T. and Carrie E. Briggs Maitland, was born August 26, 1899, in Bevier, Missouri, and died February 24, 1951, at the Veteran's Administration Hospital in Danville, Illinois, where he had been under treatment for a brain tumor. He moved with his parents to Des Moines, Iowa, in 1900 and was educated there. On February 1, 1930, he was married to Viola Phillips, and they established their home on a farm at Ava, Missouri; four children were born to them. He was a veteran of the First World War and a member of the Reorganized Church, having been baptized at the age of ten.

He is survived by his wife; three sons: Samuel A., Gomer E., and John A., and a daughter, Elmore, all of the home in Kansas City, Missouri; two brothers: J. W. Maitland of Chippewa Falls, Wisconsin, and James G. of Independence, Missouri; and two sisters: Mrs. L. W. Koehler and Mrs. Juanita M. Wilkie, both of Independence. Funeral services were held at the Roland Speaks Chapel, Elders Harmon A. Higgins and Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

McKIBBEN.—Mary Ann Wood, was born February 9, 1880, in Marietta, Ohio, and died February 13, 1951, at the home of her daughter, Mrs. James Bayless, in Tulsa, Oklahoma. On August 28, 1900, she was married to Franklin Hodge McKibben, who preceded her in death in 1938. She had been a member of the Reorganized Church since 1920.

Surviving are three sons: Rex of Winfield, Kansas; Harold of Sante Fe, New Mexico; and Ira of Santa Barbara, California; two daughters: Mrs. Doris Butler of Oklahoma City, Oklahoma; and Mrs. Gladys Bayless of Tulsa; twelve grandchildren; and one great-grandchild. Funeral services were held in Tulsa, Elders Victor Witte and O. A. McDowell officiating. Interment was in the Ponca City (Oklahoma) cemetery.

ARMSTRONG.—Frederick Harry, was born September 12, 1900, near Merlin, Ontario, and died December 5, 1950, at the Good Samaritan Hospital in West Palm Beach, Florida. He had been a member of the Reorganized Church since early youth and had lived in Chicago, Illinois, for the past twenty-five years.

He is survived by his wife, Geraldine; a daughter, Margaret; two sons: Richard and Frank, all of the home; his stepmother, Mary M. Armstrong of Chatham, Ontario; and four sisters: Mrs. Enna Vince of Toronto, Ontario; Mrs. Mae Baker of Chatham; Mrs. Merle Boyd and Mrs. Margaret Bohonsky of Independence, Missouri. Funeral services were held in Chicago. Burial was in the All Saints Cemetery at Des Plaines.

McWHORTER.—Alfred, was born October 15, 1913, and died January 2, 1951. He had been a member of the Reorganized Church since he was nine years old. He is survived by his mother, Addie M. McWhorter; a brother, Harold H. McWhorter; and a sister, Margaret M. Southward. Funeral services were conducted by Elder Albert Pierston at Manhattan Beach, California.

CLINEBELL.—Jacqueline Mae Moser, was born September 6, 1922, at Chicago, Illinois, and died February 15, 1951, at Mercy Hospital in Council Bluffs, Iowa, following a brief illness. In 1932 she moved with her parents to Council Bluffs where she was graduated from high school. Later she attended the University of Nebraska, receiving her B.A. Degree in Liberal Arts. She was chosen for membership in the National Honor Society and Delta Phi Delta, and was offered a professorship on the university faculty. During World War II she enlisted in the Marines and became a staff sergeant. On August 4, 1950, she was married to Marvin L. Clinebell, who survives her. She had been a member of the Reorganized Church since June 11, 1933.

Besides her husband she leaves her parents, Mr. and Mrs. Ernest F. Moser; a sister, Mrs. C. Raymond Elyer; and her grandfather, Frederick Palmer, all of Council Bluffs. Funeral services were conducted at Woodring Chapel, Elder V. D. Ruch officiating. Interment was in Cedar Lawn Cemetery, Council Bluffs.

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P.S.

* THE LINGERING VISITOR

Editors often have a problem of lingering visitors who do not understand the pressure of work and responsibility the office imposes. Anguish of heart often comes to the editor as time passes and deadlines come painfully near. One editor recently drew attention to this Scripture:

"Withdraw thy foot from thy neighbor's house; lest he be weary of thee, and so hate thee."—Proverbs 25: 17.

Visitors are important. They often leave good thoughts and ideas. The best ones make good use of the time, and go as soon as they have finished their business or talk. Only a few have nothing to do and nothing to say—these few are simply killing time, and they sometimes hurt editors in the process.

* LAMONI REDIVIVUS

When it was developed in the 1880's, Lamoni gave promise of a bright future. Then automobiles and superhighways came, and it seemed that Lamoni, like some other small towns, would lose out to the larger cities. There was a while when people thought Lamoni was dead, and they were just waiting for the funeral. They didn't know Lamoni.

The revival began with the Lamoni creamery co-operative in its new building. The new church is helping progress along. Farmers are prospering, and visit Lamoni merchants in large numbers to do their buying. The elevator is co-operative, and there is a new lumber yard of the same type. The new Chevrolet building is very attractive. There is also a locker plant and a packing plant. Employment is a factor in the life of the city.

As we have said before, Lamoni is the only town in the world where our people are numerous enough to direct the life of the community in an important way. There we have a great opportunity. There are problems to be solved, of course, but compare that city with others of its size—consider its library, its fine citizenship, its steady improvement, its wholesome environment, and you will be glad. Once again Lamoni has a promise of a bright future.

* THE PALMYRA EDITION

Brother Arthur H. DuRose, 2716 South Saginaw Street, Flint 3, Michigan, writes concerning the article on the Palmyra edition of the Book of Mormon:

"I have a copy which I acquired from a lawyer by the name of W. V. Smith, who also used to be the city librarian. Some years before a woman called him that she had a bushel basket of books he could have, and it was among them. At one time it had the signature of Joseph Smith on the title page, but some autograph hunter had evidently cut it out leaving the bottom of the J. and the S. in evidence. On the fly leaf immediately in front of the title page is the following:

"This Book was given to my Father in Batavia, Genessee Co. N. Y. By Joseph Smith, Jr. in the fall of 1830 -

"Father being then Under Sheriff having charge of the Court House and Jail - Smith, My Father permitted to use the Court room for Preach his Mormon doctrine & to sell his Bibles. 'J. H. Townsend'"

Brother DuRose finds other writings in the back of the book, but it has become illegible from age.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

92635
a58
h

Missionary Book of Mormon

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The special edition of the Book of Mormon for nonmembers is available again. Bound in maroon cloth and containing a small tract, "Presenting the Book of Mormon."

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**in
this
issue**

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As Little Children

Donna Weddle

Experiment in Living

Bernard Butterworth

the
Saints'
Herald

April 2, 1951

VOLUME 98

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We'd
Like
You
To
Know

Charles H. Johnson



BOILERS, STEAM GAUGES, air and electrical conduits, and carpenter work are all taken in stride by Auditorium Maintenance Supervisor Johnson. After taking a plumbing course at Dunwoody's in Minneapolis and another course in air conditioning, heating, and plumbing at the University of Minnesota, together with his practical experience, he smiles at some of the toughest jobs which the construction work around the building with the new copper dome presents.

For twenty-six years Charley had charge of the air brakes, heating, plumbing, and air conditioning for the Milwaukee Railroad passenger cars. In 1943 he was asked to come to Independence to take charge of maintenance at the Auditorium. He had served as pastor of the Minneapolis Branch for four and a half years and was president of the Minnesota District at the time of his coming here. He is now presiding elder of Group 17, Stone Church area.

Brother Johnson is a member of the Men's Club and in charge of its public address system; he is also a charter member of the Optimist Club of Independence. His hobby is building houses, and his special interest is "helping to build up the cause of Zion." Something of this determination must have been with him when he joined the church back in 1905, for it was ten below zero that December day, and those who prepared for the service had to cut through twenty inches of ice to get to the water.

In 1908 he married Sarah E. Dempsey at Nevada, Missouri. They have seven children: five girls and two boys. All are church members as are the sons-in-law and daughters-in-law with one exception. Yes, "the cause of Zion" is on his heart day and night, and he is always busy at it.

The Saints' Herald Vol. 98 April 2, 1951 No. 14

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

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News and Notes

YOUTH SERIES IN APRIL

The Zion's Leagues of Independence are conducting a door-to-door campaign to fill the Stone Church for a youth series to celebrate the Restoration Festival during the week of April 9-14. The week's program will bring the following speakers on questions vital to the religious and everyday lives of young people. April 9—"This Church of Ours," E. J. Gleazer, Jr.; April 10—"The Plus Element of Latter Day Saintism," Roy A. Chevile; April 11—"The Miracle of the Book of Mormon," Evan Fry; April 12—"We Are Accountable," Reed M. Holmes; April 13—"If Any Man Lack Wisdom," John Sheehy, moderator; April 14—"This Is Our Testimony." All young people of the church and their friends from 13 to 30 years of age are invited.

ORDER OF BISHOPS MEETS

The Order of Bishops met from March 12-16 at the Auditorium. In attendance were G. L. DeLapp, H. L. Livingston, and W. N. Johnson of the Presiding Bishopric. Others from Independence attending the meetings were H. W. Cackler, Leslie Kohlman, N. Ray Carmichael, A. Neal Deaver, and J. A. Becker. The bishops from other areas who attended were Willard Becker, Far West Stake; Earl T. Higdon, Lamoni Stake; J. Stanley Kelley, Los Angeles Stake; Lewis Landsberg, Far West Stake; Howard Miller, Kansas City Stake; L. Wayne Updike, Detroit-International Stake; W. R. Adams, Northwest Iowa District; Joseph Baldwin, Canada; T. A. Beck, Michigan; D. B. Carmichael, Southern California; and Stephen Robinson, Des Moines.

APOSTLE IN MICHIGAN

Apostle M. L. Draper held a two-week series at Saginaw, Michigan, March 4-18. The average attendance for the entire series was 141, and the average Sunday attendance was 167. The size of the congregations required extra seating arrangements in the church. There were two baptisms and a number of prospects whose baptisms are anticipated shortly. The excellent attendance of nonmembers was noted, with an average for each service of sixteen. A large number of copies of "The Restoration Story" and "In All Thy Ways Acknowledge Him" were sold. Brother Draper had two sessions with the priesthood discussing missionary follow-up plans.

HOLDS SERIES

Apostle D. T. Williams held a series of missionary meetings at the St. Joseph, Missouri, First Church during the week of March 11 to 18. All three branches in St. Joseph participated in the series which was given over to a discussion of prophecy with regard to world events and the coming forth of the church.

WOMEN'S WORK

The General Council of Women were guests at the Kansas City Stake Women's Day, March 15. They met with the Kansas City women's council after which they attended a luncheon. The meetings were held at Central Church in Kansas City.

Mrs. Benjamin Moats, member of the General Council of Women, has been a teacher of women's classes in the Kansas City Stake during the winter. She has successfully completed two of her classes and will instruct another shortly.

The Narrow Bed

"For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it."—Isaiah 28: 20.

THE TRAVELING MISSIONARY is generally very well treated, especially in these days of comfortable homes. But every missionary has had some experience in his life when things did not go so well. After visiting with the family until very late, he is conducted to his place of rest, weary in body and mind. The room may be cold, the furnace fire is down, the register has been shut off, and there are not enough covers to keep warm. So the missionary shivers, between waking and efforts to sleep, through a long and comfortless night.

Surely, poor Isaiah must have been on a missionary trip, if we may judge from the vividness of that one trenchant, revealing paragraph!

All missionaries have had many experiences of wonderful kindness and hospitality, in which everything possible was done for their comfort and happiness. And the traveling missionary has learned to be deeply grateful. But he has had some of the other experiences too, which have taught him how to appreciate the good ones.

* * * *

ON A RECENT DAY I visited a church in the city—a "popular" church. When I saw how the neighborhood around it had run down, how the builders of it had moved away, either to heaven or to another part of the city, and how the poor who lived there did not feel like entering it, I realized what a burden rested upon the shoulders of the minister. When I listened to the sermon and realized what a harmless, narrow gospel he was permitted

to preach, I felt sorry for him. And then on the way out I talked to some of the members who kept tight control over him. My heart went out to him in sympathy, and I prayed for him. I still feel like praying for that good man.

He has been given a short bed to lie down on. He cannot stretch himself out to his full stature as a man and a minister. The covering that has been given him is thin and narrow indeed.

* * * *

ONE OF OUR MEMBERS was visiting me. He was the kind of man who visits by talking, and never listens. He can be with you for hours, and never learn a thing. You have no chance to speak.

He has concentrated on the negative aspects of the gospel. He knows all its restrictions and prohibitions. He has never considered its wonderful possibilities and its glorious opportunities. Through the years, his life has steadily narrowed and decreased. He has spun a web and built a wall around himself from which it would be difficult indeed for him to escape.

He is quite intolerant of others. In fact there is scarcely anyone of whom he approves. And as he talks, a hard light shows in his eyes, and you know very well that he does not approve of you. He has made his bed short, and he has cut his blanket narrow.

I felt like praying for him, too.

* * * *

ANOTHER EXPERIENCE came to me recently. One of our finest church men was in my office. He is

a brilliant thinker, a forceful speaker. He commands respect and attention wherever he goes. And as he talked he showed a depth of understanding, a breadth of vision, a far-ranging comprehension of the truth that always amazes me. I sometimes think I understand him. I sometimes wish and hope that I may be like him. But when he visits he reveals reaches of thought and intellectual adventure that are always far beyond me.

Then I find that I, too, have made a spiritual bed for myself that is too short for me to stretch myself on it to my full length; and I find that I have cut a cover too narrow for the requirements of my intellectual life. I want to begin anew. And I pray for myself.

* * * *

C. S. LEWIS, in his strange and interesting book, *The Great Divorce*, discusses the difference between good and evil, and his conclusion is that it is a matter of size, a difference in dimension. Evil is infinitely contracted, little, cramped, narrow, and small. Good is incomprehensibly large, generous, big, and great. Lewis may be right, and he may be wrong. At least, that is one way of looking at it.

The short bed and the narrow cover are not the result of God's goodness. Some other power has fashioned them.

On the other hand, the greatness of God is manifested everywhere in the universe. As it has been expressed in the Scriptures:

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable."—Psalm 145: 3.

L. J. L.

Official

Radio KMBC

Since June 21, 1946, the church has been broadcasting over the facilities of KMBC of Kansas City, Missouri, under the provisions of a contract bearing that date. On February 16 last, the Midland Broadcasting Company notified the church that rule 3.109 of the Federal Communications Commission, which was adopted since the execution of our contract, has made it necessary to modify this agreement.

The church recognized the necessity for some revision and made dili-

gent effort to co-operate with the Midland Broadcasting Company in modifying this contract to comply with rule 3.109. At the same time we have been under the necessity of conserving our rights and equities in the contract. After consultation with the members of the Twelve in Independence and in the field, with the Standing High Council of the church, and with the Order of Bishops (who were in session at the time), and on the advice of our legal counsel, the Presidency and Presiding Bishopric therefore submitted proposals to the Broadcasting Company which, in our opinion, would comply with the rule as well as to conserve these rights and equities. No mutually satisfactory agreement was worked out by the church and the company, however, and the company elected to terminate

the contract as of 12:00 o'clock, noon, Thursday, March 15, 1951.

The contract which has been terminated required the Midland Broadcasting Company to pay to the church the sum of \$50,000 "as stipulated damages in full satisfaction" for the broadcast time we have ceased to use. This amount has been paid, and the money has been added to the radio capital fund and will be held intact therein subject to the action of the next General Conference.

It is with keen regret that the church contemplates the severance of the relationship with the station which has continued without interruption for many years. Study is being given to our broadcasting policy in light of these developments.

THE FIRST PRESIDENCY,



Missionary Editions of the Book of Mormon at Work

AT THE 1950 CONFERENCE the church introduced its Missionary Edition of the Book of Mormon, part of the cost of which was subsidized by the General Church to encourage members to give these copies to friends who are willing to read the book. In the front of each edition is a little blue slip carrying the request to detach and mail to the Council of Twelve, giving the name and address of the person to whom the book is given or loaned, as well as the name and address of the one giving or loaning the book. Some interesting replies are being received by the Council in response to a letter which the Council sends out to the one receiving the book. This letter gives a brief description of the book and some points of interest to the investigator concerning its contents. The following is an excerpt from the letter:

It tells of the appearance of Jesus, following his resurrection in Palestine, to a nation of early Americans who were

descendants of the Hebrew tribe of Joseph. You will be thrilled by reading this account on pages 631 through 654. The age of Christian peace which followed is described briefly on pages 681 through 683.

You will also be interested in the teachings of the Book of Mormon about marriage, described on pages 171 and 172, paragraphs 32-36.

The testimony of the book about God teaches us that He is an eternal, unchangeable Being, whose works are miraculous in our eyes. Read pages 710 through 712, paragraphs 68-88.

Your attention is also directed to the testimonies of the three and eight witnesses at the front of the book. We believe that these testimonies will be helpful to you, and suggest also that you note the promise in the book itself on page 775, paragraphs 4 and 5, reproduced on the blue insert on the inside front cover.

Typical of the response received is this letter from Miss Ida Hart of West London, England; the book was given to her by Roy D. Oakman of Enfield.

I have many times attended the service of the Enfield branch of the Reorganized Church of Latter Day Saints and have had the opportunity of discussing your teachings with Roy and May Oakman of that branch. I was most pleased and interested to receive a copy of the Book of Mormon and am at present attempting to study its story and teachings. I find it a most beautifully written and inspiring book, and though as yet I must question its divine authorship, I remember the promise reproduced on the blue insert, and do earnestly desire to know the truth.

I have noted all the references given to me and will continue to study the Book of Mormon until I understand it more thoroughly, and I am sure its testimony will be of the utmost spiritual value.

Readers will be glad to know that another Missionary Edition of the red cover Book of Mormon has just been printed and is ready for distribution. These volumes, when wisely used, can bring joy to the hearts of thousands of others as it has to Miss Ida Hart.

C. B. H.

Stewardship and Accounting

Based on a sermon preached January 14, 1951
in Second Church, Independence, Missouri

By Chris B. Hartshorn

From a wire recording by Lawrence Fordham

Scripture reference—
sixteenth chapter of Luke.

MOST OF US who have been in the church twenty-five or thirty years remember that we always looked forward to having a sermon on tithing and stewardship when the bishop came among us. Things have changed. Today every minister for Christ feels that he should talk upon this theme because it is a part of the gospel, and it has to do with the salvation of men. How can we leave it to one class of officers when it is put in that light? I hope that you will feel that way about it and that you will see it plays a vital part in one of the greatest works ever undertaken among men.

The parable just read speaks of the rich man who had a steward. A steward is one who has charge of the property of another. He was more than just a servant; he was a steward—he was responsible. It seems that in those days people were watching what others were doing, and they carried a message to the owner of the property. It was reported to the owner that his steward was wasting the substance from this property, and so the steward was called upon for an accounting. Now let's think of the parable as an attempt on the part of our Lord to express a relationship between man and his God.

All Are Stewards

Perhaps this will be clearer to you if you can see yourself in the position of steward. Not only has there come a change in the thinking of the ministry who at one time felt that the teaching of the law relating to temporalities was the duty only of the bishopric, but there has come a change in the thinking of each member of the church. Many of us now

regard ourselves as stewards in a very real way. There comes a time in our lives when we must decide whether we are going to live for the enjoyment and the enrichment of self, or whether we are going to act as a steward for God, using the means, the talents, and the property which come into our possession for the blessing of mankind. I am glad that many of us have endeavored to sublimate our talents and dedicate all we have and are for the betterment of mankind, and that we have the feeling that the best method of doing this is in an organized way. So we, therefore, concentrate our efforts in the advancement of or the building up of the church which is the Lamb's bride here upon earth.

I remember hearing a story one time that serves a purpose here. A man who had been rather careless in his relationships became aware of the fact that he had some things to change in his conduct if he were going to enjoy the good life. So he went to his parson and told him that he had "got religion." Now it happened that the colored preacher knew this man pretty well and he questioned him a little. "Do you mean that you are repenting of all your sins?"

"Yas sah!"

"Do you mean that you are going to attend church regularly; that you are going to help the widows and the orphans?"

"Yas sah!"

"And does that mean you are going to pay your debts?"

"Now here, Boss, that ain't religion. That's business."

Some of us separate business and religion rather severely. We think religion—anything pertaining to the church—is rather ideal, a lifting up of our spirits; but when it comes to

work, money, and the type of behavior which happens between Sundays, that's something else. I do not mean Latter Day Saints feel that way about it, for we are quite of the opinion that the building of the kingdom of God is something that goes on every day as long as life lasts.

A Change Necessary

When we go to what we term a foreign country, we usually take with us some money that we cannot use until we can change it. So we go to some exchange agency and have our United States currency replaced with the coin of the realm. This carries a lesson to us who are in the kingdom of God. When we go to heaven, we will not be dealing with United States currency even though we have on our dollars "In God we trust." There's another coin of the realm that is legal tender when we get into the realm of the redeemed, and we are making a change right here. We are not going to consider our business as being such that we have to keep entirely separate the money, the talents, and the services which we exert or have charge of.

Now let me give you this testimony—I hope that it doesn't sound as if I am bragging—for when I talk to you about stewardship and accounting, it is not a new philosophy with me. For twenty-five or thirty years I have been doing that which I am recommending to you this morning, and I bring it to your attention for the reason that I have found great satisfaction in it. Sometimes we fail to keep the celestial law, but God never fails to keep the promises which he has made to those who observe the law of the celestial kingdom.

I want to present to you a Scripture given by the Lord to us in this our day. In 1834, when the Saints had been driven from Independence to the counties north, a group of some two hundred brethren came from the East to see if they could do something to bring moral courage and physical comfort to these people who had been persecuted and driven from their homes. When they camped a little way northeast of Independence at what is known as Fishing River, the Lord spoke to them and told them why the afflictions had come upon the people in the land of Zion. I want to read that revelation to you:

Behold, I say unto you, Were it not for the transgression of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience if it must needs be by the things which they suffer.—Doctrine and Covenants 102: 2.

Now twice the Lord in this one paragraph of the Fishing River revelation uses that phrase, "the law of the celestial kingdom." Do you know there is a special law that gets us a passport, and provides currency, the legal tender in the realm of the celestial kingdom? Here God has said that the law has to do with caring for the poor and the needy and with bringing to us a standard of righteousness that lifts us above some of the things which caused the affliction of the Saints in Independence before the year 1834. We first run across this word "celestial" in the writings of Saint Paul as he talks about the time when as resurrected beings we shall inherit a condition better than this. I want to read a

few verses from the fifteenth chapter of First Corinthians.

Also celestial bodies, and bodies terrestrial, and bodies telectual; but the glory of the celestial, one; and the terrestrial, another; and the telectual, another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead.—Corinthians 15: 40-42.

Now there is a law of the celestial kingdom which God has made very clear through latter-day revelation, and we will suffer if we fail to understand and live up to it. I am afraid too many of us do not know what is required of us because we are willingly ignorant, and some of us know but do not do a very good job of living up to what we know of the law.

Wanted to Help

Brother John Garver used to tell this story of an incident that happened in his ministry when he was laboring up in Far West Stake. He said he was preaching one Sunday morning about the kingdom of God. At the close a small lad, the son of a missionary, came up to him and said, "Brother Garver, take this (which was a five cent piece he held out) for the spread of the gospel." That's all he said. Brother Garver said he looked at the boy for a moment. He knew that nickels came rather hard for him—that it wasn't often he got even a five cent piece to spend as he wanted to, but Brother Garver said he couldn't refuse it because the boy was sincere. He wanted this five cent piece to go to spread the gospel, so Elder Garver took it.

Now that's the spirit of the celestial law. It exists where we are willing to sacrifice some of the physical, personal comforts that others might know of this message of salvation and might be saved from some of the heartaches which result from greediness and selfishness. It's not the natural thing; it doesn't come easily for people to give up for

others, even to sacrifice for the cause of the kingdom; but if we could see that every sacrifice and everything we give up is for our own good, as well as for the benefit of others, we have a different feeling about it. This boy was blessed, and Brother Garver took the five cent piece because he would not deny the boy the blessing that came to him from giving.

"Selfishness is the door," says William George Jordan, "by which iniquity enters the soul." From the cradle up, we think a great deal about ourselves, and not enough about mother, brother, sister, and father, about our friends and co-workers; but we can attain the grace through the gospel that will make us not only the kind of people whom others love to be with, who are known in the community as being fine upstanding citizens, but also good kingdom builders. It is good to have money. God doesn't want us to be poverty-stricken; he wants us to have the things of this world. It is good to have money and the things money can buy, but we need to check up occasionally to find out if we are losing some of the things money can't buy.

The Use of Agency

In section 101: 2 we find these words:

For it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures. I, the Lord, stretched out the heavens, and builded the earth as a very handy work, and all things therein are mine.

That's the key to the idea of stewardship. "All things therein [this earth] are mine."

... and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

Agency means we can use our wealth selfishly if we want to, or we can use it in accordance with the principles of the law of the celestial kingdom.

Therefore if any man take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

I know there is lots of torment we don't have to wait until the next world to get into. I was telling my wife this morning about reading in the January *Reader's Digest* the story of Ernie Pyle and his wife. If there wasn't some hell there before they both died, I don't know where you could find a description of it. Particularly on Mrs. Pyle's part. There was self-indulgence which led to personal debauchery. She had everything she wanted, but she just couldn't control herself.

In this revelation it's been made crystal clear that it isn't up to us to decide whether we are stewards or not; we *are* stewards. Everyone is a steward over the things which come into his possession. "All is mine [God's]," but we are agents unto ourselves. Because we are stewards and there is a law which we are invited to understand and to live by, we need to decide soon whether or not we want to do this according to the law of the kingdom or some other way.

Only Pennies for God

I remember Brother John Sheehy telling of this experience. He said one day he had a little business at the Herald House when Bishop Keir was business manager there. He took his grandson along with him. Brother Keir made friends with the boy, and when he came out of the office he showed his grandfather a nickel. John asked, "Where did you get that?"

"The man."

"Did you ask for it?"

"No."

"Well, what did you say?"

"I said thank you."

"I didn't hear you say anything."

"Oh, I said it kind of soft."

"Well," John asked, "what are you going to do with it?"

"I'm going to buy a candy bar."

"Now, David," he said, "tomorrow is Sunday, why don't you take that and when you go to Sunday school give it to the Lord?" "Oh, Grandpa," he said with disgust, "don't you know they don't give nickels in Sunday school, only pennies?"

Well, I presume some of us have that idea. Maybe we still practice giving pennies to the Lord and keep the larger pieces for our own personal use. If we do, we have decided to use our agency in a way that may bring us something of the torment that was mentioned. The desire to give is the incomparable gift, for what we give is just the symbol of the desire in our hearts. At the Christmas season, perhaps we did a good share of giving, and the gift which was given in the spirit of love, because we wanted to express our feeling of love and affection for someone, is the gift that gave us the most enjoyment. If, perchance, we gave something just because we felt that we might be getting a gift from this person and would be embarrassed in our relationships for failing to give, we got little satisfaction out of it. Again let me say, the main thing is for us to get in our hearts today the sincere desire to live according to the principles of the celestial kingdom, by giving, sharing, and helping other people through the gospel.

A Time for Accounting

In another revelation we are told:

... It is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time is accounted worthy to inherit the mansions prepared for them of my Father. Verily I say unto you, The elders of the church in this part of my vineyard shall render an account of their stewardship unto the bishop which shall be appointed of me, in this part of my vineyard. These things shall be had on record, to be handed over unto the bishop in Zion.

Here we are told about an accounting and records. This accounting is to be made annually (Doctrine and Covenants 106:1). Some may ask, "Why should the bishop want to know all of our business? Why should he ask us to make out these statements?" I assure you it isn't for his benefit. It is that we might keep the law of the celestial kingdom which requires us to render this accounting. Why to the bishop? Because God has asked the bishop to represent him in this matter, and because our salvation is tied up so closely with it. We cannot redeem our souls, our church, nor Zion except by the laws of the celestial kingdom. I want to help you see this and to assure you that as you get within your heart the desire to live according to this law, God will bless you, and you will get enjoyment from it and grow spiritually in ways that will astound you and your friends.

I would like to use this little legend of an English peasant woman because it seems to get right down where some of us live. It is said that on a certain day the king was to pass through the village where this woman lived. The people lined the road where the king was to pass, and as he came along this peasant tossed a copper coin in front of the king. He stooped and picked it up much to her surprise. As he did so, he held it up and said, "Why, this is a gold half crown," for it had changed at his touch into a piece of gold that was represented by the English half crown. He said, "This is too much for a poor person like you to give," and handed it back to her. Instinctively, she reached for the coin and took it from his hand, feeling that perhaps she *had* given a bit too much. As soon as it touched her hand again, it turned back to copper.

Many a copper piece that we give, many a common ordinary service that we perform in the name of the Lord turns to gold; but when we serve self, when our singing, our playing, and our preaching is for the glorification of self, it becomes just plain

copper or brass or ashes, while in the hands of the Lord it might be beautiful and grand.

The Beauty of Celestial Law

I can't think of a better illustration of the beauty of this than one that Brother John Sheehy gave us when we were at the reunion three years ago in Michigan. He said that years before he had talked with Dr. Drew Taylor, who was registrar for Missouri Wesleyan College when John was attending there. He was also a Christian minister. Brother Sheehy explained to Dr. Taylor the celestial law that I have been trying to express to you this morning. He told him how this law was designed to aid us in overcoming our greed and to be helpful one to the other, explaining to him just how it was applied in the Reorganized Church of Jesus Christ of Latter Day Saints. Dr. Taylor said to him,

Mr. Sheehy, I am going to a regional conference of our denomination next week, and I am going to tell them that any interpretation of God's law which says that a man earning \$10.00 should pay one dollar of that regardless of his wife and children, while another earning \$100.00 a week needs to pay only \$10.00, is wrong; it's damnable. I cannot understand why people would say that Joseph Smith who taught that a man should care for his wife and children first, and then pay the tenth of the increase left, is a bad man. I can't see why they should say he was a bad leader. Why, the principle that you have explained to me this morning is the most beautiful that I have ever heard taught, and I am going to talk for it, and I am going to vote for it in our conference.

Now friends, it is beautiful because it is just, and I know of no teaching in any church that is so clear or so good.

When I was returning from a convention in Ohio last February, I was privileged to sit with two Nazarene ministers from Kansas City and we started talking along these lines. I explained to them our teaching of the tithe being paid on the increase, not

(Continued on page 15.)

Harmful Attachments

By D. H. Schmidt

The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—Editors.

THIS IS A TIME when society is bound in bundles—a time of many organizations. Since little of importance to the public welfare can be done individually, we need to do it through organizations.

There are good and bad organizations, and we must be wise in choosing what we join. Most beneficent organizations are open to the public. Many of those that are detrimental are secret organizations. As I see it there can hardly be any good wrought by secret societies that could not as well or better be done in the open.

We are justified in joining and helping in any good cause that is clearly open to the public and in harmony with the principles of the gospel. Our gospel embraces all the good found in any secret organization; that leaves us little excuse for going under cover to make additional pledges.

We cannot consistently pledge ourselves to especially befriend the members of more than one organization; after that it would no longer be special. The more organizations we are pledged to, the more partial our conduct among the people must become. If we join in some good cause for the purpose of assisting in the promotion of the good, we add to our worth. If we join some organization, as many do, to get friends, or for material gain, or for connections with the "right" people, we lower our character.

WE SHOULD AVOID unnecessary oaths and pledges involving the name of God or calling on him to witness, such as are made by the members of some lodges. It is no trivial thing to pledge by our lives everlasting secrecy to some lodge activities in God's name. The Lord

has given us good advice on the subject of oaths and pledges (read Matthew 5: 37-38).

It would be inconsistent for any of us who have taken the Bible, Book of Mormon, Doctrine and Covenants, and the Holy Spirit for our guide to promise in secret to take the Bible for a rule and guide for our faith and practice.

Joseph Smith, while in jail at Liberty, Missouri, wrote to the church saying: "We further caution our brethren against the impropriety of the organization of bands or companies by covenants, oaths, penalties, or secrecies:—pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy."

This was pronounced "sound advice" by Joseph Smith III, president of the church, and Apostle Heman C. Smith. (See *Church History*, Volume 2, pages 324-325.)

If we belong to an organization and promote its good, we share in the blessings resulting. But on the other hand, if the organization does something bad, we cannot escape the responsibility. The only way we could escape the guilt would be to withdraw before the action is taken.

The more organizations we join the less individual freedom we have. At present the measures taken by many labor unions often cause great loss to people who in no way have anything to do with the measures in dispute. We should be careful not to be led into harmful attachments. If we have pledged to do any wrong, it is better to repent and not carry out the pledge. May we follow the example of our Lord who said, "In secret have I said nothing."—John 18: 20.

I Will Make An Accounting

By Lyman Smith

EARLY IN THE DAYS of the Restoration Movement, the principle of stewardship was announced. This doctrine carries with it the idea of accountability. Stewardship is justified in the belief that God is sovereign; that it is his right to rule and reign in the lives of men. He is the creator of all things, also the owner; hence comes our accountability to him for the use of the things that come into our possession.

The earth is the Lord's and the fullness thereof; the world and they that dwell therein.—Psalm 24: 1.

Every beast of the forest is mine, and the cattle on a thousand hills.—Psalm 50: 10.

All these properties are mine.—Doctrine and Covenants 101: 10.

These Scriptures assert God's sovereignty, and his ownership of all that we use and value. Whatever rights we may have to the use of these things, God has a prior claim upon them—the claim of ownership. The Lord's reasoning with respect to this matter is: "If these properties are mine, then ye are stewards."—Doctrine and Covenants 101: 10. It follows as a natural result that if God is the owner of all things, then our use of them is by his permission—not because of any inherent right we may have to use them. This being true, then in the very nature of things, we are stewards, whether we believe it or not and whether we acknowledge it or not. Surely we will be called into account for our stewardship, both in time and in eternity.

THIS PICTURE of the relationship between God and his people under stewardship may appear to some to be too austere. It is not merely a landlord and tenant relationship; the making of our account to God is not just a settlement or a pay-off. It is a much closer and more intimate relationship than that. It probably can better be described as a covenant relationship; for in this is implied a coming together. We come part way and God comes part way; we meet on common grounds. We should remember, however, that our Heavenly Father can bring much more to this covenant than we can, for he is Almighty and has the resources of the world at his command. We have nothing (of a material nature at least) that we can bring; we come poor and naked. Yet because of the agency God has given us, there are some things we *can* bring. We can bring a willing heart and an obedient spirit. We can bring faith, repentance, and a consecrated life. These are about the only things we are expected to bring. On the other hand, God can bring to this covenant the great spiritual blessings of his kingdom, the riches of his grace. And while we have the promise of the riches of eternity (Doctrine and Covenants 67: 1), the Lord also assures us "the riches of the earth are mine to give" (38: 9), and it is his purpose to provide for his Saints (101: 2).

How do we go about rendering an accounting to God? We do it through the church, for the church is God's representative body on earth. In turn, we make our account-

ing to the church through certain men that represent the church. They have been called of God to administer the temporal affairs of the church. In the great and important matter of making an accounting to God, we should not think it our privilege to by-pass these men who have been called of God, and set apart by the church to receive the testimonies of the Saints in regard to their temporal affairs. Our accounting should be made to one of this order of bishops or to a representative.

When should this accounting to the church be made? If no accounting has ever been made, it should be done as soon as possible, for we have no lien on life. If we have made the first accounting, after that it should not be made less than once a year (Doctrine and Covenants 106: 1). The bishops of the church have tried to educate the people to the idea that the natural and logical time to make the yearly accounting is the first of the year, and the month of January has been designated as the month to render our accounting. However, there is no hard and fast rule about this.

I SHOULD LIKE to bear my testimony. I will do it by using the words of the Psalmist who said, "I have been young, and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." I can bear this same testimony. I have lived over a span of rather eventful years, but for all the things that have happened, there are some I have not seen happen; I have not seen the righteous forsaken, nor his seed begging bread. I have never seen an upright, righteous man—one who prays over his affairs, honors God and his law, and accepts the responsibilities of his stewardship—begging bread, nor his children going naked or hungry. God has a way of taking care of those who keep covenant with him. Such persons are the salt of the earth.

The Covenant With Enoch

By Marian Brock Blumenschein

FROM CHILDHOOD we have known the story of Noah and his ark. We remember that God placed a rainbow in the sky to be a token of the covenant he made with Noah that the waters of a great flood should never again cover the earth to destroy all flesh. Yet the rainbow was set in the cloud as a token also of another covenant which the Lord described to Noah as "the everlasting covenant which I made with thy father Enoch." In speaking to Noah, the Lord called Enoch "thy father," though actually Enoch was Noah's great-grandfather.

This is the everlasting covenant:

... that when men should keep all my commandments, Zion shall again come on the earth, the city of Enoch which I have caught up unto myself. And this is mine everlasting covenant that when thy posterity shall embrace the truth and look upward, then shall Zion look downward, and all the heavens shall shake with gladness and the earth tremble with joy. And the general assembly of the first-born shall come down out of heaven, and possess the earth and shall have place until the end come.—Genesis 9: 21-23, Inspired Version.

The Lord had further described this great event to Enoch as follows:

Then shalt thou and thy city meet them there, and we shall receive them into our bosom; and they shall see us, and we shall fall upon their necks, and we shall kiss each other.—Genesis 7: 71, Inspired Version.

From the bosom of the Father, Enoch was permitted to see the day when, after many thousands of years and untold suffering and bloodshed, men will finally succeed in keeping all the commandments of God, thus fulfilling the terms of the everlasting covenant. In the last days of wickedness and vengeance, a righteous people will again build a holy city called Zion, the New Jerusalem.

The covenant was not to be fulfilled through an individual's keep-

ing all the commandments of God, but through a group of people who are living together in a state of righteousness comparable with that of Enoch's Holy City. What is this righteousness they achieved? In the Inspired Version of the Bible and in our Doctrine and Covenants, God has given us a limited knowledge of that Zion and its people. The rest is contained in the Book of Enoch, one of God's rich treasures withheld because of our own lack of faith. We do know that they "were of one heart and mind and had no poor among them." The Lord himself dwelt in their midst, and they were feared by all nations because of the glory of God which was upon them. For 365 years, as time is reckoned in Bible history, they dwelt in righteousness (Genesis 7: 76, Inspired Version); then they were taken into heaven to the bosom of the Father.

Not until the day of Pentecost did any group of people again approach these Zion conditions. Then, filled with the Holy Ghost, many who had been baptized sold their possessions and shared with one another according to individual needs. Once again men were of one heart and one mind. The record states that some had all things in common. In time, however, there came a falling away, and the everlasting covenant was yet to be fulfilled.

FOLLOWING THE PERSONAL MINISTRY of Jesus to the Nephites, these ancient Americans built a society from the blueprints he gave them which is known as the Golden Age of the Nephites. They did all things as Jesus had commanded them. Christ himself said to them, "And now behold my joy is great, even unto fullness because of you

and also this generation; yea and even the Father rejoiceth, and also all the holy angels because of you and this generation, and none of them are lost."—III Nephi 13: 7. Once again men ministered to one another, and once more they gave their material possessions for the common good. In thirty-six years all the people upon the face of the land, both Nephites and their bitter enemies the Lamanites were converted to Christ, and they all lived in peace and harmony, dealing justly with one another. The blessings of God were poured out upon them without measure. Marvelous miracles were wrought in their midst, blessings the church of Christ today has yet to experience. They were a strong people described as "exceeding fair and delightful." Nephi, author of the fourth book of Nephi, said of them, "Surely there could not be a happier people among all the people who have been created by the hand of God."—IV Nephi 1: 19.

Why was not the everlasting covenant fulfilled in these people? Christ knew that before four generations had passed, they would betray him for gold and silver. The sin of the Nephites was the worst of all sin, that of perdition. Having known the brightness of the light of Christ, they chose darkness rather than light, and their destruction was swift and sure.

Because the sins of the Lamanites were less grievous and because of the promises of God concerning them, they were not completely destroyed. In a relatively short time their degeneration was so complete that Charles Darwin seeing the depraved cannibalistic Indians on the barren rocks of Tierro Del Fuego, southern tip of South America, wrote, "Viewing such men, one can hardly make oneself believe that they

are fellow creatures and inhabitants of the same world." Not long afterward Darwin declared that man and apes had a common origin. In a brief exploration of the land inhabited by the Fuegian Indians, Darwin found violence everywhere. "In the depth of the ravines, the contour of the mountains, the whirl of the winds, the beat of the rain, the very people of the land Death, instead of life, seemed here the predominate spirit," Darwin recorded. This account is given by Victor Wolfgang Von Hagen in his book *South America Called Them* (page 201).

Alexander Von Humboldt, German scientist and explorer, after whom the Humboldt oceanic current was named, visited Quito, Ecuador, in 1802. Here he found the Indians enslaved and sullen, judged as a low animal and treated as such by their Spanish conquerors. Von Humboldt became interested in the ancient history of Quito. He learned that the

Indians had once been a proud and happy people. His description of Pre-Inca Quito in which there was no poverty nor want is most interesting, but for our purpose, we will select only this statement, "This Incaic civilization nestling in the Andes with its far-flung empire was as close as man would ever get to Utopia."—*South America Called Them* (page 138).

IT IS OUR FIRM BELIEF that man with the help of God will again build upon this earth a society of peace and brotherhood which shall never again be removed from the earth. The church of Jesus Christ today is dedicated to the perfecting of that people in whom the everlasting covenant shall be fulfilled. Whether it be this generation in which we live or a future generation depends upon our willingness to keep *all* the commandments of God. Enoch's City of Zion was built in a relatively short period of time, dur-

ing the early part of Enoch's life. The Nephites to which Christ ministered personally did all things as Jesus commanded them and lived together in such righteousness from the time of his ministry to the end of their lives that *all* were saved in the kingdom of God. In comparison with this achievement of Christ's church in that day, our progress has been slow indeed.

How much longer will God wait upon us? How much longer will he stay the awful forces of destruction behind locked doors in order that we may establish Zion in her place? Let us turn from our primary pursuit of the goods of the world and consecrate our wealth, our time, and our talents to the cause of Zion in *our* day. Let us seek to know and obey all the commandments of God that ours may be the communal righteousness which shall cause the heavens to shake with gladness and the earth to tremble with joy.

The Mountain Meadows Massacre

A Book Review

The Mountain Meadows Massacre, by Juanita Brooks. Stanford University Press, Stanford, California, 1950, \$5.

I.
THIS MASSACRE was one of the most tragic episodes in the history of the Mormons in the West. On September 7, 1857, Indians who had been incited by the Mormons attacked an emigrant train, the Fancher party, at Mountain Meadows, Utah Territory, and were twice repulsed. Under orders from Mormon authorities, John D. Lee, an officer of the Mormon militia, led his troops to the scene, and under a flag of truce induced the Fancher party to leave its defensive position, with a promise of protection. Women and children walked ahead a quarter of a mile; the men were kept behind, each one with a Mormon "guard" beside him. At a certain point Lee gave a signal, upon which each soldier was ordered to kill his man, and most of them

did, but some refused. The Indians rushed in, killed the women and children, and finished the men. Eighteen small children were spared, of whom one died. Indians and Mormons plundered the train, even taking the clothing and leaving the naked bodies exposed to the sun, vultures, and animals. Attempts were made to make the massacre the work of the Indians alone. Efforts have been made to keep evidence hidden, to protect the names of high officials in the church. The author was denied access to some documents, but she still has abundant evidence to support her conclusions.

II.

With the conviction that the truth should be told as far as it could be learned, the author, a member of the

Mormon church, carried on research with the aid of a fellowship granted under the Rockefeller Foundation. She has produced a historical work of merit, a contribution to the story of the West.

The author must be commended for the care with which she has done her work, and for the pains she has taken to find and tell the truth.

III.

The responsibility for the massacre is one of the points of the investigation. Certainly the author is right in insisting that this massacre cannot be separated from the persecutions of church people in Independence, Missouri, in 1833, the slaughter at Haun's Mill in 1838, for Governor Boggs' infamous extermination order, the expulsion of the church from Missouri, the death of Joseph and Hyrum Smith at Carthage, Illinois, in 1844, and the expulsion of the church from Illinois, 1844-46. Here is a single deed against many others

just as bad. These were things that the Mormon people remembered.

We cannot go into detail. We simply state that the author has ample proof for her summary, which is quoted here:

1. While Brigham Young and George A. Smith, the church authorities chiefly responsible, did not specifically order the massacre, they did preach sermons and set up social conditions which made it possible.

2. That this particular company met disaster was due to a most unhappy combination of circumstances: they were first to pass when the war frenzy was at its height; their own attitude was such as to fan that frenzy and provoke added violence. Had they been of the temperament of the group immediately following, they would likely have escaped unharmed, though short of provisions and robbed of their cattle. But the reckless boasts and acts on the part of those who called themselves "Missouri Wild-cats" culminated in disaster for the whole train.

3. While he did not order the massacre, and would have prevented it if he could, Brigham Young was accessory after the fact, in that he knew what had happened, and how and why it happened.—Pages 161-162.

IV

From the beginning much has been made of the part played in the massacre by John D. Lee. He was the Mormon officer on the spot in charge of the militia. He personally took part in the killing. He led the militia in the murder of the men of the Fancher party. He took part in the gathering of the loot.

The Mormon church was willing to let him be the scapegoat, and he was a suitable subject. The claim that he was "acting under orders" has been asserted in his behalf. That was the excuse of the Nazis for atrocities under Hitler. Lee abandoned his personal moral responsibility. Here we see what happens when men "obey counsel"—the unwritten law of the Mormon church—rather than Christian principles.

In Missouri, General Doniphan defied the execution order of Governor Boggs, calling it murder. Lee might have done well to remember Doniphan's heroic example in defense of the Saints.

It is true that Brigham Young sent orders to "save life always when it is possible" (page 99), but they arrived at Cedar City too late. The reader who is acquainted with the history of this place and time knows how often there were "secret instructions" and "counsel" by which Mormons were guided, while the official instructions went out as mere "window dressing."

The author comments on the unwritten law of the Mormons—"do things according to counsel" (pages 26, 27), and Jacob Hamblin in his confessions mentioned having met two Mormons from Cedar City who spoke of "secret instructions" for killing all of the Fancher party.

Blue Pencil Notes

By Elbert A. Smith

LITTLE CHILDREN are very busy getting acquainted with a strange new world—trying to master a strange language which their seniors have never quite mastered; trying to understand the customs and standards of adults and their unpredictable moods. On the other hand, the sayings of these newcomers are often refreshingly surprising.

The Adding Machine

Frank Colby, a well-known columnist, recently deceased, closed one of his columns with the story of a little girl who had just come home from church school and quoted to him a passage of Scripture, as she had understood it, after this fashion: "The Bible says you should not look at wine when it is red, for it will bite you like a serpent and sting like an adding machine." Well, what was wrong with that? An adding machine must be an adder.

Eric's Prayer

Eric is a five-year-old who sometimes gets into juvenile troubles. He is not willful or desirous to be disobedient. He is just a happy-go-lucky, full-of-life youngster who is so preoccupied with his own interests that he gives scant heed to nor long remembers the admonitions of his seniors. One morning I said to him, "Eric, be a good boy and don't get into trouble." For once he apparently remembered. At least that night when his mother heard his evening prayer, he prayed, "Lord, help me to be a good boy and keep out of trouble." That plea touched his mother's heart. It is no fun to discipline a five-year-old, even when he needs discipline. Eric's prayer was answered sooner than he thought. Perhaps he never knew it was answered. His mother turned from the bedside and looking around the room discovered Eric's little shirt in the fish bowl. But she remembered the prayer and had no heart to administer punishment. After all, Eric wished to be good and he wished to keep out of trouble. So he was forgiven.

Eric had not deliberately put his shirt in the fish bowl. He just gave it a careless toss and there was where it landed. We adults get into trouble just that way, through stupid carelessness—when we should know better. And sometimes it is much worse trouble than having our shirt in a fish bowl.

Your Prayer

There was something in Eric's prayer that fits in with the Lord's Prayer, "Suffer us not to be led into temptation but deliver us from evil." Help us to be good and

keep out of trouble. Remember those four words, "Deliver us from evil." When sore beset by temptation that you seem to have no power to resist of yourself, voice that simple prayer, "Deliver me from evil!" The Lord will hear and answer.

"Shack, shack, and to bed we go"

An old family anecdote, which came down through my mother's family, had to do with the small boy who returned from the Sunday morning service and was asked what the preacher talked about. He replied, "Shack, shack, and to bed we go." Strange theme for a Sunday morning sermon! Inquiry revealed that the subject had to do with the three Hebrew children, Shadrach, Meshach, and Abednego. But this is what the boy heard, "Shack, shack, and to bed we go in the fiery furnace." Small wonder that children fail to understand sermons addressed to adults. By the way, do we preachers always make our message understandable to ordinary adults?

When we preach to ourselves

Just a few days ago, a young man cornered me in the vestibule of a certain church. He is in college, keen-minded and interested in the church.

This lad put to me a question something like this: "Don't you think that sometimes our preachers study and think about certain mysteries or things on the higher levels of spiritual understanding, and when they preach they stand up and sort of preach to themselves in terms they understand—but few people know what they are talking about."

I had to admit that this young man "had something" there. I have heard people say, "I could not understand what that preacher was trying to say." Being an ordinary person I have heard sermons that I could not follow, and so I thought that other ordinary people might not understand. It seems a waste of time to preach if people do not understand.

Sometimes we preachers may have a rather confused understanding of something pretty good which we have not thought through clearly—and so we leave our hearers in confusion. More often we may presume too much and take scant pains to make our meaning clear. I think it well worth our time to take almost infinite pains to learn how to present our message in simple language and in terms that ordinary people understand. Simplicity does not rob the message of beauty. Simplicity may add to its beauty. We have a great message. We should have a great passion to tell it convincingly and with the utmost clarity. Otherwise we may about as well say, "Shack, shack, and to bed we go in the fiery furnace." Nephi wrote, "I glory in plainness; I glory in the truth."

Elder E. Walter Lloyd

of Kansas City Central Branch



SURELY angels in heaven smile as they see E. W. (Daddy) Lloyd at the age of eighty-six going about his self-appointed tasks of visiting the sick, the lonely, and the troubled in mind, or taking Communion to shut-ins, and administering with such faith and assurance that many who seek divine help through him are healed. His kind hands have been placed on the heads of more than ten thousand persons throughout the years, and because of his unwavering trust God has blessed him in his ministry.

In a letter dated January 25, 1951, he wrote:

I had a wonderful experience yesterday. I was called to preach a funeral sermon to a group of which more than half the people were Catholics. I was to talk to them of the gospel principles, and some were deeply moved. I heard that they sat up until two o'clock this morning and talked about the sermon. I am so happy that God can still use me in his work.

Some people doubt that business and religion can always work together but Brother Lloyd's love of the gospel and his desire to lead an exemplary life made him an honored and beloved employee of the Standard Oil Company for twenty-five years. As an expression of their regard, his employees gave him a beautiful gold watch at the time of his retirement.

He was born January 16, 1865, at Paddy's Run, Ohio. Later the place was called "New London." In speaking of his parents and early life, he said:

My parents were Abner and Catherine Lloyd. They were devotional and prayerful. I had a happy childhood and every good influence to lead a religious life. After moving to Montgomery County, Missouri, we met Elder John T. Phillips, who baptized my father, mother, and myself into the Reorganized Church. A small branch was organized, and my father was called to be an elder. He was a man of faith and was greatly blessed with the gifts of the gospel, especially that of healing. At one time when I was very ill, he was told while administering to me that I would live to be a minister in the church.

In June of 1878 we attended the first district conference ever held by the Reorganized Church in Independence, Missouri. There we met Elder Charles M. Schroeder and his family. In October of that same year we moved to the farm of James Parker where I contracted pneumonia. My family had given up hope and expected me to die. At my request, Father went six miles in extremely cold weather to get Brother Schroeder, who came and administered to me. I was instantly healed. While we were living at this place we met Brother Luther Allen. Although he was an aged man, and I but a child, his life touched mine in an unforgettable way. He often spoke in tongues in our prayer meetings.

We held meetings every Sunday for two years, alternating between our house and that of Brother Schroeder. It was there we first met Elders Joseph Luff and Emsley Curtis, who came to preach for us.

IN DECEMBER, 1880, my family moved to Cedar County, Missouri. I was then in my fifteenth year. There were no Saints in this vicinity, and my mother would go to a near-by place called Hardin's Hill to pour out her soul to God in prayer, asking that he would send his ministers to help open up the way for the gospel. Her prayers were answered, and our good friends, the Schroeders, moved into the neighborhood. Brother I. N. White who lived at Clinton, Missouri, came to visit us, and soon the Clintonville Branch was organized. I was ordained a teacher in 1886. Several families of Saints moved into the community—the Andersons from Minnesota, the Beebees and

Kents from Kansas, Andrew Oglevie, and others. We soon erected a church on the forty-acre farm of Luther Allen; it was called the Coal Hill Branch. This building is still being used.

In August of 1886 a public debate was held between our Brother I. N. White and Henry Price of the Christian Church. As a result, about fifty people were baptized into our church. Elder Daniel E. Tucker was the first one. He was followed by Brothers Swen Swenson, F. C. Keck, and R. T. Walters. All have been outstanding men of the church.

About this same time a Mrs. Gloyd, who was visiting Eldorado Springs for her health, became seriously ill. She prayed earnestly for guidance, and the answer came in the form of a vision. She saw the names of Charles M. Schroeder and Abner Lloyd, and was told to apply to them for baptism. She had never met either of them, but the next day being Sunday, a friend took her to the Coal Hill Branch, where she was baptized and confirmed. After administration she was healed and went back to her home in Kansas and lived for several years, rejoicing in the gospel.

In October, 1881, I was married to Julia Miller—a lovely, spiritual girl. Many times have I seen God's power manifested in her behalf. At one time she was so near death the doctors said there was no use to visit her again. The elders came and administered time after time, then, when there seemed no hope, my father prayed from the depths of his soul and uttered these words, "In the name of Jesus Christ, I rebuke the power of death." She was instantly relieved and was soon resting easily. Before many days she was up and doing her own work.

In 1905 I became a resident of Kansas City, Missouri, and met with the Second Kansas City Saints in the old basement structure. There were many spiritual meetings held there, especially the prayer services.

I HAVE BEEN GREATLY BLESSED in my ministry. I have baptized persons who were too ill to stand on their feet and had to be carried into the water and baptized sitting on a chair. Wonderful blessings.

ings have come to many who had the faith to believe. To strengthen your faith I will relate a few of them.

Brother Herbert Bootman called me one evening and told me that two doctors had informed him he had but twelve hours to live. He asked me to come and bring another elder. I called Elder J. O. Worden, and we administered to him. He went to bed, slept well, and the next day returned to work. He lived several years after that and did a fine work for the church.

I shall never forget the experience of healing that came to Sister Lelia Wyatt. She was paralyzed in the lower part of her body and was as helpless as a baby, having to be lifted in and out of a wheel chair. She had been in this condition for nine months when I was called to administer to her. You can imagine her joy when she stepped from her wheel chair and said, "Oh, Brother Lloyd, I can walk!"

Bishop Skinner and I were called to administer to Leonard Duncanson. This boy had been released from the hospital and sent home to die. After several visits and administrations he was able to do a certain amount of work. He lived for several years, and I had the pleasure of baptizing him, his father, mother, and sister.

Two doctors told the parents of Marguerite Roush that she could live only a few hours. Elders George Harrington, J. O. Worden, and myself administered to her. Twenty years have gone by, and she is still living.

Mary Ainsworth was stricken with polio and placed in an iron lung. With the doctor and nurse standing near by, I bowed in prayer and under the influence of the Spirit of God I rebuked the power of death, then administered. Two weeks later she was able to go home. She is now married and living in Colorado.

I am the father of nine children; seven are still living. They are Harry N., Joseph Ray, Mildred Ellen, Jessie O., Tyra, Mary, and Arther. Charles Abner and Hubert, with my dear wife, are waiting until my work is finished here on earth, when I hope to join them in the Paradise of God.

After this wonderful testimony given by Elder E. Walter Lloyd, no one should doubt the power and love of the Heavenly Father. Surely all can see that the spirit of God still works in the lives of men.

"And these signs shall follow them that believe."—Mark 16: 16-21.

—MABEL WILLIAMS CRAYNE

Our Lamanite Brethren

By Hubert Case

EDITOR'S NOTE.—Elder Case's article which appeared in the "Herald" of March 19 under the above title was incomplete. Through a typing error several lines were omitted. We are reprinting the entire article as we feel it carries a significant message on a timely subject.

WE HAVE JUST COMPLETED the Book of Mormon institute, and we wonder if the Spirit of our beloved Enos of the Book of Mormon times is rejoicing and singing praises to his Heavenly Father. We are told in the first chapter of Enos that, because of his great love for his brethren he cried with all diligence unto the Lord:

... if it should so be that my people, the Nephites, should fall into transgression and by any means be destroyed, and the Lamanites should not be destroyed, that the Lord God would preserve a record of my people, the Nephites . . . that it might be brought forth, at some future day, unto the Lamanites that perhaps they might be brought unto salvation . . . and he covenanted with me that he would bring them forth unto the Lamanites, in his own due time.

So great a love had Enos for his people and also for his enemies the Lamanites.

We feel that he was made to rejoice in 1830 when the command went forth: "And now, behold I say unto you that you shall go unto the Lamanites, and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them, and thou shalt have revelations, . . ."

Yes, we have sent missionaries among the Lamanites, but has that been sufficient to satisfy this great love Enos had for his brethren?

Alma also tells of a great love; ". . . because of their love toward their brethren . . . they had rather sacrifice their lives than even to take the life of their enemy, because of their love toward their brethren. And now behold I say unto you, has there been so great love in all the land?"

THERE ARE NOW, as we know, five tribes of Lamanites whose leaders are anxious that we come among them and teach their young. They say, "We have a knowledge, but we have no one to teach our young, and there are many who are wanting to know and be baptized. We are old, and we want our young to know."

At Graceland College there is a class on the "Work of the Lamanites." We understand many attending the class have Indian blood in their veins, including one fullblood Pawnee. There is plenty of room for more who have a love for the work of the Master.

Nephi says: "And he inviteth them all to come unto him and partake of his goodness; and he denieth none that

JUNIOR MAGIC SERMON TALKS

By JACOB J. SESSLER

With amazing skill Dr. Sessler picks up a toothpick, a piece or loaf of bread, mirrors, a cup, a necktie, or many another familiar object and brings forth a surprising truth. "An object lesson," he points out, "is always more impressive and lasting than an oral lesson. Demonstrate a truth to a child and he is more easily convinced."

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come unto him, black and white, bond and free, male and female."

Do we have a love like Enos or Alma? We must remember God has commanded us to love. Jesus himself is *love*. He said: "If ye love them which love you, what reward have you?" And again; "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." And again: ". . . if ye lose your life for my sake, ye shall find it in the world to come."

Truly with world conditions as they are, we of all people should have a love, a great love, a burning love for all mankind, a love so pure and deep that we shall not be willing to rest until we have done all within our power to bring to pass the greater work among our Lamanite brethren, those to whom and for whom the records of the Book of Mormon have been written.

Will we accept this challenge, and will we, as Enos and Alma of old, cry mightily unto the Lord for our Lamanite brethren that they be given the opportunity of knowing of this great work to bring to pass their salvation? If we do not do all we can, will it not rest upon our heads when we face the judgment bar? It has been said, ". . . In as much as ye have done it unto the least of these . . ."

May we, as believers in the Book of Mormon and the Restored Gospel, accept this challenge and be willing to file our inventories and give to the Lord of our substance that there can be no hindrance on our part in the completion of

Zion. We are told: "together . . . that they may build a city, which shall be called the New Jerusalem." May God hasten the day.

Zion conditions are no further away nor closer than the spiritual condition of my people justifies.

Stewardship and Accounting

(Continued from page 8.)

on the income. One of them said, "Well, that's scriptural. That's the way I believe." The other one said, "Well, that's not the way we teach it." And so they began discussing with each other just what the law was and how they taught it. I listened with interest. I have found no other church in all of my comparative religions research that sees and teaches this principle as we do. I am not surprised that Dr. Drew Taylor said to Mr. Sheehy, "That's the most beautiful teaching I have ever heard; it shows the justice of God." We as Latter Day Saints should feel proud of our stewardship and get in our heart the desire to live according to the celestial law, because Zion cannot be redeemed on any other basis. That God may help us not only to see it but to live it is my prayer.



**Each
One
Bring
One**

From Holland comes an excellent illustration of the effectiveness of this motto. It happened in Rotterdam Branch just after liberation from the Nazis. One Sunday a member of the class remarked about the fact that the church school had dropped to about thirty-five. Another followed with the question, "Can't we do something to build it back up?" And after discussing it for about fifteen minutes, a dozen young people decided to forfeit their class and noonday meal in the interests of the church school. For the next two hours they rang doorbells in the neighborhood of the church. After introducing themselves, they asked such questions as these: "Do you have any children?" "Do they attend Sunday school?" "We'd like to invite you to bring them to our Sunday school at Gaesbeekstraat 79, Sundays at 10:00." The next Sunday attendance had doubled! In the weeks following, some of these newcomers dropped out, but others brought brothers, sisters, and playmates until the attendance soared to nearly one hundred, where it is now. Two sessions were provided in order to accommodate the increase in students, youngsters up to fifteen years meet from 10 to 11 A.M., and the young people and adults from 11 to 12. The missionary significance of this project started to become evident in 1948, some three years later, when on Children's Day twelve children were baptized. Eleven of these came from homes where no other members of the family belonged to the church! These, too, however, have become interested in the message of the Restoration and are being baptized. All this started with a casual comment in a class of courageous young people.

—AL SCHERER.

WHY WE BELIEVE IN DIVINE REVELATION TODAY

By A. B. Phillips

This tract has been redesigned and reprinted with an attractive two-color cover. It contains a logical discussion of our belief in an unchanging God.

10 for 85¢

50 for \$3

25 for \$1.60

100 for \$5

HERALD HOUSE - Independence, Missouri

Briefs

WESTERN MONTANA DISTRICT.—A priesthood and women's institute was held in Missoula, Montana, February 10 and 11. The theme was "Ministry in the Home."

Representatives from Butte, Anaconda, Bozeman, Helena, Kalispell, Polson, Deer Lodge, Hamilton, Superior, and Missoula attended.

The opening service was a worship program for both groups. A worship center was built around the hymn, "My Prayer," using the oil painting of Christ in Gethsemane.

Sister Lundeen from Bremerton, Washington, spoke to the women while Brother Lundeen instructed the priesthood. The second class for the women was taught by Brother Hobart with Brother Lorance teaching the priesthood. A reception followed the second class and refreshments were served.

A prayer service was held on Sunday, and the church school class period was used for classes for the priesthood taught by Brother Hobart, and a women's class taught by Sister Lundeen. Brother Lundeen gave the morning sermon.

The Missoula Saints provided the noon meal, Sunday. In the afternoon Brother Hobart conducted a general class in which the challenge and charge of the institute were presented.

Special music was provided for each service.—Reported by MRS. VIRGINIA GARDNER.

CENTRALIA, ILLINOIS.—Elder Sylvester Coleman of Flora conducted a series from January 3-12. The theme was "The Church of Jesus Christ Restored." Cottage meetings were held during this time also. Katherine Ainscough and Martha Wesner were baptized at the close of the series.

A special service of blessing of babies was held February 4. Randy Lee, son of Olive and Dean Shelton; Kathryn Wesner, daughter of Ruth and Charles Wesner, Jr.; Caryn, daughter of Martha and Earl Wesner were blessed by the pastor, C. H. Wesner.

Otis Ainscough was baptized by Brother Wesner February 11.

"Behold, How Great Is Your Calling" was the theme used in the Southeastern Illinois District institute and conference held February 17 and 18. A short worship service preceded the classwork. Classes were conducted by Elder Sylvester Coleman and Elder Stephen Black. Sister Black also taught a class for women. Following the business meeting Sunday, Brother Coleman was ordained to the office of Seventy by Apostle D. O. Chesworth.—Reported by GRACE SCARBROUGH.

SOUTHEASTERN ILLINOIS DISTRICT.—Sam Anderson of the Flora, Illinois, Branch was ordained to the office of priest, and Stanly Great-house of the Poplar Creek Branch was ordained to the office of elder in November.

A special business meeting was held February 13, following the institute of priesthood and workers. Apostle D. O. Chesworth and Missionary S. R. Coleman presided. It was voted unanimously to approve the organization of the Fairfield, Illinois, group into a branch. It was also approved that \$1,000 be transferred from the house of worship funds to the Fairfield Branch.

The name of Irwin William Holman from Centralia was submitted and approved for ordination to the office of priest, subject to the approval of the Centralia Branch.

Seventy Sylvester R. Coleman conducted a two weeks series at Mt. Vernon, February 11-25. The following were baptized: Elver Jones, Larry Drury, Joyce Moore, Ronald Moore, and Carl Clinton Runnels. Brother Coleman officiated at the baptism and at the confirmations assisted by W. W. Colvin.

The branch at Mt. Vernon has been saddened by the death of two members. Brother Freelon Henson died January 7, and Sister Ida Bell Feltman died March 10.

A three week series of cottage meetings was held by Seventy S. R. Coleman and Pastor W. W. Colvin.—Reported by RUBY ELLIS.

WENATCHEE, WASHINGTON.—Evangelist A. W. Lundeen, accompanied by Sister Lundeen, held services from January 25 to February 4. Previous to the Communion service February 4, Brother Lundeen blessed two babies: Thresa Mabelle, daughter of Brother and Sister Kenneth Savage of Pullman, Washington, and Darrel Clyde, son of Brother and Sister Clyde Pennington of Wenatchee, Washington.

The Zion's League netted a total of \$97 on a box social held February 10. The money was given to the building fund to help complete the church which is located on the corner of Rockwood and Standerfer, East Wenatchee.—Reported by OLIVE GILSTRAP.

MOBILE, ALABAMA.—The church school director, A. V. Peavy, and assistants, Jarvis Grace and Elbert Jenkins, were in charge of the leadership emphasis week, held beginning February 19 through February 25. Two classes were taught each evening by various ones of the district and local branch. Evangelist A. D. McCall, District President W. J. Breshears, and Evelyn Breshears, district children's supervisor, participated in teaching the classes. There was an average attendance of fifty.—Reported by JULIA MAE WILSON.

ONTARIO, CALIFORNIA.—The following officers were elected or sustained at the business meeting: pastor, Clyde C. Roberts; secretary and recorder, Bonnie B. Ritchie; church school treasurer, Charles Swain; church school director, Lewis Scott; music department director, M. Warren Tait; assistants in the music department, Ann Scott and Mary Ritchie; women's department leader, Marian Van Fleet; librarian, Neta Waller; Herald House representative, Guy Waller; young people's director, Fern Roberts; auditors, George Swain and Kenneth O. Duffy; historian, Kenneth O. Duffy; pastor's counselors, Charles Swain and Kenneth O. Duffy.

Brother Lewis Scott, a building contractor, is chairman of the building committee. The women's department has contributed a great deal to the building fund.

On February 18, Kay Roberts was married to Bob Bowman, son of Mr. and Mrs. Samuel Bowman of Chino. Kay is the eldest daughter of Pastor and Mrs. Clyde C. Roberts. Evangelist Louis Ostertag performed the single ring ceremony.

Ronald Nelson Van Fleet was married to Carol Winifred Dowker, daughter of Mr. and Mrs. John A. Dowker, Jr., of Independence, Missouri, February 25. Ronald is the son of Nelson and the late Maude Van Fleet of Upland. Elder Herald Wixom, pastor of the San Bernardino Branch, performed the double ring ceremony at the Redeemer Lutheran church in Ontario.

Apostle E. J. Gleazer was present at the morning worship and Communion service February 4.—Reported by KENNETH O. DUFFY.

CARAWAY, ARKANSAS.—Seventy Z. Z. Renfro and Elder James Renfro held a two-

week series in February. Three were baptized on the last Sunday of the series. This was the first time the new font was used. Those baptized were Lavanda Booth, Ershel Booth, and Myrtle Larsh, thus uniting three family circles in the church. Elders Paul Earnhart and C. A. Carmack assisted with the confirmation service.—Reported by J. RENFROE.

WINTHROP, ARKANSAS.—A missionary series was held January 24 through February 4 by Missionary James Renfro. Despite cold weather, the attendance was good. Wayne, Jr., infant son of Mr. and Mrs. Wayne Rogers of Wichita, Kansas, was blessed by Elder F. B. Sharp, pastor of the branch.—Reported by J. RENFROE.

MASSILLON AND CANTON, OHIO.—The members of the Canton-Massillon Branch completed the purchase of the former St. John's Lutheran church in Massillon on January 11. This building has a pipe organ and thirty-six twelve-foot pews.

Through the efforts of Sister W. Edward Razor, a member of the building committee, negotiations were started with Reverend Francis Machina, then pastor of the St. John's Lutheran church, on July 5, 1950. Completion of the negotiation took six months. Brother E. Guy Hammond donated his legal services for the transaction.

All repairs on the church are being taken care of, for the most part, by the members of the branch. Furniture, draperies, folding chairs, and hymnals, as well as other material are being donated.

Brother Bernard Rohrer is the pastor. Ray Ashenhurst recently completed a series of meetings.

PEORIA, ILLINOIS.—Branch Rally Day was held Sunday, February 11. District President Lyle W. Woodstock and family of Moline, Illinois, were guests for the day. Brother Woodstock gave the morning message, using for his subject "The Cause of Rightness." In the evening, the monthly fellowship supper was held in the church room at the Peoria women's club. Sisters Marcella Brady, Zaide Stearns, Virginia Cady, and Elva Taylor were the hostesses. The decorations were in keeping with a valentine theme, and the evening program included singing by those present led by Sister Lyle Woodstock. Sister Ann Lynn Hatton sang an amusing solo accompanied by her husband, after which he played a selection on his viola. The close of the program was a panel discussion entitled "What Makes Our Branch Tick," in which most of the officers of the various departments participated. Brother Woodstock closed the discussion with his talk on the duties and aims of the branch priesthood and the general church.

A farewell party was given at the home of Brother and Sister William Shotton, February 23, for Brother and Sister Jay Hatton. Mrs. J. F. Brady and Mrs. John Borah were hostesses for the occasion. The Hattons had been in the branch a year while Brother Hatton studied at Bradley University. Both are gifted musicians and contributed a great deal to the branch. They were presented with a gift from the branch before they left for their new home, Macon, Missouri.—Reported by GLADYS L. HEGWOOD.

CENTRAL MICHIGAN DISTRICT YOUTH CONFERENCE.—Elder John W. Blackstock was granted permission of the district conference last fall to organize a youth council. Elder Robert Ball of Houghton Lake, Priest Don Barber of Farwell, and Deacon Clarence Provoast of Whittemore were appointed to serve. The council met shortly after the district conference last fall and planned the year's activities. The first of these activities was a youth conference at Prudenville, February 11.

The branches of the district were represented by 106 young people. The theme for the conference was "We Live and Work for the Kingdom." A worship service directed by Don Barber opened the conference. Apostle and Sister C. G. Mesley attended and led discussions of the following subjects: "Branches Fit for the Kingdom," "Homes Fit for the Kingdom," "We Develop Our Talents for the Kingdom," "We Enjoy the Privileges of Winning Our Friends to the Kingdom."

A dedication service, directed by the district president and his counselor, Elder Ben Ouderkirk of West Branch, closed the conference. Apostle Mesley and two members of the youth council also assisted in the service.—Reported by ELDER ROBERT BALL.

BROOKLYN, NEW YORK.—The church building has been sold, and the Saints are conducting services (temporarily) in the Highland Park Branch Y. M. C. A. auditorium on 570 Jamaica Avenue in Brooklyn, near Cypress Hills. It may be reached from Manhattan by using the B.M.T. Jamaica Line train to the Cypress Hills station (by the cemetery), or via the Eighth Avenue Line of the Independent subway system, transferring at East New York station to Route B-56 bus which passes the Y. M. C. A. Visitors to the city of New York are invited to contact the pastor, Perce R. Judd of 144-35 Charter Road, Parkway Village, Jamaica (Tel. JAMAICA 3-4963) or LeRoy Squire, 4060 Bedford Avenue, Brooklyn (Tel. DEWEY 9-8471).—Reported by L. A. HARTSHORN.

SOUTHERN CALIFORNIA DISTRICT.—The district conference convened in San Diego February 11 and 12. Classwork began in the afternoon with Apostle E. J. Gleazer teaching the adults in the auditorium. A period of special classes for church school leaders, music directors, Zion's League, and women's leaders was conducted. The priesthood met separately with Bishop D. B. Carmichael giving instruction on the financial law. Bishop Stanley Kelley conducted an adult class, discussing tithes, offerings, and surplus.

One hundred and seventy members were present at the business meeting. On the stand with the district president, Rodney Engel, were his counselors, Harry Hampton and Peter Whalley, Bishops Stanley Kelley and D. B. Carmichael, and Apostle E. J. Gleazer. The following officers were elected to serve the district: president, John Davis; counselors, Rodney Engel and Herald Wixom; women's leader, Marian Van Fleet; church school director, Mildred Calkins; music director, Warren Tait; young people's supervisor, Hugh Kensler; secretary, Madeline Osterreich; treasurer, D. B. Carmichael; auditor, Lee Casey. Brother Carmichael was sustained as bishop and chose Brother Engel as his counselor. Brother L. J. Ostertag was sustained as district evangelist.

The names of the following were presented for priesthood ordination from San Bernardino: Clifford McGuire, teacher; Millard Caldwell, priest; Fred M. Savage, elder; from San Diego: Donald Eugene Hada, priest; Fred L. Tignor, priest; Kenneth Arkley, priest; Ellis M. Shimel, elder; from Santa Paula: C. C. Burdick, elder; Jack R. Evans, priest.

Prayer service was held on Sunday morning. The theme was also the theme for the conference, "A Reasonable Service."

Two hundred and eighty-nine were present at the eleven o'clock service at which Apostle Gleazer spoke. He combined the theme of the conference with a part of the ninetieth Psalm.—Reported by PHYLLIS CARMICHAEL.

PITTSBURG, KANSAS.—Apostle D. O. Chesworth was the speaker at the morning hour January 21.

Mr. R. G. Smith gave a book review, *Look Younger, Live Longer*, by Gayelord Hauser for

the three women's groups at Pittsburg and later at the district conference at Joplin, Missouri, February 11. The book contains much data concerning nutrition and care of the body.

The Zion's League, under the direction of Dale Swall, is studying *Exploring the Church*, by Elbert A. Smith. Mrs. Roy Heller is the teacher.

Harmony Circle, one of the women's study groups, is studying *Let Us Worship*, by C. B. Hartshorn. Mrs. T. W. Bath is teacher.

Mrs. John Cochran was hostess to the combined women's groups January 4. Mrs. I. G. Wilson conducted the lesson on "Aids to Spiritual Growth."

Mrs. T. W. Bath gave a history of the Herald Publishing House and displayed a full year's edition of *The Evening and Morning Star* for 1832, the church's first publication, at the Golden Key Circle, January 9. Kathryn Cochran was hostess.

Those from Pittsburg who attended the Book of Mormon Institute at Independence were Elder J. W. Jones and Mrs. Roy Heller. Brother Jones made wire recordings of many of the lectures.

The young people attended a Zion's League retreat at the reunion grounds January 13-14.

The Two by Two group, young women and their husbands, are now studying *I Witness for Christ*, by Blanche Mesley. This group had a Thanksgiving dinner at the church with District President Stephen Black as speaker. They presented the evening service December 1, which was a pageant written by Maurine Crownover. On January 29, the Two by Two's had a covered dish supper at the home of Harold and Marian Summers. In October they had a chili supper for the branch at which time they received \$70 to be applied on the purchase of a new instrument for the church. Mrs. Warren Jackson is president.

The combined women's groups met February 1 at the home of Mrs. Leonard Boone. Mrs. T. W. Bath presided. The program was a forum discussion on building a happy marriage. Those who took part were Mrs. Lewis Bennington, Mrs. Harold Summers, Mrs. Earl Burns, and Mrs. Roy Heller.—Reported by Esther Heller.

LINCOLN, NEBRASKA.—November 16, the Zion's Circle held a harvest luncheon at the church. Esther Schrunk was the hostess.

Thanksgiving baskets were delivered to the needy by the Zion's League under the direction of Mrs. George Gates.

The Zion's League gave a Christmas play, "The First Christmas in America," December 17, under the leadership of Mrs. June Williams.

"Night in Judean Hills" was the Christmas cantata presented by the choir. Elder George D. Gates was the director.

A number of young people attended the Yuletide Youth Conference held in Omaha, December 30 and 31.

A series of missionary meetings was held in January. The speakers were Elders E. Y. Hunker and F. T. Schrunk. The subject was the Book of Mormon.

Ladd and Betty Duryea were hosts for the young adult meeting January 11.

The Zion's League held an early morning fellowship meeting January 21 at the home of Brother and Sister George D. Gates.

The Baldwin electronic organ was initiated February 2.

The young adults held a branch dinner February 9 at the church.

February 17, the Zion's Circle held a bake sale in one of the local grocery stores in Lincoln.

Doris Krahl was baptized.—Reported by EUNICE FULTON.

EUGENE AND SPRINGFIELD, OREGON.—A two-week missionary series of cottage meetings was held in different homes from January 26 to February 9. Elder Elwin R. Vest, missionary for the Oregon District, conducted the series. At the close, seven were baptized. They were Ray Sizemore, Violet Sizemore, Bob Burbe, Max Treadwell, Judy Sargent, Dale Coop, and Joyce Barnhart.

The confirmation service was held February 8, with the district president, Elder J. L. Verhei, Elder Elwin A. Vest, Elder Lowell D. Schultz, and Elder Z. A. Coop in charge. After the confirmation service, the group went to the home of E. N. Barnhart for refreshments and visiting.—Reported by GIRELDA BARNHART.

The Nature of Priesthood

A TEXTBOOK FOR PRIESTHOOD STUDY

By Charles Fry

This booklet of twelve lessons on priesthood has been prepared for the benefit of the members of the priesthood and for any other persons wishing to study them. The research for this publication has been made almost entirely in the Three Books of Scripture adopted by the church as standard, and the chapters cover grades of priesthood, offices growing out of the priesthood, historical aspects, organization, gifts and blessings through the priesthood, responsibilities under the priesthood, and general aspects of the priesthood offices.

35¢

Herald House INDEPENDENCE, MISSOURI

As Little Children

By Donna Weddle

IN MATTHEW 18: 2 these words of Jesus are recorded: "Verily, I say unto you, Except ye . . . become as little children, ye shall not enter into the kingdom of heaven." I have been familiar with these words for as long as I can remember; but I did not fully comprehend them until I began to see the greatness of their challenge exemplified in the life of our six-year-old son.

One night when Ronnie was in his fourth year, I promised him he might sleep with me—which he was rarely allowed to do. In the early hours of the morning I was awakened by his sobbing, as he tried to climb out of bed. He said his stomach hurt. I picked him up and put him back on the bed. He was perspiring heavily, and his pajamas were completely soaked with perspiration. Between cries he asked me if I would get Jesus' oil. I went to the cabinet and got the consecrated oil, and he reminded me not to forget to say a prayer. I knelt beside him and prayed very briefly, in words I thought he would understand. As soon as the prayer was over, he said, "Mommie," in such a cheerful voice that I could hardly believe my ears. "Mommie, my tummy doesn't hurt any more." He was stronger than I, for I asked, "Are you sure?" (O ye of little faith!)

He answered confidently, "Yes, Jesus made it well." As I leaned over to hold him close to me, I was aware that his pajamas were as dry and warm as if I had just ironed them and put them on him. In less than five minutes he was sound asleep.

"According to your faith, shall it be done unto you."—Doctrine and Covenants 10: 8.

Except ye become as little children . . .

PERHAPS MOST MOTHERS have had a youngster say something to them similar to what I heard after scolding Ronnie quite severely, and as punishment for his behavior, forbidding him to do something he wanted to do. He lashed out at me with, "When you treat me like this I wish I had someone nicer for a Mommie."

I had a very large lump in my throat, for he had never said anything like that before. I sat down beside him and tried to show him that he, and not I, was responsible for his being punished. When I could see that he understood, I diplomatically changed the subject. In less than an hour he came up, put his arms around me, and said, "Mommie, I'm glad you punished me. I want you to help me to be good like Jesus." His eyes filled with tears as he added, "I'm afraid Jesus won't forgive me because I keep being naughty." I tried to explain to him about God's wonderful mercy and understanding. Then I thought, "Would that most adults, including myself, could be as repentant and full of humility as this five-year-old youngster who knelt by my knee and prayed for forgiveness and guidance."

"He that repents and does the commandments of the Lord shall be forgiven."—Doctrine and Covenants 1: 5.

Except ye become as little children . . .

IN THESE DAYS of comic books, cheap literature, and many radio, television, and movie shows unfit for young eyes and ears, it is sometimes difficult to guide children to read "all good books." Surely we

cannot expect our youngsters to read just anything in their early years, and then overnight, at a given age, be willing to be discriminate and read "good" books. Ronnie always has had good church literature as well as the Childcraft books, *Children's Activities* magazine, etc. He has built up a great respect for the Three Standard Books of the church and loves to have stories read directly from the Bible or the Book of Mormon—stories he has learned in simpler forms in his own books. I heard him quote the Word of Wisdom to a man whom he saw smoking.

One Sunday he came home from church school so excited he could hardly talk. "In the sand table we had a sea—which was really a mirror—and there was a little ship. And, Mommie, do you know what was on that ship? A little brass ball. And we pushed the ship a little bit, and a little more, and a little more, till there we were—in the promised land!" No child was ever more excited over a western movie than was he, at four years of age, over the story of the journey of Lehi and his family to America.

"Whosoever treasureth up my words, shall not be deceived."—Matthew 24: 39.

Except ye become as little children . . .

RONNIE WENT THROUGH quite a period of wanting to see Jesus. I talked to him about the Spirit of Jesus, about seeing the influence of Jesus in the lives of others, etc., but he wanted to see a personage. He even got to the point that he talked about dying; because, in an effort to keep from fearing to die, we had told

Home Column

him that after death good people went to live with Jesus. I then tried to talk to him about his not being ready to die, because he had not yet done the work God put him on this earth to do.

Finally one day he came out in the kitchen and said, "It seems like I heard voices in the sky." I asked him where, and he said just outside his bedroom window over the driveway. I asked him if it were singing, thinking possibly he heard the neighbor's radio, but he answered, "No, it was Jesus' voice, and he said, 'Behold! Ronnie, when you are a big man and die, you can come to live with me.'" He has not since talked about dying or seeing Jesus as a person. His imagination? Perhaps . . . but I prefer to think that children are closer to Divinity than we sometimes realize. Did not God talk to the boy Samuel?

"My sheep hear my voice, and I know them, and they follow me."—John 10: 27.

Except ye become as little children . . .

LAST SUMMER we of the Stone Church congregation were privileged to see for the first time Alta Seal's lovely painting, "The Dawn of a New Life," which now hangs over the baptismal font. Ronnie was quite impressed, and a new interest in baptism was aroused. We had a long talk that Sunday afternoon, and as I told him the story of the baptism of Jesus, he began to scowl. I asked him what troubled him, and he said, "Wasn't Jesus more powerful than John?" I told him that Jesus was the most powerful man ever to live on this earth, for he was the Son of God. Then he asked, "Why didn't Jesus baptize John, instead of John's baptizing Jesus?"

And did not John make the same query? "I have need to be baptized of thee, and why comest thou to me?"

The wisdom and understanding of a child is amazing, yet some of our own people doubt if a youngster of

eight can understand enough to be baptized.

"Seek not for riches but for wisdom."—Doctrine and Covenants 6: 3.

Except ye become as little children . . .

HOW OFTEN have you heard someone say of children, "Don't you wonder what goes on in their little minds?" Frequently if you keep one ear open when children are playing, supposedly unobserved, you can get an idea about what they are thinking. One particular time I heard Ronnie singing over and over to an obviously original tune, "Jesus is my friend, Jesus is my friend." I asked him where he learned the song, and he explained that he just made it up—a simple, but sincere, expression of what was in his heart and mind.

"My soul delighteth in the song of the heart; yea the song of the righteous is a prayer unto me."—Doctrine and Covenants 24: 3.

Except ye become as little children . . .

ONE WOULD HAVE to be heartless not to be touched when listening to children pray their own prayers. I am constantly surprised at new things injected into our children's prayers. For weeks after Ronnie saw pictures in the newspaper of the great destruction of homes in a storm, he prayed for the people concerned. Our three-year-old prayed for a Zion home after he had heard a story from the *Zion's Hope* on that subject. We had tried not to talk about war in front of the children and made a habit of spelling out K-O-R-E-A, until one night Ronnie prayed, "Please help the people in Korea, where the war is." News broadcasts had not entirely gone over his head.

We have a family worship service, including morning prayer, as soon as the boys finish their breakfast. Ronnie prays for guidance and watch-care each noon before he goes to kindergarten; the boys take turns

saying table grace; and of course they say their evening prayers. Ronnie has expressed the thought a number of times that it is so nice that we can pray *whenever we want to . . .* and many times have I walked softly away as I have come upon him, a six-year-old, praying.

"Pray without ceasing."—Mosiah 11: 149.

Verily I say unto you, Except ye become converted, and become as little children, ye shall not enter into the kingdom of heaven.

Backyard Missionary

Young Bobby was at last playing contentedly in the back yard. Anne, his mother, gave a sigh of relief and went back to her wrecked morning schedule. She hoped that one hour would be time enough to get a whole morning's work finished and that no more interruptions would come.

Later she carried out the garbage and stopped to notice neighbors all around looking into her backyard and smiling. . . . What was Bobby up to this time?

What a sight greeted her eyes! Bobby, like a fledgling rooster was high on the top of the playhouse wildly waving his arms. Along with the motion he was shouting, "Jesus loves me, this I know—for the Bible tells me so."

At the end of her patience Anne started for him. At least he could sing something besides a hymn if he was going to shout so loudly. Then she stopped short—Bobby was sincere. He knew Jesus loved him and in his tiny-tot way he was proclaiming that great love to his small world.

Waving a greeting to her neighbors and throwing a kiss to Bobby, Anne went back to her work. The loudest "Jesus loves me" that Bobby could ever sing wouldn't be loud enough to reach the many ears that should hear of Christ and his way. . . .

—ALICE ZION BUCKLEY

New Horizons

Experiment in Living

By Bernard Butterworth

THE YELLOW LIGHT in his laboratory flickered and finally went out altogether. It was four A. M. Thomas Alva Edison had succeeded after five continuous days and nights of experiments in perfecting the early wax-cylinder type of phonograph.

Probably no greater name in science is linked with experiment than that of Edison. His successes were not, as has been supposed by some people, due to luck or blind happenings. His experiments fill over one thousand notebooks. On the storage battery alone, he made over 50,000 separate experiments. Few of us realize when we turn on a light, talk over the telephone, or watch a movie, that these conveniences are due to the struggles of a man who experimented thousands of hours for their development and perfection. Behind these inventions are tiresome research, sleepless nights, and countless tears.

Science is founded on experiment. Experiment is a trial made to confirm or disprove something doubtful; an operation undertaken to discover some unknown principle or effect, or to test some suggested truth. There are few a priori truths. We must submit on every hand to experiment.

LIFE ALSO IS AN EXPERIMENT. The people who succeed are those who use their faculties for the enlargement of their souls. Long ago the great teacher, Alma, said: "If ye will awake and arouse your facul-

ties, even to an experiment . . . then ye will . . . say . . . that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding; yea, and it beginneth to be delicious to me."—Alma 16: 151, 154.

Here Is the Writer



At present Bernard is a biology major at the University of Michigan, where he is also president of the student church group. He attended Graceland '47-'49, was president of the student council, and a member of Lambda Delta Sigma. His major interest is music, and last summer he directed the "Mikado" at the

campus in Independence. He has been a member of the Reorganized Church since 1931 and serves in the office of priest. His brother, Edward, is a Seventy in the Tahitian Mission.

How can we experiment with our faculties? In any investigation, we must begin with some theoretical conceptions or definitions of the facts we are looking for. Further, we must have some notions of what kinds of facts are related to each other. As a help, we can build upon previous data, either confirming or rejecting the evidence. We should never be hindered by theory, but demand proof by experiment—testing for ourselves every variable. And most important, we must have an urgent desire to discover new truths and principles.

To what extent has FAITH worked for us? Using the supposi-

tion that "faith can remove mountains," let us experiment with it. We cannot be content to peer through the rose-tinted spectacles of optimism, seeing faith as a force which brought to Job the conviction that "though He slay me, yet will I trust Him," or healing to the woman who touched the hem of His garment. We must never be content to see it work for others and fail to tap the unknown possibilities it can contribute to us today. Let us not permit time and distance to retard our determination to experiment with this great force. And though experiments may not produce the desired end, the experiment is not a failure. Every experiment is a success even though it has not resulted in the predicted product. It can serve as a valuable lesson for guidance in future work.

What was the secret of the successes of Peter, Paul, Martin Luther, and Joseph Smith? Was it perhaps the contactability of God through their methods of prayer? Perhaps we have never learned to pray. Many of us have never experienced full satisfaction through our praying. Perhaps we must change our methods. There must be more to prayer than the closing of our eyes and uttering of words. A faint heart never conquered a theory. Shall we make this year productive by conquering this, another great spiritual force which awaits our consumption?

ABUNDANT LIVING, I am afraid, has become a lamp post for many of our drunken ideas to lean

on. We do not live abundantly. We so often continue in our narrow daily routine. We never really live fully. Educated men are humbled by the vast amount of knowledge that none of us can ever know. Open an encyclopedia and scan its pages. Make a list of subjects you know something about. Over against this, list those that have no meaning to you. The comparison justifies an experiment in reaching out after new knowledge. Life can be an exciting adventure. There should never be a dull or idle moment. Vast fields of literature, music, science, arts, sports, philosophy, and religion are at our finger tips. Let us make a resolution to examine and explore at least one new field this year.

Wisdom is always respected. We can enlarge our souls by experiments in faith, in prayer, in abundant living, in steadfastness, and in enthusiasm. And further, an experiment is never finished. When desired results are discovered, we must keep right on experimenting to find improvements and perfection.

OUR CHURCH is a laboratory for guided experiments. Let us use it well. We must not be content with getting by. We must dare big things for God. Great ideas produce great people. We must aim high and push hard. If we do, there is no limit to our progress and happiness.

But we must never rely on our own strength alone. We must never become too educated, either by university training or by experience and experiment, to become self-sufficient. The combination of our wisdom and the favor and direction of God will result in miraculous events—for "with men this is impossible, but with God all things are possible. He giveth power to the faint, and to them that have no might he increaseth strength . . . They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and faint not."

One Mind Many Tastes

By Ione Sartwell

It's the little things that trip us up. During the past year, while attending college, I lived in a house where there were thirteen other girls from the east coast, the west coast, and the Middle West. We got along well; the differences in our customs, mores, etc., never bothered us—that is, until we were granted cooking privileges. Then each of us discovered that every one of us had the strangest eating habits. The girls from the large cities liked food spelled with accent marks and strange-sounding vowels; the Midwesterners preferred the meat-potatoes-vegetables variety. Some made pancakes small and dainty; others made them as big as the skillet. It was not unusual to hear, with variations, "Beans on toast! Who ever *heard* of it?" A standard form of teasing was sticking our noses in each other's kettles and saying, "What is *that*?"

Now I had gone to Graceland previously and had learned all about how everybody's differences are good, right and understandable, so I was prepared not to stare at the Indian girls on campus dressed in their long, flowing saris, or the Mennonites on the streets with their black bonnets and beards. Nor did it bother me in the slightest that half the girls in the house were Jewish. Yet I caught myself thinking my roommate peculiar because she stuffed her tomatoes with cottage cheese!

That's what set me thinking.

In Zion we will be of one heart and one mind. True. But there will be Texans who still think Texas oranges are better than Florida ones; there will be Californians who still think avocados are delicious and Midwesterners who think they're not. Yes, it's the little things. We'll attend the same church, preach the same gospel, sing the same hymns. But, careful! lest we accuse Sister Spiffenberry of cheating on her tithing because she insists on mushrooms in her gravy!

Graceland

GAZETTE

The Graceland Players, the school's dramatic organization, presented *Julius Caesar* on March 5 and 6. The production, directed by Roscoe Faunce, was notable for its use of modern dress and center staging. Featured in the cast were Lloyd Hurshman as Caesar, David Leonard as Antony, and Dick Howard as Cassius. All are from Independence.

* * * *

The motion picture, "The Razor's Edge," taken from Somerset Maugham's best-selling novel of the same name, was shown in the chapel. Proceeds will go to the Memorial Center screen fund.

* * * *

Apostle Charles R. Hield was the speaker at a recent Sunday morning service. His subject was "Today's Mission of the Book of Mormon."

* * * *

Graceland's Yellow Jackets took fourth place in the Iowa Junior College Basketball Tournament at Webster City, Iowa. After defeating Ellsworth Junior College and the highly rated team of Burlington Junior College, they were defeated in the semifinals by Waldorf Junior College. Terry Weldon, guard from Moorhead, Iowa, was named to the all-state team, and Jerry Hampton, guard from Cameron, Missouri, was named to the second team. Bob Wilcoxson of Lamoni and Kenneth Cochran of Joplin, Missouri, received honorable mention.

The Jackets also competed in the Regional Basketball Tournament at Norfolk, Nebraska. They defeated McCook Junior College, McCook, Nebraska, 56-43 in the first round of play, but in the second round were defeated 74-51 by Fairbury Junior College, Fairbury, Nebraska.

* * * *

Graceland's campus congregation has been divided into a number of "sectional" groups. These groups bring together students from the same sections of the country, such as the New England States and the Southern States. They will correspond with the leaders of the home districts and stakes. By receiving news of developments in the home branches, the groups will attempt to reorient their members to the branch life which they will shortly resume on returning home. Each group, with its staff adviser, will on occasion meet for worship services and social events.

1951 Reunion Schedule

Bulletin Board

Date	Reunion	Place	For Reservations and Information.
June 9-17	North Dakota & N.W. Minnesota	c/o 4-H Building, Detroit Lakes, Minn.	Archie Peterson, Audubon, Minnesota
June 16-24	Kansas	Camp Fellowship, near Wichita	Ronald Manuel, 2208 Stafford, Wichita, Kansas
June 17-24	Eastern Montana	c/o Orrin Wilcox Fairview, Montana	F. L. Ballantyne, Dore, N. Dakota
June 23-July 1	Kansas City Stake	Nazarene Camp, Lakeview Park, Overland Park, Kansas	Bishop H. F. Miller, 1318 E. 30th St., Kansas City 3, Missouri
June 30-July 8	New York and Philadelphia	Deer Park, New Hope, Penn.	J. T. Conway, 112 W. Ontario, Philadelphia, Pennsylvania
June 30-July 8	Gulf States	Brewton, Alabama	Ben Jernigan, Brewton, Alabama
July 1-8	Northern Ontario	Kirkland Lake, Ontario	Pat Bolger, 7 Taylor Ave., Kirkland Lake, Ontario
July 1-8	Wisconsin-Minnesota	Chetek, Wisconsin	O. G. Kimball, 190 18th Ave. So., Wisconsin Rapids, Wisconsin
July 11-15	Western Colorado	Delta, Colorado	A. G. Rose, 620 Howard St., Delta, Colorado
July 12-15	South Missouri	Kennett, Missouri	J. A. Phillips, R. 3, Box 188, Kennett, Missouri
July 13-22	Southern New England	Onset, Massachusetts	A. W. Sheehy, 10 Sewall St., Somerville 45, Massachusetts
July 14-22	Center Stake of Zion	Gardner Lake, Excelsior Springs, Missouri	Bishop H. W. Cackler, 916 W. Lexington St., Independence, Missouri
July 14-22	Owen Sound-Toronto	Port Elgin, Ontario	John E. Booth, 1443 Bathurst St., Toronto, Ontario
July 21-27	Southern California	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 21-29	Ozarks	Racine, Missouri	B. F. Kyser, 113 A St. S.W., Miami, Oklahoma
July 27-Aug. 5	Los Angeles Stake	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 28-Aug. 5	Flint-Port Huron-Detroit	Blue Water Camp, Lexington, Michigan	W. Blair McClain, 359 Louise Ave., Highland Park 3, Michigan
July 28-Aug. 5	Texas	Bandera, Texas	Dr. Preston Wheeler, 1204 Lamor Blvd., Austin 21, Texas
July 29-Aug. 6	Alberta	Sylvan Lake, Alberta	Elgin Clark, Leduc, Alberta
July 29-Aug. 5	Nauvoo	Nauvoo, Illinois	D. J. Williams, 909 S. 12th St., Burlington, Iowa
July 29-Aug. 5	Maine	Brooksville, Maine	Newman Wilson, Jonesport, Maine
Aug. 3-12	Northwest	Silver Lake Camp, R.F.D. 4, Everett, Wash.	G. L. Swenson, 614 W. 77th St., Seattle 7, Washington
Aug. 3-12	S.E. & Cent. Illinois & St. Louis	Zenia, Illinois (Brush Creek)	Sylvester Coleman, 234 E. Fair Ave., Flora, Illinois
Aug. 4-12	Cent., So. Cent. & Southern Mich.	Liahona Park, Sanford, Michigan	G. Everett Berndt, 1602 Ashman Ave., Midland, Michigan
Aug. 4-12	Chatham-London	Erie Beach, Ontario	J. F. Kelley, 721 Arnold St., Chatham, Ontario
Aug. 5-12	Idaho-Utah	Hagerman, Idaho	Lyle Gilmore, Hagerman, Idaho
Aug. 9-19	Far West Stake	Stewartsville, Missouri	Bishop L. E. Landsberg, 517 1/2 Francis St., St. Joseph, Mo.
Aug. 10-19	Northern Michigan	"Park of the Pines" Boyne City, Michigan	Harry L. Doty, 220 W. 9th St., Traverse City, Michigan
Aug. 10-19	Kirtland	R.F.D. 2, Willoughby, Ohio	Wm. E. Williams, Rt. 2, Willoughby, Ohio
Aug. 11-19	Eastern Michigan	Cash, Michigan	Jacques V. Pement, Sandusky, Michigan
Aug. 12-19	Des Moines	Camp Mitigwa, Madrid, Iowa	Ralph Wicker, 1316 E. Lyon St., Des Moines, Iowa
Aug. 12-19	Western Montana	Deer Lodge, Montana	Harvey F. Eliason, Rt. 1, Deer Lodge, Montana
Aug. 12-19	Chicago & N. E. Illinois	Lake Geneva, Wisconsin	Raymond Troyer, 6053 Woodlawn Ave., Chicago, Illinois
Aug. 14-19	Oregon	Lewis River Camp	J. L. Verhef, 3824 S.E. Grant Court, Portland 15, Oregon
Aug. 18-26	Arizona	Mt. Lemmon, Tucson, Arizona	Marion Blakely, 4154 N. 12th St., Phoenix, Arizona
Aug. 18-26	Eastern Colorado	Palmer Lake, Colorado	W. A. Hougas, 480 Marion St., Denver 3, Colorado
Aug. 18-26	Oklahoma	Robber's Cave, State Park, Wilburton, Oklahoma	Victor Witte, 1150 N. Ellwood, Tulsa, Oklahoma
Aug. 19-26	Missouri Valley	Woodbine, Iowa	Clifford A. Cole, Woodbine, Iowa

Priesthood Journals Wanted

J. Arthur Rock, The Auditorium, Independence, Missouri, would like to purchase the following copies of the *Priesthood Journal*:
 Volume I, numbers 1, 2, 3, and 4
 Volume II, numbers 1, 3, and 4
 Volume III, number 4
 Volume IV, number 1

Notice to Members in North Carolina

Pvt. Calvin W. Nelson, U.S. 5508827, II Unit, 9th Co. Prov. Trg. Regt, 1st Platoon, 82nd Airborne Div., Fort Bragg, North Carolina, would like to hear from any members near Fort Bragg.

Special Services in Detroit

Apostle A. A. Oakman will conduct a three-week series of services in the congregations of Detroit International Stake April 1 through 22. On the evening of April 6, following the preaching service, the women's department will be in charge of an anniversary service commemorating the organization of the church and the sixtieth year of church work in the Detroit metropolitan area. All former members and friends are invited to attend.

W. BLAIR McCLAIN,
Stake President.

Notice to Members in San Diego

Mrs. R. B. Dey, Lee's Summit, Missouri, will appreciate having members in San Diego contact her son:

Doyle Dey, S/A 345-47-15
 Company 26, c/o Navy Hospital
 San Diego, California

Rich Hill District Meetings

On April 5 a special meeting will be held for the women of Rich Hill District; Apostle D. O. Chesworth is to be the speaker. On April 8 there will be a district conference at Rich Hill, beginning at 8:30 a.m. with a class taught by Seventy D. L. Kyser. Other activities of the day will be a prayer service at 9:30, a sermon by Apostle Chesworth at 11:00, a business session at 2:00 p.m., and a sermon by Seventy Kyser at 7:30.

Idaho District Conference and Restoration Festival

The annual spring conference and the Restoration Festival will be held April 13-15 in Boise, Idaho. The first meeting is scheduled for 8:00 p.m. Friday, and the last meeting will end at 3:00 p.m. Sunday. President W. Wallace Smith, Apostle Paul M. Hanson, and Seventy Russell F. Ralston are to be in attendance. Tickets for the Saturday evening banquet (\$1.25 per plate) should be obtained from Arthur Horner, 2103 North State, Boise, not later than April 7. Room reservations may be made by writing Mrs. Cecil Gilmore, 612 Franklin, Boise.

PHILIP W. MOORE,
District President.

Serviceman Wants Letters

Pvt. Curtis L. Pettigrew, U. S. 55116041, Co. D., 46th Arm'd Inf. Bn., Combat Command "B," 5th Armored Division, Camp Chaffee, Arkansas, will appreciate receiving letters from members.

REQUESTS FOR PRAYERS

Mrs. J. L. Easterday, Route 2, Eustis, Nebraska, requests prayers for her brother, Chris Gall, who has cancer.

Mrs. Mildred McMillan, Box 6024, Wink, Texas, requests prayers for the spiritual welfare of herself and her husband.

ENGAGEMENTS

Moser-Wills

Mrs. Edna Wills of Takoma Park, Maryland, announces the engagement of her daughter, Dorothy Joy, to Dudley Moser, son of Mr. and Mrs. Fred Moser of Alexandria, Virginia. Dorothy will be graduated from Graceland in June. Dudley is a Graceland graduate, class of '48. No date has been set for the wedding.

Birks-Grant

Mr. and Mrs. Lester William Grant of Windsor, Ontario, announce the engagement of their daughter, Beverly Ruth, to Duane Birks, son of Mr. and Mrs. William Birks of Council Bluffs, Iowa. The wedding will take place June 1 in the chapel at Graceland College where both are now students.

Liggett-Pawlowski

Mr. and Mrs. Johann Pawlowski of Berlin, Germany, announce the engagement of their daughter, Ursula, to Wade Liggett, son of Mr. and Mrs. Joseph L. Liggett of Los Angeles, California. The wedding will take place May 4 in Independence, Missouri.

WEDDINGS

Hughes-Alexander

Joyce Rosamond, daughter of Mr. and Mrs. H. W. Alexander of St. Joseph, Missouri, and Pvt. Erwin Hughes, Jr., son of Mr. and Mrs. Erwin Hughes, Sr., also of St. Joseph, were married February 17 at the First Reorganized Church in St. Joseph, Elder Joseph Albus officiating. Mrs. Hughes attended Graceland College in 1949-1950.

BIRTHS

A son, Rodger Lowell, was born on December 4 to Mr. and Mrs. Donald E. Anderson of Lamoni, Iowa. The Andersons are members of Bloomington Branch.

T/Sgt. and Mrs. Clarence A. Resch, Jr., of Independence, Missouri, announce the birth of a daughter, Janice Elaine, born March 9. Mrs. Resch is the former Elaine Stover.

A son, James Leonard, was born on December 14 to Mr. and Mrs. Clare Phillips of Davison, Michigan. Mrs. Phillips is the former Loretta Croteau.

A son, Martin Edwin, was born February 26, 1951, to Mr. and Mrs. Martin Beatenhead of Flint, Michigan. Mrs. Beatenhead is the former Arlene Ross.

A daughter, Connie Elaine, was born on March 2 to Mr. and Mrs. Tom Bois of Clio, Michigan. Mrs. Bois is the former Violet Hogel.

Mr. and Mrs. Ralph Luce of Mt. Morris, Michigan, announce the birth of a son, Robin Fayette, born March 7. Mrs. Luce was formerly Thressa Surbrook.

Mr. and Mrs. John Lawrence of Mt. Morris, Michigan, announce the birth of a son, John Edwards, born March 12. Mrs. Lawrence before her marriage was Shirley Bechtel.

Mr. and Mrs. Kenneth H. Gartin announce the birth of a son, Dennis Mark, born February 16, 1951, at the Independence Sanitarium. Mrs. Gartin is the former Fleeta Akers.

Attention All Herald House Magazine Subscribers

This notice is of importance to subscribers of all Herald House magazines ("Saints' Herald," "Zion's Hope," "Stepping Stones," "Daily Bread," "Guidelines," and gospel quarterlies) who live in cities where the post office zoning system is in effect.

Until recently, the post office department has been lenient in its interpretation of the regulations requiring a post office zone number as a part of local addresses in most large cities. Effective immediately, however, we have been advised that no magazine mail to cities with the zone system will be accepted unless the zone number appears in the address. In the past, many of our subscribers in these cities have been lax in furnishing the zone number when ordering or renewing subscriptions to these magazines. In the future, it will be necessary for Herald House to require that the zone number be furnished by the subscriber. If this is not done, the subscription will necessarily be delayed while we ascertain either from the subscriber or his local postmaster the zone number in question. This delay can be prevented if all subscribers in all cities using the zone system will make sure that the necessary zone information is furnished when subscription orders are placed with local book stewards or directly with Herald House.

Kenneth L. Graham,
Manager.

Introducing

H. LYMAN SMITH, Independence, Missouri (page 9), one of the dependable local elders who is active in the Walnut Park congregation, was born in 1885 in Gage County, Nebraska, and baptized in 1905. In 1911 he married Ethel B. Cochran. They have four sons: Alma J., Max E., Harry Lyman, Jr., and Charles F. Brother Smith explains: "I was reared under more or less frontier conditions. My father homesteaded land in western Oklahoma. My schooling consisted of common school and two years of high school at the old Kingfisher College in Kingfisher, Oklahoma." He moved to Independence in 1904 and soon began working at the Sheffield Steel Company. Recently he retired after forty-four years of continuous service, at which time he was honored by the company officers and employees. He was ordained a deacon in 1915 and an elder in 1918.

MARIAN (BROCK) BLUMENSCHNEIN, Independence, Missouri (page 14), was born in Bushong, Kansas, and was baptized at the Stone Church in Independence eight years later. She was graduated from the Fortesque high school in 1933, Graceland in 1938, and received her B.S. Degree from Iowa State College in 1940. She taught a homemaking course in the Bondurant, Iowa, High School and then became home supervisor for the Farm Security Administration in Mills and Montgomery counties in Iowa.

In 1942 she married Dr. John Blumenschnein. They have four children: Brent, 6; Beth, 5; Tommy, 3½; and Laura Jo, 4 months. She is a member of the Auxiliary to Jackson County Medical Association, the women's department, and the Daughters of Zion. Her special interest is the Book of Mormon.

DONNA MARIE (SILSBY) WEDDLE, Independence, Missouri (page 18), was born on the old Mormon Trail at Pisgah, Iowa, in 1920, where she was also baptized in 1929. She was graduated from the Albia High School in 1936 and from Graceland in 1939, after which she entered North Texas State Teachers College and received her degree of Bachelor of Music in 1943. That fall she started teaching music at the Milo, Iowa, public school. In 1949-50 she taught in Lamoni. She was married to Frederick O. Weddle in 1944. They have two sons, Ronald, 6, and Dale, 4. She is a member of the Mu Phi Epsilon (National Honorary Music Sorority), the Stone Church Choir, the Messiah Choir, and the P.-T. A. She sang the alto solo with the Messiah Choir at the Auditorium last Christmas. She is supervisor of the Stone Church Cradle Roll Department, and also worked in the vacation church school last summer.

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P.S.

* ANCIENT SEEDS SPROUTING

A recent morning paper contained a remarkable little article about some Indian lotus seeds that were found by archaeologists in Manchuria, estimated to be more than 50,000 years old. They came into the hands of Edward J. Kelley, superintendent of parks in the national capital. Their age is calculated from the depth and character of the deposit in which they were found. A plant pathologist, Horace V. Webster, succeeded in causing them to germinate and begin growth. The two seeds are about the size and shape of small olives.

We hear and read remarkable things about seeds from persons who do not qualify as experts in such things. We do not question their honesty, but we may wonder, in such remarkable instances, at their competence and scientific exactness.

Here is a case, as far as one can learn from the account, in which experts discovered, preserved, and germinated the seeds. It would be most interesting to have more facts, together with evidence that no slip has occurred.

If this is true, and if the deductions of the archaeologists are correct, here is a most remarkable tribute to the toughness of life and its power to endure. How nature could pack into that small seed a spark of life capable of remaining dormant so long, apparently consuming no fuel to maintain it, and able to revive now, is a major mystery. The reader is amazed and silenced at this manifestation of the power of God in nature.

* VISIT TO GRACELAND

A trip to Graceland brought an opportunity to visit with the Evan Waldens in their comfortable, pleasant home, and to become acquainted with their two sons. Brother Walden has been Superintendent of Graceland's buildings and grounds for some time, and at present is directing the erection of the men's new dormitory, saving money by generous use of student labor, thus giving the men an opportunity to earn school expenses. It is going to be a fine, attractive building, harmonious with Walker Hall. If hopes are realized, it should be ready in the fall.

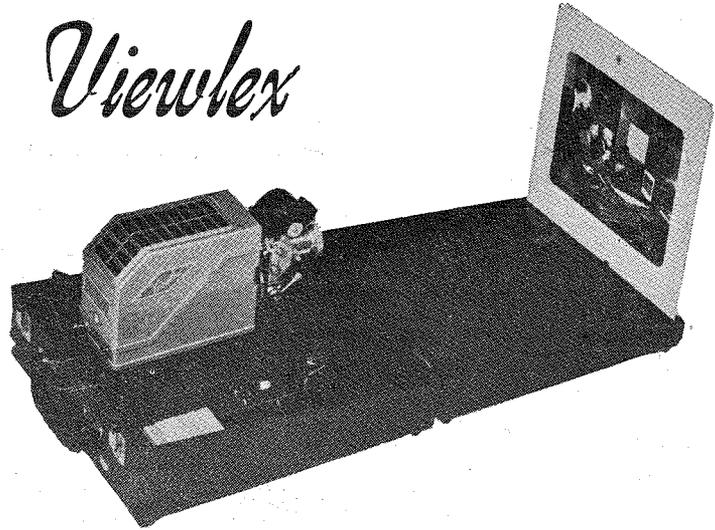
Sunday morning, February 25, gave us rain-drenched skies and a sodden earth, but students turned out bravely in large numbers for worship at the new Student Center. We discussed church books and publications, and afterward many of the students lingered to examine the display, showing much interest in resource materials. One of the young ladies played the Hammond organ beautifully, and a student was in charge of the service. Here is a fine, thoughtful, reverent group of church young people of whom we may well be proud. We believe that the students today are more mature and more serious for their age than we were.

As one revisits the Graceland campus old memories return of precious days and associations forever gone, and nostalgia fills the heart. One climbs the stairs of the Ad Building, notes that the treads are worn thin by generations of passing feet. The children, and the children's children are here today, and there will be more tomorrow. The "Greater Graceland" of which the pioneers dreamed is rising on the Hill, and will continue to rise in time to come.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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this
issue**

The Testimony of the Witnesses

W. Wallace Smith

The Second Miracle

Ruby Tinkham

Deacon Brown Bears a Testimony

John Blackstock

the Saints' Herald

April 9, 1951

VOLUME 98

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News and Notes

PRESIDENT TRAVELS

President Israel A. Smith was in Caraway, Arkansas, March 25, at a conference of the Arkansas-Louisiana District. The new church at Caraway was dedicated at this time, and President Smith gave the dedication address. Apostle Percy E. Farrow was in charge of the conference assisted by Thomas B. Sharp, district president, and Missionary James Renfro.

President Smith plans to attend the conference of the Utah-Idaho District at Salt Lake City, April 7 and 8.

WEEK OF PRAYER

"Sources of Power for Today" was the theme of the opening address of the week of prayer, presented by President F. Henry Edwards Palm Sunday evening, at the Auditorium, Independence, Missouri. The theme for the entire series, "A Way of Life for These Times," was presented each evening in addresses by Evan Fry. His topics were "A Righteous Life," "An Intelligent Life," "A Purposeful Life," "A Sacrificial Life," and "A Triumphant Life." The average attendance at each evening's service was over two thousand. Bishop G. Leslie DeLapp closed the series Easter Sunday evening with his subject, "I Am the Light of the World."

IN MICHIGAN

President W. Wallace Smith and Apostle C. George Mesley visited Flint, Michigan, attending the building fund dinner, March 17. Brother Smith preached at the Baltimore Avenue Branch and the Hamilton Avenue Branch in the morning and Port Huron in the evening of March 18. R. Melvin Russell is the pastor in Flint and Warren Chelline is pastor at Port Huron. March 19, the brethren made contact with Elders Everett Berndt and John Blackstock who were in Midland holding a series. President Smith preached at Lansing that evening. Brother Francis Boman is pastor at Lansing. President Smith visited and preached at Alto-Alaska, Michigan, March 20, and was in Grand Rapids, March 21. Brother James Phillips is district president in this area. President Smith met with the building committee while there and noted that the building is progressing nicely.

RETURNS FROM CALIFORNIA

Apostle Gleazer has returned to Independence from a two-months trip in Southern California District, Los Angeles Stake, and Northern California District. He was present at conferences for both districts as well as the stake. He also attended a priesthood institute in the Los Angeles Stake. Brother Gleazer noted that excellent interest was evident at all gatherings. This trip made it possible for him to visit many of the smaller congregations where in addition to rendering a preaching ministry he became acquainted with the local situations and the possibility for development in some of the newer congregations. Brother Gleazer also reported excellent visits with various key workers in these areas.

APOSTLES AT GRACELAND

Apostles C. George Mesley, D. T. Williams, Maurice Draper, and Reed M. Holmes journeyed to the Graceland campus, March 28, to meet with college students from their respective areas. At the close of each year at Graceland, emphasis is placed on the responsibilities and conditions that the student will return to in his home branch. The students are placed in sectional groups of north, south, east, and west. The apostles presented a picture of the situation in the areas to the students.

(Continued on page 22.)



We'd like you to know

August Henry Witte

THAT FOUR-DECKER MAILBOX on Brother Witte's desk in the office of the Presiding Bishopric is often loaded with matters needing his attention. He is office clerk-cashier as well as Auditorium purchasing agent. He is responsible for accounting to contributors for all incoming funds and "tries to keep some sixty people happy by supplying all their wants and needs for office supplies."

He was born in Frederick, Oklahoma, but moved to a farm near Hartsburg, Missouri, when he was one year old. When he was a sophomore in high school, his parents moved to Kansas City. Here he was graduated from Northeast High in 1929. The next two years he worked for a company which constructed dikes on the Missouri River. The next six (depression) years he was employed as assistant cashier of the Bank of Hartsburg. In 1937 he began the work at the Auditorium in which he is now engaged.

During his high school days he was a member of the Art, Literary, and Hi-Y Clubs. He also served on the student council. He was active in church work at the Bennington Heights congregation, serving at various times as church school teacher, Zion's League officer, young people's director, choir member, Scout committeeman, and associate pastor. He also served Kansas City Stake as Zion's League treasurer, young people's director, and Men's Club secretary.

In 1944 he married Alta Marie Thorburn, daughter of Evangelist and Sister George W. Thorburn. They have two children, Richard August, 5, and Marilyn Marie, 5 months. Brother Witte was ordained a priest in 1937 and an elder in 1941. The family now belongs to the West College congregation where Brother Witte is a Scout committeeman, choir member, and group elder.

This is the man who writes receipts for the church funds sent in to headquarters. Handling cash and checks doesn't bother him, but trying to keep everyone around the many offices of the Auditorium supplied with paper, typewriters, chairs, and files occasionally wrinkles his brow. "It's Augie this and Augie that until I consider my truest title is General Flunky," he says.

The Saints' Herald

Vol. 98 April 9, 1951 No. 15

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

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Now Is the Time

"Now is the accepted time now is the day of salvation."—II Corinthians 6: 2.

THE IMPORTANCE of the present moment in your life and mine—as well as in great national and international affairs—is pointed out in the January-February issue of *It's Said and Done*, a publication of the Dictaphone Corporation. The theme is so well stated that we would like to quote most of it:

Perhaps the most realistic philosophy that has come down through the ages is the realization that in our individual and collective lives, local and global action, planning and thought should be based on the conditions of *now*.

A man can go wild hashing over his mistakes of the past. He can go looney trying to peer into the future. He functions best, is most in tune, and certainly most potent, in the *now*.

There is no defeatism in *now*. In yesterday and its blunders, yes. In tomorrow and its unpredictable problems, yes. But *now* we can cope with things—as men have since recorded history.

A ball player who can't step up to the plate *now* and be determined to hit the ball because yesterday he struck out will soon be out of a job.

A storekeeper who moons over all the goods he had yesterday that he wishes he had today would be in no mood *now* to greet a customer with anything but a whine. Let him accept that what he's got for sale is what he has *now*.

This *now* business, recognized by St. Paul and countless other saints and sinners who hammered a personal philosophy out of their own turmoil, can save individual and collective lives *now*.

So let's point out to ourselves and our children *now* the sound principles upon which this great free country depends. Let's quit talking about yesterday and tomorrow and let today—*now* be our incessant care.

An editorial writer who doesn't put down what *he* needs to know never gets much punch in his copy. We're sold, editorially, on *now*—and three other little words.

Love (as against) hate
Good (as against) bad
Light (as against) darkness

What we want *now* is in the first column. What a lot of the world has *now* is in the second column.*

WE SPEND so much time regretting the past and fearing the future, that we neglect a much more important time, the present. It is wise to plan a life and look to the future, but not to be a slave to it.

I have always liked a few lines of "The Salutation of the Dawn," contributed long ago by some writer in Sanskrit, the parent tongue of all our Indo-European languages:

For Yesterday is but a Dream,
And Tomorrow is only a Vision
But Today well-lived makes every
Yesterday a Dream of Happiness,
And every Tomorrow a Vision of Hope.

"Today well-lived"—an eloquent phrase, very full of meaning. We do not have to travel all of life's journey in a single day, nor carry all its burdens at once. "Sufficient unto the day is the evil thereof," said Jesus.

IT IS BETTER to do some little thing, to perform some small service, to make or build something of value today, than to dream of great things to come and brave deeds for tomorrow. He who is able to accomplish

something *now*, today, this present moment, is worth more to the world than one who is forever planning grandiose adventures and stupendous achievements.

There are people who will promise you anything in the world—tomorrow; but getting any little thing done *today* is often difficult.

Hendrik Willem Van Loon once paid this tribute to his energetic Dutch compatriots: "The Dutchman regards the world as his apple, and he will have it *now*, if you please!"

A friend who was visiting me said, "This is the hastening time. We've got to hurry!"

"God isn't in a hurry," I replied. "He has all eternity."

"Yes, but I haven't," he answered. "My time is short. Whatever I am to do in this life, I must do soon."

THERE IS WORK to be done for God, *now*. There are souls to be saved, *today*. There are bills to be met "on the first of the month." There is a word of testimony to be spoken for Jesus, not next year, not next week, not tomorrow, but this very instant. If we wait, the time may be forever past. If there is a good word to speak to a friend, say it *now*, for you may never meet alive again, and tomorrow may be too late.

Whatever should be done or said, do it or say it *now*. For it is not only possible that your friends may not be here tomorrow. *You* may not be here!

*Quoted by permission of Dictaphone Corporation, A. Donald Brice, Manager of Advertising and Public Relations.

L. J. L.

Official

Priesthood Institute—Graceland College, Lamoni, Iowa
June 10-17, 1951

A priesthood institute sponsored by the General Church will be held at Graceland College, Lamoni, Iowa, June 10-17. This institute will be open to all members of the standing ministry (local priesthood) of the church who may find it possible to attend.

Special attention will be given to work of the local ministry, that is, worship, preaching, teaching, administration, ministry to children,

ministry to youth, ministry to young adults, etc.

Seven days will be filled with worship, instruction, study, fellowship and recreation, with actual down-to-earth, on-the-job training in pastoral work being the keynote.

Board and room will be provided on the campus at a reasonable price. The charges for registration and tuition will be nominal.

Administrative officers in stakes, districts, and branches are urged to give special attention to this most unusual opportunity with a view to having their respective areas well represented at the institute.

Watch the columns of the *Herald* for additional information in regard to courses offered, costs, etc.

THE FIRST PRESIDENCY,
By Israel A. Smith.

A Testimony of Healing

MIRACULOUS HEALINGS WERE claimed by Christian believers long before the Restoration Movement began, and some new churches have made health and healing central in their message to a sick and troubled world since that time. The church has never claimed any exclusive rights to the mercies of God, nor has it set forth the claim that the healing of the body is proof of organizational superiority. Nevertheless, Latter Day Saints have long appreciated the love of God as expressed to them in the times of their physical suffering and need, and many of their public testimonies stress this evidence of God's love.

Recently our attention was called to a testimony that comes from an outside source. This is quoted in *Church History*, Volume one, page 91, and originally was printed in *Early History of The Disciples in the Western Reserve, Ohio*, by A. S. Hayden. Elder Frank G. Hedrick has a copy of the book and recently verified the quotation. We believe readers will find it interesting.

Ezra Booth, of Mantua, a Methodist preacher of much more than ordinary culture and with strong natural abilities, in company with his wife, Mr. and Mrs. Johnson, and some other citizens of this place, visited Smith at his home in Kirtland in 1831. Mrs. Johnson had been afflicted for some time with a lame arm, and was not at the time of the visit able to lift her hand to her head. The party visited Smith partly out of curiosity, and partly to see for themselves what there might be in the new doctrine. During the interview, the conversation turned on the subject of supernatural gifts; such as were conferred in the days of the apostles. Someone said, "Here is Mrs. Johnson with a lame arm; has God given any power to men now on earth to cure her?"

A few moments later, when the conversation had turned in another direction, Smith arose, and walking across the room taking Mrs. Johnson by the hand, said in the most solemn and impressive manner, "Woman, in the name of the Lord Jesus Christ, I command thee to be whole," and immediately left the room.

The company were awe-stricken at the infinite presumption of the man, and the calm assurance with which he spoke. The sudden mental and moral shock—I know not how better to explain the well-attested fact—electrified the rheumatic arm. Mrs. Johnson at once lifted it up with ease and on her return home the next day she was able to do her washing without difficulty or pain.

C. B. H.

Across the Desk

BY THE FIRST PRESIDENCY

The Presidency received a report from Dr. Floyd M. McDowell concerning his meeting with the Junior College Association in Des Moines recently. Brother McDowell was introduced as a charter member of the organization, as well as the first dean of the first junior college in Iowa. His book on junior colleges in the United States is the first nation-wide survey in this field and is still recognized as a standard text. We quote from his report:

I have just returned from Des Moines where I attended some of the sessions of the American Association of Junior Colleges, and where I addressed the North-Central Section of the association representing some eighteen states.

In my brief address, I reviewed the early organization and development of junior colleges, the movements and trends which persist today, and the more enduring ideals which were basic in the junior college movement, and then stressed my conviction that the junior college could save its soul only if it shifted its emphasis from the "secular" to the "sacred." I emphasize the historic fact that our oft-repeated ideals—freedom, justice, brotherhood, good will, etc.—were the contribution of those peoples who believed in a sovereign God and a living Christ, and that these ideals would be preserved and perpetuated only by those who both believed and practiced such faith. Finally, I said that since Communism was not merely a political theory but a "religion," it could not be combated except by those possessing a deep religious faith—a deep, abiding Christian faith.

I was happily surprised at the reception which my address received. A considerable number of junior college leaders representing different churches and schools and various sections of the country went out of their way to congratulate me.

I was especially happy that the church and Graceland received the recognition which they did. Graceland was well represented by several members of the college staff. Brother Gleazer is on the administrative committee of the larger association and secretary of the North-Central Section. Also the concert choir sang last evening at the annual banquet.

I appreciate very much the opportunity of re-establishing contacts with this organization. I heard favorable comments that a member of a college board would take the trouble to sit in on a meeting of this kind.



The Testimony of the Witnesses

By President W. Wallace Smith

I AM HAPPY TO BE HERE this morning and have the opportunity to discuss the testimony of the witnesses. I imagine everyone who has been on the speaking program will be relieved after this lecture is over so that he can go ahead and mention the testimony of the three witnesses without feeling that he is stealing someone else's thunder.

I think because this matter dealing with the witnesses is factual—that is factual evidence to be presented—it must largely be a review of the historical material. I cannot, like Mark Twain, say that I depend on my memory for wit and on originality for facts in a case of this kind; although there are those who would accuse Latter Day Saints of doing so in this matter of bringing forth the Book of Mormon and the testimony of the witnesses. It is necessary to go back into history and present those things which have to do with the testimony of the witnesses and call them up in your thinking so that they become part of you. I hesitate sometimes to mention some of the things having to do with these witnesses, because I feel that they should be a part of you and have been memorized by you so that you can repeat them verbatim. I want you to join with me in faith as we try to recapture what must have been an almost inconceivable thrill to those men who were allowed to become witnesses to the authenticity of the Book of Mormon.

I wonder if you feel as I do when talking about the thrill that came into the lives of these people as they were permitted to become witnesses to this Book and to view the plates and other things that had to do with its coming forth. It is somewhat like the thrill that comes to me as I stand looking at the flag of the United States and listening to our national anthem being played—an indefinable emotion that goes up my backbone and ends in my consciousness, making me feel that here, indeed, is something of great significance. I would like for you, with me, to try to recapture some of this feeling, some of this thrill that undoubtedly came into these men's lives as we think about the witnesses.

Quite often when we talk about the Witnesses of the Book of Mormon, we do not mention one of the central witnesses—Joseph Smith.

This young man at the age of fifteen was concerned about what might happen in his life and in the lives of other people; he was interested enough to go to listen and try to sort out what was true in the various presentations of the religions in that day. History tells us that he was a normal child and led a normal life. His education, as far as his early childhood was concerned, consisted of only the grade schools at Palmyra, New York. Possibly he didn't go to school after he was thirteen because he was needed to help on his father's farm. However, in his early manhood he felt the necessity for additional education, and he made up for his lack of formal schooling by study. At the time of his death he was acquainted in the field of language, law, history, and government and had become what

might be termed an educated man. As we go back in history to investigate his life, we find that wherever he lived and with whomever he associated, his actions were always honorable.

There have been those who tried to refute this. There have been those who have gone through a great deal of study to try to find out something disreputable about him so they might look down upon him; they have attempted to find him guilty of some misdemeanor for which he might have been incarcerated as a young man, so they could discredit the things he did. Instead, these people have found that the record he left behind him bespeaks honesty, honorableness, industry, a capacity to learn, and the ability to get along with people. I think we will have to admit that he held steadfastly to the mission he set out to perform, even though it was costly in the way of physical and mental suffering. He was thrown into the Liberty jail and received the persecution of the people who would brand him as an impostor. Later he was incarcerated in the Carthage jail where he was assassinated.

During his life he held fast to his mission, continuing in the way which would bring a realization of the fullness of the gospel to other people. So as we think of the witnesses to the authenticity of the Book of Mormon, we cannot disregard this man who was one of the central figures. There are still not enough reasons advanced to give us cause for disbelieving him and the things he taught. Even those who do disbelieve him are under obligation to explain the Book of Mormon and its coming forth.

IT IS RECOGNIZED that the testimony of Joseph is strengthened by the supporting testimony of other witnesses. This is recognized in the word of God revealed to us early in June, 1829, previous to the time that the plates were viewed by the three witnesses.

Behold, I say unto you that you must rely upon my word, which if you do, with full purpose of heart, you shall have a view of the plates, and also the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness on the borders of the Red Sea, and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God, and this you shall do that my servant Joseph Smith, Jr., may not be destroyed, that I may bring about my righteous purposes unto the children of men, in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith, Jr., has seen them, for it is by my power that he has seen them, and it is because he had faith; and he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth, it is true. Wherefore you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine, which I have given you, the gates of hell shall not prevail against you; for my grace is sufficient for you; and you shall be lifted up at the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men.—Doctrine and Covenants 15: 1-3.

I want to say something about what is recorded in the second verse of this particular section. It reads, "And after that you have obtained faith." This is basic to the whole matter of the testimony of the three witnesses. We have been talking about the translation of the Book of Mormon and those engaged in it. Oliver had been assisting Joseph Smith in the translation by writing for him, and they had come across that passage in which it is said that there should be witnesses to the Book of Mormon. They had asked their Heavenly Father to reveal to them how this could be done and who would do it, and this testimony came to them as a result: "And it shall be done by your faith." The Lord told them that after they had obtained faith, they should be allowed to see these things, and after having seen them, it would be their responsibility to witness to them.

I should like to bring this up to date and call attention to the fact that it is through the acquisition of faith that the testimony of the truth of the Book of Mormon comes to us. If we read it, doubting its authenticity, looking for things which we can use to disprove it,

there is a possible chance that in spite of our doubting there will come a testimony of its truthfulness. But it will come much stronger if we ask in faith, believing that the book is true, and that it is indeed a record of the peoples who came to this continent.

I know there are those who have read it who are incredulous and are looking for a way to discourage others who are making a study of it before joining the church. Yet there often comes a testimony to them in such strength that they can't resist it.

While talking with one of the elders in Independence recently, I asked how he became acquainted with the work of the Reorganization. He said it was through reading the Book of Mormon. He had been looking for a way to discourage others from joining the church, but the testimony came so strong to him that he couldn't resist, and as a result investigated further and joined the church himself.

NOW, I WANT TO TALK about the testimony of the three witnesses. Who were they? I have mentioned Joseph Smith as being one of the central figures who witnessed the plates. The others are Oliver Cowdery, David Whitmer, and Martin Harris. I should like to read for you the testimony of the witnesses as it is recorded in the Book of Mormon. I do this because I am afraid there are those in the audience who haven't read this for some time, and I think it should become so familiar that we can quote it almost verbatim.

Be it known unto all nations, kindreds, tongues and people, unto whom this book shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

(Signed) OLIVER COWDERY.
DAVID WHITMER.
MARTIN HARRIS.

Oliver Cowdery was born in 1806 and died in 1850. He knew the Book of Mormon was coming forth before it did, as he talked to Joseph and told about the things which were leading up to it. He worked across the desk from Joseph in the translation of the Book of Mormon and wrote much of it as it was translated through the power of God. He bears witness to the truthfulness of the things he saw and knew. In his later life things occurred which estranged him from the church and from Joseph Smith, yet on his deathbed he said to David Whitmer, "Brother David, be true to your testimony of the Book of Mormon."

David Whitmer was born in 1805, the same year that Joseph Smith, Jr., was born, and died in 1888 at Richmond, Missouri. Martin Harris was born in 1783 in eastern New York and died in 1875 at Clarkston, Utah.

These are the three witnesses mentioned in the Book of Mormon. I will have more to say about them later.

NOW I SHOULD like to read the names of the eight witnesses of the Book of Mormon: Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith, and Samuel H. Smith.

I also want to read the testimony that comes from these men that we have recorded in every copy of the Book of Mormon:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

Christian Whitmer died in 1835 in close fellowship with the church of Jesus Christ. Jacob Whitmer separated from the church in 1838. Peter Whitmer, Jr., died in 1836 in full fellowship. John Whitmer was separated from the church in 1838 but in 1836, as editor of the *Messenger and Advocate*, made this statement regarding his testimony (*Church History*, page 55):

John Whitmer, one of the eight witnesses, when leaving the editorial chair of the *Messenger and Advocate* in 1836 in an address published in March issue of that year said, "It may not be amiss in this place to give a statement to

the world concerning the work of the Lord as I have been a member of this Church of Latter Day Saints from its beginning. To say that the Book of Mormon is a revelation from God I have no hesitancy, but with all confidence I signed my name to it as such. And I hope that my patrons will indulge me in speaking freely on this subject as I am about leaving the editorial department. Therefore I desire to testify to all that will come to a knowledge of this address that I have most surely seen the plates from whence the Book of Mormon is translated, and that I have handled these plates and know of a surety that Joseph Smith, Jr., has translated the Book of Mormon by the gift and power of God.

Note that the particular statement, "by the gift and power of God," appears frequently and in this thing the wisdom of the wise men assuredly has perished.

Therefore, know ye, O inhabitants of the earth wherever this address may come that I have in this thing freed my garments of your blood, and whether you believe or disbelieve the statements of your unworthy friend and well wisher.

In the *Church History* as written by Heman C. Smith, we read:

To us he wrote in 1876 in harmony with the foregoing: The testimonies given at various times by the very men who report says denied their testimony lead us to believe that said reports are not true, hence have no rightful place in history, especially so when we consider that no statement from them confirming the rumor has ever been authenticated.

Their testimony then stands unretracted and unimpeached. The reader can examine it, together with the circumstances under which it was given, and form his own conclusion as he expects to answer for that conclusion at the bar of God.—*Ibid.*, pp. 57, 58.

Hiram Page died in 1882. He "fell by the wayside" in 1839, but he did not deny his testimony of that which he had signed as being true.

Hyrum Smith was killed on June 27, 1844, in the jail at Carthage by the side of his brother, Joseph.

Samuel H. Smith died in 1844 "faithful to the last." As I read that following his name, I was reminded of something I saw in the *Herald* several years ago. After the death of F. M. Smith it was said that his one desire in life was that he would be able to remain faithful. I should like to read from II Nephi 11: 133 and 144:

Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered. . . .

Wherefore, when thou hast read the words which I have commanded unto thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may prepare the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things unto the children of men.

AS THESE MEN visioned the plates and the other things which were given them to see, they made various statements and signed them.

David Whitmer, in an interview in 1898 at Richmond, Missouri, said he saw the plates of the Book of Mormon, also the brass plates of the Book of Ether, and many other plates. He said that he and the other witnesses went out expecting to see these things. As they sat together there descended upon them a light which was brighter than anything they could possibly imagine. It was more glorious and beautiful than any light they had ever seen, and before them on a table appeared many records and plates, the sword of Laban, the Directors which were given to Lehi in the wilderness, the "Interpreters"—as called by the Nephites—the Urim and Thummim, given to the Brother of Jared on the Mount. These are the things the witnesses were shown and continued to bear witness that they saw.

Here is a challenging statement by Hyrum Smith, one of the eight witnesses:

I have been abused and thrust into a dungeon and confined for months on account of my faith and the testimony of Jesus Christ. I thank God that I felt a determination to die rather than deny the things which my hands had handled and which I had borne testimony to wherever my lot had been cast. And I assured my beloved brethren that I was enabled to bear as strong a testimony when nothing but death presented itself, as ever I did in my life.

Could we do the same today if we were called upon to give a testimony of the truthfulness of this gospel? Are we prepared to make such a statement because of our belief and trust in God? Because of our faith, have we come to a knowledge of the truthfulness of this book and of the things which it purports to teach? I think many of us have.

I want to call your attention to something significant which many of you will be in a position to appreciate. This statement appears in the testimony of the eight witnesses who were, for the most part, farmers: "And this we bear record with words of soberness that the said Smith has shown unto us, for we have seen and hefted." How many of you when trying to determine the consistency of something have wanted to reach out and take it in your hands? Women do that when they go to buy a piece of material; they like to *feel* it. These farmers, as they were shown the plates of the Book of Mormon, wanted to "heft" them—to get the feel of them—to tell whether or not they were of light or heavy material. This statement bears particular significance because they were saying, "We have felt and we know of a surety" that the plates are of a weighty material, something that had

substance and body to it, and appeared to be gold. Here is something which may not be of common knowledge to all students of the Book of Mormon. At a conference held in Orange, Cuyahoga County, Ohio, on October 25, 1831—at which, among others, there were twelve high priests, seventeen elders, four priests, three teachers, and four deacons—these witnesses stood together, lifted their hands, and swore that they had heard and seen that to which they had subscribed their signatures. As far as we know this was the only time after they had signed the document that they stood together and made such a declaration. It seems to me here again is additional proof that this Book is true, because it is hard to conceive that there would be eleven people standing together if it were not true. If there had been any doubt, surely at least one of them would have dissented.

In 1848 at Council Bluffs, Iowa, Oliver Cowdery said:

Friends and brethren, my name is Cowdery, Oliver Cowdery. In the early history of this church I stood identified with her, and one in her counsels.

WHEN I WAS A YOUNG MAN I made a trip to where David Whitmer lived in Richmond, Missouri, and viewed the various historical spots around in that area. I also went to Fishing River and Haun's Mill. In Richmond my attention was called to the fact that David Whitmer had lived the latter part of his life and had died there, and a monument was erected to his name. We went out to find it, and, I am sorry to say, at that time it was not very well preserved. We had to beat the tall grass down that had grown up around it in order to read the inscription: "The record of the Jews and the record of the Nephites are one. Truth is eternal."

THE RICHMOND DEMOCRAT said that David Whitmer was one of the most remarkable men ever connected with the history of Ray County. He never repudiated his statement regarding the truth of the Book of Mormon. He remembered the words of the angel to the last: "Blessed is the Lord and he that keeps his commandments."

There were those who were concerned about the testimony of these witnesses being preserved. There were those who would have liked to have had these men repudiate their testimony, and as a consequence there was a misquotation after an interview with a reporter in 1881 of the things which David Whitmer had said. In an attempt to rectify this, the

paper in Richmond printed this statement which was ascribed to by some twenty-one or twenty-three people:

We, the undersigned citizens of Ray County, Missouri, where David Whitmer, Sr., has resided since the year 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity and undoubted truth and veracity.

This was signed by such men as General A. W. Doniphan; G. W. Dunn, judge of the Fifth district; C. W. Woodson, president of Ray County Savings Bank; A. T. Chiles, A. C. Garner; and some eighteen other men.

In the *Saints' Herald*, Volume 29, page 68, is an account of an interview conducted by W. H. Kelley and E. A. Blakeslee in 1882 in which David Whitmer made this statement:

It makes no difference what others say, I know Joseph Smith was a prophet of God, and he translated the Book of Mormon by the inspiration of God from the plates of the Nephites. Some people think if they can only make it appear that Joseph Smith's life and character were not perfect and that he had human weaknesses that it would prove that he was not a prophet, yet the same person will believe that Moses who killed the Egyptian, and David who had Uriah killed and who took a multitude of wives, and Solomon who was a polygamist and idolater and Peter who lied and cursed, etc., were all prophets and should be honored and respected. What the individual life of Joseph Smith was after he translated the Book of Mormon has nothing to do with the question as to whether he was or was not inspired to bring that book forth.

And when he was asked later what manner of man he knew Joseph Smith to be, he said, "He was a religious and straightforward man."

I THINK WE SHOULD consider the testimony of these witnesses as much as we admit evidence in court. We sometimes admit evidence as given by one witness as sufficient to hang men, but here we have the witness of three at one time and eight at another, in addition to the witness of Joseph Smith, his mother, Lucy, and his wife, Emma, who were intimately associated with him during this time. These witnesses could easily have found good reason to repudiate the statement which they had made and signed but so far as I have been able to determine, there has not been produced any authenticated evidence that one of these persons denied that which he saw and felt and heard as a witness to the divine coming forth of the Book of Mormon.

The Power of Suggestion

By Maude D. Anderson

THERE IS A STORY told of a man who claimed there was nothing to the power of suggestion. His friends thought it would be a good joke to gang up on him and prove that he was wrong. Each one who met him on a given morning was to tell him that he looked ill. Although he started to work feeling like a million, by early afternoon he went home and to bed ill.

One sometimes wonders what effect it would have on the world if all of the newspaper commentators were to get together and stress all of the good things that happen in our country, cutting to a minimum the unpleasant events. It couldn't do any harm, and I'm quite sure it would be a novelty at least. I guess most of us like to listen to Walter Winchell, not because of what he says, but the way he says it. It sounds exciting; and whether he brings us a bit of new scandal or not, it stimulates interest.

In many places throughout the country, organizations work to put over some worth-while project and individuals frequently do meritorious acts of kindness, but they get little or no publicity in the newspapers. However, if some self-centered individual wants to make the headlines, all he needs to do is go out and commit a crime and he is immediately the center of interest. The more atrocious the act, the more newsprint he rates—he may even warrant a few pictures if he is bad enough.

In recent months there has been quite a campaign over the radio to get people of all denominations to attend church, and no doubt it has done much good. But the real need of the world today is to develop mass thinking to the place where it will crowd out the sordid. As long as we are in the world and dealing with human beings, we cannot expect perfection, but we can learn to look for the beautiful and the good, and publicize it.

Most people have to be educated in the appreciation of classical music—and the same is true of many other beautiful and worth-while things—but the enjoyment to be derived is worth the effort.

THOSE WHO INSIST that all facts of an unpleasant nature must be revealed, remind us of the person who contemplates a hideous photograph of a friend and quotes, "The camera never lies." It may not lie, but it can certainly distort. Most people do not consider a photograph "good" unless it flatters them. They not only want to look their best, but want their good points emphasized and their bad features minimized. The same things should be remembered in portraying events or the things that people do.

It is really amazing what the moving of a light or two can do for a human countenance. It may bring out the beauty of eyes which would otherwise not be noticed, or throw into shadow a whole series of double chins. A tilt of the head may change an ugly nose into one that is almost beautiful.

So it is in portraying the character of people. If the beautiful and the good are emphasized, people soon forget to look for the ugly.

ONCE KNEW a woman who could relate wonderful spiritual experiences, but she spent far more of her time in dragging family skeletons from the closets of her friends and acquaintances. By the time she got through dressing them up, they couldn't even recognize themselves. How much happier everyone would have been if she had locked these ugly things more securely away from public gaze.

What a different world we might have if everyone would start the day by publicizing some pleasant "rumor." It might be well for all of us to remember the words of Robert Burns, "There is so much good in the worst of us, and so much bad in the best of us"—

Complexion Care

If it is true that God cursed some people with a dark skin because of their sinfulness, and that history repeats itself, why aren't we watching our complexions more closely these days?

—IONE SARTWELL.



Thanks a Million and More!

By Bishop A. Neal Deaver

EVERY worth-while deed or contribution becomes enhanced only as we give it its due recognition. Likewise, it becomes our duty to acknowledge those gracious expressions of appreciation which come to us.

In the business of caring for the ill and afflicted, we very often come to realize that we are dealing with people at a time when they, shall we say, "feel at their worst." Or perhaps they or members of their families are disturbed by an accident or a health condition which has suddenly beset the family. At such times as these, all of one's resources in the use of kindness, friendly words, considerate encouragement, and assurance must be mustered when the utmost is being done for the ailing patient in a professional way.

Days later, when the patient has once again regained his physical well-being and mental confidence, the true unfolding of appreciation and thankfulness approaching affection toward his doctor and the quiet-mannered, kindly-spirited, yet proficient nurses, becomes realistically apparent. Then it is that he visualizes the whole of things: he was critically ill and he did need friends—professional friends—and he found them in the hospital, the Independence Sanitarium and Hospital.

Many of the almost eight thousand patients who come yearly to the hos-

pital to recover from their illness or to be treated for an accident have never heard of our church. They soon come to feel, however, that somewhere behind the small, kindly voice and sympathetic hands of the nurse who cared for them lies a conviction which enshrouds the soul—a sincere belief and confidence in God as taught by our church. And out of this magnified and contagious spirit of love for mankind has come a desire to serve humanity—a desire which has become an obsession. It is into this environment and into these consecrated hands that the patient has come and recovered, and to which he looks with gratitude and a heart full of that feeling which does not always find expression in his usual conversation.

Many of these newly acquired friends go to great length to write their appreciation for the "tender, loving care" they have received. Others tell their friends about it, while still others are kind enough to tell us how certain of our services to patients can be improved upon. Out of these written and spoken words is molded a story which challenges the heart, mind, and sinews of every nurse, engineer, food processor, and technician whose hours of tireless toil are reflected in the daily improvement of the patients.

THERE IS THE STORY of little Johnny N., a devoted Catholic lad whose mother died some time ago, leaving the children to look after the house, cook the meals, and do other chores after they arrived home from school and while Dad was still working. One evening it was Johnny's job to empty and burn the trash. A brisk breeze was blowing, but Johnny did not have a mother to caution him, and the flame caught his trousers, painfully burning one leg. Johnny's father came home from work just in time

to hurry him to the Sanitarium where he received immediate emergency care by two doctors and three nurses. After Johnny's leg had been treated and his pain relieved, his father breathed a sigh of relief and said to those standing near by, "We are always grateful for the Sanitarium. We know that we will get immediate and proper care here." His words were few, but they carried a deep, heartfelt meaning—a meaning which depicts the soul of the institution and its many workers. Any cleavage between religions was forgotten. Friends had been found in another faith.

AND FROM A MOTHER: "My daughter is applying to the Independence Sanitarium School of Nursing for training rather than to a large hospital closer to our home because her father was once a patient at the Sanitarium and the care he received was excellent."

From an Independence minister recently confined at the Sanitarium: "I left your hospital with a song in my heart for the excellent care I received."

From a young woman who volunteered: "My mother was there for four weeks, and she just loves every one of those girls; they gave her such good care."

From a mother's conversation: "Oh, you're from the 'San'? That is where my daughter had her baby, and she is so grateful for the excellent care she received."

And from another patient: "May I say that never have I been treated nicer, more efficiently, nor with more consideration than I was during my recent stay. The nurses, their aids, and the various technicians I encountered not only knew their jobs but dispatched their duties with the

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The Second Miracle

By Ruby Tinkham

EVERYBODY IN TOWN knew about the first miracle. The local paper ran a story and even printed pictures of Paula before and after. But hardly anyone knew about the second miracle.

Paula and Dorothy Stanley were sisters, but as different as any two people could be. Paula was small and dainty and fair. Dorothy was tall and dark and as vivid as a red poppy swaying on a slender stalk. In contrast they were each beautiful, and it would be difficult to decide which face was the most appealing. But there the resemblance ended, for Paula was crippled—paralyzed from the waist down since childhood.

Between these girls there was an affinity difficult for any casual acquaintance to understand. They would exchange glances across a crowded room, and then suddenly Dorothy was by Paula's side, wheeling her away or handing her something. Or maybe they would both start to say the same thing and then end on a burst of spontaneous laughter. They seemed to make a whole, to throw around themselves a circle of love and understanding that excluded all others.

That was until the young missionary came to town. Then something strange occurred, something that was hard to explain. For this minister was different from the others. He had a quality of deep understanding, a sensitiveness to personal need, and a great and wonderful faith that reached out and pulled others close to him. It was wonderful to see such power in one so young, as night after night he drew the two sisters with others to the meetings. Long after bedtime they lay awake and talked about him and the things he taught.

THEN IT HAPPENED. One night he talked about healing—how important it was in the ministry of Jesus and how essential it still is in effective missionary work. One could fairly feel the power, waiting to rest on those who would seek its blessing through faith.

Both girls were lost in deep thought as they went to their room, yet each knew the other was thinking the same thing. The day of miracles was not over—he had said so. Their thoughts were full of the power they had just

witnessed and each knew a great and marvelous opportunity seemed to be waiting—the opportunity for Paula to walk again!

It was while Dorothy was helping Paula get ready for bed that she burst out pleadingly, "I think we should ask him to do it, Paula, I know he can heal you."

Paula smiled tenderly, "Oh, Dorothy, you're so good to me, but I don't feel that I'm worthy to ask God to heal me. I only wish I were."

Dorothy stood up determinedly. "Of course you're worthy. Who in this whole world is kinder or more thoughtful than you are? You've never done a selfish thing in your whole life. Don't you see, God wants to heal you. He sent this man here purposely for you. I know he did. You've got to ask him."

Paula burst into tears. "Oh, Dorothy, I can't ask him. Maybe he wouldn't want to do it. Maybe I'm different from the others he has healed. What if God refuses me? I couldn't stand it. I just couldn't."

Dorothy put her arms around her sister and hugged her tightly. She stroked the silky gold hair and whispered softly, "Don't worry, darling, you won't have to ask him. I will. And he won't refuse. Just think, you'll be able to walk and go wherever you please. You can swim and play golf with Dad and me, and drive the car. Remember how you have always wanted to drive? Oh, I can hardly wait. I'll ask him tomorrow."

THERE WAS A HUSH in the church the next evening when Dorothy wheeled Paula up the aisle to the young minister. As their friends gazed with awe at the radiant faces of the two girls, it was difficult for them to perceive which expected the greater blessing. And when the young minister placed his hands on Paula's head, there was no doubt in the crowded church that God was about to perform a miracle. In that period of quiet reverence while he spoke intimately to God, many tears rolled unashamedly down people's faces and went unnoticed. There was an awesome silence when he removed his hands and placed them on Paula's shoulders. Everyone waited breathlessly for his next words.

"Paula, you must rise and walk now!"

Paula quivered with the shock of his words. He was telling her to get up, to leave her wheel chair, to walk down the aisle. She couldn't do it. She looked at her sister imploringly. "Help me, Dorothy, save me from all these eyes. You know I can't walk. Please." But Dorothy was urging her, begging her with every muscle—"Try, Paula, stand up!" Now he was placing his hands under her arms, and she could feel his strength through her whole body. That stinging in her legs—it was like a thousand needles plunging madly into the bone. The beating of her heart was as if she were going to suffocate. Agonizingly she pleaded with Dorothy, and again Dorothy forced her to try. Suddenly it happened. Paula was standing up! Paula, who hadn't stood on her feet for thirteen years, was standing alone! She looked around her terrified. The minister was holding out his hand to her and smiling. He expected her to walk to him—she who hadn't taken a step since that day the automobile struck her in front of the house. She tore her eyes away from his face and looked down at her trembling legs. Poor little weak things! It was as if *they* knew they couldn't walk down that aisle! Yet even while she gazed at them they were moving, slowly, heavily, like stones sucked out of the mire by a taut rope. She gasped, astonished that she, Paula Stanley, was walking! She raised her eyes joyfully to meet his. Then suddenly the pain was gone and her body was light and free as if it had no substance. Somebody afar off was sobbing hysterically, yet Paula heard nothing but sweet music.

A MAN from the newspaper came and took her picture standing between Dorothy and her father. He took another in the wheel chair before they took it down to the church basement. The young missionary had disappeared.

Everything at the Stanley house revolved around teaching Paula. Even ordinary tasks like hanging up clothes, running the sweeper, or going up and down stairs became filled with new meaning. They agreed to let her set her own pace, and they were overjoyed at the speed with which she attacked new tasks. She never seemed to get tired and was begging for a chance to try out her new strength at some kind of a job. Nobody was prepared for what happened.

One day she went to the super market to do some shopping. When she came out loaded with bulging paper bags, two small boys with toy guns were playing among the parked automobiles. One of them pointed his gun at Paula and shouted, "Bang! Bang! You're dead!"

The other little boy grabbed his arm and whispered fiercely, "You can't shoot her. She won't die. She's that funny girl, you know, the one in the paper, the 'Miracle Girl'."

Then they both eyed her strangely and backed away. Paula went white and dropped her eyes. Tears stung her eyelids; she bit her lip and stumbled under the heavy load. When she came into the house she was trembling all over. Dorothy seeing her white face and blazing eyes followed her into the bedroom.

She flung her arm around Paula's shoulder and hugged her affectionately. "Look, Paula, I think I've found just what you want. Mr. Roberts phoned me today and said he could use you in the music department. He'd like to have you start right away, and he said you could set your own hours until you were used to it."

PAULA SHOOK OFF the offending arm and replied scornfully, "I don't want a job. I don't want anything. I'm never going to step outside of this house again!"

Dorothy was shocked. "But why, Paula, why?"

Paula turned on her fiercely. "You know why. Everybody's laughing at me, making fun of me, calling me names, saying I'm strange, I'm funny. I'm not like everyone else. They call me the 'Miracle Girl.'" She flung herself on the bed and burst into tears. She clenched her fists and beat the bed. "I wish I'd never been born. I hate myself. I hate everybody. I hate God. I wish he'd left me alone."

Dorothy grabbed her shoulder and flung her over angrily. "Listen to me, Paula Stanley, you ought to be ashamed to talk like that. Of course you're different. Who wouldn't be after an experience like yours? But nobody is making fun of you. People do not make fun of God. Everybody in this town is happy for you and wants to help you. Mr. Roberts wants you because you know so much about music."

Paula raised on her elbow scornfully. "Yes, then he can sneer in that drawl of his, 'Come in and buy some sheet music and see our Miracle Girl.' All he wants is some free advertising, and I won't be made a fool of, I won't!"

Dorothy lowered her voice and pleaded. "Look, Paula, you can't hide. You have to face things, and there are always those who don't understand. You need a job. You need responsibility. It would help you, and it would mean a lot to Mom and Dad. You've missed so much—you need to laugh and play and make friends with other young people. We'll help; give us a chance."

But it wasn't any use. Paula shut herself up inside a strained, scornful silence, and no one could reach her. She did not leave the house for three weeks and remained stubbornly quiet and withdrawn. They left her alone, but still their eyes followed her mutely, begging desperately to help. They had agreed not to mention the job again, and they suffered silently, waiting. Dorothy tried to comfort her mother. "Don't worry, Mom, she'll be all right. All her life we've babied her and waited on her and protected her. She's just a child and has to grow up. Give her time and let her alone."

The day Mr. Roberts called Paula took the phone from her mother sullenly. "Paula, I know you're not ready to go to work yet, but I have a bunch of kids in here about your age who want to work up a band and they need a piano player. How about it? It could be lots of fun and besides they especially want you. They think you would lend them prestige and help get them engagements."

Paula quivered and tightened her lips. "No, Mr. Roberts, I don't want any part of it!" Then she slammed the phone down and walked determinedly out the front door. Her mother watched the slightly bent figure fade out of sight, and her heart ached with pity.

IT WAS DARK when Paula came home, and she faced them defiantly. "Well, I've got a job." At the look of surprise and happiness on her mother's face, she continued mercilessly. "I'm going to play the piano just as you wanted me to—at the Atom Club, from ten till two, seventy-five dollars a week."

Her mother gasped. "But, Paula, that's no place for a young girl like you. Why, they sell liquor there, and it's—why, it's indecent."

"Mother, you forget I'm not a child any longer. I'm nineteen, and the girl who sings is only twenty. Tony, who plays the drums, is twenty-one, and he has been there for three years."

Dorothy protested. "But such hours. You'll never get any rest. You could find something else."

Paula swung on her as if she had been waiting for this a long time. "I don't want anything else. I like the hours. I need a job. I need responsibility. I need other young people to laugh and play with. Remember? Well, I got it, and no one there ever heard of the 'Miracle Girl.' If the hours disturb you, I can move out."

"No." Her mother moaned.

Her dad broke in quietly. "It's all right, Paula; we'll try it for awhile and see how it works out. You are old enough to know what you want, and we will abide by your decision."

PAULA LEARNED a number of new things in the weeks that followed. Her mother never quite got used to the array of low-cut gowns that made up her daughter's new wardrobe. Paula called them sensational, not vulgar. Then there was Tony's red convertible. Paula managed it on two wheels as well as he did, but it still gave her mother a little chill whenever she looked out the window in the early morning and saw it parked there in front of the house.

Dorothy protested to her Father. "Dad, what she needs is a good hard spanking. She's just showing off, but it's hurting Mother."

He shook his head patiently. "Leave her alone, child, and pray that things turn out all right. That's the only way we can help her now. She's been hurt, and this is her way of striking back. She wants everybody to forget that she is the 'Miracle Girl.' Besides, criticizing won't help. She'll leave home, and you know what that would do to your mother." He sighed despairingly. "She needs help, but how?"

THE MORNING THAT TONY RAN INTO THE SAFETY ZONE, Dorothy stopped at the police station on her way to work so her mother would not suspect anything. Paula was sitting on a bench with her head bent, and when she raised her eyes they were enormous from crying. In the weak morning light her face looked so forlorn and dejected that Dorothy felt a rush of love and pity that carried her forward to put her arms around the lonely little figure. For a few seconds Paula leaned on her, and it was as it used to be—safe and warm and comforting. Then Paula pushed her away, saying, "I didn't want you to come down here. I told them not to call you."

Dorothy turned to the officer at the desk. "What are the charges, Captain?"

He looked up kindly. "There are no charges against your sister, Miss Stanley. The boy was drunk—ran into a safety zone and smashed his car up. He's got a few scratches and we're holding him. Lucky for him there were not many people out. It might have been a different story."

They started for the door and he interrupted them. "Look, Miss, you were lucky this time. Maybe next time it will be different. Take my advice and slow down a bit. You could have been crippled for life."

Out on the sidewalk Dorothy held Paula's arm sympathetically. She motioned for a cab and spoke comfortingly. "You go straight home and right to bed. Mom thinks you spent last night

with one of the girls, and don't tell her any different. And don't worry, darling, everything will be all right."

Paula grabbed her hand pleadingly. "Oh, Dorothy, what's wrong with me? He was right. I was lucky this time. Maybe next time it will be different. What am I going to do? Please help me!"

After the cab drove away, Dorothy stood for a long time thinking. That white face and stricken eyes kept coming before her—and that pitiful voice kept repeating over and over, "What's wrong with me, Dorothy? I was lucky this time. But maybe the next time it will be different. What am I going to do? Please help me."

Dorothy never remembered how she got to the office, and her work lay unnoticed in front of her while she stared straight ahead. What had happened? Who had made the mistakes? Where had things gone wrong? Whose fault was it?

Maybe the missionary could help, maybe he would know. So she turned to her typewriter and wrote a long letter, and prayed silently that it would find him in time, that he would understand what it meant, would come, and help with the solution of their problem.

TWO WEEKS LATER when Paula came out of the drugstore, she ran into a familiar figure. She was startled and surprised, but he extended his hand and smiled warmly. "Paula Stanley, I believe, and looking very well. How are you?"

She recovered her poise and replied archly. "Shall I race you down to the corner, sir?"

He grinned good naturedly and shook his head. "That won't be necessary—I have no doubt of the outcome. I am going your way though—here, let me help you," and he took some of the parcels out of her arms. Then he walked beside her quietly, occasionally glancing at her gravely.

Paula caught the looks, and she burst out accusingly, "You know all about me, don't you? You've come here purposely to spy on me and find fault."

He refused to be angry. "Yes, I know about you. It's my job to take care of God's business, and you are one of his important investments. The fact that he healed you proves how important you are in his plans. I did come here purposely, but not to spy or find fault. I came to see where I had failed you." She looked at him in surprise as he continued seriously. "You see, I'm not sure you were healed."

She stopped and stared at him in amazement. What did he mean? Then

she burst out angrily, "I'm perfectly sane, thank you, and healthy as an ox. Why don't you leave me alone? This is my life, and I am going to live it the way I please."

"If you had been really healed you would never say that. For you would know life is a stewardship given us by God, and you would be anxious to repay him for his loving-kindness. How about your parents, your friends, your church—have you repaid any of them for their kindness? Suppose they had lived their own lives when you needed them? Wrong attitudes are just as crippling as twisted legs. That's why I came back to tell you that you need help, that you still need to be healed."

"No—not again! I've been a 'Miracle Girl' once. That's enough for me."

He continued firmly, "We need people like you—young people who can be strong and unafraid and dedicated. You are too valuable to lose. I want to help you, and God wants to help you, too, if you will let us. Tell me something, and be honest with me. Are you happy? As happy as you were before?"

He thought she was going to cry, but she steadied her chin and faced him honestly. "No, I'm not, but it's different now. Before, I was sheltered and protected like a child. Now I have to stand on my own two feet and make my own decisions. It hasn't been easy but," she added defiantly, "I'm still the same girl I was before."

He studied her gravely before he answered. "Are you sure of that? Are you sure you're the same girl I administered to?"

He waited patiently while she fingered her purse nervously. Then kindly, "There are people who are blind besides those who cannot see. There are more who won't listen than there are those who cannot hear. How about the people who are desperately in need of inner healing—those who suffer from wrong attitudes, who are starved for the warmth of spiritual affection, who are locked in dungeons of their own making, blindly seeking for a doorway into the light? Don't you believe that they, too, need healing?"

She turned on him scornfully. "Now you're saying that I'm blind, that I'm too stubborn to see. I've never done anything so wrong. God knows I've tried hard to please him."

He sighed patiently. "God does know, Paula—that's why I am here. But there was a man in New Testament times who felt as you do, his name was Paul."

SHE LOOKED UP AT HIM IN SURPRISE. He wasn't laughing at her, he was serious. He was saying she had possibilities for greatness like Paul. How did he know? She lifted her eyes again with

new humility. "What makes you so sure that God will bless me with this healing you feel I need?"

He lowered his voice. "Because not so long ago God gave me the same gift. I, too, felt that my life was satisfactory, that I was keeping the law, that I was doing enough. Then an old friend came along and showed me what real spirituality is. All I had was the outer form, and in his presence I felt like an impatient child. I wanted what he had and I told him so. It took six long, hard months of teaching before I gave up and accepted the idea that it was healing I needed."

He raised his head and the light struck his face, revealing a power and strength and radiance that echoed in her memory. "There is more than one kind of healing. There are those who are sick of life, who can find no purpose or meaning in it. There are others who are content with second best while they waste the talents God so generously gave them. Then there are those who self-righteously believe that they have reached the highest goal and feel no impatience to discover God's will. All these are sick—and their disaster lies in the fact that they feel no need for the healing of God's Spirit. You remember that the Psalmist said, 'renew in me a right spirit'? He might just as well have said, 'Oh, God, heal me of my wrong attitude.'"

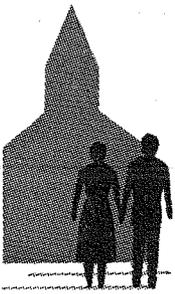
Paula's newly found humility was followed by a surge of the old dependence. Here was someone she could trust, someone she could believe in. Somehow he knew and understood her, and she felt a warm glow envelop her whole being. She slowed down and paused reflectively. Her mother and dad would be pleased . . . and Dorothy. Somehow she felt very close to Dorothy. She raised her eyes and neither knew or cared that she was looking directly into Mr. Roberts' music store. Then suddenly one of the noisy gang inside saw Paula and pointed. She drew in her breath sharply and stared incredulously at the excited group pouring out of the store and heading straight toward her. Suddenly she knew she couldn't face them—not yet—so she turned and ran. Ran with her head down and her eyes blurred. "Oh, God, get me out of this," and then she was in the middle of the street and brakes were screaming all around her.

LATER AT THE HOSPITAL the family waited in strained silence except for the muffled sobbing her mother tried to stifle. Her father looked grim and old. Dorothy closed her eyes against the coldness of the waiting room and tried to pray. Somehow she felt it was too late. God had already made some kind of a deci-

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As a Missionary Sees It

By Houston Hobart



THE CHURCH OF JESUS CHRIST is a unified organization contributing to the needs of the entire membership. In it there can be no schism. No one part can live in opposition to, or apart from, the others and survive. For a vigorous church there must be the same absolute co-operation as there is in the supply and assimilation of nourishment in a physical body.

The church school is not a separate entity. It does not attempt to live in isolation from the other departments of the church. It is the church as it functions to bring about the purposes of the kingdom in the lives of people. Because it is so constituted, it has an opportunity of reaching into the lives of entire families as no other department of the church can. It has a very definite contribution to make in the growing experience of every member and friend of the church. Provision is made for each age group. Every Sunday morning there is a time for sharing in worship a mutual concern with others for spiritual at-one-ment. There is a time for study, for discussion, for the exchange of thoughts, and a searching for ways to implement them in the lives of people in and beyond the church. I am interested in having the church school fulfill its purpose—that is, reaching, teaching, and enlisting persons in the cause of Christ.

THERE ARE TOO MANY who feel that they are obligated to attend only one service in the house of worship on Sunday—usually the morning or evening preaching service. Most of us agree that this is not as it should be, but how are we to change it? What appeal can we make to those of the church who feel little concern for its advancement? We can't hold fishing contests on Sunday mornings such as are popular in the Northwest. Neither can we offer prizes for the biggest antelope, deer, or elk killed during the hunting season. It is probable that we would influence more men than we do now if we resorted to such tactics. Probably if we have the men, we'll have their families. Yet, as someone has said, "The thought of prizes does not keep company with the cross." Our hope is that the church school will

be supported by large numbers of men, women, and children because they feel it is of great worth.

The person who refuses to limit the church attendance to one service each Sunday has a distinct advantage over those who do so. For his consistent support of the church school, he receives the benefits of guided worship and planned discussions. His understanding of common needs is deepened, and his response to those needs is quickened. To him the phrase, "Each One Bring One" is not just another slogan. He will continue to invite others to share with him and the church, because it is vital to his spiritual maturity. He can't be a modern Robinson Crusoe and secure lasting happiness.

PARENTS DENY THEMSELVES and their families a very rich and enduring fellowship when they refuse to accompany their children to church school. For some people it is usual Sunday morning routine to take the children to the church and then return home to indulge in other less important activities. The lack of discipline in their lives is certainly reflected here. One mother told me that she looks forward to Sunday morning when she can send the children to church school so she can relax. I talked with a pastor in one of my districts not long ago who said of a family, "The parents sent the boys and girls to church school until they were about four feet tall, and then the children quit coming." He had a rather strong feeling that if there had been a family experience those young people would not have been lost to the church. Over a period of time, the desire to remain home with the parents became stronger than the desire to attend church school.

We missionaries are not disposed to baptize persons who are unwilling to share in group worship. We want them to feel that the gospel is true; baptism is necessary; stewardship is desirable. This feeling, if deep-seated, will prompt activity. They will want to do something about it. Distance will be no hindrance. Any number of people drive thirty miles or more every Sunday to attend services. We cannot hope for the complete indoctrination of converts in two weeks or two months. Nevertheless, we do present the basic tenets of the gospel, and we attempt to obtain con-

sent to them. After baptism, these beliefs can be refined gradually if the new member shares in the classwork of the church school and in other services. Assimilation of new members is slow, but it is accelerated by mutual interest in worship, study, and discussion.

A YOUNG MAN remarked not long ago that when the church can create the same interest as sporting events, people will support it and its various services. It is still my firm conviction that every one can find time to hunt, fish, play golf, or see a ball game on some day other than Sunday. To this list we can add any number of nonsporting attractions such as mending the pasture fence, cutting hay, mowing the lawn, and washing the car. Once more we confront the simple matter of priority. We ought to allocate our time to things in the order of their importance. What is temporary? What is eternal? When we follow the path of least resistance, it is very easy to substitute numerous activities for worship and study. And all the while we may tell ourselves that what we do is legitimate. Here is one thing to remember above all others: a man cannot stand on the sidelines in religion and get a thrill as he does when he is a spectator at a football game or a hockey match. The warmth in religion comes from participation, not from observation.

Last fall I conducted a series of family meetings in a home where only the father was a member of the church—and he was an inactive one. Toward the end of the series after our discussion one night, the boy asked if I would be at church next Sunday. When I told him that I would be there, he replied that he'd be there too. His parents exchanged inquiring glances. I urged them to accompany him. The following Sunday the boy and his mother did attend services. I hope they found something which will cause them to want to be there every Sunday. I'm sure it is there for all who really seek it.

Let us not underestimate the possibilities of the church school. It is still the major factor in our missionary effort, yet it by no means has exhausted its potential. What advancement it makes is strictly determined by the degree of our support and loyalty.

Deacon Brown Bears a Testimony

By John W. Blackstock

IT WAS WEDNESDAY EVENING, and the Saints had gathered for their weekly prayer meeting. The few who could always be depended upon to offer prayer had performed their duty. Most of them had prayed for and about the same things that they prayed for and about every Wednesday evening. But then they felt they had performed their duty. The good brother in charge had turned the meeting over to the people to occupy the time as seemed good to them.

Sister Smith was not at the meetinghouse this evening. She had the flu. Inasmuch as she was always first to bear her testimony, the others hardly knew how to continue the meeting. Her testimony was always the same, and the few youngsters in the branch who attended meetings could repeat it verbatim. It served one good purpose though; it gave all the other Saints the cue to say the same thing they had said each Wednesday for more years than many cared to admit. Parts of two or three beautiful hymns had been sung at the usual Wednesday evening tempo.

Brother Brown, who always sat in the front pew but seldom bore a testimony, stood up. As he stood many felt what seemed like an electric shock pass through the congregation. His face shone, and in his eyes was a light that seemed to be seeing eternal things. Struggling for composure that was shortly his, he began to speak.

"Last night," he said, "our former pastor who died recently, sat on the bed beside me and conversed at some length. If the brethren in charge have no objections, I should like to bear a testimony that may be a little lengthy."

From the brother in charge there came the friendly nod that said, "Proceed, Brother Brown." This he did.

I AM HUMBLED by this experience, but somehow I must find the strength to share it with you. As Brother Tim sat beside me, he told me of his work in the spirit world. Humble as ever and never seeking for prominence, Brother Tim explained that he had a job just suited to his talents. He, with many others, cleans and polishes the Master's throne and its supporting platform."

At this point, Brother Brown seemed to be unaware of being in the meetinghouse. Once again he was enveloped in the heavenly vision which he alone could see. He began to speak in the first person.

"Some days as the Master sits on the throne, I see His heart is heavy and his countenance sad. His eyes are seeing things far away. Sometimes he allows us to see, but most often he suffers alone. One day when he was very sad, he said, 'Look,' and I saw men who had been called to his holy priesthood dissipating their strength and influence. They were ambitious for places of leadership, never seeming to understand that if they were the men for the place, people would demand their leadership.

"Then there was the day when I was polishing the jewels at the base of the throne. The Master said, 'Look,' and as I looked in the direction he pointed, I saw women who had been Saints of devotion permitting little jealousies and bits of gossip to disrupt their spiritual growth and development. Others were serving, or thought they were serving, but only where the spotlight was shining. There was a tear on the Master's cheek that day, and I heard him murmur something about mothers in Israel.

THEN THERE WAS THE DAY when he seemed moved by righteous indignation. I looked and beheld men and women throughout the church. Some had been deceived by Satan, others had been overcome by their desire to be looked up to by the membership. These were exercising

false gifts. He said with some depth of appreciation, 'This thing is being done less and less in my church.' Then with indignation, 'How long before the rest will learn that these things are to be used not as the toys of men, but for the edification of my church? How long before they will learn that the true gifts of the Spirit come not according to their desires, but according to the wisdom of my Father?'

"Many times I have seen him weep bitter tears when some of his people find pleasures in worldly things. Often I've seen him go into seclusion, so that his grief would not sadden the rest of us, when others become ensnared in sin."

The voice that somehow didn't sound like Brother Brown's continued, "The work of being the Savior of men, would be too much even for Jesus if it were not for the good people in his church. His heart knows unspeakable joy in the humble and faithful and obedient. Young men and women of righteousness and devotion bring him much happiness. Older Saints who have lived faithfully through the years are a joy to his heart. To such a life you are all called, my people."

WORDS CEASED TO FLOW through Brother Brown's lips. He seemed to hesitate and then falteringly said, "Thank you." The man in charge arose and solemnly announced the closing hymn. The benediction that night was not one of oft-repeated words. Somehow it seemed to be an expression of praise and thanks. At the conclusion there was no commotion. The Saints didn't laugh and visit as they usually did. In the spirit of true worship and communion they left the meetinghouse, each inquiring of his own heart, "Am I one who causes Him to weep?" In these hushed moments of meditation, the Father saw that the honest in heart had resolved to bring joy to the Lord Jesus Christ.

Seeds of Peace

By Carrie A. Baird

I HAVE ALWAYS LOVED the "rejoicing Scriptures," as I call them—those precious promises throughout the Scriptures which are available to all. I especially like those pertaining to the latter-day goal, Zion.

There are many of them in our Doctrine and Covenants:

Zion shall rejoice upon the hills, and flourish Lift up your hearts and be glad; your redemption draweth nigh. Fear not little flock, the kingdom is yours until I come.—34: 6.

The righteous shall be gathered out from among all nations, and shall come to Zion singing —45: 14.

Zion shall not be moved out of her place . . . —98: 4.

The hopes of my people and the goals of my church are closer to realization than many recognize.—142: 5.

There are others, of course, and with each one is given the admonition that we be actively engaged in helping to make these promises available to ourselves and others.

I have tried to be "actively engaged in good work," and as I think of it, I feel that most of my friends in the gospel have done the same. As the world situation grows more and more serious, I have been trying to take an inventory of my good intentions, and of my home and family in particular. For it seems to me that as a group we must accept equally the responsibility of obtaining these promises we love to read about. Obviously, we have not yet reached our goal. The situation is grave. As an individual in the group, then, it is my responsibility to reason with myself to discover what more I can do, or what wrongdoing I can correct to help the group as a whole.

Our nation has been asked to pray for peace. War is a gruesome word—one we are learning more about daily as thousands of our young men are being fed into its yawning maw. It is commendable that our leaders should ask us to turn to the Lord for aid. We want to pray for peace, but can we do so wholeheartedly, with a firm faith?

WE ARE LIVING on a farm at the present time, so I am more than ever conscious of the laws of planting and harvesting. Suppose I should sow an equal number of cockleburrs, bindweed, and sunflowers with corn in a field from which I hoped to harvest only corn. Then as I saw the weeds beginning to choke out the corn crop, suppose I should begin to pray earnestly for a bountiful harvest of grain. Would the weeds die out or turn to corn in answer to my plea?

I know it is good, and profitable as well, to pray over the seed we plant. Some wonderful blessings have been experienced in just that way. But as we did so, we secured good seed, free from weeds, treated for disease, and tested for germination. We tried to prepare the soil properly, to cultivate the tender plants and root out any weeds that might come up in the soil. The harvest, as we had prayed, was bountiful, and we felt our prayers had been answered and our efforts rewarded. We had obtained the promise through obedience, and so have a testimony of the faithfulness of that promise.

Have we, as a nation, or even as a church group always sown the seeds of peace? Or have we sown the seeds of greed, hatred, and strife along with our good seed? Isaiah prophesied to his people, saying, "Cry aloud; spare not, lift up thy voice like a trumpet and show my people their transgressions . . . they seek me daily as a nation that did righteousness, and forsook not the ordinance of God . . ." Then he appealed to them to return to God in obedience so that He would be able to answer their cries.

We need to examine ourselves to see "whether we be in the faith"—to see whether or not we are doing all we can toward this Zion which has been promised.

IN OUR SCRIPTURE we are told "Zion's conditions are no further

away nor any closer than the spiritual condition of my people justifies; but my word shall not fail, neither will my promises, for the foundation of the Lord standeth sure."—Doctrine and Covenants 140:5.

We need to prepare ourselves spiritually to receive these sure promises, sow the seeds of peace in our own homes so they will bear fruit in expressions of loving concern and sacrificial service for others. It seems to me that if all these things had been done in my family to the greatest degree, we would all be in a better position to help others attain their goals. And if such were the case in all the church homes, surely Zion would "reign upon the hills and flourish" to greater and greater degrees as we grow in understanding, wisdom, and obedience.

We need Zion *now*. Our young people are being called away from good homes daily into conditions they have never faced before. They have not been permitted, for the most part, to associate with youth of like religious faith, and often not able to choose clean, wholesome companions of other Christian beliefs. The service into which they are called, and have no choice but to go, is different.

For instance, one young man I know was called, along with ninety-nine more from his area. Out of this group of one hundred young men, twenty of them had criminal records. Of those twenty, several were able to answer ninety-six of the one hundred questions on their intelligence questionnaire, so they had not committed crimes because of a low mentality rating. He did not observe one young man in the group who did not smoke, and he heard more vulgar talk and obscene language than he had ever been forced to listen to in his life.

How strong must he be to withstand such associations?

I'M SURE that God can and will protect such young men if all of us are willing to do our part through prayer and our concern for them. He stopped the mouths of lions when Daniel was thrown into their den, and there are many more testimonies of his goodness and protecting love. But as we read of a Zion which all nations shall fear to go up against because she "is terrible in the strength of the Lord," we are filled with a great longing; an overwhelming desire to do something more toward realizing this goal than we have ever done before.

Then as we try to analyze the things we must do, we find the finger of God pointing directly at us, at our homes, at our personal attitudes, our devotion to his purposes. The world crowds so it seems to hem us in, or to hurry us so that we don't live as closely to that good spirit as we would desire, and we are therefore unable to express those attributes in our lives that would bring Zion closer to reality.

We must awake and arise to the challenge of Zion. It is possible to obtain, for as Nephi says, "I know that the Lord giveth no commandment unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."

Do we believe that? If so, let us arise and sow the seeds of peace in our lives and in our homes. Let us sow and tend them jealously that when we pray for peace we may look forward with expectancy to a bountiful harvest.

Letters

Inspiration for a Devotional

Several months after I had joined the group, I was asked to have the women's department meeting at my home. Although I was in the midst of house-cleaning, I offered to be the hostess, thinking that the floors would all be sanded and everything in place by the appointed time. When the day came I baked five pies and began polishing the furniture that was covered with sanding dust. I was eager to make the meeting a success; I wanted a neat house and appealing refreshments. But I had not made much preparation for the devotional I was to present. As I dusted a table the thought came to me that if I put as much time, thought, and energy into God's work as I did into my housework, I would surely be serving him much better. Then I looked at the blossoming pear tree outside my window and was reminded that people, like trees, can reflect the goodness and glory of God.

After that I did not worry so much about the physical aspects of the meeting, and I was indeed blessed and guided in presenting the service of devotion. That night I wasn't even tired. I know God was with me, because I could not have managed so well alone.

MRS. MABLE HALL.

258 Greenfield
Lombard, Illinois

Requests Prayers for Son

The day before Christmas our son accidentally shot himself through his right shoulder. The bullet severed the main artery, paralyzing his arm. The doctors thought he would have to

have his arm amputated, but we called the elders to come and administer to him, and circulation was again restored. The doctors were surprised and said that only God could have done this for him. His arm is still paralyzed, however, and I hope that those who read this letter will pray that he may regain the use of his arm, if it is God's will.

My desire is to be able to live a life of service for Christ and help others to understand this wonderful gospel.

MRS. DIMPLE BROCKENTON.
Jacksonville, Arkansas

From a Letter to Mark Siegfried

At the beginning of the year I was again elected pastor, church school director, and treasurer of the local church at Tarona. This is too much, and I am unloading onto some others much of the work. I also serve as mission statistician. My wife is women's leader and director of dramatics. Sister Butterworth is again director of music.

Since you left we have had three rather serious epidemics. In September and October we had a very serious flu epidemic, and many people died from lung complications. After that followed meningitis and more flu. Then in late December and early January the measles came. Let me tell you that the measles just about took the country. Measles is very serious with the natives. It is about over now with just a few lingering cases. Brother Butterworth's boy had it and he lost so much weight he looks pitiful. Their baby has not had it. Our baby just got over a very light case, but our boy has not had it yet. Everyone else seems to have had it. I saw close to 200 cases this month and administered to 140 persons. That ought to be some sort of record. Incidentally, meningitis is starting again. There are three people in the hospital, one of them a member of our church.

A. J. BRECKENRIDGE.

Comforted by a Song

About a year ago I lost both my wife and my mother. Since then it has seemed at times as if I could not bear my burdens any longer. The other day, when I was feeling especially sad, I fell asleep and heard some of the sweetest singing imaginable. This was a great comfort to me. Still I am lonely and would appreciate having the Saints remember me in their prayers. I would also enjoy receiving letters from other members as I am isolated.

DAVID COX.

Idabel, Oklahoma

Note of Thanks

I wish to thank whoever is sending me the *Herald* and the *Cultivator*; I enjoy reading them every week. I am grateful, too, for the kindness of the brothers and sisters here in Hamilton; their visits and prayers mean much to me. I have been in the sanitarium since January 18, and I am feeling better now. I shall still appreciate the prayers of the Saints.

MRS. LILLIAN MCKINNON.

Southern 102
Mountain Sanitarium
Hamilton, Ontario

Work, Watch, and Pray

To obtain the greatest glory, we must be valiant in testimony. Standing up in prayer service and relating spiritual experiences is not enough. The Savior never wrote one word of history with pen—he wrote it by his example and finally with his blood. His testimony still stands as an example for us to follow. He doesn't ask us to do the impossible; he doesn't ask us to do anything he didn't do himself.

WHY WE BELIEVE IN DIVINE REVELATION TODAY

By A. B. Phillips

This tract has been redesigned and reprinted with an attractive two-color cover. It contains a logical discussion of our belief in an unchanging God.

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HERALD HOUSE - Independence, Missouri

I find it easier to face difficult tasks when I fast and pray. Then he is at my side to strengthen and encourage me. This is a wonderful work in which we are engaged as long as we work, watch, and pray.

CATHERINE JOHNSON.

Route 2, Box 93
Yuba City, California

A Letter to President Smith

Tonight while looking through some of the 1950 *Heralds* I found an article that set me thinking; it was "Why Isn't Zion Redeemed?" by Dorothy Eastwood.

In studying through the section on the characteristics a Saint should have, I find myself falling pretty far short. Being reminded may help me—I will try. When I look back over my past, I find I have not measured up much of the time, but the last few years as I have gathered with the Saints, I have been inspired to live better.

Our little group here is holding meetings at the home of Brother George Steinbrink, 910 North Chicago, Albany. There are only a few families of us, but if such groups throughout the world had the enthusiasm we have, the redemption of Zion would be closer. I have traveled quite a bit, and I usually find small branches are the strongest in heart and the Holy Spirit seems to be ever so much more welcome. Perhaps the noise and confusion of large cities makes it hard for bigger groups to concentrate.

Brother Thompson, the leader at Sweet Home, is helping us to get going properly. There is a will to be independent, however, and I have heard several say, "We don't want to depend too much on outside help. We have to get busy ourselves and work." We have two good-sized cities here to work in, and very few days pass that I don't talk to someone who is looking for the blessings we have. Often I meet a person who brings up the subject of the Bible, and oh, it gives life a beautiful meaning.

As soon as we can get out of debt I want to get a complete set of our church pamphlets so that no matter what subject comes up I can inform people. I have been told by our priesthood men out here I should have some folders on the financial law of our church because they would interest business men and women.

Would you send me a price list of the pamphlets or folders, a Book of Mormon, and a *Call at Evening*. There is a large Mormon church here in Corvallis, and I have quite a time explaining the difference in our churches to some people. Perhaps some of the folders on the differences between our churches would help.

I do hope and pray that the Saints will work harder that we might gather soon.

MRS. WILLIAM G. WHITE.

1509 Monroe Street
Corvallis, Oregon

From an Indian Member

I want to thank whoever is responsible for sending me the *Saints' Herald*. I have read every issue, and I do feel I have gained strength and faith from it.

I am happy that I have found this church, and I praise God for the many blessings he bestows upon my family and home life daily. My husband and three daughters were baptized recently by Brother William T. Guthrie. It was from him we learned the story of the church. He has proved to be a real friend to the "American Indian."

I hope and pray that in time to come, more of my people will come to know and accept the gospel and the truths found in the Book of Mormon, for herein is the history and background of the Indian people.

My husband and I read with great interest in the issue of February 26 "The Melting Pot," by Wayne E. Simmons. I might just add the Indian has long been the downtrodden race, like that of the Negro. And many yet today still think that the only good Indian is the dead one. I believe the only salvation and hope for my people is through the church and by doing God's will.

I have had a wonderful experience through prayer since coming into the church. I have a son in service, and when war broke out in Korea he was one of the first to go over into Korea from Japan. I did not hear from him for four months. No one will ever know the despair and heartache I went through, knowing he was in the thick of battle. I never ceased to pray for him in spite of all the horrible reports that came over the radio, and as time went on the fear I had for him left me. One day my sister said to me, "How can you be so calm and unconcerned about him; he may even be dead for all we know." My answer was, "I have great faith in prayer, and I feel we will hear from him soon." The next day we received a telegram saying he was back in the States and on his way to a hospital. Five days later another message came telling us that he was at Valley Forge Army Hospital not far from Philadelphia.

We left right away to see him and found him suffering from shell shock and battle fatigue. What a happy meeting for us all, and I did thank God for answering my prayers. Prayers are answered when they are uttered in good faith and come from the heart. I would not know where to turn if I did not have the Heavenly Father to pray to in time of need.

We sincerely appreciate the friendship of Brother Guthrie. He made a trip out to the hospital to see my son whom he had never met and had a nice visit with him. To date he is still confined to the hospital and gradually recovering.

I would like to hear from other church members and will do my very best to answer them.

MRS. CLINTON RICKARD.

Tuscarora Indian Reservation
Route 1, Box 234
Sanborn, New York

God's Business

One of our missionaries used to preach that God's work is a business. Some years ago one church member told me that when he gave money to the church, he gave it in a way that no one knew how much he gave, as it was none of anyone's business. I told him that some day he might come to Independence to call on the bishop for some reason, and the bishop would say, "We don't know you here."

Are we stewards of God and partners with God in his kingdom-building, or just church members? On that judgment day, the books of the bishop will be opened, and we will be judged according to how good a steward we have been. The local church books will not be there, so we may not be known.

For several years I quit filing my inventory and attended church when I felt so inclined. I was still a member, as my name was on the church books, but I did not experience the same sense of "belonging" as I did before. Our church teaches that God owns all, but he wants us to be stewards for him and partners with him in the business of kingdom-building; we should pay 10 per cent of our increase as stewards for that business. In this day of terror and fear, many of us would like to know how we stand before God. Do we go to church with fear and leave with hope, or do we go with hope and leave with fear because we are neither stewards nor partners with God?

To obey his laws we must keep an account of our stewardship by filing an inventory and paying our tithing; then we will have our names on the books out of which we will be judged on that day. After obeying these laws we will, from week to week, see if we are good stewards. If we are not satisfied, we will try to do better. We can then feel a sense of security that we never felt before, for we are in business with God. We then realize that our name is on that book and will do all we can to be worthy of the verdict, "Well done, thou good and faithful servant." Our inventory may be our bread ticket some day on this earth.

WILLIAM GUNLOCK.

608 North Spring
Independence, Missouri

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Herald House
INDEPENDENCE, MISSOURI

A Time Can Be Found

By Marguerite C. Constance

WE SAT LOOKING AT EACH OTHER in consternation, my husband and I. Simultaneously we realized that as a family unit we had lost touch with God, and we were troubled. The now familiar evening hubbub had subsided. The supper dishes were done; our older daughter had left in an excited rush on her date; and her sister had been whisked off to drama class play practice. Another night and our firm resolution to do something about the disrupted family altar had again been destroyed.

"Something has to be done," my husband declared. "The modern pace of living is actually defeating the prayer goals of our family."

"But how?" I wailed. "How does a family with high school students, active in school, branch, and social life, solve the problem of a family altar? It used to be so easy."

But we were going to be stubborn about this basic necessity of Latter Day Saint home life. We agreed something had to be done, so the following twenty-four hours we prayed, thought, planned, and finally pooled our ideas.

First, we talked with our daughters, and they readily agreed they wanted to do something about continuing our companionship with God as a family unit. They admitted unreservedly that they felt a decided omission when they climbed into bed without the familiar few minutes of family communion with their Heavenly Father.

Habit is a strict disciplinarian, but we decided that it was not so much the "when" of worshiping, but the "how" and the actually "doing" that counted. So we deliberately dis-

carded the familiar and comfortable idea of meeting together just prior to bedtime and considered the period when the family most likely would be together. We had already tried the prebreakfast arrangement, but the morning confusion was too much for the quiet peace we felt necessary as a fitting background for our meeting together with God.

We discovered we really had no choice in the time. It was amazing that four people should find so much difficulty in discovering even one quiet hour when all could be together! But we found it. We were almost always together at the dinner hour, and so that first evening we advised the girls at the beginning of the evening meal that we would have family worship immediately following the dessert. We had expected to have to make some explanations, but there were none to make. Without question, our daughters accepted the announcement as naturally and readily as if they had thought the matter through themselves. And perhaps they had.

Quietly, and without any preliminaries, my husband picked up the Scriptures following the dessert and read the short call to worship. I continued with the meditation from *Daily Bread*, and after a few minutes of quiet discussion of the thought, we knelt by our dining room chairs and prayed. What a calm and satisfying feeling came over us!

The usual evening hubbub became a quiet, efficient accomplishment of tasks. In less time than usual the girls were finished with their evening chores. After they had left on their individual activi-

ties, my husband and I relaxed in the living room.

Still sweet in my mind was the quiet kiss of "good-by" the girls had placed upon my cheek, but more precious than that token of affection was the gentle squeeze of understanding and companionship that each girl gave me in her own pleasant way before she left.

My husband and I looked at each other unashamed of the dampness of our eyes. The problem had been solved. Our family had *not* lost touch with God, and we saw our daughters leave, knowing his arms were freshly about them in protection. We realized, too, that the memory of those sweet moments with him would go with the young of his sheepfold to gently guide and counsel them in their youthful problems.

Worship Helps

While we have no set rule for our worship period, the following points are almost a necessity for the service which follows the evening meal:

1. The table is attractively and pleasantly appointed.
2. The dinner conversation is quiet, interesting, and friendly.
3. Regardless of how short or how long the worship period, whatever is planned is arranged to create an unhurried, leisurely, rich communion with God. (This is impossible if the period has been so planned that its length runs into an appointment hour for any member of the family. For this reason it is sometimes necessary to substitute a shorter worship plan for a longer when an unexpected evening obligation occurs for any one member of the family. This is pleasanter and much more effective than hurrying through a longer service.)
4. The various members of the family assume responsibility from

Home Column

time to time for the planning and arranging of the family "dinner altar." Sometimes this can be done more effectively on a weekly basis than on a daily basis.

5. Regardless of which family member plans the program, other members of the family are called upon to participate in the worship service—read the Scripture, tell or read the story, discuss the item of spiritual interest, and offer the evening prayer. The one planning the program takes full responsibility for the allocating of individual activity, and the rest of the family, of course, co-operate.

6. The most popular program suggestions are obtained from the current issue of *Daily Bread*; however, individual ideas are often substituted which better meet the family need at that particular time.

7. Perhaps because it seems "out of place" at the dinner table, we very rarely use the music suggestions. Occasionally we have a medley of hymns or quiet classic music on the record player as a part of the program.

A Program Based Upon "Daily Bread"

1. The dessert has been finished, and a gradual quiet reigns over the family.

2. Our older daughter, who has planned the worship hour, turns toward me, and I pick up the Bible from a little table at my side and read the Scripture, Philipians 4: 7-9 and Isaiah 40: 26.

3. My husband then quietly tells the story, "The Highest Window," by Berde Rooney.

4. At the close of the story, our older daughter recalls that she too has found it hard to pray because of confusing thoughts such as the girl in the story had. A family discussion follows with the older daughter acting as director of the discussion.

5. In a few minutes at a signal from her sister, our younger girl reads the words of the hymn meditation, "Draw Thou My Soul, O Christ." Following this, we kneel at our chairs while our older daughter offers the evening prayer.

A Candlelight Service

(Especially effective in the winter when it is dark early.)

1. The table is set attractively with the best silver and china—the family, of course, is neat and clean.

2. Candles are arranged on the table, and the family eats by candlelight (a lamp may be left burning in the background for additional light, particularly if reading is necessary in the program).

3. Immediately following the dessert, a medley of hymns is played on the record player, followed by one of the many Scriptures on light.

4. A story emphasizing the Scriptural importance of letting one's own light shine is told. It is more effective if told than read at this type of service. (*Stepping Stones, Daily Bread, Christ and the Fine Arts*—almost any church literature is good source material for this part of the service.)

5. Family conversation at this time seems out of order in the quiet hush of the candles, so one verse of the hymn, "Let the Lower Lights Be Burning," is sung, followed by the family kneeling in prayer.

NOTE: Occasionally instead of a story, a full chapter of Scripture is read (the Book of Mormon is very good source material for this type of service; *Church History* anecdotes are fine, too, in place of the usual story).

When a short service is essential because of early engagements, sometimes one verse of a hymn can be sung or played on the record player, followed by the family prayer. A short Scripture verse can be read instead of having the music, but we have found that it seems necessary to have something leading into the prayer, regardless of how short the time. It is difficult to move directly from the meal into spiritual communion with God through prayer without a prelude of some sort.

Just in time for **Mother's Day**

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Herald House INDEPENDENCE, MISSOURI

Belief in God Is Still a Must

By Charles Kornman

I WISH THAT YOUR GOD was my God!" With this rather startling statement, the visiting minister of another denomination began speaking to a group of Latter Day Saints as they gathered for a luncheon meeting. The minister went ahead to explain that when he met with our people he felt a spirit of nearness he did not experience in other groups. He was not voicing a desire to unite in membership but was simply expressing a desire to have his own people experience the thing that he felt when he worshiped with us.

A few years after the experience just referred to, I received an answer in response to a question that I had asked a good friend of mine. The question was this: "How do you feel about our church?" And the answer: "I have a certain feeling of security that I've never had before. I really feel as though I've found God—that he is someone to talk to and not just about. It's a wonderful feeling!"

Experience born of faith! "Believe that God is" and you'll come to know that he is. On just such a basis as this we look into the past for evidences of a God at work that we might look with anticipation into the future and prepare ourselves to meet him. There is such a thing as a belief that is founded on nothing—but the life that is lived in response to such a pattern will result in a life that is "tossed to and fro," and it is just such a life that can be "carried about by every wind of doctrine." But those who have a belief founded upon evidence (just as experience is born of faith, so faith is born of experience) the apostle says will "grow in grace and knowledge of our Lord and Savior



Jesus Christ." People in whom such growth is taking place are building upon the rock on which the Master said he would build his church and "on other foundation can no man lay [build] than that is laid, which is Jesus Christ."

GOD IS IN HISTORY just like a man is in his actions," and he who has eyes to see can see him. Such description fits the prophet who, sitting down one day, wrote, "In the beginning—God." There is no other explanation of existence to which the mind and the heart can give unqualified approval. And certainly none other can receive the stamp of approval with such certainty as that given by the unrighteous doughboys who asked for protection as they prepared for Omaha and Anzio beach—or by the prayer of the young mother who sits by the bedside of her year-old baby who has a temperature of 103 degrees—or the humorous appeal (reflected in so many of us) of Dagwood's "give me strength." In the beginning was God.

In such a day as we're living in, countless numbers of young people wait for their letters of "greetings." This is what the Scriptures refer to as a day in which there will be no

peace on the earth. In such a day we need the faith that prompted the prophet to write, "In the beginning God." We need the same quality of faith that prompted another prophet to write, "Thou madest him [man] to have dominion over the works of thy hands." We need the same high caliber belief that "God is" which prompted the prophet of still another generation to tell of a vision in which he "saw a new heaven and a new earth wherein dwelleth righteousness." And then there is that young man who bore this testimony, last of all: "He lives, for we saw him." This generation of young people will pass into oblivion unless that kind of faith is manifest in their lives.

WE CAN SEE GOD in the beauty of a sunset. I lay one time just outside of Pisa in Italy and watched the sun go down. It was an awe-inspiring sight. The rugged rockiness of Corsica added to the beauty of the scene. We can hear God in the majestic movement of the master composers—Beethoven's symphony as it swells to a final grand outburst and the chorus gives expression of gratitude and praise to the Creator, God. But nowhere else can we see God at work with such

power and such authority as when he walks down the corridors of time—down the mountains of the past and up the valleys of history.

Who hath been able to stand in the way of my accomplishment or hath put fetters upon my hands? Are not cities and nations and villages but as pebbles in my hands? For, behold, on yesterday their magnitude was thine amazement, and tomorrow thou shalt ask "Where are they?" and shalt declare, "Surely the Lord's hand is in this thing."

Remember, therefore, that I change not, neither in my power nor my purpose, and what I have designed I will execute, and naught shall stay my hand, and my heritage shall not fail.—Apostle Luff in prophecy, March, 1906.

Such a God in all his eternal splendor was what Moses had in mind when he wrote, "In the beginning God." No attempt is made to prove his existence—the ancient ministers seldom attempted that. They were content to seek for understanding and to put the truth that came to them to work in their lives. Proof of the existence of God was left to minds with a philosophic bent. To some there are things that do not lend themselves to logical proof—the affection of a mother, the love of a sweetheart, the beauty of a sunset, the existence of God. It was something of this sort that the Master must have had in his thinking when he spoke to Oliver Cowdery:

If you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things; did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now, behold, you have received a witness, for if I have told you things which no man knoweth, have you not received a witness?

IN THE DAYS that lie ahead of us—days that apparently are going to be of a "dark and cloudy" nature—the knowledge that God *is* will be the only basis on which we'll dare to build. This need is just as real and just as vital in the days of our prosperity, but seems to be emphasized in the days when adversity
(Continued on page 22.)

Nazareth, U. S. A.

By Billie Young

THERE WEREN'T MANY PEOPLE out to church. Only the center section was what one could really call filled, while the front and sides of the room contained only a scattering of worshipers.

In a way you couldn't blame folks, thought the head deacon, folding programs at a desk at the back of the church. A spring day like this was made for golf, and with so many people working a six-day week—well, they had to take their recreation when they could find it. If he hadn't agreed to take over the ushering for Brother Isaac today, he knew where he'd be—out on the links.

The outer door opened and he got to his feet. "Good morning, Mrs. Raisbeck." He handed her a program and waited for her to glance over the backs of the congregation. After four years of ushering, he had learned the habits of most of the members. Mrs. Raisbeck, he knew, liked to stop inside the door and survey the audience before deciding where she wanted to sit. While they were watching, the minister and his associates took their places.

"Isn't that a new man on the platform with the preacher?" asked Mrs. Raisbeck, plucking at his sleeve.

"No, he's just a local fellow—a carpenter," the deacon replied in a stage whisper, wishing she would sit down. "He's been away for a while. Guess he's going to read the Scripture."

"Humph. I don't see why the minister doesn't try getting a new man in to assist him."

The deacon nodded and started down the aisle. From the corner of his eye, he could see Mrs. Raisbeck following him, while on the platform the strange young man rose with the Bible in his hands.

"The Spirit of the Lord is upon me," he said, "because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised."

The usher reached the pew and stood aside for Mrs. Raisbeck to enter. By the time he had started back up the aisle, the young man had closed the book and sat down. The deacon was almost at his station by the door when he heard the voice again, only this time the young man was speaking from his chair.

"This day," he said, "is this Scripture fulfilled in your ears."

For a moment everything was silent, and the eyes of all the people in the church were fastened on the man. Then the choir leader stepped forward and announced a hymn, and with a deep sigh the organ began to play.

The usher reached the door and took a last look at the spring weather outside. Then, easing himself into a chair, he pulled a stack of papers toward him and continued folding programs.

New Horizons

(357) 21

The Second Miracle

(Continued from page 12.)

sion, and they would have to see it through. The young missionary sat calmly and made no comment.

Footsteps—the doctor stopped in the doorway and smiled. He crossed the room and met Paula's mother who had risen anxiously to meet him. He spoke cheerfully, "You have a very lucky daughter, Mrs. Stanley. She is going to get well, and she wants to see you all as soon as possible."

They started for the door, but stopped as the doctor said, "Of course we don't know about her legs yet. There's a chance that she may not be able to walk again, but I feel certain with her spunk that she'll pull through, all right. It will be several days before we can tell."

Mrs. Stanley groaned and sagged against Dorothy. Mr. Stanley looked across at Dorothy, and their eyes filled with anguished understanding. Then he patted her shoulder tenderly and whispered, "Remember, Mother, we prayed, 'Thy will be done.'"

PAULA was propped up in bed, and the bandages around her head and arm made her look small and childish, but there was a new firmness in the set of her chin. Mrs. Stanley rushed to the bed and hugged her chokingly, "My baby, my baby, oh, my poor baby."

Paula hugged her tightly and whispered, "It's ok, Mom, I'm all right. Everything will be fine, you wait and see." Then she looked around the room and said, "I'm lucky to have such a swell family. But there is something special I want to tell you. First, I want to thank you for being so good to me, for putting up with me in spite of the way I've acted. Then I want to tell you something else. It really doesn't matter about my legs. If God doesn't want to give me another chance, I'm going on anyway, only not the same as before. I want to do something with my life—repay you all for being so good to me, repay Him for giving me a chance, and show him how sorry I am for making such a fool of myself. This time I want to be really healed—inside. We can manage the other."

So there in that quiet little hospital room, the young missionary laid his hands on Paula Stanley's head and asked God to heal her.

Later when she was well and working in Mr. Roberts' music store, everyone said, "My, isn't that Stanley girl lucky?"

You see, hardly anyone knew about the second miracle.

Thanks a Million and More!

(Continued from page 9.)

comfort and welfare of the patient uppermost in their minds. I can give only praise for your institution, your entire staff, and everyone connected with your organization. . . . May you always maintain your present high ideals and service to those in sickness."

THE MOTHER AND FATHER of fourteen children called by the office this last week to express their thanks for the treatment and care given their youngest boy, Jimmie. "We are so grateful to get to take him home a well boy and at this early date."

And then there is little Stella, the five-year-old colored girl who forgot to look first before she dashed across the street in front of a car. After she was given emergency treatment and her broken leg was in a cast, her father had the choice of taking her to the colored hospital or leaving her at the "San." After thinking about it for a few moments, he said, "Suh, if it is all the same to yo all we would like to leave Stella in your hospital. We know she will get good treatment here."

Such statements of confidence and appreciation seldom increase the bank account during these times when the expense of keeping patients is increasing every day, but they do add considerably to the stimulation needed to give uplift to tired hands and weary minds.

Belief in God Is Still a Must

(Continued from page 21.)

dogs our footsteps. It's too late to learn to swim when the boat tips over. It's too late to learn to tackle when the runner has passed you. It's too late to make amends with a friend after he's dead. Men with prophetic vision in our day keep warning us that now is the time to have faith in God and in his plan. Now is the time to keep all of the commandments that will result in Zion. Today can be the birthday of

that experience from which comes the kind of faith that will enable us to say, "Father, forgive them for they know not what they do." Today is the day to "contend for the faith once delivered to the saints."

The people in the car traveling through the mountains had no thought nor intent of precipitating tragedy, but the careless match tossed out of the open window set in motion a chain of events that resulted in 10,000 acres of forest being devastated by fire. Weeks later, walking through that burnt-over area, one could see a columbine here and there raising its head. Of such a courage and of such a faith as this can come the kingdom of God—the kind of faith that in the face of seemingly impossible obstacles still trusts in the God who created the world and all things therein—a trust that results in the desire and attempt to be that for which it was created. Just such a faith as this is required of young people whose allegiance is to the Restored Church of Jesus Christ. "The foundation of God standeth sure." With a faith born of experience with God, resulting in lives lived on the basis and pattern of his righteous principles people can become the sons and daughters of the God of heaven.

Belief in God is still a must.

News and Notes

(Continued from page 2.)

ATTEND CONFERENCES

Apostle Reed M. Holmes accompanied by Seventy Albert Scherer attended the Western Colorado District conference at Denver, March 9-11. From there they visited Saints in Colorado Springs and Pueblo, Colorado; Amarillo and Stanton, Texas; and Eunice, New Mexico. They attended the Western Oklahoma District conference at Alton, Texas, March 17-18, and visited with Saints in Lubbock, Texas; Alba and Ponca City, Oklahoma. Brother Holmes reports a commendable increase in the evangelistic spirit which has brought about the development of several new missions in this area. The brethren met in the new church just finished by the Stanton Saints with volunteer labor. Brother Holmes returned to Lubbock, Texas, March 21, to preach the funeral sermon of Elias Hartman, church pioneer in the Texas areas, who was killed in an automobile accident.

APOSTLE IN OKLAHOMA

Apostle D. O. Chesworth spoke Easter Sunday morning at Miami, Oklahoma. He gave the evening sermon on Easter at Vinita, Oklahoma.

Bulletin Board

Change of Address

Avis Mowreader
6101 Thirty-third Avenue
Sacramento, California

Notice to Members in Oklahoma

Mrs. Lola McQueen would like members in Oklahoma to contact her son:
Pvt. Daniel A. McQueen
U.S. 53055940
456th M.P. Co.
Fort Sill, Oklahoma

Oregon District Spring Conference

The spring conference for Oregon District will be held May 5 and 6 at the church in Woodburn, Oregon, beginning at 6:30 p.m., Saturday, with a business session. At 7:00 Missionary James N. Kemp will conduct a class, and at 7:45 Apostle E. J. Gleazer will speak. Sunday's activities include a Communion service at 8:30 a.m., classes at 10:00, a sermon by Apostle Gleazer at 11:00, a basket lunch at noon, a dedication service at 2:30 p.m., and a sermon by Missionary Arthur F. Gibbs at 7:45.

Oregon District Institute

A leaders' and young people's institute will be held in Carpenter's Hall, 300 East Thirteenth Street, Vancouver, Washington, on April 13, 14, and 15. It will begin at 6:30 p.m., Friday, with a youth rally at the church (Thirty-fifth and L Streets), after which Arthur F. Gibbs will conduct a class. On Saturday there will be a fellowship service at 9:00 a.m.; classes at 10:00, 11:00, 2:00 p.m., and 3:00; and a sermon by Apostle Gleazer at 7:45. Sunday's schedule is as follows: fellowship, 9:00 a.m.; classes, 10:00; sermon by Apostle Gleazer, 11:00; basket lunch at noon; discussion period at 2:00 p.m.; and a sermon by Arthur Gibbs at 7:45.

Wisconsin District Institute and Conference

The Wisconsin District institute and conference will be held April 13 to 15 at 219 Jackson Street in Madison. Classes for men, women, and young people will begin at 10:00 a.m., Saturday. Visiting ministers are to be Cecil Robbins, D. L. Kyser, and D. O. Chesworth.

Minnesota District Conference

The Minnesota District conference will be held April 20 to 22 at Minneapolis. Classes will be held on Saturday. Visiting ministers are to be D. L. Kyser and D. O. Chesworth.

Branch Organization at Bernie, Missouri

Branch organization services will be held at Bernie, Missouri, on April 29. Seventy D. L. Kyser will give the address. Members of the district are invited to attend.

Books Wanted

James C. Page, Nauvoo, Illinois, would like to purchase copies of Scott's *The Christian Sabbath* and Stead's *Doctrines and Dogmas of Utah Mormonism*.

J. N. Sherwin, 1110 East Alton, Independence, Missouri, would like to purchase a copy of *Journal of Discourses*.

Meetings for Members in New Mexico

Apostle Paul M. Hanson and Seventy Russell F. Ralston will conduct services for members in New Mexico on Sunday, April 22, at the V. F. W. Hall, 416 North Second Street, Albu-

querque. All members in that area are urged to attend. Further information about the services may be obtained from Alvie A. Barrett, Route 3, Box 3502, Albuquerque.

RUSSELL F. RALSTON.

Western Colorado District Priesthood Institute

A priesthood institute will be held at Delta, Colorado, on April 28 and 29 for priesthood members of Western Colorado District. Apostle Paul M. Hanson, Seventy Russell F. Ralston, and Elder James A. Everett are to be present. The theme question of the institute is "What can we do to best help in the building of the kingdom?" The first service is scheduled for 10:00 a.m., Saturday; all priesthood members are urged to be present for this opening session. Apostle Hanson will give the 11:00 o'clock address on Sunday.

RUSSELL F. RALSTON.

Notice to Nebraska Members

Mrs. E. W. McCombs, Alma, Nebraska, would like to contact any members living in or near Alma.

Old Quarterlies Wanted

Mrs. Julius Abegg, 601 West South Avenue, Independence, Missouri, would like to purchase copies of any Religio quarterlies dealing with the Three Books.

Gulf States District Women's Retreat

The annual spring retreat for women in the Gulf States District will be held Sunday, April 29, at the reunion grounds in Brewton, Alabama. The theme for the retreat is "Christ's Call to the Women of the Gulf States District." Lula Jernigan, Box 226, Brewton, Alabama, will be in charge of arrangements. The opening session is scheduled for 8:45 a.m. and the closing service for 3:00 p.m. All women in the district and those in neighboring areas are invited to attend.

W. J. BRESHEARS,
District President.

REQUESTS FOR PRAYERS

Anna Johansson, Heleneborgsgat 25, Stockholm, Sweden, asks to be remembered in prayer. She is ill and crippled.

A member in Brewton, Alabama, requests prayers for her home that it will not be broken up but united in love and harmony.

Mrs. M. F. Gowell, 726 South Grand, Independence, Missouri, and Mrs. S. B. Hill, Brawley, California (a nonmember), request the prayers of the Saints. Both are patients at the Independence Sanitarium.

Miss Leila Yates, West Bay, Grand Cayman, British West Indies, requests prayers that she may receive strength to endure the trial she is passing through.

Introducing

A. NEAL DEEVER (page 9) and MRS. RUBY TINKHAM (page 10) were introduced April 16, 1949.

JOHN W. BLACKSTOCK, Prudenville, Michigan (page 14), was born in Lucas County, Iowa, in 1907, and graduated from the Chariton (Iowa) high school in 1925. In 1928 he was baptized at Chariton and married to Leona M. Cackler. They have three daughters: Elizabeth Anne Buckingham, Leona Mae, and Donna Jeanne. For twenty-two years he worked for the Combs Outdoor Advertising Company and was acting as vice-president and plant superintendent when he went under church appointment in 1946.

He was ordained a priest in 1933, an elder in 1935, and a high priest in 1940. From 1946-1950 he was assigned to Lamoni Stake as counselor to the stake president. Since April, 1950, he has been district president and missionary in northern Michigan.

CARRIE ALLENA (Ralston) BAIRD, Grain Valley, Missouri (page 15), was born in Rockville, Missouri, and baptized in Wiley, Colorado, where she was graduated from high school in 1930. In 1933 she was married to J. W. Baird. They have three children: Marian Adair, 15, Duane Ross, 12, and Janet Rae, 11. Following her graduation she was employed at Fort Collins, Colorado, for four years and worked in a newspaper office for six months. She served as a nurse's aid at the Sanitarium in 1947. Her hobby is collecting and writing poetry. She has been active in the P.-T. A. and church school work, and is now Zion's League leader and assistant music director at Blue Springs, Missouri.

CHARLES ELBERT KORNMAN, Ottumwa, Iowa (page 20), was born in 1923 and baptized at Delta, Colorado, in 1939. He was graduated from high school at Cedaredge, Colorado, in 1941, and from Graceland in 1944. He received his B.A. degree from William Jewell College in 1949, and did graduate work toward his M.A. degree at the University of Kansas in 1950. He was employed by the mining industry two years and worked as a dairy herdsman a year and a half. He was in the United States Army from 1944-1946. Ordained a deacon in 1940 and an elder in 1943, he went under Conference appointment in April, 1950.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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* LEGENDS OF CHARLES

When Barbara came to town she brought a lot of things with her: a winning smile, a lovely southern accent, a way of understanding everything and everybody sympathetically, and . . . legends of Charles, her small brother. A picture of him arrived the other day, freckles across his nose, rebellious hair brushed back, a big grin showing a row of teeth with a whistling gap in them—an American boy cover picture for almost any magazine.

Well, says Barbara, when Charles was four . . . and we're off on one of the many legends. When Charles was four, Mother told him about Santa Claus. Then she told him about Jesus. Charles kept getting them all mixed up. He was awfully puzzled. Talking about it one day he said, "I'd like to get Santa Claus a birthday present, and I hope Jesus will bring me a bicycle for Christmas. And if that isn't right, they'll know what to do about it!"

So we have both Barbara and Charles now, Charles being an invisible small spirit that tags around after Barbara. We never see him, but we hear about him and his interesting words and ways all the time. While his real self is at home in Mobile, we welcome the presence of his second, or astral presence, here in Independence.

* BELATED HONEYMOON

Brother and Sister A. J. Cornish of Senlac, Saskatchewan, have been on tour for some time, visiting important places noted in church history: Nauvoo, Plano, and Independence.

Brother Cornish explains the trip as a "honeymoon." He said, "When we were married I was too busy to go on a trip, and I didn't have the money. Time went by, and now, after forty years of married life, we are having our honeymoon." They were married December 27, 1909. Their children are grown, and are being visited on this trip. They are well and happy and enjoying their journey very much.

* FLUFFS

Not all the "fluffs" happen on the radio. Often they creep into casual conversation, and even into testimonies at church. Here are a couple of good ones recently reported. One member spoke quite earnestly of "the torch barriers of the gospel." Another "wrote a subscription on the Cross." . . . While these things bring a smile, we appreciate the sincerity of those who make them. Smile charitably, too, my brother and my sister, for the day may come when you and I also will make some good ones.

* HOW GOD HELPS

The Air Force gets into the philosophy of the children very early these days. Down at Naval Base, South Carolina, six-year-old Mark Ragel was trying to express to his mother, Viola, what God is like. He came up with this: "God is like a co-pilot. He helps you through the tough spots. When you think you can't land, and you can't fly, he says you can fly, and you fly!" Have any of the learned and profound people you know said anything better than that?

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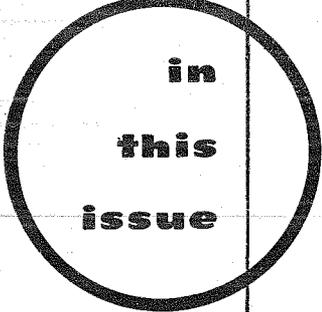
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E. Y. Hunker

"San Day" Comes Again

Donald V. Lents

Vida E. Butterworth

Nelle Morgan

Nothing Short of a Miracle

Barbara Peavy

the
Saints'
Herald

April 16, 1951

VOLUME 98

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We'd
Like
You
To
Know

Lloyd L. Bland

Those stacks of loose-leaf record books look like formidable work to most of us, but to Church Auditor Bland, they are the answers to all the questions of accounting needed by the church. It they worry him, his face does not show it. Only a man who knows his job and has the self-confidence of thorough training wears such a smile.

Lloyd grew up in Kansas City, was baptized at "Old Central church" (Ninth and Lydia) in 1918, was graduated from Central High in 1927, and then went to work. His first job was with the Commerce Trust Company. He started as office boy and after four years became "savings teller." During this time he lost his allergy to mathematics which developed during his high school days, enrolled in a night course at the American Institute of Banking, and then took a course in accounting at Junior College. He next worked for the Loomis Potts Advertising Agency for nearly five years, earning funds to attend Southern Methodist University. He served two years apprenticeship with a firm of public accountants. After further studies at Kansas City University and Rockhurst College, he received his degree as Certified Public Accountant.

In 1933 Brother Bland married Dorothy Helen Carmichael at the Quindaro church of Kansas City, Kansas. They have two children: Dorothy June, 13, and David C., 9. His hobbies are stamp, coin, and mineral collecting. His favorite sports are fishing and golf. He is a Key member of the Lions' Club, also a member of the Independence Gem and Mineral Society, the Downtown Kansas City Toastmasters Club, the K. C. Chapter Missouri C. P. A. Society, and the American Institute of Accountants.

Brother Bland is a high priest, and a member of the Center Stake High Council.

News and Notes

PAGEANT GIVEN

Over seven thousand persons attended the eighteenth annual presentation of the pageant, "He Is Risen," at Floral Hills Memorial Gardens in Independence Easter Sunday morning. The White Masque presentation centers around Christ's crucifixion and resurrection. The pageant, by June Whiting Lea, was directed by Robert Akers, assisted by Mr. and Mrs. Richard Maloney. Clayton J. Wolfe led the singing, and the address was given by Stake President Charles Graham.

ELECTED PRESIDENT

Brother C. B. Constance, high priest, of Omaha, Nebraska, was elected as president of the Omaha Church Ushers Association. Brother Constance has been active in the field of ushering for many years, and is the author of one of the new priesthood books, "The Ministry of Ushering." The association held its annual banquet, March 13, and Brother Constance was the master of ceremonies for the evening.

PRIESTHOOD HOLDS RETREAT

The Spring River and Rich Hill District priesthood retreat at the Ozark Reunion Grounds at Racine, Missouri, was held March 10 and 11. Sixty-five men of the priesthood were present at the first meeting. On Sunday, 101 men were in attendance, some of whom are not members of the priesthood. Leaders at the retreat were Elders H. J. Simons, Stephen Black, D. L. Kyser, and Apostle D. O. Chesworth.

HYMNAL COMMITTEE MEETS

The Hymnal committee met in Lamon, March 28. Members of the committee are Franklyn Weddle, Evan Fry, Paul N. Craig, Arthur A. Oakman, Henry L. Livingston, Alice Edwards, Roy Cheville, Mabel Hyde, Herbert Lively, and Chris Hartshorn. Brother Hartshorn was out of town, and was unable to attend the meeting. All of the members, with this exception, were present.

NEWS OF INDEPENDENCE YOUTH

Burt Canterbury, Jr., president of the South Crysler Zion's League, has served as president of the Student Council of Raytown High School and president of the Raytown Hi-Y during this year. He has also served on the junior staff at Osceola Boy Scout camp.

Celia Fry won first place in the district National Forensic League contest for original oratory. She will attend the national contest at the George Pepperdine University at Los Angeles June 25-29.

Charles Hield, Jr., was presented with the McCormick medal for outstanding leadership and ability in his position as company commander of R.O.T.C. at William Chrisman High School. This medal is presented by Colonel McCormick of the "Chicago Tribune" for leadership.

NEWS FROM DETROIT

W. Blair McClain, president of the Detroit International Stake, reported in a letter of March 27: "Every Sunday this month there was a baptismal service and a total of twenty-six candidates were baptized. One of the decisions came at the close of a young people's convention, conducted March 9, 10, and 11."

The Sunday morning Easter attendance at the church services throughout the stake was approximately 2,100.

Apostle Oakman will hold services in the stake during April.

(Continued on page 23)

The Saints' Herald Vol. 98 April 16, 1951 No. 16

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

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Editorial

Sanitarium Day - Sunday, April 22

"Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick."—Matthew, 14: 14.

ON SUNDAY, April 22, at most of our churches the congregations will be invited to make contributions for the Independence Sanitarium and Hospital School of Nursing. Students are enrolled from all over the church to take their nursing education at the school, and these contributions are of direct benefit to the many young women who come from the different areas of the church.

After the new Sanitarium building was erected and put into operation, the old Sanitarium building was converted to use for the School of Nursing, some sections for use as classrooms and laboratories, and some for dormitories for the student nurses.

A building that has served so long naturally needs reconditioning, repairs, and remodeling for the new uses. Last year's Sanitarium Day contributions made possible the reconditioning of one of the floors of the building.

This year, we are informed by officials of the Sanitarium, it is hoped that funds will be received to do some very necessary work on the second floor. The walls will be renewed with a fine washable Fabron finish, and the ceilings will be soundproofed with an attractive insulating material. It is hoped also to add two new microscopes for the laboratories and classroom instruction. Chemical laboratory equipment and anatomical charts are also planned.

All these and other things will result in more effective study and instruction for the school, and better

living conditions for the student nurses.

On our own visits to the Sanitarium, we have been very pleased with the fine work that has been done as a result of the contributions of the church in former years. We are sure that every visitor who could have the opportunity to see the building would be equally pleased with the results. Such a visit would also help church people to understand why the contributions are needed.

IT DOES NOT PAY to be indifferent about hospitals because you are strong and healthy today. Disease and accident strike with dreadful swiftness. When you need a hospital, your need is very great. Many people are alive today who would be dead if there had been no hospitals.

It sometimes costs large sums of money to save a life, but when the life of a loved one is at stake, no price is too high. What will a man pay for the life of his child or his wife?

We can pay the price by supporting our hospitals now so they can be ready when emergencies come. After pneumonia strikes or an accident happens it is too late to build a hospital.

JESUS HAD a heart of love for people. Read again the Scripture above. When he saw the multitude, he "was moved with compassion toward them." "He healed their sick." Jesus cared.

Millions have died in many parts of the world of war, famine, and

plague. Nobody cared. Even today people starve and die beside the roads and in the gutters, and others pass by without seeming to notice. We shouldn't be smug—there is indifference, cruelty, and selfishness in our country too.

Jesus was different. He cared. He had compassion. He healed their sick. . . . That's what hospitals do. That's what the Sanitarium does.

PEOPLE who are sick and hurt cannot help themselves. They need the love and help of their fellow human beings. When they are well, they, too, turn and help others. It is the way we survive. A hospital is a place of help—the Sanitarium is a place of "refuge" as the Doctrine and Covenants says.

There in the Sanitarium is a light at every nurses' station that never goes out. Someone is always on duty. Unceasing vigilance and care are there. While some patients sleep and others lie awake in pain, someone is ready to answer their calls for help. The entrance doors are always ready to swing open to admit those who need.

Let us help keep those lights always burning. Let us help to keep those doors always ready to open.

MANY OTHERS have helped and are helping: the Patroness Society, the Mothers' Club, the Nurse Aids, the Gray Ladies, the Orioles, the Girl Scouts, and individuals.

Sunday, April 22, will bring you an opportunity to help. If you could visit the Sanitarium and see what is being done there, you would wish to help. You would ask for the opportunity. But out where you are, you will only hear or read about it.

L. J. L.

Official

Alaskan Mission

Elder Arthur F. Gibbs will undertake a mission to Alaska in the near future and is eager to get in touch with as many of our Alaskan members as possible, whether they are in Alaska permanently or on a temporary basis.

We are therefore asking all who can do so to send the names and addresses of church members, or of persons interested in the church, who live in Alaska. This information should be addressed to the Council of Twelve, Independence, Missouri; attention: Roy Stearns.

F. HENRY EDWARDS.

Paul Harvey's "Heavenly Stranger"

At several points I have come in contact with a pre-Christmas broadcast by Paul Harvey of the American Broadcasting Company which had to do with the matter of a personage appearing before a group of highly-placed delegates of the United Nations in a certain "Room Twelve." It is represented that this personage entered into the discussion of matters pertinent to the problems before the statesmen of the world and that in the process of his contribution he quoted many Scriptures.

As I have met up with this matter among our people, I have found a disposition in some to believe that this was a factual statement throughout. As for myself, I doubted that Mr. Harvey's contribution was anything other than a fictional arrangement which would interest his pre-Christmas audience. However, let us say that the broadcast was of excellent quality and the many passages of Scripture used by the

"Heavenly Stranger" were well-placed, and the whole matter makes very worth-while reading or listening as the case may be.

It seems to me, in light of a letter I have just received from Mr. Robert B. Wesley, representing Mr. Paul Harvey, that Mr. Harvey's position should be made clear to some of our members who may be holding wrong views concerning the document. Mr. Wesley's letter is as follows:

Mr. D. T. Williams
The Reorganized Church of Latter Day
Saints

Independence, Missouri

Dear Sir:

Mr. Paul Harvey received your letter and sincerely intended to answer it personally, but with the increasing pressure of recent weeks has found it difficult to do so. He has therefore referred it to this office for reply, and has instructed us to inform you that your interest in writing is deeply appreciated.

His broadcast of December 24 was his own dramatic interpretation of what might have happened had Christ actually appeared in the Council of the United Nations. As a Christmas story, with all good intentions, it had no basis in fact.

It may be of interest to you to know that great numbers of letters from people of your faith have been received from all over the country. The intense interest is apparently based upon the wanderings of the Nephite Brethren and their possible appearance at any time and any place. For this reason, requests for the Christmas broadcast have far exceeded requests for any other broadcast.

With all good wishes, I am

Cordially yours,

(Signed) Robert B. Wesley

D. T. Williams.

Church-wide Institute for Women

A church-wide institute for women will be held Monday, October 8, to Friday noon, October 12, 1951, at the Stone Church, Independence, Missouri, under the direction of Sister Pauline J. Arnsion and her associates of the Council of Women.

This institute will be one of the major inter-Conference activities sponsored by the General Church.

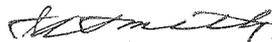
Emphases will be on special phases of women's work—demonstrations, practical helps, challenge, and comfort for those who attend. Tentative plans call for daily classes, addresses by the priesthood, historical trips, and fellowship.

We were richly blessed in the Kirtland Conference of High Priests last October, and again in the Book of Mormon Institute in January. We sincerely trust that the ladies of the church will be similarly blessed in this important gathering, and we ask that the prayers of the church shall be directed to this end.

THE FIRST PRESIDENCY,
By Israel A. Smith.

Change in Presidency of Youngstown District

Due to illness, Elder W. G. McCune is unable to continue actively serving as president of the Youngstown District. We are therefore requesting Elder George Franklin, 1713 South Heights Acres, Youngstown, Ohio, to serve as acting district president until some other arrangements are made by the district.


The First Presidency.

Vibrations

The best of ideas have been pushed along a taut, slender rope. The sheer force of our efforts to maintain them on this rope has often thrown them off balance, to one side or the other, and we were unconscious of their slipping until the rope sprang back from the loss of its weight and slapped us on our clutching fingers.

"They are too dogmatic," we exclaim dogmatically.

"They are too intolerant," we cry intolerantly.

"We must be intellectual," we shout emotionally.

And the rope vibrates under our hand.

—IONE SARTWELL.



The Nature of Man

According to the Book of Mormon

A lecture given at the Book of Mormon Institute, January 9, 1951

By E. Y. Hunker

THE BOOK OF MORMON narratives of separate migrations to the Western Hemisphere, of colonizations there, the subsequent growth and development of civilizations in ancient America have certain parallel similarities. In each case a small and seemingly insignificant minority group was instructed of the Lord to withdraw and depart from the mass of their fellow humans who had become rebellious against Deity, self-willed, degenerate, and hardhearted.

Evil in the Nature of Man

Book of Mormon history and teachings are not complimentary to nor supportive of the popular notion that natural man is, in and of himself, good. King Benjamin declared: "For the natural man is an enemy to God, and has been, from the fall of Adam, and will be, for ever and ever."—Mosiah 1: 119, page 218.

Our introduction to the nature of man, as presented in Book of Mormon history, is that human beings created with potentialities and capacities of becoming the sons and daughters of God more often chose the lower courses of life and became perverse and wicked.

Man was innocent when first created (II Nephi 1: 113). He was endowed with agency, free moral will, and the power to choose between good and evil. "Wherefore, the Lord God gave unto man, that he should act for himself."—II Nephi 1: 99, page 84.

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil.—II Nephi 1: 119, 120. (Also verses 116-118.)

Adam and Eve exercised their agency in disobedience to the counsel of the Lord,

which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil.—Mosiah 8: 74, 75, page 254.

Now we see that Adam did fall by partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, all mankind became a lost and a fallen people.—Alma 9: 38, page 346.

These statements sustain the biblical teaching (clarified in the Inspired Version) that men, unregenerated by the gospel of Christ, incline to gravitate downward:

Because . . . Adam fell, we are; and by his fall came death, and we are made partakers of misery and woe. Behold, Satan hath come among the children of men, and tempted them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God.—Genesis 6: 49, 50. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.—Romans 8: 7. Therefore as they had been carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.—Alma 19: 91, page 453. Because of the fall, our natures have become evil continually.—Ether 1: 63.

(Other Book of Mormon references: I Nephi 3:6, page 24; 5: 112, page 56; also verses 121-123, 136-140; II Nephi 1: 107, 108; 6: 74, page 110; 14:9, page 164; Alma 16: 209, page 428.)

Wickedness Versus God

It is the nature of man, individually and collectively, to forget God and become swallowed up in the morass of wickedness. This was revealed to Nephi,

And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues and people. And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; . . . and their dominions upon the face of the earth were small.—I Nephi 3: 224-228. (I Nephi 3: 217-237, pages 40, 41; also II Nephi 12: 40.)

The account in the Book of Ether of the dispersion from Babel of the human family that had grown since the time of the Flood tells that the people had disobeyed God and followed their own will. It also tells of the first ancient American colony and its growth into a multitudinous people and a mighty civilization. Then natural man, yielding to the baser urges of his nature, plunged this people into total destruction and oblivion (pages 751-759).

The records from the Flood to the present reveal that continually it has been man's nature to forget God. Even the chosen people of Israel forsook the way of God again and again. In II Nephi 11: 15, page 140, we read: "And as one generation hath been destroyed among the Jews, because of iniquity, even so have they been destroyed from generation to generation, according to their iniquities." (Also Jacob 2: 5, 6, 14-16, pages 169, 170.)

When Lehi, under constraint of the Spirit of God, preached repentance to the Jews of Jerusalem, it is recorded:

And it came to pass that the Jews did mock him because of the things which he testified of them; for he truly testified of their wickedness and their abominations; . . . of the coming of a Messiah, and also the redemption of the world. And when the Jews heard these things, they were angry with him; yea, even as with the prophets of old, whom they had cast out, and stoned, and slain.—I Nephi 1: 19-21, pages 3, 4.

Even within the small group that departed from Jerusalem and migrated to America there was continued evidence of this perverseness. "For behold they did murmur in many things against their father."—I Nephi 1: 38, page 5. This tendency was persisted in so that in the "promised land" defection followed defection until ultimately apostasy and wars of annihilation wiped out peoples and enshrouded their history in abysmal darkness and obscurity. (See Jacob 1 and 2, pages 168-173; 3: 22, page 177; 3: 77-92, pages 181-183; Enos 1: 30-32, page 195; Jarom 1: 6, page 197; Mosiah 6: 44-54, page 238; 7: 1-5, page 239; Helaman 3, pages 566-579; II Nephi 1: 9-11, page 601; Moroni 9: 3-5, 19, pages 772, 773; 9: 24, 25, page 774.)

Dominant Inclinations

These items disclose something of the nature of man—man apart from God and Christ, the man of the fallen race. In zoology, Mendel's law of transmitted physical traits has revealed that there are dominant and recessive characteristics. In a somewhat parallel sense, there are in the soul of the natural man dominant and recessive mental and spiritual traits and tendencies. He has recessive potentialities as a child of God, and also pronounced dominant inclinations to gravitate downward spiritually. According to the Book of Mormon, the following named traits are among the dominant inclinations of the natural man:

1. Stiffneckedness, rebelliousness against God and his truth. (I Nephi 1: 38-41, page 5; II Nephi 9; Helaman 5: 109-138, pages 597-599.)

2. Doubt, cynicism, unwarranted negative criticism. (I Nephi 1: 41, page 5; 1: 48, page 6; Helaman 5: 117, page 597; III Nephi 1: 9, page 601; I Nephi 2: 12, page 17; Mosiah 7: 1-5, 39; pages 239, 242; Mosiah 11: 105-111.)

3. Greediness, avarice, love of material wealth. (I Nephi 1: 88; 7: 50, page 76; Alma 8: 74; Helaman 3: 21-23, page 568; IV Nephi 1: 26-28, page 684; II Nephi 6: 62-64, page 109; Jacob 1: 16, page 168; Mosiah 7: 1-20, pages 239-241; Mormon 4: 50.)

4. Deceitfulness, dishonesty, cunningness. (Mosiah 6: 8, 9, 13, page 235; 6: 54, page 238.)

5. Impatience, anger, hate, contention, murder, strife, war. (I Nephi 1: 91, page 9; 1: 97, page 10; 3: 99, 100, pages 30, 31; 3: 130-134, page 33; 5: 25, page 49; 7: 26, 27, page 74; II Nephi 4: 1-3, 6, page 94; Mosiah 5: 42, page 230; also pages 238: 49-53; 242: 39, 40.)

6. Pride, egoism, inordinate personal and group ambitions, and desire for recognition and popularity at any price:

And it came to pass that I saw and bear record, that the great and spacious building was the pride of the world, and it fell; and the fall thereof was exceeding great.—I Nephi 3: 93, 94, page 30.

And because some of you have obtained more abundantly than that of your brethren, ye are lifted up in the pride of your hearts, and wear stiff necks, and high heads, because of the costliness of your apparel, and persecute your brethren, because ye suppose that ye are better than they.—Jacob 2: 16, page 170.

7. Indolence, idolatry, priestcraft:

It shall come to pass in that day, that the churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold, I, I am the Lord's; and the other shall say, I, I am the Lord's; and thus shall every one say, that hath built up churches and not unto the Lord; and they shall contend one with another; and their priests shall contend one with another; and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance. . . . Yea, and there shall be many which shall say, . . . Eat, drink, and be merry; nevertheless, fear God, he will justify in committing a little sin; Yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this . . . Yea, and there shall be many which shall teach after this manner false, and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark; and the blood of the saints shall cry from the ground against them. Yea, they have all gone out of the way; they have become corrupted . . . they have all gone astray, save it be a few, who are the humble followers of Christ.—II Nephi 12: 3-30 ff.

(Also II Nephi 6: 71, page 110.)

Now, they were a lazy, and an idolatrous people; therefore, they were desirous to bring us into bondage; that they might glut themselves with the labors of our hands.—Mosiah 6: 15, page 235.

8. Spiritual blindness and deafness, hard-heartedness, negligence, forgetfulness.

And now I say unto you, that it was expedient that there should be a law given to the children of Israel, yea, even a very strict law: for they were a stiffnecked people: quick to do iniquity, and slow to remember the Lord their God.—Mosiah 8: 6, page 249.

(Also I Nephi 3: 76, 77, page 29; 5: 182, 200-208, pages 61, 62; II Nephi 4: 29-34, page 96; Mosiah 6: 6, page 234; 7: 43-46, 59-68, pages 242-244; 8: 75, page 254; Alma 9: 38, page 346.)

Yea, all are hardened; yea, all are fallen, and are lost, and must perish except it be through the atonement which it is expedient should be made.—Alma 16: 209, page 428.

(Alma 20: 91-93, page 453; 21: 122, page 477; Helaman 3: 19, page 568.)

9. Error, perversion, disobedience, rejection.

And now, if I do err, even did they err of old.—I Nephi 5: 230, page 64.

(See II Nephi 1: 22, 23, page 79.)

Woe be unto you for perverting the ways of the Lord.—Mosiah 7: 82.

(Also Mosiah 7: pages 245-247.)

10. Lust, immorality, fornication, adultery, polygamy.

And now it came to pass that the people of Nephi under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines.—Jacob 1: 15, page 168.

(Also 2: 5-58, page 169-174; I Nephi 7: 50, page 76; Mosiah 7: 1-20, pages 239-241.)

11. Inequality, iniquity. (Jacob 2: 16, page 170; Jacob 1: 16, page 168; Alma 2: 19, page 311; 2: 22, page 312; III Nephi 3: 15, page 618; Mosiah, chapters 7, 8, 9, 11, 13, etc.; Helaman 5: 137, page 599.)

12. Selfishness, self-will, self-glory, self-worship, self-justification. (II Nephi 12: 6-40, pages 153-156; Alma 16: 90-101, pages 417-419; II Nephi 8: 22-27, page 117; Mosiah 8: 86, page 254; Alma 27: 52, page 530.)

Selfishness

We ought not to pass quickly by, without further comment, this propensity to selfishness in the natural man. It is inevitably fused with pride and egoism. It constitutes one of the biggest and most grievous stumbling blocks to man's divine unfoldment. The ends to which we will go to win our way, to satisfy our pride and ego, to gain recognition, to justify our desires and acts, are the major and dominant impulse and trait in our nature. Lying, hypocrisy, deceit, jealousy, strife, anger, dissension, hate, murder, crime, and sin of every description and category are directly linked with selfishness.

Man's greatest achievement is his conquest over the baser self within him. It is impossible for him to accomplish this without Christ and the principles and ordinances by which man can become a newborn creature. In fact, it is apparent that even with the grace of God, man still encounters tremendous difficulties in achieving self-conquest and the development of genuine humility and Christlike motivation in love.

No teaching about the nature of man stands out in bolder clearness in the Book of Mormon than his inclination to allow pride and self-will either to lead

him astray or to impede his discovery of and coming to God through repentance and self-surrender. For the nature of fallen, sinful man is to be proud, sensitive, self-seeking, vindictive, vicious, and to feel superior to others. At times he tends to assert his equality with or superiority to Deity. It may be that the "man of sin" (II Thessalonians 2: 4) of whom Paul wrote, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God," well refers to the proud, self-assertive spirit of man occupying in his physical body, which is intended to be the temple of God.

The teachings of the Book of Mormon are that man must sense his nothingness in the sight of God, that man is entirely indebted to Christ for the hopes of redemption and salvation. Man ought to be humble. Without humility, self-forgetfulness, and entire devotion to Christ and his way there is no coming-to-be of the image of Christ in us.

The Book of Mormon declares that the "natural man is an enemy to God." A more modern writer has stated it this way:

As he comes from the hand of Nature, Man thinks only of himself, loves nothing but himself. Little by little, with tremendous but slow efforts, he succeeds in loving for a while his woman, and his children, in tolerating his accomplices in the hunt, in assassination, and in war. Very rarely is he able to love a friend; more easily he hates the man who loves him. He does not dream of loving the man who hates him.

All this explains why Jesus commands us to love our enemies. To make over the entire man, to create the new man, the most tenacious center of the old man must be destroyed. From self-love come all the misfortunes, massacres, and miseries of the world. To tame the old Adam, self-love must be torn out of him, and in its place must be put the love most opposed to his present nature, love for his enemies. The total transformation of man is such a sublime paradox that it can be reached only by fantastic means. It is an extraordinary undertaking, wild and unnatural, to be accomplished only with an extraordinary exaltation, opposed to nature.—Papini's *Life of Christ*, page 125.

Goodness in the Nature of Man

We come now to consider the recessive godlike potentialities in the soul of man as they are revealed in the teachings of the Book of Mormon. Therein it is clarified that there are hidden within man certain Christlike possibilities which need awakening and nurture. Man is capable of consciousness of and responsiveness to the Spirit of God and of spiritual rebirth:

And also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.—Mosiah 3: 3, page 224.

(Also II Nephi 6: 98-105, page 112.)

A gleaning of the teachings gives us the following capacities for good in man:

1. Faith—in God and godly things. (I Nephi 1: 53, page 6; II Nephi 2: 46, page 90; Enos 1: 10, 11, 17, page 194; Jarom 1: 9, page 197.)

But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.—Alma 16: 151, page 423.

(See Alma 16: 140-169, pages 422-429.)

2. Repentance and humility. (I Nephi 5: 208, page 63; Mosiah 9: 28, page 258; Alma 14: 51-53; page 394; Helaman 4: 12, 18, pages 580-581.)

But if he [the natural man, see preceding verse] yields to the enticings of the Holy Spirit, and putteth off the natural man, and becometh a saint, through the atonement of Christ, the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.—Mosiah 1: 120, page 218.

(See Moroni 8: 29, page 771.)

3. Forgiveness, mercy, kindness, gentleness. (I Nephi 2: 34, page 19; Moroni 6: 8, page 763; Mosiah 11: 137-140, page 284; Alma 19: 78, page 452.)

Therefore, my son, see that ye are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things, then shall ye receive your reward.—Alma 19: 78.

And now I would that ye should be humble, and be submissive, and gentle; easy to be entreated; full of patience and long suffering; being temperate in all things; being diligent in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive, and see that ye have faith, hope, and charity, and then ye will always abound in good works.—Alma 5: 39-41, page 326.

4. Patience, long-suffering, meekness. (See above quotations from Alma 5:39-41; Alma 10: 28, page 351-352.)

Preach unto them repentance, and faith on the Lord Jesus Christ: teach them to humble themselves, and to be meek and lowly in heart; teach them to withstand every temptation of the devil, with their faith on the Lord Jesus Christ; teach them never to be weary of good works, but to be meek and lowly in heart; for such shall find rest to their souls.—Alma 17: 66, 67, page 441.

And blessed are the meek, for they shall inherit the earth.—Nephi 5: 52, page 636.

5. Love, affection, charity:

... and we can witness of their sincerity, because of their love toward their brethren, and also toward us. For behold, they had rather sacrifice their lives than even to take the life of an enemy; and they have buried their weap-

ons of war deep in the earth, because of their love towards their brethren.—Alma 14: 117, 118, page 401; Moroni 7: 50-53, page 768.

Love is very patient; very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, *never resentful*; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears.—I Corinthians 13: 4-8, Moffatt's translation.

(See Alma 24: 65, page 501; III Nephi 5: 89, 90, page 638; IV Nephi 1: 3-21.)

6. Appreciation, gratitude, thankfulness:

And he commanded them that they should observe the Sabbath day, and keep it holy, and also every day they should give thanks to the Lord their God.—Mosiah 9: 56, page 260.

Yea, and in the valley of Alma they poured out their thanks to God because he had been merciful unto them

And they gave thanks to God, yea, all their men; and all their women, and all their children, that could speak, lifted their voices in the praises of their God.—Mosiah 11: 70, 72, page 279.

(Also Mosiah 1: 55-61, pages 212, 213; 1: 76, 77, page 214; 5: 82, page 233; Mormon 4: 97, page 713.)

7. Obedience, loyalty, endurance, faithfulness. (Mosiah 9: 40-48, page 259.)

... yea, and they did obey and observe to perform every work of command with exactness.—Alma 26: 95, page 517.

(Also I Nephi 1: 27, page 4; Mosiah 3: 6, 11, page 224; II Nephi 15: 5, page 165; Alma 18: 2, 3, page 443.)

8. Hope:

Behold I say unto you, that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal; and this because of your faith in him according to the promise.—Moroni 7: 47.

(Read Moroni 7: 45-49, page 767.)

9. Righteousness, virtue, goodness, joy.

For I perceive that ye are in the paths of righteousness: I perceive that ye are in the path which leads to the kingdom of God; Yea, I perceive that ye are making his paths straight, I perceive that it has been made known unto you by the testimony of his word, that he can not walk in crooked paths.—Alma 5: 33, 34, page 325.

(See II Nephi 1: 115, page 86; 1: 35, page 80; III Nephi 13: 21, page 676.)

10. Self-forgetfulness, selflessness.

Recessive Powers

It is possible and necessary that the recessive powers in man be brought to fruition if he is to become what he is intended to be—a child of God. But in order to achieve this, the natural man—the man who is carnal, sensual, and devilish—must be born again and lay hold on those things that will apply a

power greater than his own to his potentialities and enable him to break off the chains of his spiritual bondage. Man must recognize his own smallness, his literal "nothingness" before God, ere he can come to a condition of mind and spirit that is truly repentant and humble. Mosiah recorded these words of King Benjamin:

For behold, if the knowledge of the goodness of God at this time, has awakened you to a sense of your nothingness, and your worthless and fallen state; I say unto you, if ye have come to a knowledge of the goodness of God, and his matchless power, and his wisdom, and his patience, and his long sufferings towards the children of men, and also, the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that should put his trust in the Lord, and should be diligent in keeping his commandments, and continue in the faith even unto the end of life; I mean the life of the mortal body; I say, that this is the man who receiveth salvation, through the atonement which was prepared from the foundation of the world, for all mankind, which ever were, ever since the fall of Adam, or who are or who ever shall be, even unto the end of the world; and this is the means whereby salvation cometh.—Mosiah 2: 8-11, pages 219, 220.

(See also verse 20.)

Again: "O how great is the nothingness of the children of men, yea, even they are less than the dust of the earth."—Helaman 4: 57, page 585. Then Mosiah states:

And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him. And secondly: he doth require that ye should do as he hath commanded you, for which if ye do, he doth immediately bless you; and therefore, he hath paid you. And ye are still indebted unto him; and are, and will be, for ever and ever; therefore, of what have ye to boast? And now I ask, Can ye say aught of yourselves? I answer you, Nay. Ye can not say that ye are even as much as the dust of the earth: yet ye were created of the dust of the earth: but behold, it belongeth to him that created you.—Mosiah 1: 57-61, pages 212, 213.

God's Superiority

Man certainly ought to realize that he is neither superior to nor equal with God. Jacob asserts:

Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways, save it be revealed unto him; wherefore, brethren, despise not the revelations of God. For behold, by the power of his word, man came upon the face of the earth; which earth was created by the power of his word. Wherefore, if God, being able to speak, and the world was; and to speak, and man was created, O then, why not able to command the earth, or the workmanship of his hands upon the face of it, according to his will and pleasure. Wherefore, brethren, seek not to counsel the Lord, but to take counsel from his hand.—Jacob 3: 9-14, page 176.

A. J. Cronin (in the September, 1950, Reader's Digest) aids in clarifying this

truth in these words: "I lost my superiority and this, though I was not then aware of it, is the first step toward finding God." Papini, after long study of the sovereignty of Christ and his way of life, asserted:

Love for ourselves, the origin of our hatred for others includes all other tendencies and passions. He who conquers self-love, and the hatred toward others, is already entirely transformed; the rest flows from this as a natural consequence. Hatred toward oneself and love for enemies is the beginning and end of Christianity. The greatest victory over the fierce, blind, brutal man of antiquity is this and nothing else. Men cannot be born again into the happiness of peace until they love those who have offended against them. To love your enemies is the only way to leave not an enemy on earth.—*Life of Christ*, by Papini, page 111.

Until now man has loved himself and hated those who hate him; the man of the future, the inhabitant of the kingdom, must hate himself and love those who hate him. To love one's neighbor as one's self is an insufficient formula, a concession to universal egotism. For he who loves himself cannot perfectly love others, and finds himself perforce in conflict with others. Only hatred for ourselves is sufficient. If we love ourselves, we admire ourselves, we flatter ourselves too much. To overcome this blind love, we need to see our nothingness, our baseness, or infamy. Hatred of ourselves is humility, is the beginning of improvement, or perfection. And only the humble shall enter into the kingdom of heaven because they alone feel how far they are from it.—*Ibid.*, page 127.

Need for Spiritual Rebirth

Thus we see how admirably the humble servants of God in ancient America, through the enlightenment of the Spirit

of God, caught the basic threads of truth about the nature of man and his need to become spiritually reborn in order to achieve his best manhood and to help usher in the glorious kingdom for which men have so long yearned.

Man's spiritual degeneration and descent are often rapid. Like a falling body, he plummets to the depths. His ascent to the Christly character is never a mushroom growth. It is a slow process, a steep, upward climb. The thorns of his Adamic nature constantly tear at him. The potential child of God becomes a "new creature in Christ Jesus" only through travail of spiritual rebirth and pain of growth in experience. It is not a discovery. It is an achievement. But he "can do all things through Christ, who strengtheneth" him.

The gospel principles—faith in God and Christ; repentance from dead works in humility; the new birth and the spiritual resurrection to newness of life, attitude, and disposition or nature; the fact of eternal judgment, that whatsoever a man soweth, that shall he also reap—are fundamental to man's becoming a "new creature" in Christ Jesus. Intelligent abiding in the "soundest" doctrine of life ever propounded—Christ's Sermon on the Mount—delivered in both ancient America and Palestine, gives growth to "first the blade, then the ear, after that the full corn in the ear" (Mark 4: 28). "For the perfecting of the saints . . .

(Continued on page 17.)



An institution with eighty student nurses and over two hundred employees serving 7,500 ill patients each year calls for diligent and constant administration. The principal administrators of the Independence Sanitarium and Hospital and the School of Nursing are shown above. Left to right they are President Israel A. Smith, Chairman of the Board of Trustees; Miss Gertrude E. Copeland, R. N., Superintendent of the Hospital; Dr. Charles F. Grabske, Sr., Church Physician; Miss Nelle Morgan, R. N., Director of the School of Nursing and of Nursing Services; and Bishop G. L. DeLapp, Secretary of the Board of Trustees.

"San Day" Comes Again



Elder Donald V. Lents directs student nurses in their early morning devotions before classes and work begin.

The Day Begins At 6:40 A.M.

By Donald V. Lents,
Chaplain

EACH NEW HOSPITAL DAY at the San begins with a fifteen-minute chapel service for nurses, student nurses, faculty members, and the occasional patient visitor. We look together to God before the daily duties start.

It is here (in the assembly or lecture room, for we haven't yet a chapel) that the group sings Latter Day Saint hymns and shares in the written and spoken word of God. As our voices filter up through the halls, we have reason to believe not only that our day has begun right, but that the patients who hear us are given additional courage and confidence in those of us who are co-laborers with God. This hope and courage gives them the determination to recover from illness, which is a strong factor in every recovery.

Patients have been known to wonder at the spirit of cheerful willingness to serve that is present with the majority of our nurses for hours upon end in the face of continual suffering. Patients many times have received from the nurse a spark of her faith in the belief that sickness

and disease can be overcome and, if not overcome, can be borne bravely and made a strengthening force in their personalities. We feel this results largely from starting the day at 6:40 a.m. in companionship with God.

We need a love for our work and a love for suffering humanity. To be successful in our hospital, this love must always shine from us as co-laborers with God in the art of healing. We need to understand the principle of service that will return repeatedly to sustain us. This principle is that we are co-laborers together in the eternal, creative work for God. Life persists, and life is creative. It means that our communities may be improved, homes made more livable, lives brought to a higher moral standard (temporally and spiritually). We are constantly aware that everybody has a soul, and that soul in the sight of God is important. We realize that the physician does not heal . . . he helps to supply the conditions favorable to healing. God heals by forces which even the wisest but dimly under-

stand. We are reminded that we do not stand alone—we are a part of an institution established and directed by inspired stewards of God. This and more we receive from our daily chapel experiences.

OUR STUDENTS are given the opportunity to hear the leading men of our church. For a week at a time these brethren give their time and ministry with the chaplain. Every department of the church has been represented in this early service in the past few years. We also invite ministers from other Independence churches to come share the devotions of the day. These ministers are seen daily on the floors, calling upon their parishioners, so we feel the nurses should become acquainted with them in an official way and see the type of ministry offered by other churches. A girl becomes a better nurse by seeing and understanding a little of the other person's philosophy.

There are many reasons why we start our day in worship with God.
(Continued on page 22.)



Student nurses learn in the laboratory.

The "San" Measures Up

By Vida E. Butterworth, R.N.

Nurse Examiners and is working on a program toward accreditation from the National Nursing Accrediting Service which it hopes to be able to meet within a five-year period of time. Some of the additional things needed are more extensive education for faculty members; recreational, auditorium, and chapel facilities; ward teaching classrooms, and conference classrooms; additional library and living quarters; and such equipment as a wire-recorder, Dictaphone, typewriter, better projection facilities, and more models.

AT PRESENT the school has an enrollment of seventy-seven student nurses from Canada, the Hawaiian Isles and all sections of the United States in the three-year course. Many patients have remarked on the fine quality of the student nurses in our school and the kind, cheerful, professional service they render. Similar unsolicited remarks have been made by relatives of former hospital patients, visiting physicians and surgeons from Kansas City, and other impartial judges of the quality of professional service rendered in our institution. Many patients have come from considerable distance to enter our doors for service.

EACH YEAR we stand Johnnie or Mary up against the wall to see how tall each one is and put them on the scales to learn their weight. We compare these marks with former marks in an attempt to prove to ourselves exactly how much Johnnie and Mary have grown. We also try to find out if development has been made mentally, emotionally, and spiritually.

Similarly, we try to size up the growth of institutions such as the church "San" and its School of Nursing. In order for an institution to progress, it must measure up to definite standards. As old goals are reached, new goals must be set higher. This the "San" has tried, and such is the scale of growth which challenges it.

Now the hospital is struggling to get new facilities built to meet the needs of its patients—a physiotherapy department, a children's ward, an additional pathological laboratory, central supply facilities, a cast room, a laundry, maintenance and repair space. It is trying to meet the requirements for approval of the American Medical Association for internship. Already it has been approved by the American College of Surgeons and the American Hospital Association.

The School of Nursing is accredited by the Missouri State Board of

THESE THINGS we have done and are doing:

We are having staff education programs for our graduate nurse staff and nurse aids.

We are conducting extension courses from the University of Missouri in ward management and ward teaching for interested graduate nurses.

The Medical Staff sponsors educational meetings and pathological conferences for its staff.

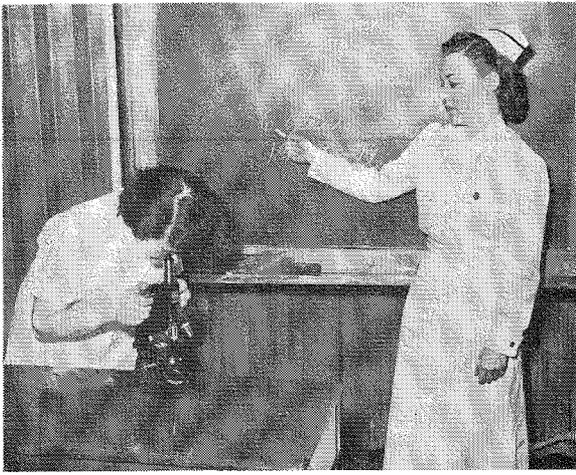
We have made community contacts with the newly-organized Jackson County Health Council—co-operated educationally with the Jackson County Health Department and other community agencies and civic clubs such as the Business and Professional Women's Club, American Association of University Women, Rotary Club, and Optimists.

The professional people within the institution are active members in their professional organizations: The Kansas City Area Hospital Council, Missouri and American Hospital Associations, The Missouri State Nurses Association, and The Kansas City and Missouri Leagues of Nursing Education—one member is on the Missouri State Board of Nurse Examiners that issues licenses, accredits schools of nursing, and sponsors state examinations for graduate nurses—Jackson County, Missouri, and American Medical Associations.

This past year more babies were born in the "San" than ever before, more operations performed, more emergencies treated, more patients cared for. These bespeak the ever-growing service of the institution as a community and church health center.

Some of the intangibles that cannot be measured too accurately but are an indication of progress are the number of former patients who have made further church contact following the chaplain's ministrations in the hospital and the continued success of the "San" nurses in other hospitals, other communities, and other health agencies.

According to standardized ways of appraising employed by the nursing profession—the National League of Nursing Education's Achievement Tests in Nursing and State Board Examinations sponsored by the National Test Pool of the League's Department of Measurement and Guidance—"San" students measure up to high professional standards. We want you to be as proud of your Sanitarium and your School of Nursing as we are, and show this by your continued support.



Instructor Florence Nowack directs use of microscope by Student Nurse Marilyn Wismer of Amberstburg, Ontario.

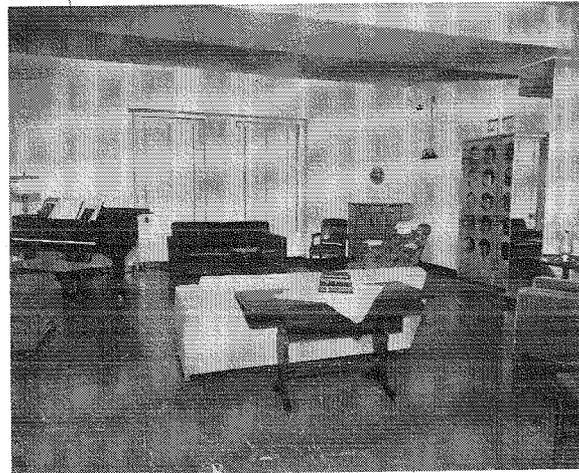
SUNDAY, April 22, brings to the people of the church the third "San Day"—their third opportunity to learn about one of the church service institutions and give support to the work being done in it. The "San Days" of 1949 and 1950 have enabled us to maintain a good school of nursing and to make much progress.

It has been said often that a really good teacher can teach the student even though the tools and physical setup are inferior. To some people, this old saying serves as a good excuse for slipping along and not making the effort to secure the necessary tools and equipment with which to do a good job. We here at the "San" would be forced to rely solely on our teachers for "good learning" if we did not have your support.

The microscopes in our science laboratory are one good example of what "your gifts mean" to us. We have nine microscopes—five of them new and very fine—made possible by our friends; four of them are old and cannot be used to study the activities of bacteria. Your gifts this year will make it possible for us to replace two of these worn-out tools. Next year, after "San Day," we hope to replace the last two. Our microbiology teacher is good—very good—but no matter how efficient she is, she cannot magnify those "little bugs" as does the microscope.

In the February 26 issue of the *Herald* was a picture of Dr. C. F. Grabske teaching about the heart,

using a model of that organ. Having the model there makes the lesson much more realistic than just hearing about it. This model was



This scene of the reception room in the nurses' home shows new furniture purchased from 1950 San Day funds.

the gift of one of our friends last "San Day." We have in our classrooms five such models of the body and its organs. We need more. Your gifts will help us to secure them.

Chemistry is a most difficult subject to teach, especially to girls. Student nurses seem to be allergic to it. The atomic poleur models help to make at least that part of the subject clearer to the student. Your gifts enabled us to secure a set of them.

Your Gift to the "San" Means

By Nelle Morgan, R.N.,

Director of Nurses

STUDENT NURSES lead very busy lives. Their classes are difficult, and much study is required. A good deal of this study must be done in their rooms. Their practice on the patient floors is strenuous, and they become physically tired. They need cheerful, attractive rooms to go back to after exhausting hours in the classroom and in the wards. "San Day" last year made it possible for us to renovate the rooms on third floor of the nurses residence. The ceilings were sound-proofed, the walls redecorated with attractive-patterned wall covering and the floors covered



Marilyn Cummings and Carolyn Jones, junior nurse students, study adjacent to new library shelves made possible by 1950 San Day funds.



Student Nurses Lois Browne and Martha Smith study under new light fixtures in the dormitory made possible by 1949 San Day funds.

with asphalt tile. These rooms are now attractive as well as comfortably furnished. The first and second floors need the same renovation. Will the 1951 and 1952 "San Days" make this possible?

Your gifts have helped us to begin building a reserve fund. This is absolutely essential for the future security of the school. The Board of Directors has wisely set aside a percentage of each "San Day" offering as a reserve, to which we hope to add each year.

Much has been done; much more needs to be done. As the church sponsoring a school of nursing, we must give consideration to a building in which to house the school. We are outgrowing our present facilities. We need more housing; we need an auditorium; we need recreational facilities; we need a larger library; we need larger laboratories. We need a classroom on the patient floors, in which to hold our ward classes. We need a chapel which can be kept sacred for religious activities.

OUR FACULTY continues to improve itself with your help. One faculty member is on leave of absence this year, attending the university. Next fall she will return, and another member will go. Faculty

Memories of C. I. Carpenter

A Career in Faithful Service

IN EVERY LIFE there is some central theme or meaning. And while no word or phrase could ever sum up all the various aspects of a personality, a basic plan can be seen. In this respect, the character of Brother Claude Irving Carpenter could be indicated in the statement: "When time and circumstance called for him, he was at his post of duty."

How many years, even until very recently, we were accustomed to seeing him in his regular place on the west end of the platform at Stone Church Communion services, ready to perform his task in the beautiful and orderly sacrament. Many times we have gone to meetings, or to some service for the church or General Conference, and were told, "Brother Carpenter will be in charge." We have been in prayer services when there would come a pause and nobody knew what to do or say next. Rows of people had come to drink at the spiritual fountain, with no sense of their responsibility to contribute. There are spiritual sponges to soak up the blessings at every meeting, but not many to give. Then Brother Carpenter would arise and begin to talk. He always gave something good to be remembered.

Most of us first became acquainted with him at some time in our youth through the pages of his quarterly lessons. They were clear, informative, and well organized. Even in his literary style, his kindness and humility were present, making one like him.

Brother Carpenter was one of God's quiet servants. His voice was clear but

members have been privileged to attend professional institutes and meetings. We are striving to keep them stimulated to meet the growing needs of the profession so that they may give a better training and experience to your daughters and young friends who come here to learn to be professional nurses.

These things your gifts have helped us to do. They have bought equipment and made possible the education of faculty members. Even more important, they have told us that you are interested in this institution—that you want it to do a good job, that you realize its significance in the whole Zionie movement.

gentle. His manner was friendly, strong, and unafraid. He was never timid, but he let others make the noise.

For many years the family has lived at 410 North Grand Avenue in Independence. The house reflects the church work, the cultural and literary interests, the interesting hobbies, and the happiness of a good church home.

On Saturday, March 17, when the family was ready to go out, Brother Carpenter, seeming in his usual health, stood near the door. He had a heart attack. The end came with merciful quickness.

BROTHER CARPENTER was born in Richland County, Wisconsin, December 30, 1869, and baptized at Plano, Illinois, November 8, 1885. He and Blanche A. Sprague were married at Lamon, Iowa, on December 25, 1904. They have one son, Milton.

In church service Brother Carpenter was president of the Northeastern Illinois Sunday School Association in June, 1892. On the following July 6, he was ordained a priest at Plano. In December, 1893, he received the first of many appointments in church work. On December 12, 1896, he was ordained an elder.

In April, 1900, he became assistant church recorder, a department in which he gave much service. On April 9, 1906, he accepted the office of church recorder. His literary work was recognized in 1910 when he edited the "Elders' Bulletin."

In 1918 he moved the recorder's office to Independence. On August 3, 1919, he was ordained a high priest at this city. After further appointments, he moved his family to Independence in July, 1922.

In 1928 he began his work on adult church history quarterlies, and in 1932 he was editing Book of Mormon quarterlies. He was Church Librarian from 1924 to 1930. In a number of places, he has served as district president in church work.

Brother Carpenter had some interesting hobbies that were used to advantage at Harvest Festivals and on other occasions. He collected stamps, rare coins, and English Bible translations. Of the latter he had forty-five or more.

His companion, Sister Blanche Carpenter, who is serving as acting statistician of the church, and his son, Milton, survive him.

Kindly memories and appreciation go with Brother Carpenter. The Master has called him to a new "post of duty," which he will fill, we know, in a devoted way.

L. J. L.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

"Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."—John 20: 22.

Did Jesus give his disciples the power to forgive sins?
Michigan

J. R.

Answer:

If the question is intended to cover the forgiveness of sins as held and practiced by the Catholic and some of the Protestant churches in their confessionals, involving the hearing of confessions, imposing penances, delaying or withholding remission, and the granting of forgiveness according to the judgment of the priest, the answer must be "no." Christ never yielded his grievances against those who sinned against him and the administration of judgment into the hands of men with power to administer retribution, pronounce forgiveness, and grant absolution in his behalf. Such judgments require infinite knowledge and wisdom to be administered in justice.

No such practice as the forgiveness of sins for God was known to the New Testament church, the beginnings of the later custom having appeared only in the third century A.D. It did not then become an established practice until near the end of the fourth century. No such practice existed in the Nephite church, neither is the doctrine found in the revelations of God to his restored church of latter days.

The continued existence of any and every corporate body is dependent upon having the right of self-discipline. The sins of members—whether of a public nature which tend to bring the church into disrepute or of personal conflicts arising among members, which being unadjusted threaten to spread their evil effects to the disruption of the church—cannot be ignored by the church. In such cases the church corporate becomes a party sinned against and must seek reconciliation through the repentance and

confession of the guilty ones. The law of the church which is given of God determines the procedure, and when reconciliation is effected, the church by its officers and by vote of its members is to forgive. If transgressors persist in their sin and resist all efforts to bring them to reconciliation, the church is commanded not to forgive but to cast them out. Herein lie the church's divinely granted powers of forgiving and not forgiving, of remitting and retaining, of loosing and binding, according as the law provides.

In remitting a man's sins or in the retaining of them, the church does not act arbitrarily but by law, for the law says if he repents, "him shall ye forgive": "Thou shalt be reconciled." The church must forgive when the law is complied with by the transgressor. On the other hand if there be no repentance the law is just as explicit, "Whosoever will not repent of his sins, the same shall not be numbered among my people," and "He that sinneth and repenteth not shall be cast out." In either case the law is mandatory and leaves no option, neither room for favoritism, prejudice, or passion.

The power to remit or to retain sins might seem to some, as it did to the medieval church, to suggest the power to dominate the souls of men and to subject them to certain penalties. This the Lord has never authorized. The administration of judgment he has ever retained in his own hands. The law is, "To me belongeth vengeance and recompense." "Man shall not smite, neither shall he judge; for judgment is mine, saith the Lord; and vengeance is mine also, and I will repay."

The text quoted in the question is somewhat obscure as to its full meaning and application, but the interpretation given it by the medieval church could be reached only by inference; we consider the interpretation as without justification and the practice unwarranted.

The above comments are based mainly upon the following texts: Matthew 16: 20; 18: 15-18; Doctrine and Covenants

42:6-7, 22, 23; Mosiah 11:111-113, 118-146; John 16: 8; Deuteronomy 32: 35; Mormon 4: 25; Doctrine and Covenants 81: 6.

CHARLES FRY.

Question:

How can Hill Cumorah be in Mexico when Joseph Smith found the plates in New York? (Weldon article, *Herald*, January 1, 1951.)

Iowa

Mrs. C. W. L.

Answer:

Mormon 3: 3-8 tells of the records being hid in the Hill Cumorah in the year 384 A.D. Moroni (1: 1) says that he finished the abridgment, but there was still more to be written. In the last chapter of the book of Moroni (10: 1, 2) he records that in the year A.D. 420 he was still writing. Then he sealed up the book; but nowhere is it stated what he did with it, or that he was in the land of Cumorah.

The internal evidences of the Book of Mormon indicate that the battles of the last forty years of recorded Nephite history were fought in Central America, but inasmuch as the plates were found in New York undoubtedly Moroni, while alone and hunted, continued traveling northward and eastward until he reached the hill in New York which has carried the popular name of Cumorah, though it is certainly not the Cumorah mentioned in Mormon 3: 5. CHRIS B. HARTSHORN.

Question:

Why is the Latter Day Saint church so small numerically?
Colorado

E. C. D.

Answer:

Many people go through life thinking that the "mass of humanity must be right." This is false in most every instance. Christ's church in his own day attracted but a mere handful of followers, while the other churches had large followings. He answered this question himself, "Few there be that find the kingdom of heaven, but broad is the way and many there be that walk therein which leads to destruction."—Matthew 7: 22, 23. We are accused of being both small numerically and small in viewpoint because we believe in closed Communion and other doctrines which prevent our complete fellowship with the Protestant churches. The churches of Christ's day felt the same way about him and his church. In fact, our claims should be given especial consideration because of our comparatively small numbers. Christ's church has always been a small organization. WARD HOGAS.

What Has God Done for Us Lately ?

By Mildred Dorsey

WE ALL CAN tell of the goodness of God to us in times past. Many people bear beautiful testimonies of the truthfulness of this gospel of Christ. Many others have spoken of the miracles and blessings that have come to them as they exercised their faith. All these things happened to them in the past. Are we still receiving these blessings and evidences of God's loving-kindness, or are we content with past blessings and expect no more?

A missionary once told this story. A lady said she had been shown in a dream that the Reorganized Church was God's only true church. She had never received any more assurance or manifestation of his spirit than this. The missionary learned she had never been baptized into the church. God had shown her his church plainly and unmistakably, yet she had done nothing about it. God had done nothing more directly because she had failed to follow his earlier leadings. Many of us are like this—content to know it is the true church of a living God, content to recount the blessings of the past, content with things as they are. Need we wonder that he has done little for us lately?

We need daily spiritual nurture if our souls are to grow. Souls are like bodies in that they need to be continually fed. Our bodies cannot function now on food received in the past. Nor can our souls continue to grow on past experiences. They, too, have daily needs that must be met.

GOD WILL NOURISH US daily. If he cannot reach us, he can do nothing for us. We need then to reverse this order of things and ask ourselves, "What have we done for God lately?" We need daily communion with him if we would know his will concerning us. If we would receive from him now, we must be in contact with him now.

We all need the loving watch care of a heavenly parent. We all want it, yet we go on trusting in the arm of flesh and our own foolish wisdom. How much more enlightened we could be if we would but take the time to ask him about the things that concern us. He is only too willing to help us now as he has in days gone by. He has seen fit to bestow the gift of his wonderful gospel upon us. That should be only a beginning, for we have the promise: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows

of heaven, and pour you out a blessing, that there shall not be room to receive it."—Malachi 3: 10.

We need to be able to pray with the Psalmist David: "Give ear to my words, O Lord; consider my meditation. Harken unto the voice of my cry, my King, and my God; for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my

prayer unto thee, and will look up Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face. . . . But let those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee."

If we love God we will want to serve him. We need to keep constantly in touch with him by daily communion with him. We need to do this that we may truly act like children of God who are always listening to the wise counsel of an ever-loving Father.

MARRIED SIXTY YEARS



Brother and Sister Anderson with their five Florida great-grandchildren: (left to right) Jane Ellen Moran, Judith Audentia Moran, Doris Elizabeth Kubnert, Fredrick William Costello, and Jeffrey Ryan Fredrick.

Brother and Sister B. M. Anderson of Omaha, Nebraska, were honor guests at a reception and open house on February 25, celebrating their sixtieth wedding anniversary. The reception was given by their son-in-law and daughter, Brother and Sister Harlow G. Fredrick, and their daughter, Sister Bertha A. Hulmes, in the Fredrick home in Orlando, Florida. About seventy-five Saints, friends, and relatives attended.

High Priest Benjamin and Sister Audentia Smith Anderson were married in Lamoni, Iowa, on February 24, 1891, by Elder Henry Stebbins. They are well known and beloved throughout the church, having been active members since their youth. Sister Anderson has written several hymns, including the music for "The Old, Old Path."

They have four living children: Bertha A. Hulmes, Winter Park, Florida; Doris A. Fredrick, Orlando; Priest Duane S. Anderson, Springfield, Ohio; and Rogene A. Prucha, Lincoln, Nebraska. They also have ten grandchildren and eight great-grandchildren.

Briefs

MODESTO, CALIFORNIA.—The branch is being organized to offer more effective ministry to the members both in Modesto and outlying communities. Facilities are being set up so that part of the congregation can meet and worship in Turlock under the leadership of Elder William Hays.

The armed services are taking some of the young men in the priesthood among whom has been John A. Moffet, Jr., a deacon. Brother and Sister F. V. Thomas recently received official word from Washington confirming the death of Garland Thomas, teacher, killed in action in Korea, July 16, 1950. Garland had previously been reported missing in action since that date.

Brother Homer Gatchett is teacher for the priesthood class.

The women's department, under the leadership of Naomi Lee Rose, contributed \$175 to the branch treasury, and made scrapbooks and Easter baskets for the children's ward at the local hospital.

Burton Woodruff is in charge of the church school. Worker's conferences are planned from time to time.

The Zion's League is progressing under the leadership of Bill and May Hays.

Lester and Lois Weaver, together with their two children, Faye and Lester, Jr., were baptized January 21 by Elder Hays. Brother Frank McGill and his daughter Lora Lee were baptized February 4 by Priest F. V. Thomas.

Apostle E. J. Gleazer spoke on the evening of March 18. His topic was "The Lord Hath Need of Thee."—Reported by ILAH G. ROSE.

LOS ANGELES STAKE.—The semi-annual conference of the Los Angeles Stake was held at Central Church February 24. An official dinner followed by an address by Apostle E. J. Gleazer and the stake business meeting were features of the conference. Reports revealed a total membership of 3,203 for the stake which represents a growth of 119 in eight months. Church attendance has increased 14 per cent at morning preaching services. Tithing contributions increased 40 per cent over the previous year, and total contributions averaged \$15.58 per member with some congregations running as high as \$35 per capita. Approval was given for the organization of the Van Nuys congregation into a branch to be known as the Sherman Oaks Branch. Special note was taken of the General Church appointment of High Priest Clinton Saxton of the Los Angeles Stake to the Southern New England District and the release of High Priest John P. Davis from pastoral duties in the Los Angeles Stake to serve as president of the Southern California District.

Approximately seventy-five members of the Aaronic priesthood of the Los Angeles Stake attended a two-day priesthood retreat at Pacific Palisades March 10, 11. The theme for the retreat was "My Soul Is Athirst for God." Stake President G. E. Tickemyer, Evangelist L. J. Ostertag, and High Priest Clinton Saxton provided the leadership.

SAN JOSE, CALIFORNIA.—The Zion Home Builders sponsored a church dinner, February 23, for the benefit of the building fund.

Richard Lewis Adams was blessed February 25.

The Men's Club installed indirect lighting in the main auditorium of the church.

Apostle E. J. Gleazer was the speaker on March 6.

San Jose was represented at the Northern California District conference, March 17 and 18, held at Sacramento.

A candlelight service commemorated Maundy Thursday, March 22.

Following a play presented by the Zion's League, a potluck supper was held at the church on March 30.—Reported by STENA CALDWELL.

BUFFALO, NEW YORK.—Sandra Jo, daughter of Orveta and Ralph Miller, was baptized on Sunday morning, March 11, by Priest Robert Auther. Elder Max Voltman confirmed Sandra, assisted by Elder Harold Van Buskirk.—Reported by R. AUTHER.

OREGON DISTRICT.—The district priesthood institute was held February 24 and 25 in the Central Church at Portland. The average attendance to all classes was 61, and 133 of 195 members of the priesthood attended at least one meeting.

On Saturday night a banquet was held with Elder Miles Whiting of the district presidency as master of ceremonies. The ministry honored for long years of service were High Priest Marcus H. Cook, Evangelist W. H. Barker, Elder P. G. Hager, Elder Leonard Rhodes, Elder J. M. Vail, Priest Peter Van Summers, Priest Joseph Larson, and Deacon August Oleson. Teacher Albert Lasley was especially commended because of his faithful service under tremendous physical handicap. This was followed by a challenging sermon by Seventy Arthur F. Gibbs.

District President J. L. Verhei was in charge of the Communion and fellowship service Sunday morning. Harold Carpenter, district director of church school, was in charge of the morning worship, and Bishop M. E. Lasater taught the morning class.

The priesthood was saddened to learn of the sudden passing of one of its members, Brother Joseph Rasmussen of Kelso, Washington, who

was buried the day of the opening of the institute.

A mission with regular Sunday services has been organized at Albany for the members there and at Corvallis. Corless Nitcher is the new leader. The Eugene-Springfield mission now meets in the Eagle's Hall at Cloverleaf Pass, between Springfield and Eugene. Elder Lowell Shultz is the pastor. This group has grown to between forty-five and sixty in attendance.

The Bend ministry is helping the district officers to serve and assist all of Central Oregon at such places as Klamath Falls, Madras, Burns, Mitchell, and Shevlin, as well as Bend. Elder George Dyer is pastor, assisted by Elder D. B. Williams. This congregation has grown under this leadership to over fifty in regular attendance.

Elder F. E. Chapman of the district presidency is in charge of the fourteen ministers to isolated Saints. He is making an attempt to create a condition where no Saint will be isolated from church services, at least part time. He is not only having each isolated member visited and written to, but also plans to hold services at centers where each can occasionally attend services.

The new church at Myrtle Point is almost completed. Elder George Price is the pastor, assisted by Priest Tom Coffman. An outstanding increase in attendance has been reported.

The new Longview church is progressing. Elder Miles Whiting is pastor.

Baker, in eastern Oregon, is preparing to become a worship center for the communities in that section of the district. The leaders will attempt to serve the isolated members. Assisting Pastor John McKee are Elder Will Ferguson, Priest Joseph Schofield, and Brother Reginald Fritschle, the church school director.

Elder Lloyd Shannon was selected to replace his father, J. L. Verhei, as pastor at the Central Portland Church. Elder Verhei resigned because of district activities.

Elder Glenn Haviland was selected to replace Missionary Elwin R. Vest, pastor at First Portland Church, who resigned to take up missionary work in the Hawaiian Islands.—Reported by J. L. VERHEI.

Church School Handbook

This book has been prepared by the Department of Religious Education as a practical guide and help for church school leaders and teachers in adapting their teaching program of the Christian way of living to meet the needs of the various age groups.

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Herald House INDEPENDENCE, MISSOURI

1951 Reunion Schedule

SARNIA, ONTARIO.—The priesthood of the branch attended the Chatham District Priesthood Institute.

Elder James Kelly of Chatham presided at the ordination service Sunday, October 29. District President E. Elwood Smith presided at the ordination service. The following brethren were ordained: Priest Basil Freer to elder; Edward Campbell to priest; Cecil E. Shrigley to deacon.

The ladies of the branch attended the Chatham District Women's Institute held at Wallaceburg, November 19, with Sister Blanche Mesley as instructor.

The Sarnia Saints enjoyed the ministry of Evangelist Ledsworth of Port Huron, Michigan, at a recent Sunday evening service.

On November 26, a service for the blessing of children was held. The pastor, A. B. Freer, delivered the message. The following children were blessed by Elder Freer assisted by Elder W. Smith: Wayne Leslie, son of Angus and June Swanson; Catherine Dianne, daughter of Burton and Dorothy Dodds.

Evangelist John R. Grice ministered to the branch the first three weeks of December. On December 9 the priesthood and their companions enjoyed a banquet with Evangelist and Mrs. Grice, District President E. E. Smith and Mrs. Smith, Elder and Mrs. James Kelly, Elder and Mrs. W. C. Badder as guests for the occasion. Brief talks were given by Elders Grice, Kelly, and Badder. Elder E. E. Smith was guest speaker for the evening. Pastor A. B. Freer was master of ceremonies.

The adult church school classes have been organized for week night activity, and meet twice monthly for worship, study, and recreation. Elder Freer is the teacher. Edward Campbell, priest, is the president of the group.

The priesthood met for study and organization of priesthood visiting January 14.

CANTON, OKLAHOMA. — The branch traveled to Eagle City on Easter Sunday and met with the Saints there for a picnic and fellowship. Both branches enjoyed a program at Canton Easter evening. The program was under the direction of Mr. Bert Moore and Mrs. Louis Fali.

Mrs. Ray Diamond is in charge of the young people's group which meets each Sunday evening.

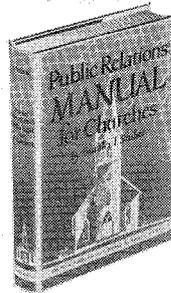
The attendance at the all-day women's meeting, March 21, was approximately twenty. A covered dish luncheon was held.—Reported by NINA GOODMAN.

STONINGTON, MAINE.—Under the leadership of William Wilson the Zion's League has grown from ten to thirty-three in the past two years. In January the following officers for the League were elected: Elwell Shepard, president; Joanne Barbour, vice-president; Faye Barbour, secretary; and Ruth Alley, treasurer. The usual meeting is each Friday at the church. Progressive parties have been held during the winter. One meeting began at the home of the pastor, Cecil Billings, where choir practice was held. From there the group traveled to Wendall Shepard's home where the class was held. The next stop was at the president's home for refreshments and a song fest. Letha Barbour, a Leaguer, is an excellent pianist.

March 2 the League entertained the boy's basketball team with a spaghetti supper, served at the church.

An Easter play, "Mine Eyes Have Seen Him," was presented in the evening Easter Sunday.—Reported by VERA G. EATON.

<u>Date</u>	<u>Reunion</u>	<u>Place</u>	<u>For Reservations and Information,</u>
June 9-17	North Dakota & N.W. Minnesota	c/o 4-H Building, Detroit Lakes, Minn.	Archie Peterson, Audubon, Minnesota
June 16-24	Kansas	Camp Fellowship, near Wichita	Ronald Manuel, 2208 Stafford, Wichita, Kansas
June 17-24	Eastern Montana	c/o Orrin Wilcox Fairview, Montana	F. L. Ballantyne, Dore, N. Dakota
June 23- July 1	Kansas City Stake	Nazarene Camp, Lakeview Park, Overland Park, Kansas	Bishop H. F. Miller, 1318 E. 30th St., Kansas City 3, Missouri
June 24- July 1	Northern California	Lake Tahoe, Tahoe, California	L. A. McDonald, 1872 8th Ave., Sacramento 18, California
June 30- July 8	New York and Philadelphia	Deer Park, New Hope, Penn.	J. T. Conway, 112 W. Ontario, Philadelphia, Pennsylvania
June 30- July 8	Gulf States	Brewton, Alabama	Brewton Greene, P. O. Box 1286, Mobile 7, Alabama
July 1-8	Northern Ontario	Kirkland Lake, Ontario	Pat Bolger, 7 Taylor Ave., Kirkland Lake, Ontario
July 1-8	Wisconsin-Minnesota	Chetek, Wisconsin	O. G. Kimball, 190 18th Ave. So., Wisconsin Rapids, Wisconsin
July 11-15	Western Colorado	Delta, Colorado	A. G. Rose, 620 Howard St., Delta, Colorado
July 12-15	South Missouri	Kennett, Missouri	J. A. Phillips, R. 3, Box 188, Kennett, Missouri
July 13-22	Southern New England	Onset, Massachusetts	A. W. Sheehy, 10 Sewall St., Somerville 45, Massachusetts
July 14-22	Center Stake of Zion	Gardner Lake, Excelsior Springs, Missouri	Bishop H. W. Cackler, 916 W. Lexington St., Independence, Missouri
July 14-22	Owen Sound-Toronto	Port Elgin, Ontario	John E. Booth, 1443 Bathurst St., Toronto, Ontario
July 21-27	Southern California	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 21-28	Rock Island District	Palisades State Park, Savanna, Illinois	Lyle W. Woodstock, 405 Ct. 4 Center, Springbrook Court, Moline, Illinois
July 21-29	Ozarks	Racine, Missouri	B. F. Kyser, 113 A St. S.W., Miami, Oklahoma
July 27- Aug. 5	Los Angeles Stake	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.



PUBLIC RELATIONS MANUAL FOR CHURCHES

by Stanley I. Stuber

Here is a wealth of practical information vital to a successful program for effective church leadership in city, suburb, town, and village. Written simply and concisely, this manual covers every factor, faces every problem which confronts the local church in its community relationships. Published by Prentice-Hall.

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HERALD HOUSE INDEPENDENCE, MO.

July 28- Aug. 5	Flint-Port Huron- Detroit	Blue Water Camp, Lexington, Michigan	W. Blair McClain, 359 Louise Ave., Highland Park 3, Michigan
July 28- Aug. 5	Texas	Bandera, Texas	Dr. Preston Wheeler, 1204 Lamor Blvd., Austin 21, Texas
July 29- Aug. 5	Nauvoo	Nauvoo, Illinois	D. J. Williams, 909 S. 12th St., Burlington, Iowa
July 29- Aug. 5	Maine	Brooksville, Maine	Raymond J. Ashenhurst, Route 2, Willoughby, Ohio
July 29- Aug. 5	Lamoni Stake	Graceland College Campus	Bishop E. T. Higdon, Lamoni, Iowa
July 29- Aug. 6	Alberta	Sylvan Lake, Alberta	Elgin Clark, Leduc, Alberta
Aug. 3-12	Northwest	Silver Lake Camp, R.F.D. 4, Everett, Wash.	G. L. Swenson, 614 W. 77th St., Seattle 7, Washington
Aug. 3-12	S.E. & Cent. Illi- nois & St. Louis	Zenia, Illinois (Brush Creek)	Sylvester Coleman, 234 E. Fair Ave., Flora, Illinois
Aug. 4-12	Cent., So. Cent. & Southern Mich.	Liahona Park, Sanford, Michigan	G. Everett Berndt, 1602 Ashman Ave., Midland, Michigan
Aug. 4-12	Chatham-London	Erie Beach, Ontario	J. F. Kelley, 721 Arnold St., Chatham, Ontario
Aug. 4-12	Oklahoma	Robber's Cave, State Park, Wilburton, Oklahoma	Victor Witte, 1150 N. Ellwood, Tulsa, Oklahoma
Aug. 5-12	Idaho-Utah	Hagerman, Idaho	Lyle Gilmore, Hagerman, Idaho
Aug. 9-19	Far West Stake	Stewartsville, Missouri	Bishop L. E. Landsberg, 517½ Francis St., St. Joseph, Mo.
Aug. 10-19	Northern Michigan	"Park of the Pines" Boyne City, Michigan	Harry L. Doty, 220 W. 9th St., Traverse City, Michigan
Aug. 10-19	Kirtland	R.F.D. 2, Willoughby, Ohio	J. F. Wildermuth, 29617 Lake Shore Drive, Willewick, Willoughby, Ohio
Aug. 11-19	Eastern Michigan	Cash, Michigan	Jacques V. Pement, Sandusky, Michigan
Aug. 12-19	Des Moines	Camp Mitigwa, Madrid, Iowa	Ralph Wicker, 1316 E. Lyon St., Des Moines, Iowa
Aug. 12-19	Western Montana	Deer Lodge, Montana	Harvey F. Eliason, Rt. 1, Deer Lodge, Montana
Aug. 12-19	Chicago & N. E. Illinois	Lake Geneva, Wisconsin	Raymond Troyer, 6053 Woodlawn Ave., Chicago, Illinois
Aug. 14-19	Oregon	Lewis River Camp	J. L. Verhei, 3824 S.E. Grant Court, Portland 15, Oregon
Aug. 18-26	Arizona	Mt. Lemmon, Tucson, Arizona	Marion Blakely, 4154 N. 12th St., Phoenix, Arizona
Aug. 18-26	Eastern Colorado	Palmer Lake, Colorado	W. A. Hougas, 480 Marion St., Denver 3, Colorado
Aug. 19-26	Missouri Valley	Woodbine, Iowa	Clifford A. Cole, Woodbine, Iowa

Ann of Bethany

by Georgiana Dorcas Ceder
illustrated by Helen Torrey

In an absorbing children's story of tender beauty and great charm, Miss Ceder brings vividly to life the dramatic events following the Nativity and the Wise Men's visit. As with her *Ethan, the Shephard Boy*, "one feels the time and place and warmth." Enhanced with Miss Torrey's lovely pictures, *Ann of Bethany* is a book to pore over, to read and reread, and to treasure. Published by Abingdon-Cokesbury.

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HERALD HOUSE INDEPENDENCE, MISSOURI

The Nature of Man

(Continued from page 8.)

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Ephesians 4: 12, 13. (Read Moroni 8: 29, page 771.)

And the first fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God.—Moroni 8: 29, page 771.

Time will not allow additional lengthy consideration of the nature of man as regards his spiritual entity and destiny, but brief mention is made of the most essential items therein involved.

The Book of Mormon teachings about this phase of the nature of man are:

1. There is a spirit in man. (I Nephi 5: 260, page 67; I Nephi 7: 2, page 72; II Nephi 6: 25, page 106; Mosiah 11: 116, 120, pages 282, 283; Alma 26: 17, page 510.)

2. Physical death brings about the separation of the spirit from the physical body. (Alma 19: 43, page 448; Moroni 10: 31, page 777.)

3. The Spirit of man is deathless; it is not annihilated. "Not the destruction of the soul, save it be the casting of it into that hell which hath no end."—I Nephi 3: 208, page 39. (Also Mosiah 1: 66, page 213; Alma 9:34, page 345.)

4. The spirit of man has consciousness after death and may exist independently of the body. (II Nephi 6: 28-35, page 107; Alma 19: 40-47, 56, pages 448, 449.)

5. The body will be resurrected and restored to its complete and proper frame. (II Nephi 6: 32, page 107; Alma 8: 99-103, page 342; 19: 65, 67, page 450.)

6. The resurrected body rejoined with the spirit of man constitutes the real immortality of the soul. (Alma 8: 105-107, page 342; Enos 1: 46, page 196; Mosiah 8: 83, page 255; Alma 3: 31, page 315; 9: 21, page 344; 19: 29, 67, pages 447, 451; III Nephi 13: 19, 49, pages 676, 679; Mormon 3: 21, page 703.)

7. The quality of life and character we build into personality in this mortal state on earth, either a spiritual rebirth or a continued perverseness and rebellion against Deity, determines the condition, inheritance, and destiny of man in the eternal world or in the life to come. (Alma 16: 228-232, pages 430-431; 19: 66, 67, 75-77, page 451; Helaman 5:69-74, 85, 86, pages 592, 593, 594.)

The Ministry of Women

By Olive J. Davidson

THE OXFORD UNIVERSAL ENGLISH DICTIONARY defines the noun "minister" as "one who acts as an agent or representative for a superior." As a verb it means "to serve, to furnish, to supply, impart help, to manage affairs, to render aid or assistance to the needy and the sick."

The Scriptures show that women are called to serve. They need not be ordained to the priesthood to be helpful. In fact, the church could not do without women who feel the responsibility of their high calling as mothers, helpmates, and teachers.

Motherhood is a partnership with God. But mothers cannot teach children faith in Christ unless they have a living abiding faith in him, and practice what they preach every day. Children quickly detect sham. They can be taught to pray sincerely only when those who are trying to teach them kneel with them and set the example. They learn to do by doing.

There is no greater responsibility than to train children so that lessons of value in later life may be early implanted in their minds.

God did not intend that women should take over the entire care and responsibility of the family any more than of the church. In both fields they are called to be partners with men. Often their share of the partnership is to be a true helpmate in faith. They must have faith not only in God, but in their husbands.

When the husband is a member of the priesthood, the quiet faith of the wife can be a very real help to him in his developing ability to carry the responsibility God has given him. God needs the help of good, intelligent women in order to have good, intelligent men in the priesthood.

WOMEN ARE CHALLENGED by the number of things they are required to teach in order to render proper service to God. The older women are to teach the young women to love their husbands and children and care for their homes.

They are not left in doubt about what and how they should teach. Specific instructions are given in Doctrine and Covenants 68:4. The closing paragraph of this section reads: "These sayings are

true and faithful; wherefore transgress them not, neither take therefrom. Behold I am Alpha and Omega and I come quickly. Amen."

The Lord advises women to teach their children these things before they are eight years old—before evil crowds into their minds. Children who bring the greatest worry and grief to their parents are the ones who are taught "too little, too late."

Children learn by feeling before they understand what is said to them. If a mother enjoys a prayer service because of the Good Spirit there, a very small child may feel that, too. Many things in early spiritual development are influenced by how the mother feels about them.

Child musicians and actors and even "boy preachers" are ordinary children that someone has succeeded in teaching before their minds became cluttered up with other things.

It is surprising how great an understanding of music little tots can absorb under right conditions before they are old enough to play an instrument or sing.

I CARED FOR A LITTLE GIRL an hour each day for some time. She could say only a few words and was quite backward. I began by having her repeat what I said—first words, then nursery rhymes, songs, and stories. Soon she was memorizing new ones every day. Her family decided she was very bright. She has two older brothers who were slow in learning at school, but she began taking honors in her first year and eventually became a high school teacher.

Some children are considered "dumb" because no one had ever taken time to teach them to talk or to express themselves in any way.

When we have little children we can find wonderful opportunities to develop their self-expression in ways that are good, including all the things the Lord wants them to know. Let us hope the time will come when children will not have to be punished—when parents will be given wisdom to teach them.

Doctrine and Covenants 45:10 says: "And their children shall grow up without sin unto salvation."

One of the great tests of character is what we do with our leisure time. We will be surprised at what can be accomplished in only a short while, perhaps a few minutes each day, if we know exactly what we are trying to do.

Most church members are interested in the missionary program. Women, too, are expected to witness for Christ to their neighbors and friends. To do this they should be able to tell the story of the gospel in a simple and accurate way; keep informed on the latest developments in archaeology which relate to the Book of Mormon story, and know what tracts are available. One phase of the ministry in which women can serve particularly well is in keeping the Word of Wisdom. Only a casual glance at the number of ill and afflicted members indicates that this section of Doctrine and Covenants needs to be studied thoroughly and put into practice.

There are many wonderful examples of women who have served their Lord.

Martha—the perfect housekeeper, troubled about many things, concerned about the welfare of her home.

Mary—who chose the better part, to follow the Master.

Dorcas—concerned about the needy and fashioned coats for them.

The mothers of the 2,000 young men—who were saved by their great faith.

Emma Smith—who preserved the manuscript of the Inspired Version of the Bible and so reared her sons that when the time came they were ready to take their place in the Reorganization.

The wives of early missionaries—who reared their children alone while their husbands carried the gospel message across this vast continent and to foreign shores.

Emma Burton—who, when she needed a shawl to protect her from the bitter cold in the mountains of the West, prayed for one and received it almost immediately.

Sister Goodwin—who lived several miles from the J. J. Cornish home. One night she dreamed that Sister Cornish was ill and the family in dire need. The next day she could not forget the dream, so she walked through deep snow and bitter cold to the homes of all the Saints in that area asking, "What can you do to help?" Though all were poor people they gave as they could: one, a sack of

Home Column

flour; another, a quarter of pork; another, sugar. One who had very little said, "I'll take my team and sleigh to haul what the others give," so food and medical supplies were loaded on the sleigh, and Sister Goodwin went along. That evening they arrived at the Cornish home. The children were cold and hungry, and the mother was very ill. Before they left that night, wood was brought from the forest, food prepared, and someone provided to care for the sick woman. The ministry of Sister Goodwin will be long remembered.

The church today has heroines, too. It is every woman's duty to rise to the heights of her privileges and make good the promises of Almighty God.

We Don't Know We Are Witnessing

BY RUTH MIDGORDON GOODWIN

Mother and Father sleep late each Sunday morning and do not get up in time for church school. They feel they are entitled to sleep on Sunday after a hard week, since Sunday is the day of rest. They don't know they are witnessing to their children and their neighbors that their religion is not worth getting up for. They don't know they are witnessing that a few hours extra physical rest is more important than inner strength and peace.

* * * * *

From a Methodist pamphlet entitled "They Didn't Know They Were Teaching" comes this example. A group of ministers were discussing the influence of parents on their children. One remarked that his people had roast minister for dinner every Sunday. What does it do to children when parents constantly criticize the pastor or the church school director or anyone else? They don't know they are witnessing that they have not put the love of Christ into their lives. And how better will children know about Christ's love and fellowship than through their parents' love and fellowship for people around them?

* * * * *

Two-year-old Ann's parents left the Mother Goose and little animal books for daytime reading and substituted simple stories of Jesus' life at bedtime. And each night as she was tucked in her crib, Mother had prayed with her—a prayer that was mostly a sentence by Mother and then its repeat by Ann. But one night shortly after the Jesus stories had replaced ones about sleepy rabbits, little Ann in her prayer said spontaneously, "And thank you, God, for Jesus." Mother and Father hadn't realized they were witnessing. Nor had they realized the power the Master would have, if allowed, in such a young life.

Can't We Be Friends?

By Louise Wrigley

MILDRED TOOK one last look at her shining, spotless house, tucked her curls under her new spring hat, and ran next door to call upon her new neighbor. As she paused before ringing the bell, she noticed that the door certainly needed paint. Upon entering the living room, she immediately spotted the worn place on the sofa. Her neighbor's house dress which, though crisp, was soft in color. "Too drab" was her mental comment. Mildred went home happy—happy because she had made the call and found that she could feel superior to this new neighbor. She knew she could safely like her, because the neighbor would be no real competition as a housekeeper, as a clothes-horse, or—perhaps—as a person.

MIDDLE-AGED ANNA pulled on her last year's good, black coat, brushed it neatly, and let her firm, steady step carry her out of her familiar front door to a strange one behind which she hoped to find a new friend. Anna's new neighbor had a serene, smiling home which Anna warmed to, and this neighbor was eager to ask if Anna sewed, if she painted, if she liked to create her own small touches about the house. Anna did and said so, but when she saw how beautifully her neighbor could do everything, how deft and sure her touch, Anna felt the neighbor's talent far outshone her own. She wasn't jealous—that wasn't it at all. She only felt that she could never make any contribution of any sort to this woman. It never occurred to her that her smile might be valuable, her philosophy might be helpful. Anna went home and stayed there, and the new neighbor grew lonelier and lonelier, wondering whether she had been cordial enough, remembering Anna's cheerful, wholesome face. She was afraid of what she might have said unknowingly. A friendship died in the bud.

MARGARET WENT CALLING TOO. She happened to plan her visit at a time when her neighbor, unfortunately, had a vexing cold. Margaret was met with a slightly impatient manner. Her neighbor was a little less than cordial, then warmed to Margaret's nice smile and her considerate manner. After Margaret had cut her visit short, the neighbor began to think more about her and to regret her own chilliness.

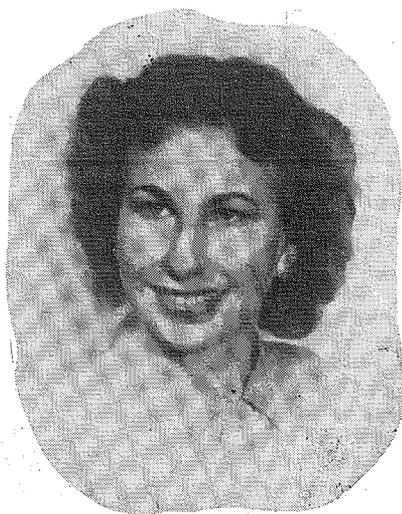
In the meantime, Margaret was not harboring this reception against her neighbor. She realized sensibly that it must have been a bad day for her. She resolved to give it another try. The next time, the neighbor had a smile for her and soon confided that she felt she should apologize. Margaret *didn't require this of her*. Instead, she suggested that she herself often had days when inconvenience seemed too much, when nothing worked out quite right. She brought a new book she thought the neighbor would like. She mentioned a free afternoon when she would like to entertain the neighbor in her own home. She didn't push—she didn't visit with the idea that she might be slighted, snubbed, or hurt in any way, and she gained a friend.

CAN'T WE BE FRIENDS? Can't we take just a little more time to think before we say something we don't need to say? Couldn't we, perhaps, school ourselves to overlook things which might be prompted by circumstances beyond our knowledge? We *all* need to do this more often, for if we would be friends and have friends, this is one of our responsibilities. Friendship is another phase of God's love, another law for man's benefit and pleasure.

What will our good-neighboring visiting policy with one another be? We might well look to it now, for friendship is a beautiful experience we don't want to miss.

Nothing Short of a Miracle

By Barbara Peavy



Ursula

YOU HAVE A RESERVATION on the boat, Miss Pawlowski. It's nothing short of a miracle that you could get passage in three months. Most people work for about three years to make connections and get passage to America. You're a lucky young woman. We'll see you then at the station Friday. Good-by."

The "click" that followed indicated that the person at the other end of the wire had hung up. As she stood staring at the telephone, Ursula could hardly believe that she had heard the man speaking. Only last week she had been tempted to return to Germany. Her mother and father had not wanted her to come to Paris, and her funds were getting low. Now the dream that had begun in the government office in Berlin was being realized.

So much had happened in the past two years. The disappointment when she realized that she could no longer continue in medical school after the invasion of eastern Berlin was a thing almost forgotten. The days in the government office when the Americans talked of their homeland and the initial interest in their way of life seemed to have happened only yesterday. She could not forget the American family she had worked for. They had been such nice people.

She remembered their promise, "If you ever come to America, Ursula, let us know. Come to see us." That would be her first objective. They had wanted her to return to America with them, and now she would get to see them again.

How had it all happened? The voice on the phone had said, "It's nothing short of a miracle." Perhaps that was right. The German quota of people to come to America was filled for the next ten years. She had come to France because there was a possibility that she could find a place on the French quota, if it was not filled. The three months in Paris had been months of waiting. And now—America.

ON THE BOAT Ursula had time to look back over the events of the past years, and a wave of nostalgia swept over her when she remembered the fun she had had at home. Her brother's teasing, the pranks they had played together when children, her mother and sisters, her dad's stern but loving way were poignant memories. Could she really be in her right mind? Just to leave her home and strike out on her own was daring enough, but to go across the ocean to a strange land, a strange people—was she being foolish? Her ability to speak several languages, including English, would prove beneficial, she was sure. But still new lands have new customs.

She went out on the deck to read, and as she sat with the book in her lap, she remembered what trouble books had caused in her home. There was the time that her father had burned all the books she had been reading that were written about any other religion than their own. The priest had spoken to Father

Pawlowski and advised that he prevent Ursula's reading books that would cause her to question her own faith. "She has her prayer books, and if she learns her catechism, she will be kept busy." Father obeyed the priest. He burned the next books he found in the house about religions. The scene that followed was unpleasant but humorous. Father had not known that the books were from the public library. He had not thought that he would have to pay for them. Dear father, how he fumed and fussed and finally paid for the books.

She would miss her parents and the fun they had together. But there was adventure and freedom in the new country. And if she were unhappy, her parents had instructed, she was to return.

THE BOAT DOCKED in New York, and the first few days of Ursula's life in America were spent in sight-seeing. But the big city of New York with all of its sights can be very cold to a lonely young woman. She was happier when she planned to go to Boston. At last she would get to see her American friends again.

In Boston she worked for her friends for a few months and attended the college at Cambridge in the evenings, but she was still lonely. It was no easy matter to make new friends in a strange land.

At Christmas Ursula sent out cards, using her album to get the address of a friend she had known in Germany during the American occupation. The address of the friend was Independence, Missouri. What had she heard of Independence? Oh, yes—the president's home town. She sent the Christmas card, and the next couple of months were spent in correspondence with her friend.

She wrote of how lonely she felt in the new land. She wasn't sure that America was a friendly place. Then her friend invited her to visit

New Horizons

the Middlewest before returning to Germany. She had not yet decided to come to Independence when she met Almer Sheehy in Somerville, a suburb of Boston. He recommended Independence as a friendly town. "You'll like Independence," he said, "there's something different about the people there. I know you'll be happy."

Ursula had been attending church at the cathedral in Boston. Somehow she felt that it was not really filling any need. Her reason for coming to the Middlewest was not religious, though. She wanted to find friends and to be happy.

SHE ARRIVED IN INDEPENDENCE on Friday night and found a room at the O. F. Webster home. Sunday morning the Websters asked her to go to church with them. "There are some German people we would like you to meet," they told her.

In order to be friendly to these kind people, she went to the service at the West College Street R.L.D.S. church. On this Sunday she witnessed a different type religion. She also saw her first baptismal service of this church. Baptism by immersion—at first it frightened her, for she had only known sprinkling as a form of baptism. Ursula met the Henry Schaefer family and the Otto Elser family that Sunday morning, and Brother Schaefer invited her over to his home during the week.

In their conversation she told him her feeling of dissatisfaction when she saw the low moral standard of the people of her faith in France, and the aloof manner of the people who attended the cathedral in Boston. Brother Schaefer told her about his conversion experience and a little about his church. As she left, he gave her a copy of the book, *A Marvelous Work and a Wonder*, to read.

When she first started reading the book, she would read a part and put the book aside. There was much in it that seemed too incredible to believe. The facts regarding the Pope shocked her. The apostasy, the Dark Ages, a restored gospel—

these terms had never been a part of the vernacular of her people. Ursula read the book twice and asked for more literature.

FACING THE DECISION to believe what she read, she went to confession to repent, because she had been reading about a different church and had been attending other services. As she awaited her turn, she realized that she had done nothing wrong, that she had committed no sin. There was nothing to confess. She left the church building with one idea in mind. She would follow the way her heart directed. She would become a part of this "Restoration Movement."

Three weeks after her arrival in Independence, Ursula joined the church. Truly converted to the truth, she found a great thrill in the prayer services that were being held before General Conference. A new spirit came from prayers that were not read—prayers from the heart.

General Conference followed the week of prayer, and Ursula attended every meeting she could cram into her schedule. New in the church, she found power in the classes and services she attended. One of the greatest thrills of the Conference came when she met Brother Sheehy who said with a great deal of feeling that he had known she would find the church—that she would find happiness.

Much has happened in Ursula's life since last April. She worked at the San for several months and then came to the Herald Bookshop to work.

But the story does not end with Ursula's happy disposition making the bookshop a more pleasant place. This May she finds even greater happiness. For not only did Ursula's miracle bring her to America, not only did she find God's church; but as she and Wade Liggett, linotype operator at the Publishing House, unite in the sacrament of marriage on May 4, Ursula finds that she has been led to a challenge—the beginning of a more wonderful miracle—that of a Zionic home.

Graceland

GAZETTE

Two more workshops on religious activity have been organized. One concerns children's work in the church and is under the direction of Marilyn Sorden, librarian, and Kleta Finley of the education department. The other, on branch administration, is under the direction of Dean M. L. Ritchie and Dr. G. A. Platz.

The 217 students who will receive diplomas next June will comprise Graceland's fifty-fourth graduating class. The commencement convocation will be held at 9:30 a.m. on Friday, June 1. The speaker will be Dr. Homer P. Rainey, president of Stephens College, Columbia, Missouri. Apostle Reed Holmes will be the speaker at the baccalaureate service to be held at 7:30 p.m. on Sunday, May 27.

President Edmund J. Gleazer, Jr., recently addressed the faculty and students of William Jewell College, Liberty, Missouri. Accompanying him there, and presented to the faculty and students, were Mr. Evan Walden, director of physical plant, his associate, Mr. Philip Beckman, and Mr. Leonard S. Delano, director of food service.

Graceland is issuing a new publication called the *Graceland Counselor*, which will appear periodically throughout the spring and summer. It is intended to help prospective students in their college planning and to furnish them with general information on the college. It contains information on mobilization and vocations, general campus news, and other announcements of interest.

Ray Zinser of the faculty, assisted by Ed Barlow of Brewton, Alabama, and Dick Howard of Independence, Missouri, presented the members of the faculty to the student body at a recent assembly. They told of where the faculty members have been educated, the degrees they hold, their families, and their hobbies. Mr. Zinser also explained the meaning of the academic gowns and hoods worn by the faculty at commencement.

"San Day" Comes Again

(Continued from page 9.)

First, because it is right; second, because there is power in united prayer and worship; third, because it gives us opportunity to remember others; fourth, because it strengthens the influence of the church in the community; fifth, because it brings personal blessing; and sixth, because it permits a better ministry to the patient from the nurse.

Having daily group worship experience is rare among school and industrial groups, but we feel that it gives our girls a radiance that is appreciated, although not always properly accredited by many nonmember patients. We recognize it as the Spirit of God which helps us truly to make this a "place of refuge and help" for the afflicted who come to us.

Observe Silver Wedding Anniversary

Mr. and Mrs. Arlie Knollenberg of El Dorado, Kansas, observed their twenty-fifth wedding anniversary with a family dinner at their home. They were married February 12, 1926, at Catoosa, Oklahoma. Their daughter, Mrs. Zane Conine of Great Bend, was present for the celebration.

Sixtieth Wedding Anniversary Celebration

Mr. and Mrs. W. L. Allen of El Dorado, Kansas, celebrated their sixtieth wedding anniversary on February 18 with a family dinner at their home. Four daughters and five sons were present for the occasion. They are Mrs. Charlie Prigmore of McPherson, Kansas; Mrs. Bert Hildreth and Mrs. Walter Covert of Wichita, Kansas; and Mary Akins of Bunker Hill, Kansas; Leslie of Independence, Missouri; Raymond of El Dorado; Byron of Leon, Kansas; Elmer of Durango, Colorado; and Clarence of Elinwood, Kansas. Mr. and Mrs. Allen also have thirty-one grandchildren and twenty great-grandchildren.

Bulletin Board

Lamoni Stake Reunion

Lamoni Stake Reunion will be held July 29 to August 5 on the Graceland College campus. Anyone desiring further information or wishing to make reservations may write Bishop E. T. Higdon at the Lamoni Stake office.

St. Louis, Southeastern, and Central Illinois Districts Priesthood Institute

A priesthood institute will be conducted at the Brush Creek reunion grounds, Xenia, Illinois, on April 27, 28, and 29 for priesthood members of the St. Louis, Southeastern, and Central Illinois Districts. President W. Wallace Smith, Apostle D. O. Chesworth, Seventies Cecil R. Ettinger and Sylvester R. Coleman, and High Priest Frank McDonald are to be in charge.

Change of Address

Louis Zonker
55-Twenty-Fourth Street
Wellsburg, West Virginia

Patriarch Roland W. Scott
Route 5, Box 439,
Independence, Missouri

Donald V. Lents
910 West Lexington
Independence, Missouri

Book Wanted

Linford Briggs, 209 South Pendleton, Independence, Missouri, would like to purchase a copy of *A Marvelous Work and a Wonder*.

Serviceman's Address

Mrs. Beula Batt, Burt, Iowa, sends her son's name and address for publication and requests members of the priesthood in that area to contact him.

Pvt. Robert J. Batt
55093607
Co. M, 1st Plat.
85th Inf. Reg't., 10th Inf. Div.
Fort Riley, Kansas

Notice to San Diego Leaguers

Galen C. Thurston of Valley City, North Dakota, would like for the Leaguers in San Diego to contact his son:

Lyle E. Thurston
1113524
Service Co., H. and S. Bn.
Marine Corps Recruit Depot
San Diego 40, California

Chatham District Spring Conference

The Chatham District spring conference will be held Sunday, April 29, at the church in Sarnia. The theme is "The Spirit of the Restoration," and services will be as follows: 9:30, prayer service; 11:00, forum discussion; 1:30 p.m., hymn service; 2:00, business session; 3:30, sermon; 7:00, candlelight Communion service. Elder John Booth, president of Toronto District, is to be the guest speaker. The women of Sarnia Branch will serve meals at noon and at five in the afternoon. All members in Chatham District are urged to attend.

E. E. SMITH,
District President.

REQUEST FOR PRAYERS

Mrs. Anna Pritchitt, Naval Base, Box 661, South Carolina, requests prayers for her daughter, Mrs. Ragel, who is seriously ill at Johns Hopkin's Hospital, Baltimore, Maryland.

ENGAGEMENTS

Noynaert-Evans

J. Wesley Evans of New Canton, Illinois, announces the engagement of his daughter, Wilma Mae, to Joseph F. Noynaert, son of Mr. and Mrs. Frank Noynaert of Independence, Missouri. Mr. Noynaert is doing graduate work at the University of Missouri, and Miss Evans is a teacher in the West Pike school at New Canton. The wedding will take place this summer.

Thrutchley-Rose

Mr. and Mrs. Charles F. Rose of Modesto, California, announce the engagement of their daughter, Donna, to Joseph E. Thrutchley, son of Mr. and Mrs. Roy Thrutchley of Independence, Missouri. The wedding will take place May 31 at the Graceland College Chapel. Both will be graduated from Graceland in June.

Hall-Helverson

Mrs. Goldie Zion of Independence, Missouri, announces the engagement of her daughter, Juanita Helverson, to Gerrold Gordon Hall, son of Mr. and Mrs. Gordon A. Hall, of Tulsa, Oklahoma. Juanita is attending Graceland at the present and Gerrold, now in the Navy, will graduate from Graceland in June. No date has been set for the wedding.

WEDDINGS

Durham-Malone

Marjorie Mae Malone, daughter of Mr. and Mrs. Bruce L. Tinker of Independence, Missouri, and Freeman Durham of Rich Hill, Missouri, were married November 23 at the Reorganized Church in St. Louis, Missouri, Elder Frank McDonald officiating. They are making their home in St. Louis.

Dudley-McClaran

Rita McClaran, daughter of Mr. and Mrs. C. A. McClaran of Independence, Missouri, and Jack H. Dudley, Jr., son of Mr. and Mrs. J. H. Dudley, also of Independence, were married March 25 at the Reorganized Church in Independence, Elder Donald V. Lents officiating. They are making their home in Independence.

Forsythe-Mills

Catherine Mills, daughter of Mr. and Mrs. A. L. Mills of Tucson, Arizona, and Donald E. Forsythe, son of Mr. and Mrs. H. G. Place, also of Tucson, were married January 27 at the First Methodist Church in Tucson. Elder I. E. Turner performed the double-ring ceremony. Both the bride and groom are students at the University of Arizona.

Russell-Karas

Kathie Karas, daughter of Mr. and Mrs. Elmer Hatcher of Davis City, Iowa, and William Russell of Independence, Missouri, were married March 30 at the groom's home. Elder Eugene Davis, uncle of the groom, performed the double-ring ceremony.

BIRTHS

A daughter, Marjorie Cheryl, born last July 19 to Mr. and Mrs. Orval W. Salter at Independence, Missouri, was blessed on September 17 by Elders Fred O. Davies and Lester Haas.

Lt. and Mrs. Edwin J. Scarff of Victorville, California, announce the birth of a daughter, Pamela Jo, born March 20. Mrs. Scarff is the former Jackie Uhl of Detroit, Michigan.

Mr. and Mrs. Raymond Lesh of Independence, Missouri, announce the birth of a son, Ralph Floyd, born February 23. Mrs. Lesh is the former Polly Lou Rohrs. Both parents are graduates of Graceland College, class '48.

Mr. and Mrs. James L. Willoughby, Jr., of Lee's Summit, Missouri, announce the birth of a son, Ronald Dean, born March 14 at St. Luke's Hospital in Kansas City. Mrs. Willoughby is the former Olive Curtis of Independence.

A daughter, Mary Etta, was born on February 16 at the Independence Sanitarium to Mr. and Mrs. Veryl Stubbart. Mrs. Stubbart, the former Hazel Hartman, is a graduate of the Sanitarium School of Nursing.

A daughter, Anna Mary, was born on November 8, 1950, to Mr. and Mrs. James Wallace Cochran of Independence, Missouri. She was blessed on March 11 at the Englewood Reorganized Church by Elders Warren Haskins and Ted Paxton Scott. Mrs. Cochran is the former Sarah Small.

A daughter, Delores Marie, was born on October 8 to Mr. and Mrs. Everett G. Nielsen of Lamoni, Iowa. She was blessed at Persia, Iowa, on March 25 by Elder Alma Heide.

Mr. and Mrs. David K. Larmour of Edmonton, Alberta, announce the birth of a daughter, Judy Kay, born March 1. Mrs. Larmour is the former Gladys Cobb of Independence, Missouri.

A son, Danny Lynn, was born on January 23 to Mr. and Mrs. Arnold Jorgensen of Skoan, North Dakota. He was blessed on March 25 by Elders Joe Ballentyne and E. Y. Hunker at Fairview, Montana. Mrs. Jorgensen is the former Mattie Fern Murdock of Independence, Missouri. Both parents attended Graceland College.

Mr. and Mrs. Norman Glasser of Gaylord, Michigan, announce the birth of a daughter, Susan Nancy, born March 12. Mrs. Glasser, the former Betty Schreur, is a graduate of Graceland College.

DEATHS

BENNETT.—Emma E., daughter of Mr. and Mrs. George Derr, was born March 27, 1870, in Myrtle Creek, Oregon, and died March 1, 1951, at her home in Adin, California. Her first husband, Charles E. Rice, died in 1906, and two years later she was married to George W. Bennett, who preceded her in death in 1932. She had been a member of the Reorganized Church for many years.

Surviving are three sons: Frank A. Rice of Springfield, Oregon; Ross Rice of Ashland, Oregon; and Irvyl Bennett of Adin; a daughter, Mrs. Frances Collins of Seiad Valley, California; two brothers: John Derr of Westwood, California, and William Derr of Tehama County, California; eleven grandchildren; and nine great-grandchildren. Funeral services were conducted at the Adin Community Church, and burial was in the Adin cemetery.

SHEPHERDSON.—Mary Velma, daughter of the late William and Mary Jane Shepherdson, was born March 12, 1902, at Hillsburg, Ontario, and died February 20, 1951, at New Liskeard, Ontario. She was baptized into the Reorganized Church on May 8, 1910, and served a number of years as secretary-treasurer of the Toronto District; she was also secretary-treasurer of the Northern Ontario Reunion Committee. She had been ill since last summer.

Surviving are two sisters: Mrs. Edna Johnston of New Liskeard and Mrs. J. L. Ribbel of Stokes Bay, Ontario; and three brothers: Albert, Fred, and Wesley, all of New Liskeard. Funeral services were held at the Reorganized Church in New Liskeard, Elder William Archer officiating. Interment was in New Liskeard cemetery.

THOMPSON.—Lena Margaret Jean, daughter of Jennie E. and the late Robert Reid, was born July 5, 1918, at Stry, Ontario, and died February 19, 1951, in the Warton Memorial Hospital after three months of illness. She was baptized into the Reorganized Church at the age of nine and was married on August 3, 1942, to Ivan G. Thompson; one son, Carman, was born to them.

Besides her husband and son she leaves her mother and a brother, William, of Woodstock, Ontario. Funeral services were held in the Centerville United Church near Lion's Head, Ontario, Elders Garnet Farrow and Gordon Farrow officiating. Interment was in Eastnor Cemetery.

HENSON.—John Claude, son of Reuben H. and Mahala Brashears Henson, was born November 16, 1893, in Wayne County, Illinois, and died February 17, 1951, at Barnes Hospital in St. Louis, Missouri. He was married on December 25, 1915, to Stella Hazlep, and on June 25, 1916, was baptized a member of the Reorganized Church.

He is survived by his wife, Stella; a daughter, Edith, of the home; five brothers: O. C. Henson of Decatur, Illinois; Arthur Henson of Taylorville, Illinois; Abe, Otto, and Herbert Henson of Flora, Illinois; and a sister, Mrs. Verna Duke of Capron, Illinois. Funeral services were held at the Reorganized Church in Flora, Elders Frank McDonald, Sylvester Coleman, and Harry Henson officiating. Interment was in Elmwood Cemetery at Flora.

GAULT.—William Clyde, son of Thomas L. and Jennie M. Gault, was born May 4, 1878, at Tuston, Michigan, and died February 21, 1951, at the Independence Sanitarium. He received his education in the public schools of Reed City, Michigan, and Elyria, Ohio. Later he moved to Detroit, Michigan, where he met and married Nettie Evison; two sons were born to them. He was converted to the Reorganized Church through business associates and later ordained to the offices of teacher and elder. He served as pastor of several groups and was instrumental in organizing the branches at Munroe and Ann Arbor, Michigan. In Detroit he baptized over one

hundred persons. Following the death of his wife, Nettie, he moved to Independence, making his home with his brother, James, until December, 1945, when he married Mrs. Lavina Shepherd and again established a home of his own. In Independence he served for a while as associate pastor of Slover Park congregation and was active in group ministry.

He is survived by his wife, Lavina; two sons: Noble C. and Richard L. Gault of Detroit; two brothers: James of Independence and Fred of Milford, Michigan; and six grandchildren.

CRAIG.—Margaret E., daughter of Frederick and Drucilla Johnson, was born January 16, 1860, at Burlington, Iowa, and died March 11, 1951, at Independence, Missouri. She was baptized into the Reorganized Church at the age of seventeen, and from then on the church was her social as well as her religious life. On November 24, 1880, she was married to Charles Newton Craig; three children were born to them. In 1904 they moved from Burlington to Independence, where Mr. Craig died forty years ago. Sister Craig was deeply interested in art, good literature, and music; these interests are reflected in the lives of her children. Following the death of her husband, she made her home with her daughter, Mrs. Madge Siegfried, until about three years ago when she went to Resthaven.

Besides her daughter she leaves two sons: Charles F. Craig of San Francisco, California, and Paul N. Craig of Independence; a brother, Brooks C. Johnson of Los Angeles, California; two sisters: Annie M. Messenger and Ruth D. Bullard of Independence; five grand-children; and nine great-grandchildren.

HADLEY.—Lena Kent, was born May 19, 1876, in Sheridan County, Iowa, and died March 4, 1951, at her home in Long Beach, California. About 1886 she moved to Sun Flower Bottom Valley in Colorado and there met Lewis Hadley to whom she was married on February 9, 1898. They moved to California in 1911, where Mr. Hadley preceded her in death on January 9 of this year. She had been a member of the Reorganized Church since her youth.

Surviving are three daughters: Mrs. Marjorie Hauswirth, Mrs. Mildred Redford, and Mrs. Helen Robinson, all of Long Beach; a son, Robbin L. Hadley, also of Long Beach; seven grandchildren; and five great-grandchildren. Funeral services were held March 6 at Mottell's Chapel in Long Beach. Evangelist Louis J. Ostertag officiating. Interment was in Sunnyside Cemetery, Long Beach.

MILLS.—Ronald A., son of Mr. and Mrs. Arthur Mills, Jr., was born June 12, 1949, in Tucson, Arizona, and died February 28, 1951, following a long illness.

He is survived by his parents; his paternal grandparents: Mr. and Mrs. A. L. Mills; and his maternal grandmother, Mrs. Lucy Smith, all of Tucson. Funeral services were held at the Arizona Mortuary, Elder A. H. Hartman officiating. Interment was in Evergreen Cemetery.

ZERBEL.—Aaron W., was born January 24, 1878, at Appleton, Wisconsin, and was killed in an airplane crash near Janesville, Wisconsin, on June 23, 1950. He had been a member of the Reorganized Church since September 5, 1909. On January 2, 1910, he was married to Mildred Marie Bettner, who survives him.

Besides his wife he leaves three children: Mrs. Mae Bess Wegenke; Arthur L. of Appleton; and Harry R. of the American Embassy, Ciudad Trujillo, Dominican Republic; three brothers; two sisters; and three grandchildren. Funeral services were held at the Wichman Chapel, Elders Frank Mussell and Leroy Hunt officiating. Interment was in Riverside Cemetery, Appleton.

News and Notes

(Continued from page 2.)

WORK WITH COLLEGE GROUPS

Elder Wayne Simmons spent the week end of March 10 and 11 at Ames, Iowa, where he held two cottage meetings and preached two sermons. He also visited among the student group while there. The cottage meetings were held in the home of a Latin American.

The week end of March 17-19 was spent in Warrensburg, Missouri, where Brother Simmons contacted four Latin-American students with whom he held three meetings.

Elder Harry Simons and Brother Simmons had a conference with the president and members of the faculty of Central Missouri State Teachers College March 19. Brother Simmons made a talk to the Latin American history class. This experience at Warrensburg followed a presentation of archaeological slides by Elder Roy Weldon.

REPORT FROM EASTERN COLORADO

According to a report received by Apostle Reed M. Holmes from John W. Banks, missionary to the Eastern Colorado District, a missionary campaign is being conducted there successfully. Twelve persons were baptized at three different baptismal services held during the recent five weeks of missionary endeavor in Denver. Following an Easter baptismal service, the record for the first half of 1951 will exceed the baptisms for the entire year of 1950.

RECEIVES PUBLICITY

The "Los Angeles Times" featured an article about Evangelist J. Charles May who was in Los Angeles en route to the Society Islands. The "Times" is the largest paper in Los Angeles. The article included statistics on the membership of the church in the islands, and also gave an account of Brother May's work in that field. The article and a picture of Brother May appeared in the number one section of the paper of March 17.

BUILDING IN SEATTLE

The Seattle Branch received publicity in "The Seattle Times" and the "Seattle Post-Intelligencer" in regard to the new church building being erected there. The \$100,000 three-unit building will be of Shotcrete, trimmed in Roman brick, and is of modernistic design. The pastor, Paul A. Wellington, plans for the building to be occupied early in June.

WICHITA PRESENTS PAGEANT

The Wichita, Kansas, Branch, with the support of the Wichita Council of Churches, presented an Easter pageant and sunrise service. The setting was the Maple Grove Cemetery. Plans are being made for an annual presentation of the pageant. Elder Myron LaPointe is pastor of the branch.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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* STOP LIGHTS

A popular religious author received this comment from a friend of his who was retiring from his business: "I have gone past too many stop lights!"

It is not only in cars that we ignore the stop lights. It is in overwork, worry, anxiety, fear, too great loads of responsibility.

The pain in the stomach that turns into an ulcer is a stop light. The flutter of the heart, or the first warning attack, is a stop light. The fainting spell, or the feeling of excessive fatigue or depression, is a stop light.

Yet too many of us rush past the stop light, hoping to ignore it or outrun it. But Nature, the grim traffic cop, whistles us down and takes us over at the curb, perhaps for a while, perhaps permanently.

Have you been going past stop lights lately?

* HERALD

There was an invitation in the paper to visit some new exhibition homes in a suburb of Kansas City. Naturally, as veteran visitors of exhibition homes, we went. A type called the "western ranch house" seems to be much in favor at present. . . . One of the houses was completely furnished. It had the appearance and feeling of a place where somebody has been living, and had gone out just a few moments before for a drive. It seemed to be still vibrating with the life of the family. There was food in the refrigerator, and other little touches of humanity. . . . And just as we were leaving, my lady called attention to something on the magazine table near the fireplace: the latest copy of the "Herald," face up and ready for perusal. . . . Somebody's idea of a properly furnished home. There was nobody to ask, nobody to get acquainted with. But we left with a kindly thought for you, Sir or Madam, whoever you are!

* RELUCTANCE

My attention meandered whimsically and capriciously through the back pages of a magazine (the high-collared "Atlantic Monthly," if you must know). I scanned it with an eyebrow lifted, hoping something would turn up. I followed it apathetically.

And so I came across an ad by General Electric commending the excellence of its "Variable Reluctance Cartridge," a thing for a radio-record player. The expert will be thrilled by such a gadget, but to the literary mind it only leads to something else.

My reluctance, too, (I must confess) is variable. Did Mother Nature install some such cartridge inside of me, perhaps alongside an adrenal gland? Sometimes it would seem so.

Take those days—mornings especially—when I am unwilling. Very unwilling. I'm against everything. Reluctance is at its maximum. . . . Of course there are the "eager beaver" days when I'm so enthusiastic, so foolishly hopeful, that I'll bite on anything. Reluctance is at a minimum.

And sometimes there are the happy days when my ship rides the sea of life on an even keel; the sky is blue, the wind is fair, and the little waves kick up their heels in white froth like fawns at play. I am neither eager nor unwilling. My reluctance, whose variations often bother me and sometimes get me in trouble, is for a brief while at its optimum.

Herald House

Now till April 25

special pre-publication

rate **\$3.50**

\$4.00 thereafter

for the new

Concordance to the Doctrine and Covenants

April 25 is the day we put the new Doctrine and Covenants Concordance on sale. Doubtless, you'll want to have one of these volumes handy for your personal use . . . so don't delay ordering. Order your copy now at the special pre-publication rate of only \$3.50 . . . and save 50¢ over the regular price of \$4.00. Time on this special offer will soon run out . . . so don't delay, mail in your order today!

Independence,
Missouri

**in
this
issue**

Too Little, too Late

Roy E. Weldon

Pioneering in Oklahoma

Mrs. Hubert Case

Religion Can Be Beautiful

Mrs. Naomi Russell

the Saints' Herald

April 23, 1951

VOLUME 98

www.LatterDayTruth.org

News and Notes

SISTER SALYARDS DIES

Christiana Salyards died April 16 at Resthaven. She served in many capacities for the church while living. She was the author of many quarterlies and several books. Born in 1861, she celebrated her ninetieth birthday on March 30 this year. Her husband, Richard Salyards, who passed away in 1944, was once secretary to President Joseph Smith III.

APOSTLE IN ILLINOIS

Apostle Reed M. Holmes visited in Illinois during the early part of April. He spoke at Beardstown on April 5 and Decatur on April 6. Over the week end of April 7 and 8, a religious education institute for the Central Illinois District was held at Taylorville, Illinois, under Brother Holmes' supervision.

APOSTLE HIELD IN WEST

Apostle Charles R. Hield has returned from a three-week trip in which he contacted church members and Spanish-speaking people in regard to the Spanish-speaking project. He spoke at Enid, Oklahoma; Albuquerque, New Mexico; Phoenix and Tucson, Arizona; Nogales, New Mexico; and visited Nogales, Sonora, Mexico. Brother Hield also stopped at El Paso, Texas; Eunice and Hobbs, New Mexico, and Oklahoma City. He was at Phoenix on Easter Sunday and delivered the morning message.

ATTENDS CONFERENCES

Apostle D. T. Williams attended a district conference at Wichita, March 31 and April 1, in the basement of the new church which is being built there. Seventy James Daugherty, Supervising Seventy of Kansas, was present in addition to regular district officers. Apostle Williams reports that if progress continues, the auditorium of the new church will be available for services about the last of May. April 7 and 8 a conference was held in Ottumwa, Iowa. This was the first conference in the new church which is now completed. Elder D. J. Williams presided at the conference with the assistance of the apostle in charge, D. T. Williams. At this conference Charles Korman, under church appointment, was ordained to the office of elder, and Byron Barker was ordained to the office of deacon.

KANSAS CITY STAKE

The Kansas City Stake set apart the week of April 1-8 as Restoration Week. The first emphasis was given at the Communion service, April 1, with the theme, "Hear Ye Him." Sunday evening the Zion's Leagues presented dramatic interpretations of the Reformation in the different branches. Wednesday evening sectional prayer services were held at Central, Van Brunt, and Grandview churches. Friday evening dramatizations of the Restoration were presented. These were for the most part under the direction of the young adults. On April 8, the morning services in the branches were dramatizations by the children's departments and special sermons on the Restoration.

MANAGING EDITOR IN THE EAST

Chris Hartshorn preached the Easter sermon for the Brooklyn, New York, congregation. March 28-30 he attended an editor's conference of the Associated Church Press, with which the "Saints' Herald" is affiliated, in Washington, D.C.

(Continued on page 22.)



We'd like you to know

Odess L. Athey

IF YOU COULD SEE Brother Athey's desk any day, you would know he is not a clock-watcher. As senior accountant in the Presiding Bishop's office, he handles the accounts from missions abroad. He has to translate francs, guilders, pounds, and marks into dollars and cents for the bishop's reports. His administrative ability has been shown by his successful organization of the funds and labor which produced the beautiful West College Church. He also served as the first pastor of the congregation.

Odess was born at Taborville, Missouri, and was baptized by his father, Elder C. H. Athey, when he was eight years old. He was graduated from the Schell City, Missouri, high school in 1921. He taught school in Vernon County for the next six years and then finished his requirements for a B.S. degree at Central Missouri State Teachers College at Warrensburg in 1930. He continued his graduate work there in 1931 and attended Denver University and the University of Kansas City in 1937-38, majoring in accounting.

He was principal of the Consolidated Schools of Latour, Missouri, in 1930-31 and then came to Independence as principal of Noland School, transferring to the commercial department of William Chrisman in 1934. He resigned in 1942 for his present position. Of this change he says, "I have always had a desire to serve the church and have found great satisfaction in doing any work that came my way for the advancement of the cause of Christ."

In 1931 he married Vivian Raschke. They have two children: Charles Richard, 14, and Vera June, 6. His hobbies are gardening and collecting antique furniture. He has been active in Scouting for years, serving as institutional representative and committeeman for West College troop. During his college days he held membership in Kappa Delta Pi and Phi Sigma Pi, both honor societies.

He was ordained a priest in 1934 and an elder in 1936. He has been church school director both at Second and Walnut Park congregations. He is now associate pastor at West College.

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

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Help for Our Girls

Editorial

In Recognition of Oriole and Skylark Week, April 23-29, 1951.

PERHAPS your church has a class of girls. They seem to consist mostly of braids of hair, ribbons, and shoes a little too big for them. They are suffering from their first pangs of self-consciousness, and they do too much giggling. They don't appear to be paying much attention to what the teacher is saying.

"All fluff and frivolity!" you think, judging them from the viewpoint of your own middle age and fatigue. "Not a serious thought in a carload of them! What is the young generation coming to?"

Maturity, citizenship, responsibility, and church membership—that is what those young people should be coming to. And you can help them if you will, or drive them away.

You may think they are not very important. But it is better to refrain from harsh judgments. Life will be very serious for them soon enough. In a few short years they will be in business and professional life, in church work, and making homes.

THIS HAPPENED to a young mother, a member of the church.

Her daughter was reaching the age when she was ready for the organized activities provided in the church by our girls' organizations. Seeing the need, the mother decided to help in organization and leadership work. She hadn't been in it long when another church member said to her, "Why don't you get into something important? That doesn't amount to much!"

Imagine being told that your daughter's welfare, mind, and soul, are not important! How would you feel?

In spite of that and similar discouragements, that mother today is one of the able leaders in girls' work in this area.

IN THESE YEARS of transition from childhood to maturity, the girls can either be won to faithful membership in the church, or they can be lost—they, and their children after them, and grandchildren too.

Don't let anybody tell you that they are not important. Think twice before you make such a statement. Such girls will either make or break the church in the future.

Mormon President Dies

After six years in office, President George Albert Smith, head of the Mormon Church, died on April 4, his eighty-first birthday. He succeeded Heber J. Grant who occupied from 1919 to 1945.

President Smith was a kindly person, who loved his fellow man and evidenced special regard for those who were related to him by ties of blood.

Under the Mormon rule of seniority, if followed—and we assume it will be—Apostle David O. McKay, president of the Council of Twelve who served as a counselor in the First Presidency with both Presidents Grant and Smith, will succeed the deceased president.

Israel A. Smith.

Some congregations are losing both boys and girls because of indifference. If we think that young people are unimportant, they will soon think that the church is not important. Judgments can work both ways.

EARLY IN MARCH I received a letter from one of our readers and contributors. She gave me plenty to think about. Here are a few things that she said:

Picking up this week's *Herald* for March 5, I was interested in your editorial, "The Third Generation." I'm wondering if — is one of the men who

has felt that we do not need any girls' organization in our church

When I began working with girls I was told, "You will be criticized for linking with us." Surprised, I asked, "Why?" "Because many of our ministers feel the girls' work is unnecessary," etc. I could scarcely believe this, but as time progressed I realized it was true.

"The Third Generation"—now the fourth and fifth generations—in my father's family have failed to contribute their share to this church. Most of them are not interested, preferring some other church or none at all. Why?

THE REASONS the girls gave her were various, but perhaps we had better refrain from quoting them here. They might start an argument that would only divert us from the main purpose of this editorial.

Here is a far more useful question: What can we do about it now?

During the week of April 23 to 29, we can call the attention of our people to the importance of the girls and of the work that the Oriole and Skylark organizations are doing. We can ask for help and support for them.

We can consider the needs of youth for a good, comfortable, and pleasant meeting place at the church, for trained and effective leadership, for an adequate program of social life, personal training, incentive to self-improvement, knowledge of the church, and preparation for service.

"Keep the children in places where they will learn," says this leader. "Keep them in the youth organization. Give them something to do. Sitting and listening are not enough. They must have an opportunity to live the gospel and not just know about it."

Remember, if we lose the girls, we may lose the future of the church.

L. J. L.



Patriarch Elbert A. Smith Honored on Eightieth Birthday

Patriarch Elbert A. Smith, who celebrated his eightieth birthday on March 8, was honored by members of the Los Angeles, California, Stake. Accounts of the observance appeared in four Los Angeles newspapers: *The Mirror*, *The Examiner*, *The Times*, and *The Evening Herald and Express*. The following is from *The Mirror*:

Thirteen congregations honored Elbert A. Smith, president of the Order of Evangelists of the Reorganized Church of Jesus Christ of Latter Day Saints, on his eightieth birthday last Thursday at the home of his son, Lynn E. Smith.

Mr. Smith is a grandson of Joseph Smith, founder of the Latter Day Saints movement, and the only son of David, the prophet's fourth and youngest son.

The Missouri branch of Latter Day Saintism, which Mr. Smith represents, regards itself as the church in succession to the original movement founded by Joseph Smith, according to G. E. Tickemyer, stake president of the Los Angeles area.

"The movement was formed around the leadership of the three living sons of the prophet and members of their families including Elbert A. Smith, who still have great influence in the councils of the church," Tickemyer said.

Mr. Smith makes his home in Independence, Missouri, world headquarters of his church.

Israel's Army Aided

By Arthur U. Michelson

The following article is reprinted from *The Jewish Hope* by permission of its author. We feel certain that readers who have long been interested in the prophetic destiny of Israel will enjoy reading it. It contains evidence of two instances where the enemies of the new nation of Israel were stopped by the appearance of mysterious personages under circumstances which compelled them to pay them respect and stop the fighting by surrender.

It was marvelous what God did for the Jews, especially in Jerusalem, during the fighting with the Arabs. Though quite a few months had passed since the victory of Israel's army in Israel, they were still talking about what had taken place. Everywhere I went I heard how God had intervened in their behalf, and how He helped them to win the battles. One of the officials told me how much the Jews had to suffer. They had hardly anything with which to resist the heavy attacks of the Arabs, who were well organized and equipped with the latest weapons. Besides, they had neither food nor water because all their supplies were cut off.

The Arabs, who had a great army in strong position, were determined to destroy the Jews, while the Jews were few in number, without any arms and ammunition. The two or three guns they possessed had to be rushed from one point to another, to give the Arabs the impression that they had many of them. The Jews had quite a few tin cans which they beat as they shot the guns, giving the impression of many shots. But as the pressure was too great, they were unable to hold the lines any longer and finally decided to give up the city. At this critical moment God showed them that He was on their side, for He performed one of the greatest miracles that ever happened. The Arabs suddenly threw down their arms and surrendered. When their delegation appeared with the white flag, they asked, "Where are

the three men that led you, and where are all the troops we saw?" The Jews told them that they did not know anything of the three men, for this group was their entire force. The Arabs said that they saw three persons with long beards and flowing white robes, who warned them not to fight any longer, otherwise they would all be killed. They became so frightened that they decided to give up. What an encouragement this was for the Jews, who realized that God was fighting for them.

God performed the same miracles on other fighting fronts, for He wanted to show the nations that He had turned to the Jews again, and like in the olden days, would help them to conquer the land. The Arabs were especially strong in the Negev District, not far from Beersheba, for they were backed by a large Egyptian army. The Jews were encircled by the Egyptians, and humanly speaking, had absolutely no chance to escape. One morning, to the amazement of the Jews, the Arabs and the Egyptians suddenly gave up the fighting and surrendered. The Jews were at first very skeptical, because they couldn't believe that the Arabs and the Egyptians would give up their strong position and surrender. But when they saw how the Arabs threw down their arms, they learned that God had intervened for them. When they asked the Arabs and Egyptians for the cause of their surrender, they told them that they saw an old man with a long beard who was dressed in a white robe, and who warned them not to fight any longer, otherwise they would all perish. This man was seen and heard by almost all the enemy troops. A great fear came over them and they decided to give up the fight. These and other stories I heard from various Jews who fought on the battle fronts. They said to me, "If God had not intervened we would all have been killed. We could never have conquered Palestine because we were so few and without arms and ammunition."

Too Little, too Late

By Roy E. Weldon

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear; PREPARE YE, PREPARE YE FOR THAT WHICH IS TO COME.—Doctrine and Covenants 1: 3.

ONE BRIGHT sunny day last summer while sitting in a reunion prayer meeting in Michigan, I heard a testimony I shall long remember. A man had grown indifferent to the work of the Lord. He had become more interested in worldly pleasures than in attending church. He had become addicted to the tobacco habit. Then one day his wife became very ill, and her condition grew steadily worse. This man loved his wife, and in agony of spirit he knelt by her bed and poured out his soul to God, calling on the Eternal Father to reach forth his hand and touch his beloved companion in order that her life might be spared. When he had finished his prayer, the Lord answered him in an audible voice: "You ask so much and give so little." His wife died, and he was unprepared for the emergency he faced. It was a matter of "too little, too late."

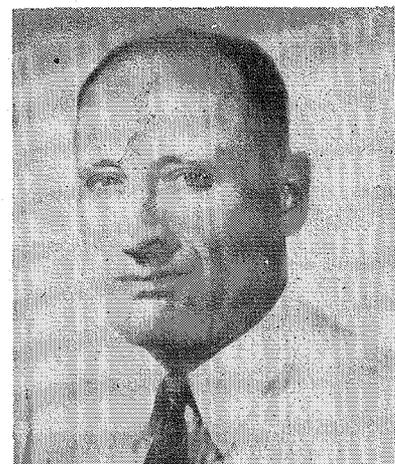
In contrast to this story is the experience of a man who was just the opposite. Recently I was asked to give some Book of Mormon lectures in a Midwestern city. Upon inquiry I learned that this congregation had started about ten years ago. On graduating from college a young man and his wife moved to this city, and he obtained a position as a teacher in the high school. He wrote to the Department of Statistics and obtained a list of addresses of some scattered Saints in the region. Some had been dead for quite some time, but this good brother succeeded in locating a handful of church members. He even gathered them up in his own car on Sunday mornings to get them together for church meetings. That was ten years ago. Today this young man is an elder and pastor of a live, growing congregation. These people own their church

building, free of debt, and had more baptisms in the past year than some congregations four or five times their size.

Like the woman in Michigan, this man's wife became very ill. Blood transfusions were given to keep her alive. Like the man in Michigan, this brother loved his wife deeply and knelt beside her bed and poured out his soul to God in her behalf. The Lord answered his prayer as soon as it had been uttered, but it was a different kind of answer than the man in Michigan received. There was a knock on the door. Our brother says the instant he heard the knock, he knew it was the Lord's answer. When he opened the door, there stood two elders who said they had come a considerable distance under divine impulsion. They immediately administered to the sick woman, and the tides of mortal illness which were swiftly carrying her into eternity were reversed, and she was brought back to health.

"If It Be Thy Will?"

I would not wish to draw the conclusion that God will heal everyone who is consecrated to the building of his kingdom; because healing, or even deliverance from death, is not always the best thing for us. The conclusion I draw from these two experiences and others like them is that God is not slow to hear the prayers of those who love him and give themselves without reservation to the building of his kingdom. When emergencies arise for such people, they can rest assured that as they have ministered to others, so will the Lord minister to them in the hour of their need. Sweet and wonderful is the experience of those who love the Lord and labor in his kingdom, but bitter and tragic is the



experience of those who have had too little interest in the Lord's work too late.

"Wherefore the voice of the Lord is unto the ends of the earth that all that will hear may hear; *Prepare ye, Prepare ye for that which is to come . . .*"

Among the experiences we may meet, there is one great one that none can escape. Few of us may ever have to face the emergency of a desperately ill wife, but all of us someday will have to stand before our Creator and render an account of our stewardship.

The Scriptures contain much that is graphic on this question of "too little, too late."

"And again I say, Hearken unto my voice, lest death shall overtake you; in an hour when ye think not, the summer shall be past, and the harvest ended, and your souls not saved."—Doctrine and Covenants 45: 1.

"And we see that death comes upon mankind . . . nevertheless there was a space granted unto man, *in which he might repent*; therefore this life became a probationary state; *a time to prepare to meet God . . .*" —Alma 9: 40, 41.

There is only one answer for the problem of having "too little, too late"—"Prepare ye, prepare ye for that which is to come."

One day many years ago as I was hauling bees up a steep canyon road in the coast range in California, my car went over the grade. During the

fall I found my entire life passing before my mind's eye with the speed of lightning. I realized that I was not prepared to meet my Maker and cried out for him to save me. The car landed in the mud and water on the bottom of the canyon. The door was open, so I crawled out unhurt and determined to give myself to the Lord's work so that when the real call came I would not be found with "too little, too late."

Sins of Omission Versus Sins of Commission

During my recent trip to South America with my genial traveling companion, Francis Anderson, of Holden, Missouri, I spent several days in Panama while waiting for passage on a banana boat for Esmeralda, Ecuador.

Brother Anderson had attended Graceland College and was well acquainted with a Gracelander whose father operated a barber shop in Balboa. We decided to go and visit this man, a Mr. Holcomb. He was delighted to meet us and immediately turned the barber shop over to an assistant and the three of us spent the next two days roaming the roads and jungles of Panama in his car. Mr. Holcomb, a sportsman, lover of nature, and breeder of thoroughbred hunting dogs, enjoyed hunting in the jungles. He took us into these jungles where tapirs, boa constrictors, crocodiles, and wild turkeys roam.

On the afternoon of the second day, after a bumpy drive over rough jungle roads, we came out on the bank of a river. It was crocodile country and crocodile snouts were visible on the surface of the water. As we followed the river Mr. Holcomb told us that some of the crocodiles were twenty to twenty-five feet long. He also told us that the big crocodiles would lie hidden in the high grass and when a dog came close enough, one of them would whip out with his long tail and knock the dog into the river. Then it would jump into the water, grab the dog, and roll it under the water.

He told us that he had lost several of his good hunting dogs that way. I had heard that some of the crocodiles were called "man eaters," so I did not venture into the tall grass.

Some months after this my oldest son and I walked along the banks of a different kind of a river—a river of human derelicts (Madison Street, Chicago, Illinois). Within a distance of four blocks we counted twenty-four men, some of them young, lying on the sidewalks, in the doorways, and in the gutters. They were alcoholics. I have the same kind of feeling toward alcoholic liquors that I have for the tall grass that grows along the banks of that crocodile-infested river in Panama. I believe that no amount of persuasion could move me to touch either one.

Most of us will never commit the sins of commission. We will never become alcoholics, steal another man's wife, or forge our name to a worthless check. We will shun these gross sins of commission, just as I shunned the tall grass on the banks of the river in Panama. But I sometimes wonder if we are kidding ourselves. Do we think: "We don't drink. We don't smoke. We don't swear. We don't deal dishonestly. We don't quarrel with our wives. Therefore we are good Latter Day Saints and are in the process of marching onward to Zion"? To me this is a very serious question. *Can Zion be built by the things we don't do?* Can the goals of the great Restoration Movement be realized from what a smug, complacent generation of Latter Day Saints doesn't do? Obviously most Latter Day Saints are not guilty of the gross sins of commission, but how about the gross sins of omission?

The parable of the ten virgins is a case of "too little, too late." Need I point out that these ten were "virgins" and not adulterers? They were not guilty of the sins of commission, but of omission.

Too little study, too little prayer, too little fasting and self-discipline, too little visiting of the sick, too little warning of our neighbors, too

little priesthood visiting, too little attendance of the Wednesday evening prayer services, too little filing of tithing statements and paying of tithes—surely the great work of the Lord in the last days—the preaching of his gospel to the nations and the establishment of Zion will result from what his people do, rather than from what they don't do. The first and great commandment is "Love . . . and serve . . . with all your might, mind, and strength." On this hangs all the law and the prophets.

In the parable of the talents, the man who hid his talents in a napkin (sin of omission) was called wicked, slothful, and unprofitable. The poet has said, "The saddest words of tongue or pen are these, it might have been!" I am almost persuaded that the sins of omission are as fearsome and terrible in their consequences as are the sins of commission.

The Family Altar

It seems to me that this matter of "too little, too late" finds one of its most bitter and tragic expressions in our failure to minister to our children when they are small. A Catholic priest has been credited with saying: "Give me a child until he is six years old, and he will always be a Catholic." Our own church law recognizes this same principle in its commitment to the proposition that a child of eight years of age should be sufficiently instructed and grounded in the church to make the covenant of baptism.

A child's mind is unbiased and impressionable. Whatever is most deeply impressed will eventually be expressed. If loyalty to God, to Zion, and to the ideals of love and consecration are deeply impressed, the child will eventually do something about it. I think the writer of Proverbs spoke wisely when he said, "Train up a child in the way he should go; and when he is old, he will not depart from it."—Proverbs 22: 6. One prominent church official is said to have estimated that if we had saved all our children to the church, we would now have a church

membership of five million people.

Recently I was present when a newly ordained young man preached a sermon. After the sermon was over, a man of influence, means, and high ministerial ability came up to the father of the young preacher and with tears in his eyes declared, "I would give all I have in the world for a son like that." It is a matter of personal knowledge that the mother of the young man mentioned was faithful in her stewardship over him when he was a small child. I was personally present on more than one occasion when the mother presided over the worship service at the family altar and the influence of the Lord's Spirit was distinctly and clearly recognized. Surely effective, continuous, well-planned family altars in which the children worship with the Lord himself as an unseen guest will pay glorious dividends and bring rejoicing to the soul and good to the Lord's work beyond all computation and measurement. On the other hand too little ministry to our small children can cast a shadow over their life's journey that may ever follow us. I can scarcely think of anything more discomfoting than the picture of a father and a mother, deeply devoted to the work of the Lord, having children who are either lukewarm or showing no interest at all in the work of the church.

Prayer and Fasting

When Jesus and his three disciples came down from the mount of Transfiguration, a man brought his son to Jesus to be healed. The disciples had tried to heal the child but could not. After Jesus healed the lad, the disciples came and asked why they had not been able to heal him. Then Jesus told them that such cases of healing require fasting and prayer (Mark 9: 26).

About ten years ago, in the fall of the year, my father took the flu. Before long it became evident that he was seriously ill. The elders administered to him, and the Saints at Berkeley, California, had special prayers for him at the Wednesday

evening service. He received only a temporary blessing, but then his condition grew worse. He had reached the place where he could do nothing except labor for breath. It was Easter week in April when the doctor informed my sister, who is a trained nurse, that it was useless for him to come back, because there was nothing he could do, and the end was near. One of my brothers and I talked the situation over. Our parents had been very good to us. We decided to make a final effort in their behalf.

We dispatched telegrams to all members of the family, setting aside the succeeding three days for fasting and prayer, at the end of which (Easter Sunday) we would administer for the last time. I will never forget that beautiful Easter Sunday when we went quietly into the sick room, and Patriarch William Dawson of the Northern California District, assisted by Elder Myron Schall of Sacramento, laid hands on my father and administered to him. As soon as it was over we filed quietly out. It was very evident that unless the Lord acted promptly, it would soon be all over. The next morning I returned and was overjoyed to find that the Lord had acted. I found my father breathing quietly and normally. The fever which had been with him so long had departed to return no more. He recovered and in a few months sold his holdings in California and re-invested in the Stakes of Zion where he now lives at Warrensburg, Missouri.

Suppose we had not had a three-day fast for my father? I have noted other cases where the ordinary routine of calling in the elders and having prayers at church have not availed, and then some of us decided to go a little further and had a period of fasting and prayer. In one such instance in our stake a remarkable, clear-cut blessing came which has greatly strengthened and encouraged all who know about it. Perhaps it is the usual practice when illness or disaster overtakes some of us to call for the elders or have prayers in church. If this does not suf-

fice we conclude, "It is the will of the Lord." In view of the circumstances I have related and others like them, I raise the question, Are we writing off some of the results of our own shortcomings as the will of the Lord?

The scriptural equivalent for "too little, too late" is the word, "shortcomings." Paul says, "For all have sinned, and come short of the glory of God."—Romans 3: 23. Coming short or omitting to do all we might have done seems to be the major sin of our day and time. Within the past year as I sat in the congregation of the Lord's people, one man arose and spoke in the name of the Lord. Several sentences were significant. "Many of my lambs and my sheep are languishing. My standing ministry whose responsibility it is to minister in the homes of my people cannot be held guiltless *until they have done all they can.*"

Are We Doing all We Can?

Recently while engaged in ministry in one of the larger cities of a neighboring stake I was invited to the home of one of the most devoted young men of the church in that area (a high priest, member of the stake high council, and leading figure in pastoral activities). We had scarcely started to eat the fine meal spread before us when this young man's wife turned to me and asked if I would like to hear how her husband was converted to the church. In response to my affirmation she told one of the most impressive testimonies I have heard in a long time. This young man was reared a "hard-shell" Baptist. Then he met this Reorganized Latter Day Saint girl, who took him to church and tried to convert him to the Restoration story. After considerable prayer, time, and effort, she put into his hands the *Call at Evening*. The next Sunday afternoon, one week later, he returned the book after reading it. He was unimpressed and said he could not see anything to it. It was then that she decided to make an extra-

ordinary effort. She took her problem to the Lord in fasting and prayer. She fasted the entire week. When the two met the following Sunday, something had happened. The young man announced he was ready to join the church.

In the Book of Mormon we find these words, "Nevertheless, the children of God were commanded that they should gather themselves together oft, and join in *fasting and mighty prayer, in behalf of the welfare of the souls of those who knew not God.*"—Alma 4: 6.

Are we falling short and bringing too little too late to bear upon the souls of our neighbors and non-member friends in not seeking the Lord in fasting and mighty prayer to win them to the kingdom?

It is the spirit of our time to find the easy way. Some people want to reduce the easy way—eat all of whatever you want, then just take such and such pills. We don't even have to push the button. Thermostats and automatic controls are taking over. We don't have to shift gears any more in the latest motor cars. It seems this attitude of looking for the easiest way out has invaded the field of our relationship to God and the building of his kingdom. Fasting is not an easy religious exercise. Abstaining from food for one, two, or three days is not an easy thing to do, but those who have tried it in sincerity and in harmony with the Lord's commandments can testify that wonderful blessings are sometimes forthcoming.

Jesus fasted forty days without food (Luke 4: 1-7). He has commanded us to fast. "Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth."—Doctrine and Covenants 85: 21. "I have fasted and prayed many days, that I might know these things of myself."—Alma 3: 79. The Scriptures are replete with evidences of the results which accrue from fasting and prayer as well as the results accruing from keeping the other commandments.

God is calling us. The adversary is calling us also. Again I ask, Are we kidding ourselves? We refuse to heed the call of the adversary to gross sins of appetite and passion. Can our complacency and negative righteousness save us? The call of God is to give ourselves—all we have and are and ever hope to be—to the building of his kingdom. Failure to respond to this call constitutes a major sin, regardless of the fact one may have resisted the calls of the adversary to sins of animal appetite and ambition.

Jesus said, "Break not my commandments to save your lives." By falling short with too little too late we break the first commandment and the great one, "Thou shalt love and serve with all thy might, mind, and strength."

There is or can be no hope for Zion or the glorious achievements of the goals of the Restoration Movement until the Lord's people move out of the wilderness of Mosaic "thou shalt nots," into the promised land of response to Zion's "thou shalt." It seems high time to move from the land of "don'ts" into the fruitful, fertile plains of "do."

The Day of the Lord's Preparation

The well-known prophecy of Nahum in the Bible about the day of railroads and automobiles (Nahum 2: 3-6) contains this very significant phrase, "The chariots shall be with flaming torches *in the day of his preparation.*" The apparent purpose of this prophecy is that when men see such chariots as Nahum described, they may know that it is *the day of the Lord's preparation.*

Jesus spent thirty years in preparation before assuming his role as the Messiah and Savior of the world.

The Restoration Movement is irrevocably moving toward the day when it must come out of obscurity, assume its rightful role, and set up a standard for the nations.

Preparation for the endowment and the establishing of Zion has been going on for a long time. Our recent revelations have been placing increasing emphases on preparation.

It is apparent that great events are in the offing. There are glorious promises and prophecies that the Lord is preparing to fulfill.

Behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones.—Doctrine and Covenants 64: 8.

Wherefore, I the Lord have said, Gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth unto the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion.

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we can not stand.—Doctrine and Covenants 45: 12, 13.

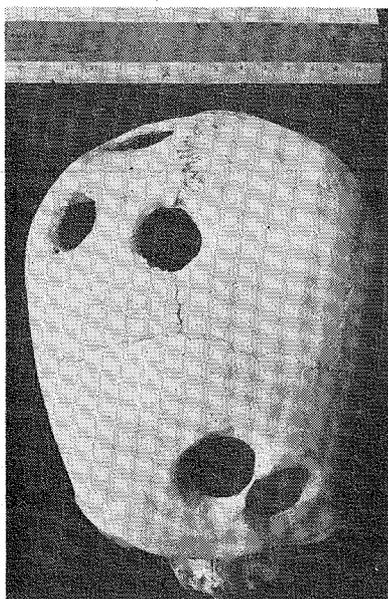
As we look at the darkening clouds that hover over the horizons of the future and feel the tremors that at times literally pass through our modern social order as the very pillars that sustain our modern civilization crack and tremble under the pressures and weights of two world wars and the human maladjustments that follow in the wake, surely we can see that forces are now already set to explode which could bring the fall of Babylon and the end of the "times of the Gentiles."

How can we look upon the advanced stage setting for the realization of the goals of the Restoration
(Continued on page 22.)

Trephining or Trepanning

An Article for the Archaeological Minded

By Aleah George Koury



The picture of the trephined skull shown is the most remarkable yet found in Peru. The skull has five holes, the edges of which show evidence of healing. It is certain the patient survived the operation. This picture was supplied by Paul M. Hanson, who received it and permission for its use from Dr. Hiram Bingham, leader of the Peruvian Expedition of 1914-15 of the National Geographic Society and Yale University.

THIS IS A SUBJECT that should concern those who are interested in archaeology because it plays a vital part in the practices of the American aborigines. It is constantly brought to the foreground by various members in the church as one mark of proof that surgery was practiced by the early Indians. This is used as evidence that they had an advanced culture hundreds of years before Columbus set foot on American soil.

Trephining, according to the *Encyclopaedia Britannica* (1947 edition, page 20) is the act of making openings in the skull. It was known to the ancients as many recently recovered crania (skulls) inform us. The methods employed have been the subject of much speculation and argument and seem to have ranged from attrition (wearing out by friction) with flint implements, to drilling and crosshatching. Trepanation, an obsolescent word, means making a hole by chisel or gouge; trephining means cutting out a disk of bone by a special ring saw.

"There are amazing instances of the way primitive man could use his flints in the unexpected field of surgery. Trephination, in which a modern surgeon employs the most delicate steel instruments in what is considered a major operation, was undoubtedly performed in the more advanced period of the Stone Age with a flint implement," for tre-

phined skulls from Neolithic (the later stone age, when ground or polished stone weapons prevailed) graves of Europe have been collected. "The most skillful examples on a living person show a series of small holes were drilled in the skull and the necessary bone removed."¹

"Trephining has been widespread in ages of the past, for numerous specimens from Peru (and Bolivia, according to Charles Hill-Tout, F. R. C. S., F. R. A. I.), New Caledonia, and the Loyalty Islands are known."²

IN SOME CASES the reason behind this operation was for the purpose of relieving the brain from pressure or irritation.

The "Amautas" (members of the highest order of the Inca priests) practiced trepanation of the skull for fractures from club blows and also for less adequate reasons. They scraped the surface of the bone with a stone knife, incised a square, circular, or irregular segment, forcibly pried out the button and rasped the edges smooth.³

It is also interesting to note that this same operation was practiced by the people who inhabited the northwestern coasts of North America, for an interesting discovery was made in British Columbia.

In prehistoric times two types of men lived on the coast. One was, like the existing Indian today, very broad headed; the other with very narrow faces and heads, which no longer exists. They have left behind them stone cairns (taken to be contemporary) in which little but their bones are found and enormous clam and cockleshell heaps, some from a mile to two miles long and nine feet deep, that are now buried in dense forests, and certainly date from many hundreds of years ago, in some cases even perhaps thousands. The interest lies in

the fact that the builders of the shell heaps practiced trephining.⁴

AMONG THESE PEOPLE the operation was done by the shaman or medicine man, and it was supposed to act in an occult or mystical way for the benefit of the sufferer. They believed that all headaches, dizziness, epileptic fits, etc., were caused by an evil spirit enclosed in the skull; so an opening was made through which it might escape.

The examination of some of the trephined skulls indicate that tumors or some such malignancy lay at the cause for the operation, but it is very unlikely that the ones who performed the surgery knew about it. They did know the patient was suffering from pain in the head, but they attributed this to an evil spirit, and they did what they thought would result in ridding it.

Summing up, we necessarily come to the conclusion that trephining was practiced in the Americas and other parts of the world including Europe and some of the islands of the sea.

It is difficult to claim that trephination (or like practice) in America was the result of a culture due to previous advancement through Christian living and consequent development, although in some cases (as Peru) it is not anti-Christian.

Here, as in many other anthropological developments, is a subject still in its infancy, and undoubtedly much more light remains to be revealed.

1. *Other Men's Lives*, by Sir George Dunbar, Bt., chapter 1, page 15.

2. *General Anthropology*, edited by Franz Boas, page 271.

3. *Our Primitive Contemporaries*, by George Peter Murdock, Ph.D., pages 437, 438.

4. *Other Men's Lives*, Dunbar, chapter 3, page 68.

Pioneering in Oklahoma - Part I

IN APRIL, 1898, my husband and I returned from the South Sea Islands mission to our old home at Moorhead, Iowa. The appointment for that year read "Little Sioux District" and was for two years since there was to be no Conference held in April, 1899.

My father, George Montague, was appointed for the same period of time to Gallands Grove District. We went to my father's house to make our home so that mother and I could be company for one another while the missionaries went about their Master's business.

In June our daughter Dorothy was born. Since this made two children for us, we began to think of the future and how we should ever get a home of our own. Neither of us had any worldly assets when we were married, and we had not amassed any since that time.

At the Conference of 1900 Hubert was assigned to Oklahoma—then a raw, new territory. We resolved that here, perhaps, was our opportunity since there was still land for homesteading. In fact this was the year for the opening of the Caddo country. We were not early enough for that, however, so had to wait until later on to find a better chance.

Hubert went to his mission in May, 1900. In August I followed with the two little girls. A reunion was being held in August for the whole territory, as there were only scattered localities where our people were living. I believe there were two branches then organized in the east-central part of the territory.

The reunion was held at Hennessey on the Rock Island main line. The prairies I saw from the train looked brown and dry. Wheat had been harvested since June, and there had been no rain since. All looked desolate and wind blown to me as I stepped from the train with my babies and luggage. The little town had obviously not been there long.

Trees had been planted, but none had grown into shade trees. Though I had sent a letter saying I would be there that day, no one had come to meet me.

I waited in the depot a short time but saw no one who I could think was a Latter Day Saint. Then, taking the babies by the hand, I walked up the street toward a livery barn which could be seen from the depot. There I engaged a team and driver to take us to the reunion ground.

No one seemed to know where the reunion ground was. I inquired of several men around the depot, but no one had even heard of it. I had a handbill which Hubert had sent, and we followed the directions on that.

The driver, a boy about eighteen years old had evidently had a drink or two. He was not really drunk, but he kept acting silly and dozing off. The children were soon sound asleep, and taking care of them and keeping him awake kept me busy; but at last we reached the reunion ground. The babies awoke and found their daddy! He had not yet received my letter saying when we should arrive and was very much surprised and delighted to see us.

AT THIS REUNION I met many of the Saints who still live in Oklahoma. We met some of the best friends we have ever had. There was a tall, slender lady with a heavy coil of almost golden hair who was led around by a strap fastened to her thumb. Her leader, a little boy named Rex, looked to be about the age of our Dorothy. Mrs. Rowland was not then a member of the church but was baptized not long after. I was much attracted to this sweet lady and still count her one of my best friends. Her husband, who was a member, was there also. Their son is now a man with a family of his own.

After the reunion we went down the line of the railroad to Okarche, a small town where L. W. Pate and

By Mrs. Hubert Case

W. W. Smith had their homes. Elder W. M. Aylor, a missionary to Oklahoma at this time, also had lived here, and there were several families of Saints not far away. (Brother Rowland, the Clessons, and the Tennyers, had joined some time before.)

We spent the winter in Okarche. My sister, Mrs. N. E. Koestner, came in the fall and rented a hotel building near the depot. We rented part of the building and lived there with her. Later in the fall my father came for a short time to serve as missionary-in-charge of Oklahoma. He, my sister, Brother Pate, Brother Smith, and my husband, took up claims in the far western part of Oklahoma near Redmoon, Roger Mills County, close to the western boundary of the territory. Oklahoma did not become a state until a year or so later. When my mother heard we had all filed claims, she also came down to Okarche. Not long after she came she was stricken with an illness which resulted in her death in April, 1901. She was buried in Okarche.

In May we all set out for the claims. Teams and wagons had been bought and we loaded all our possessions and started for the west together. I have not mentioned the arrival of my brother, his wife, and their four children. They came at the same time mother did and made the journey with us. My sister was the only one who did not leave with us at that time. After she disposed of the hotel she had rented, she joined us.

IF I REMEMBER RIGHTLY, we traveled about four days, camping at night wherever we could find water. When we reached our destination, we drove to the western side of the land where there was a small spring and a tree or two. Here we pitched our tents, using one for a kitchen and one for a bedroom. An arbor

between them made a dining room. As the one tent was not large enough for sleeping quarters for us all, we set the overjet off the wagon, leaving the cover attached to the bows as it was, and made an extra bedroom out of that. The overjet is a large frame which sits on the top of the wagon box. It made the wagon bed wide enough to accommodate a bed spring of the old-fashioned woven wire kind that needed no slats. There was our bed. At the other end of the overjet, using slats and old-fashioned coil springs, we made a bed for our two children, thus leaving the tent for my brother, his family, and father while he stayed with us. Brother J. W. Hancock, his wife, and their three children had been in the neighborhood long enough to have a dugout house with a sod front. Others who came in our crowd were camping in much the same way as we were.

The part of Oklahoma to which we came had long been settled along the river bottoms, and the choicest places. The early settlers were cattlemen, and they had used the hill country which we were in as grazing ground for their cattle. We expected them to show some resentment, but nothing of the kind happened. Instead, when it began to rain a short time after our arrival, one of the settlers rode by and was very much troubled at seeing women and little children camping out in the rain. He wanted us to move down to Redmoon and occupy the schoolhouse as a dwelling until we had houses built.

Redmoon, which was about one and one-half miles from us and near the Washita River, was our nearest post office. There was a little store and, I believe, a blacksmith shop. Of course the schoolhouse was also a part of the village.

As soon as we had settled down in something like a routine, Hubert began to think about holding meetings in the schoolhouse. The proper authorities were interviewed, and, since they made no objection, we arranged for a few meetings.

WE HAD OFTEN HEARD of cowboys, but none of us had ever met any until the Redmoon meetings. They came from far and near on their cow ponies. One would ride up to the vicinity of the schoolhouse, dismount, and throw the reins over the pony's head, leaving them dangling. The pony was trained to stand as long as the reins hung in that fashion. The rider would stride into the schoolhouse, spurs jingling and broad hat in hand. Many wore red sashes girded about their waists. All of them wanted to sit in the back seat, which was impossible because there were too many boys and not enough back seats. I am quite sure that all the singing some of these boys—and girls, too—had ever heard was some voice, or voices, singing some ballad or hymn; for I never saw so interested and delighted an audience as these people when we began to sing.

There were enough of us together to make quite a choir, and although none of us were specially good singers, we had voices to carry all four parts—to the amazement of the natives.

I am sure they would have come to the meetings to hear the singing, but those who were older gave careful attention to the preaching. We continued the meetings for a short time and organized a Sunday school before deciding to close the preaching effort. Then Brother Case had to leave, but nearly every Sunday we had preaching from someone. Brother Hancock was an elder. Brother S. S. Smith also had located near us and met with us frequently. We had a thriving Sunday school and things looked very favorable for us.

ALONG IN JUNE we learned that Redmoon was to have a Fourth of July celebration. These, we learned, usually lasted over the third, fourth, and fifth. All kinds of races, frontier sports, singing, and orations were arranged for. We newcomers were asked at once to help with the music. Someone had an organ, and I was drafted to play

it. Another new settler—not one of us—knew a little about leading, and he and I proceeded to train a group to sing the "Star-Spangled Banner," "Hail, Columbia," and other patriotic songs. We were getting along very nicely, when on the Sunday preceding the Fourth, my brother's family was invited to spend the day at Mr. Dudney's—an old settler down on the river. Somehow during the day my brother's little son got hold of some unripe peaches and ate them. A day or so later he became very ill. We did not know about the peaches and were out on the prairie miles from a doctor or drugstore. At first we did not think he was seriously ill, but he grew rapidly worse, and the night of the third of July, in spite of all our efforts, he died. It was a terrible experience for these young parents—a new, rough country, strange people, and no real home as yet.

Of course we knew all the old settlers would be at the celebration. They had so little opportunity for association with one another, we felt sure they would be there. Of course all our own church folks came at once, and much to our surprise, when we had to lay the little one away, five or six families of the early settlers left the celebration to attend the funeral service. We were truly grateful for this kindness, and it helped us to overcome the loneliness of spirit caused by the passing of the little one.

WE MOVED OUR CAMP shortly after this. The little spring was drying up as the long summer set in, so we moved near another. The men set about excavating for a half dugout, the upper half to be built of logs. That was soon finished, and we lived in it a short time. Then we obtained a little money with which to buy enough lumber to erect the shell of a twenty-four foot house.

This was enclosed and floored just before it grew really cold in the fall. We had left most of our household furnishings in Iowa until we should

have a place for them. Now we were ready for them to be shipped to us.

All that winter we had a hard time keeping warm. The house was unfinished inside at first. Along in January, my husband bought some building paper, with which we lined the walls. By nailing it fast to the studding, we partitioned off rooms and covered the ceilings. This made it easier to keep warm as the heat could not rise to the roof as before.

But building paper is not immune to accidents, and it was not many months until something else had to be done. In fact we were forever trying to add a little more comfort all the time we stayed there. But we loved it. We loved the farm. It was our own and it was beautiful, too. I enjoyed standing on the big rock, which was our front doorstep, and looking off to the east. The hills followed one another in long, undulating lines like waves of the sea.

ONLY ONE THING marred my happiness—that was having to stay alone with the two little girls. There were no animals to be afraid of, but there were travelers on the road, and I did not know what sort of people they might be.

The main road to Cheyenne—the county seat and the largest trading point between us and the railroad—ran right through our claim. After fences were put up, the road went directly in front of our house. Down in the valley about half a mile from the house was a spring where many of the travelers camped. This spring was directly between our house and that of our nearest neighbors, the Hancocks. (And there were no telephones.) Occasionally a traveler would miss the spring and go beyond our house to camp. One evening a man camped by the road about a quarter of a mile from us. The children and I were alone, and I hoped he would drive on to Cheyenne, but no! As we were eating our supper, I heard him call, "Hello! the house!" This was a habit peculiar to the locality. If one had a bad

dog, the man was safe and could dismount if necessary. I hated to go outside, because then he would know there was no man on the premise, but I had to go.

He asked the way to the spring, saying he had missed it, so I told him and he went away to water his team. I went back and tried to eat the rest of the food on my plate so the children would not know I was worried. I put them to bed at the usual time, and when they were asleep, I closed and fastened all the windows and doors as best I could. I slept but little. Time after time the noise of the wind, which almost never ceases to blow in that region, would rouse me. Early in the morning I arose and went out to milk the cow. As I was getting water at the cistern, the man who was responsible for disturbing my rest rode up again. "Good morning," he called, "isn't this the place where Elder Case lives?" "Yes," I replied. "Well," he said, "I thought last night that this must be where he was located. I was right interested in his preaching when he was up at Antelope Hills."

I was filled with disgust at myself for being such a "fraidy cat," and with him for not telling me the night before that he was a harmless citizen who sometimes attended church. As I lived there longer, I learned that I really had nothing to fear.

MAYBE THAT LAST STATEMENT is a trifle rash. I found out late that same summer that I could be afraid of a very common beast. I started from the house one day to go to the mailbox. The mailman drove right through our pasture from east to west. There were wire gates in the fence on each side of the claim. He always left our mail in the box at the east gate. As I walked toward the box, I saw cattle coming over the brow of the hill. Now range cattle have plenty of respect for a person on horseback, but none at all for one on foot. There was not a horse on the place, nor a man to ride one. I shuddered when I thought of what they would do to

our fields of milo maize and kaffir corn—the only crops we had to feed the pig, cow, and chickens through the winter.

Then I had an inspiration! I had on the oldest of my dresses, made with a very long, full skirt—perhaps six yards around the bottom. I pulled the skirt over my head, holding it out with outspread arms. The good, old southwest wind filled it like a balloon, and I ran toward the oncoming herd. The leader flung up his head with a snort. He still ran but veered away from the unusual object coming toward him. All the other cattle followed the leader who suddenly was backtracking as hastily as he had come, headed toward the west gate. I kept on, too, and they never stopped running until the last one had passed through the gate which someone had failed to shut. When I finally reached it, I found a tangle of barbed wire and stakes lying on the ground. I hastily picked it up, put the bottom of the pole into the wire loop at the bottom, and the other end through the wire loop at the top of the post. Then I sank down on the ground and leaned against the post, disregarding the barbed wire. I was panting for breath, but sat only a minute or two, for I knew the babies would be looking for me.

I started back—and sure enough they were coming. We were afraid of rattlesnakes and tried to keep the children out of the pasture. So I hurried, going back almost as fast as I had while following the cattle. Let me say here that that was the only time anyone ever left a gate down while we lived there.

My husband afterward brought me a dog—a big, handsome fellow. He would lie across the kitchen doorstep, and no person could have entered the house without first killing him. But he had such a great voice, and so frequently would hear a far-away coyote's voice and burst into his thundering bark, that he often startled me worse than the all-enfolding silence or the rustle of the wind. So I had Hubert give him away.

(To be continued.)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

Why was it necessary for God to make a personal revelation to Joseph Smith?
Texas M. F.

Answer:

Revelation has always been God's way of conveying his intelligence to mankind. He has done this by means of angelic visitations, by his voice, through his Son, and through men appointed by him. Every time a prophet speaks for God, God is revealing his will to and through that prophet. Every time God answers prayer, he has revealed himself.

I sense a note of another question that rests behind or in this one: Why did God choose Joseph Smith to be the prophet in these latter days when his gospel would be restored in all its fullness?

The miracle of the restoration of the Church of Jesus Christ needed to be such that reason and intelligence could be called to verify it as truly divine. If a prominent scholar had brought the Book of Mormon forth, it could have been assumed to be the result of scholarly research and ingenuity. This was offset by its coming through a stripling youth. The years have proved the wisdom of that calling.
ALFRED YALE.

Question:

I find some who believe that during the millennium the earth will be tenanted by both mortal and immortal beings. Is this correct?
Minnesota E. E. F.

Answer:

Yes. The righteous children of God from every age of the world will come with Christ at his coming while the living Saints will be changed from mortality to immortality, all becoming the inheritors of the Holy City (which will be built up upon this land of America) where no evil can find place. These are the redeemed.

Besides these redeemed ones there will be remnants of the nations left after the great destructions among the wicked.

They remain in mortality, though partaking of the general change which will affect the whole earth, whereby sickness and death will be stayed, so that they live to full age. They will be changed to immortality and "caught up," presumably into the Holy City for they are thus redeemed. The sinner (for some will sin) shall be accursed, which probably means he will be assigned a place with the sons of perdition. These mortals do not live in the Holy City but outside, occupying other parts of the earth. (See Isaiah 65: 20-25; Doctrine and Covenants 63: 13.)
CHARLES FRY.

Question:

Do we approve of entertainments in our church buildings?
Missouri Mrs. A. C. T.

Answer:

In a general way I would say "yes" to the inquiry. However, there are types of entertainment which would be acceptable to us and some upon which we frown as a church by natural leaning and because of General Conference resolution.

We have often said that the Restoration Church offers to one a complete life. It would not be consistent then to deny such social expression as banquets, dinners, good drama, and similar types of entertainment in our churches. Much of the objection is removed when our physical plants have lower auditoriums, but in our smaller branches these are not always available.

If the inquirer is concerned about outside interests using our auditoriums for commercial profit by paying a rental fee and reducing the sanctity of our churches by the use of tobacco or intoxicating beverages, then my answer would be in the negative. In our administrative organization, the pastor must give his approval for every use of the church edifice.

I have encouraged mother and daughter banquets, men's club dinners, family night luncheons, Graceland College Alumni entertainment, music club pro-

grams, and church school week-day activities in our church buildings, which activities and many not enumerated are consistent with the gregarious nature of man. Incidentally, some of these contacts have kept prospective members interested in our groups until the right missionary secured the decision.

D. O. CHESWORTH.

Question:

Why does the Book of Mormon state that without the fall man could not have had children, when the book of Genesis contains God's command given to man before the fall to "be fruitful, and multiply, and replenish the earth"?
Pennsylvania Mrs. R. W.

Answer:

There is no conflict in the texts. The commandment as given in Genesis was given to man in the spirit world before there was an Eden, for the story of creation tells of two creations of man: one on the sixth day when all the children of men were created spiritually in heaven; and the other when Adam was made of the dust of the earth and placed in Eden, which was the physical creation. The command given to men in the spirit was in view of their subsequent earth life in the flesh when they would participate with God in his great purpose of populating the earth. The Inspired Version of the Scriptures is clearer on this matter than others.

Children were not born to Adam and Eve in Eden most probably because it was not within the provisions of God's will that they should be. Lehi says, speaking of matters relating to the physical creation, "All things have been done in the wisdom of him who knoweth all things," so that children could not have been born there without frustrating the wisdom of God. What particular steps the Lord took to obviate such birth we are not told.

Eden was but a temporary place provided of God for our first parents in the beginning stage of their lives, but it was not a place where man's latent powers could be developed, or where he could be brought to perfection, for life was too easy there. Read II Nephi 1 for Lehi's description of that place and note its unfitness for meeting the requirements for human development, which development could come only through hard struggle and patient labor. These were waiting outside. Eden was a necessary nestling place for the first couple on earth, but when parents were established, children found their nestling places in their mothers' arms under their fathers' bounty, and Eden was no longer necessary.
CHARLES FRY.

Letters

Helped by "Herald" Articles

I read the article, "Christ in Everyday Living," and remembered how I used to sing our children to sleep. I believe those songs have helped to guide them in their lives. There are many ways every member can help to spread the gospel, and singing hymns is an important one. I also enjoyed reading "Retreat" by Leonard Lea and the article on the Word of Wisdom. I have been taking the *Herald* since before the publishing house in Lamoni burned. It has been encouraging to me through my twenty years of isolation. My heart goes out in gratitude to God for his watch care and for this beautiful gospel. My prayer is that he will protect the boys in the Army and bless the leaders of the church and nation that they may have wisdom to discharge their duties as he would have them to.

SUSAN ORMSBEE.

Afton, Michigan

Protected From Harm

A year ago last summer I went on a boat cruise up the St. Lawrence River. On the boat I met a woman and her husband who often took such excursions, and we became good friends. After the trip we continued to write each other. In her last letter, the woman told me of their plans to go to the Thousand Islands and asked me to accompany them. I wrote back that I would enjoy making the trip but couldn't afford to. Later I got a card saying that they were in Toledo en route to Toronto where they would spend the night in the harbor. That same night I had a terrible dream about being trapped on a boat and unable to escape. All about me was confusion. The next morning I awoke, grateful to find that I was still safe in my own bed. The morning's paper carried big headlines about a boat being burned in Toronto Harbor, and I found the names of my friends listed among the missing. In spite of the terrible accident and loss of my friends, I was grateful that God had protected me. This feeling of thankfulness and contentment remained with me for days. I shall never forget the experience.

MRS. EMMA HAAG.

Route 1
Marletté, Michigan

The Power of Faith

Years ago when we lived on a farm near Battleford, Saskatchewan, I had three small children and a husband to care for. One day I felt ill and, realizing that if I became bedfast there would be nobody to help my family, I went upstairs, knelt down by my bed, and told God about my problem. I said, "You have told me that if we have as much faith as a grain of mustard seed great things can be accomplished. Surely I have that much faith, and I am so needed here now." I was instantly healed, and for this blessing I shall always be thankful. We are not always healed in this manner—why, I do not know—but I hope I may never complain. So long as I trust God

I have nothing to fear. My prayer is that the Saints may always be faithful.

MRS. E. R. DAVIS.

Independence, Missouri

Visits Center Place

As we are leaving this morning for our home in Senlac, Saskatchewan, we wish to send our sincere thanks for the directions for our trip here, and for our visit with you at the office.

This has helped to make our visit a happy one in the Center Place. We have visited many interesting places here, and have enjoyed an airplane ride over Kansas City and Independence. One Tuesday morning by request I spoke at the Social Service Center, where there were about one hundred and fifty women and twelve men in attendance. I had no idea of the greatness of this project and will report to our branch that the half has not been told. Could it be the beginning of the storehouse?

A. J. CORNISH.

Senlac, Saskatchewan

The Restoration

For many weeks I have been pondering in my mind as to whether we ought not, as a church, turn our teachings more directly to the potent factors spiritually associated with the Restoration.

Restoration is more than the creation of just another church. It is far more than restoration of priesthood and the revival of first principles of the doctrine of Christ. Restoration is the set time for God to bring in the culmination of his divine purposes for the establishment of his kingdom and Christ's reign over all the kingdoms of this earth.

Many speakers on this theme mention the time of trouble such as we have never known before. But how many of them present the way out, the next item on God's program, which would give us the joyous impetus (Luke 21: 28) to anticipate this culmination of the age?

The direct scriptural vision of all our old Restoration hymns is often forgotten or ignored. How long is it since we have heard a sermon on the coming of Christ, depicted in the Scriptures as King of kings and Lord of lords? When has "the times of the Gentiles" been made comprehensible, and scripturally substantiated?

We need such themes as that found in III Nephi, chapter 10 (pages 664 to 666), correlated with the other two books. We need to be touched with the spiritual fire of the hymn—

Lift up your heads, ye heirs of glory,
Cast aside your doubts and fears;
He who called you to his kingdom,
Soon will reign a thousand years.

The inspiration on which the Restored Gospel is based will never be out of date. Though some may forget it, no one will find anything better.

I have spent over fifty years in Bible study and have been associated with the Latter Day work for forty-eight of them, forty-seven as an elder. Thinking of these things recently, and scanning the evening paper as my wife washed the supper dishes, I heard her singing, "See heathen nations bending before the God we love."

It was like a flash of inspiration—how does the first verse go? "The morning light is breaking . . ." I looked it up in several hymnals and found it in some of those published by the Protestant denominations. It is very probable that the author of "The morning light" was not a member of the Restoration Movement, nor had heard of its message. For the vision of a revival of God's working was voiced by Wesley, Watts, Doddridge, Rawson (turn to No. 416 and read his inspiring hymn theme). Read

also the revealing truth spoken by Wesley in No. 409, "Almighty God of love, Set up th' attracting sign."

Are we limiting the truth of God with our poor reach of mind? Is it true that "The Lord hath yet more light and truth to break forth from his Word"? Wesley, a hundred years before the angel's visit to Joseph Smith, could vision clearly the divine "setting up of the attracting sign"—the calling of those whom God approved as messengers divine—from Abraham's favored seed the new apostles chosen to spread the soul reviving news in isles and continents of the world.

In days such as these, we of the Restoration Movement, who have been offered added light and divine inspiration, should be ringing out to the perplexed world the clearly outlined purposes of an all-wise Creator. The Scripture text in this morning's paper read:

"He Created It Not in Vain. 'For thus saith the Lord that created the heavens: God himself that formed the earth and made it: he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.'—Isaiah xlvi: 18."

And we, above all others, should be intimate with the Lord's ways, for, "the works, and the designs, and the purposes of God can not be frustrated, neither can they come to naught."—Doctrine and Covenants 2: 1.

WILLIAM WORTH, SR.

1440 South Osage
Independence, Missouri

Blessed Through Prayer

I had suffered for thirty years with an ailment which finally caused me to be bedfast three months. During this time I asked the Saints to remember me in prayer, which they did. I continued to pray also and then, much to the surprise of my doctors, I suddenly became much better. I am now able to do all my work, and I want to thank those who remembered me with prayers, letters, and cards. I am reading the Book of Mormon to my husband, and he listens carefully to each page. I wish all could read it and compare it with the Bible; surely many would be converted if they did.

LILLIAN BOGGESS.

Route 2
Murrury, Kentucky

A Baptismal Blessing

The story by Addie Spaulding Stowell in the December 4 issue reminds me of a similar experience I witnessed in 1904. Elder John Shields was holding meetings at our home on Cockburn Island at that time. A sick lady who lived at the boardinghouse in the village asked if she could come to our home and stay while the meetings were being conducted. When she arrived I put her to bed until time for the service, then I helped her into a chair so she could hear the sermon. After several evenings she asked for baptism. Elder Shields had been denied use of the schoolhouse and also threatened by unbelievers; these same people were eager to have him perform the baptism since they thought the woman would never survive and they would have just cause to persecute him. Brother Shields was not afraid, however. The sick lady was taken down to the creek in a buggy and helped into the water. After she was baptized she got back into the buggy and returned to our house where she put on dry clothes; then she was confirmed. Soon she was well enough to go into the village and shop alone.

Again God's power proved greater than Satan's.

MRS. MARY E. MCPHEE.

181 Turner Avenue
Sault Ste Marie
Ontario

A Testimony of Healing

One night after retiring I awoke to find that I had a very sore throat. Since I had to teach school the next day, this worried me considerably. (My work is teaching music and art in public schools.)

I prayed to God that I might be spared the discomfort and inconvenience of teaching the next day with a sore throat and hoarse voice. The next instant I was wrapped in a vision in which I stood before a most wonderful doctor. He examined my throat and said he would paint it for me (or words to that effect). He took me into another room where there were four or five other doctors. I could tell they were doctors by their dress. They all had a striking appearance. My interpretation of the experience was that they were doctors of the celestial world.

Immediately after the vision passed away I was wide awake. My throat was perfectly normal with no trace of soreness left.

MAXINE HARSHMAN POTTORFF.

Box 174
Delta, Colorado

Helped in Preparing Address

When I was first asked to address our community women's institute I said, "No," since the meeting was only two weeks away and I thought I couldn't prepare a speech in that short time. Then the thought came to me, "Here is an opportunity for you." So I said I would try. I wanted very much to share the beauty of the gospel with these women, and I made my preparation prayerfully. As I thought about the talk, I put down several ideas. The following Sunday one of the elders at church gave me such good advice and help that I felt certain I could fulfill this assignment. Then I searched the *Herald* and *Daily Bread* and found that they contained material that fit exactly with the ideas I had jotted down. Although I was nervous the night of the meeting, I offered a prayer just before I was to speak, and I know God was with me because I was able to give the reading without difficulty. The happiness I feel now that I have given the talk is that reward that comes with serving. It is certainly worth the effort.

EDNA GRACE GOODWILL.

Rural Route 3
Woodbridge, Ontario
Canada

Faith, the Best Medicine

While lying in bed unable to attend church because of the flu, the thought came to me that the Saints of today are calling more for penicillin than for administration. I believe that the gift of healing through the laying on of hands is God's way of saying, "Thank you, my child, for having faith in me." Surely we need to trust him more.

MRS. BEATRICE WHITE.

1509 Monroe Street
Corvallis, Oregon

From a Nonmember

We have read the *Call at Evening* and found that it answered many questions we had wanted to ask. The tracts we have read are helpful, too, and we have passed them on to other people. We hope they will get as much good from them as we have. There aren't many who believe in the Bible according to these teachings, and we are sorry for them because their religion is so harsh and unfair. We plan to read the Book of Mormon now when we can get one.

MR. AND MRS. SAMUEL LEE SCARBROUGH.
Canby, California

Briefs

PORTLAND, OREGON. — During December the women's department of First church held the annual bazaar and dinner, which also included a musical program directed by Sister Fay Hawes. The proceeds of approximately \$300 were donated to the building fund. The women hold a bake sale the last Saturday of each month in one of the local stores. These sales are for the building fund, and have netted approximately \$35 each month.

A Christmas program was presented by the junior department on December 17 in which the entire junior department participated. A Christmas party followed the program. On December 22, a special Christmas musical program was presented by the choir.

The New Horizons sponsored a progressive dinner for their group during December, and fifty members attended. Approximately \$30 was received and given to the building fund.

Elder and Sister E. R. Vest conducted a New Year's Eve Stewardship service.

One night each month has been designated as branch night and under the direction of Sister Caroline Larson a program and social evening is held. The junior department has assisted in these as well as other groups of the branch.

First Church participated in the World Day of Prayer, with Sister Peggy Vest, secretary of the community World Day of Prayer in charge of the final period of prayer. Through her efforts and others of the women's group, First Church has been selected for next year's worship service.

The branch took definite action on the building program at a special business meeting, January 28. Elder Vest was in charge. Elder Vest was voted to supervise the building fund committee and the following people were appointed on the committee: Stanley Stoyhoff, chairman; Dorothy Haviland, Forest Moore, Albert Gardner, Gladys Nelson, and Clifford Bryson. This group will endeavor to raise approximately \$10,000 this year.

Elder Glenn Haviland was elected to succeed Elder Vest as pastor. Brother Haviland served in the armed forces during the last war as a colonel in the Air Corps and will receive his degree in law the latter part of May. Sister Caroline Larson was unanimously elected to the office of women's leader to replace Sister Peggy Vest.

The entire branch held a farewell party honoring Brother and Sister Vest and their family, assigned to the Hawaiian Islands, March 16. A short program was given and a gift was presented to them in appreciation for their services.—Reported by EULA STOYNOFF.

STOCKTON, CALIFORNIA. — A Junior Zion's League has recently been organized under the direction of Joyce Colville. There are twelve young people between the ages of twelve and fifteen who meet every other week.

They waited tables for the Thanksgiving dinner, helped a needy family at Christmas, went caroling, held a patriotic party, and took a trip to the snow in February.

Just in time for **Mother's Day**

Betty Crocker's

NEW PICTURE COOK BOOK

For a really wonderful Mother's Day gift the long awaited Betty Crocker Picture Cook Book. A practical gift that spreads good cheer throughout the year. America's best selling cook book, it's glowing color plates and over 1000 black and white illustrations (photographs and drawings) are chock full of inspirational ideas. She'll love it!

\$3.50

Herald House INDEPENDENCE, MISSOURI

A young married people's group has been organized under the leadership of Robert Colville. At present there is no Senior League functioning.

Seventy George Njeim held a series, February 4 to 17. He baptized three adults: Samuel Garfield Evans, Julia Ann MacDonald, and Patricia Ann Wright.

The church school is active under the direction of Robert Colville with Martha Ramer as secretary. The teachers are Cameron Stuart, Elva Petz, Doris Estrada, Frank Estrada, Joyce Colville, Sheila Main, Estelle Tinkess, Marjorie Roach, Mary Funk, and Evelyn Wright. Sister Wright is in charge of the nursery. Dorothy Phelps is children's supervisor.

Mrs. Emma Appel is women's leader. The two groups have joined together to make one department. A varied program is offered them. Ceramic work, making lamp shades, child psychology, Bible study, and dinners are some of the activities. Three teams have been organized among the women to raise money for the building fund.

Eric Neitzel and William M. Wright are counselors to the pastor, Douglas P. Wright.

The choir presented "Gethsemane to Calvary" for Easter. The choir is under the direction of Dorothy Morehead.—Reported by MRS. MELVIN BLOOM.

SANTA PAULA, CALIFORNIA.—The mission enjoyed a record attendance when many out-of-town members joined them in an ordination service March 4.

Pastor C. C. Burdick was ordained to the office of elder, and Jack Evans, formerly of Independence, was ordained into the Aaronic priesthood. The infant son of Mr. and Mrs. Howard Robinson and the infant daughter of Mr. and Mrs. James Kelly were blessed. Following the Communion service, a prophecy was given through Elder J. P. Davis of Long Beach. Brother Davis is the Southern California district president.

In the afternoon the group of nearly one hundred people were served a ham and chicken dinner by the women's department at a near-by mountain park. Donations from the

dinner went to the building fund for the church.—Reported by VERA M. HAVEN.

TEXAS CENTRAL DISTRICT.—The Houston Mission was organized at the home of Brother and Sister Roy Vandell and met there until a hall was obtained. Mr. Washburn was very helpful in securing a meeting place for the Saints. A greater response in membership has occurred since the additional space was made available. The average attendance has been around forty.

The women's department meets the first and third Thursdays of each month. Classes are held. Three separate groups have been organized to sponsor the reunion bazaar.—Reported by NELLA JUNE DOTSON.

WESTERN COLORADO DISTRICT.—The district conference was held February 24 and 25 at the church in Delta, Colorado. Seventy Russell F. Ralston, Elder James A. Everett, and District President Clarence E. Wallis were in charge of the conference. Saints from all branches in Western Colorado attended the classes and sermons. Priest Charles J. Hoschouer was ordained to the office of elder during the conference. Over one hundred persons were present for the Communion service on Sunday morning.—Reported by CHARLES HOSCHOUER.

CHARLOTTE, MICHIGAN.—Forty-two people gathered in the home of Brother and Sister Harry Carlisle, Sunday, March 18, for the official opening of the Charlotte Mission of the Lansing Branch. Elder Francis Boman, pastor at Lansing greeted the group, explained the status of a mission, and presented Brother Sanderson, the branch financial chairman. Brother Sanderson spoke on the financial relationship of a mission to a branch, after which Elder John Loos, mission pastor spoke. The following people were presented as officers: Harry Carlisle, church school director; Sister Lois Ernsberger, junior supervisor; Sister Curtis, church school secretary; Sister Carlisle, music director; Sister Fridley, financial secretary; Harold Curtis, custodian. Max Shroder sang "Bless This House," followed

by the prayer of dedication by Elder Edward Premoe of the district presidency. The morning message was by Elder James C. Phillips, district president.—Reported by JAMES C. PHILLIPS.

TRAVERSE CITY, MICHIGAN.—January 28 was the forty-eighth anniversary of the organization of the branch. J. J. Cornish and Amos Berve were in charge of the service. Only one member was present at the celebration who was also at the organization meeting.

Mrs. Lorraine Smith is in charge of the church school. Mrs. Louise Dudley is the youth supervisor. The Zion's League is under the direction of Pauline Clark as president. Mrs. Lucy J. Clark is director of music. The women's department is under the direction of Mrs. Abbie Reichardt. Pies were sold at the Cherry Festival. Another task taken over by this department is to have a warm meal in the church dining room when the bereaved and friends come to the city to attend a funeral at the church.

A supper was held March 16 at the church dining room. The cook for the occasion was Norman Whiteford. A short program was held in the upper auditorium after the supper.

A Book of Mormon class is held Sunday evenings.—Reported by MRS. ABBIE REICHHARDT.

BROOKLYN, NEW YORK CITY.—The Saints are temporarily holding meetings at the Y.M.C.A. hall at Highland Park. A building fund drive is in progress to raise funds for the new church lot.

A large dinner, donated by Brother Charles W. Harris, officially opened the building lot fund drive. Apostle M. L. Draper, Bishop H. L. Livingston, and District President John Conway were present.

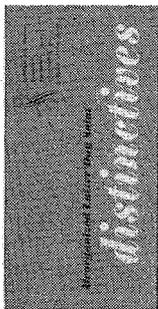
March 4, Sister Anna Potts supplied a turkey dinner for the building fund. The Zion's League sponsored the film, "King of Kings," on March 8, and Brother Donald Potts also carried it to the Norwalk, Connecticut, and Philadelphia Branches. Many of the women have held bake sales in their homes.

At the recent district conference, held in Philadelphia, Brother Leroy Squire was ordained to the office of evangelist. The following calls to the priesthood have been approved: Charles W. Harris, priest; Glenwood G. Guest, priest; Charles T. Harris, teacher; and Earl L. Squire, deacon.

A missionary series was held from January 21 through February 11. The theme was "The World Needs . . ." Speakers were Apostle Maurice Draper, Elder Harvey Grice, and Elder Perce Judd, pastor.—Reported by BERYL JUDD.

FAR WEST STAKE.—The Melchisedec and Aaronic Priesthood Institute for Cameron, Missouri, and surrounding territories in the eastern part of the stake was held February 26 through March 2. The following week the priesthood institute was held for St. Joseph, Missouri, and members in the western part of the stake. Classes were conducted by Emery E. Jennings, stake president, Apostle Charles R. Hield, Apostle D. T. Williams, Dr. Floyd M. McDowell, Bishop Lewis Landsberg, and Bishop Leslie Kohlman. A banquet was held at the Y.W.C.A., March 10, for the priesthood members and their wives.

The annual Far West Conference was held March 11 at St. Joseph Junior College auditorium with Brother Jennings in charge. Reports were given, and the following officers were elected: Emery E. Jennings, president; Lewis E. Landsberg, bishop; Evan R. Agenstein, director of religious education; Duane Constance and Virginia Bean, council of religious education; Garland Snapp, director of Zion's League; Grace Salisbury, director of deacon's League; Wesley Ballinger, council of



REORGANIZED LATTER DAY SAINT DISTINCTIVES

By Chris B. Hartshorn

This 16-page tract contains questions which might be asked by a nonmember about the identity, history, social beliefs, and program of the church and the answers which might be given by a church member.

10 for \$1.25

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herald house

INDEPENDENCE, MISSOURI

partment of women; May Salisbury, Charity Bowman, and Pearl Clark, council of department of women; Ruth Haden, director of music; Marvin Fry, Pearl Kinnaman, Stella Hidy, and Emma Steckle, council of music; Kenneth Piepergerdes, director of young adults; Edwin Swails, director of Boy Scouting; Marie Agenstein, stake historian and reporter.

Resignations of Merle E. Howard, Lawrence Keck, and Kenneth Piepergerdes from the Stake High Council were accepted.

The following men were recommended and approved: Lawrence Keck and Kenneth Piepergerdes, members of the Stake Bishopric; Lloyd Siebert, Donald Bowman, and Charles Haden, high priests; Joseph Albus, Lloyd Siebert, Donald Bowman, and Charles Haden, members of the Stake High Council; Raymond Armstrong, Duane Constance, Dodge Dunlap, Emerson McCord, and Kenneth Nelson, elders; Henry C. Neidinger, Wallace Colley, and Percival Earl Williams, priests; Joseph E. Tolbert, Vernard Schnack, and Orville J. Binnicker, teachers; Charles Orman Brooner, Roy Dale Cawley, and Ronald Edward Powell, deacons.

Significance of high priesthood was discussed by President W. Wallace Smith, and a charge to the men was given by Apostle D. T. Williams.

Lawrence Keck was set apart by Apostle D. T. Williams and Bishop Lewis E. Landsberg; Kenneth Piepergerdes by President W. Wallace Smith and High Priest Frank L. Hinderks; Joseph Albus by Apostle D. T. Williams and High Priest Arnold Adams; Lloyd Siebert by President W. Wallace Smith and High Priest Ervin Acord; Donald Bowman by High Priest Evan R. Agenstein and High Priest William Twombly; Charles Haden by High Priest Orville Moffet and High Priest Ervin Acord.

Special music was rendered during the service under the direction of Sister Ruth Haden.

A sermon by President W. Wallace Smith was given in the afternoon.

Apostle D. T. Williams began a week's missionary series at St. Joseph in the evening. His subject was "Prophecies of the Past, the Present, and the Future."

A strong missionary program is in progress throughout the stake. Over twenty-five have been baptized since the first of the year.

The department of Boy Scouts in Far West Stake is attempting to present the Scout movement to the membership of the church. St. Joseph has a strong church sponsored troop that was rated by the Pony Express Council of the Boy Scouts of America as one of the better troops in this area. William Ehlers, a member of this troop, was chosen to represent a Pony Express Council Group at the National Jamboree which was held at Valley Forge last year.—Reported by MARIE AGENSTEIN.

PENSACOLA, FLORIDA.—The election of officers was held under the direction of Elder Franklin Steiner. The following officers were elected: Elder B. C. Jones, pastor; Elder J. G. Barnes, associate pastor; Loyce Grimsley, church school director; Floyd Willis, secretary; J. D. Hall, treasurer; Blanche Sandiford, flower chairman; Willa Rasmussen, women's leader; Grace Hawks, Zion's League leader.

Since moving into the new building, the branch has been visited by Dr. F. M. McDowell, Bishop G. L. DeLapp, and Apostle Percy Farrow.

The local ministers that have served in the pulpit are Elders B. C. Jones, W. J. Breshers, Jim Cooper, J. G. Barnes, Ira Hawks, L. G. Tipton, and A. N. Barnes of Mississippi, and Priests Don Willis and J. D. Hall.

Priest Don Willis has been called and ordained to the office of elder.

Five persons have been baptized since the new year.—Reported by J. D. HALL.

The Call of Church Camps

By Edna Easter

GET OUT THE OLD SCHOOL GEOGRAPHY and turn to the map of the United States—or find a road map left over from last year's vacation. Then refer to the listing of the camps to be held this summer and mark the location of each on the map. It's surprising how extensive church camping has become in recent years, isn't it? Except for the North and South Carolina area in the southeast, and the larger area of Nevada, Utah, Arizona, and a part of Idaho in the west, youth camps are quite accessible from any place in the United States. In Canada the Ontario youth camp is to be held again at Erie Beach.

The growing extensiveness of camping is meaningless, though, unless camping is a means of furthering Christ's work on earth. It is true that among the important reasons campers attend are to have fun, adventure, a change from the day-by-day living pattern, to make new friends and enjoy the old. There is nothing wrong with these desires, in fact, they are to be commended. All these activities and desires help persons to learn to live together. Dr. David L. MacFarlane, president of the Kansas State Teachers' College at Emporia once said, "Education is the process that teaches us to live with each other." The definition of Christian education would add little to this.

Camp programs are planned to include the fun—swimming and all the rest. To these are added nature appreciation activities. All that God has provided through nature for the benefit of man can never be fully appreciated, but as man studies and observes, appreciation grows. From the appreciation of God's handiwork, it is easy to come to love God.

Suggested program helps are supplied by the Department of Religious Education, The Auditorium, Independence, Missouri, for the use of each camp. To be developed in class and discussion periods is the study "Jesus Reveals Himself," divided into these sections: "Through Acknowledging the Father," "Through His Sonship with the Father," "Through His Mission on Earth," "Through the Examples of His Life," "Through His Teachings," and "Through His Prayers."

The over-all theme, "Faith For Our Times," ties the work of the church and church beliefs into present-day living, endeavoring to be of maximum help to the individual camper.

Each fifteen-through-eighteen-year-old boy or girl is invited to attend one of the church youth camps—and to bring along his member and nonmember friends.

Mother's Day

Pageants

Eureka Mother's Day Book No. 2

by Mattie B. Shannon

Recitations, tableaux, exercises, and special features for Beginners through Young People, including program materials for mother-daughter banquets.

Price 15c

Our Heritage of Faith

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Pageant of Biblical scenes in which women were the leading characters—prologue, 7 episodes, and epilogue. 14 women, reader, and chorus (optional). Program for entire worship period.

Price, 30c; \$3 a dozen

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Noted mothers of history speak messages for mothers of today and tomorrow in this Mother's Day pageant. The pageant can be elaborate or simple.

Price, 10c; \$1 a dozen

(Also included in "The Standard Mother's Day Book No. 3.")

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Honour Thy Mother

by Henry Lotz and Grace Chapin Auten

A collection of fresh, usable, practical materials for mother-daughter festivals and Mother's Day programs. Contains suggested programs, Scripture selections, prayers, hymns, poems, litanies, prose selections, paraphrases of well-known poems and tributes to mothers, suggestions for decorations, and menus, etc. A skillful combination of established, well-loved materials and new, fresh features—abundant resources for memorable, effective programs.

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Choice collection of program helps to aid in honoring Mother on her special day. Features "Mothers of the Bible," a series of six tableaux; a dramatic monologue, "Remembering Mother"; a complete morning's program, a musical play, and two skits for children, miscellaneous recitations, etc. 32 pages.

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Jewels for Mother's Day No. 1

Jewels for Mother's Day No. 2

Mother of Mine

Complete services which meet the needs of the church school at a minimum of cost. Each service contains from ten to twelve attractive and easily learned songs, others to be sung as solos by either children or adults.

Price, 10c; \$1 a dozen

HERALD HOUSE

Independence, Missouri

The Stewardship of Happiness

By Mrs. Donald V. Lents

AS LATTER DAY SAINTS we think and hear much about stewardship—not only of our financial life but of all phases of living. I like to think of the stewardship of homemakers as the stewardship of happiness, not for ourselves alone, but for our husbands, our children, and any others who are part of our home life.

We find our call to stewardship in Psalm 24: 1-5.

The earth is the Lord's, and the fullness thereof, the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

Since the world is the Lord's, and we are only loaned the use of it for our short sojourn here, we must accept the responsibility of being the best possible stewards.

When asked, "What is home?" one young boy wrote, "Home is a place that my father likes to work to support, that my mother likes to work to keep comfortable, and where we all like to be." Could it be better stated what the "ideal" home means to each member of the family?

briefly. The first is health. The joys in accepting its responsibility are well described in these four lines from the poem, "My Career," by Elizabeth A. Thomas:

I longed to write a noted book
But what I did was learn to cook!
Yet when I see boys' hungry eyes,
I'm glad I make good apple pies!

Our success in the stewardship of health calls for meals that are nutritionally adequate and served artistically. In this day of high prices and shortages, our stewardship in this field is harder to fulfill—but it is more important than ever before because of the pressure under which we live. With all of the information available to us today on the preservation of food values in food preparation, there is no excuse for incidents such as the one told me recently by a doctor friend. A worried young mother called the doctor to check on her son who was not progressing satisfactorily. With other routine questions the doctor asked if the baby had been drinking a sufficient quantity of orange juice daily, for it appeared that his trouble was scurvy—a disease easily prevented by the adequate intake of Vitamin C. The mother replied, "Why, yes—I give him a whole bottle of orange pop every day."

IN THE AREA OF FINANCES or good management, we find much information available to help us in planning our income and expenditures for the greatest benefit of the entire family. Blessed is the wife who can manage the family income and expense so as to live happily. It often involves learning many short cuts in economy and a thorough examination and evaluation of the needs and desires of all family members—but it must be done ungrudgingly if the stewardship of happiness is to be successful. Children should be allowed to help decide which needs in the family group must receive prime consideration in the budget. Perhaps they will be less demanding and more understanding and co-operative if they are "in the know" of today's budgetary problems. They may very well offer helpful suggestions.

Home should be a place of physical attractiveness, since the beauty of our surroundings has much to do with our happiness. Our home should be neatly furnished (not necessarily expensively). The facilities, meager as they may be, should be made as adequate as possible for each member of the family. Old, sturdy pieces of furniture can be refinished when dollars do not stretch to replace the outdated pieces. Good unfinished furniture provides great opportunity for expanding the limited family furniture allowance. Beauty at home can only be accomplished by cleanliness and neatness in conjunction with good taste. Housekeeping is made easier when we provide a place for everything and insist that all things be kept in that place. Small fingers and short arms soon learn habits of neatness by consistent attention to this practice.

THERE ARE SEVERAL FIELDS included in our stewardship of happiness which we shall mention

Home Column

PERHAPS MOST IMPORTANT of all in our stewardship of happiness is the stewardship of attitudes—for all we are and do result from our attitudes. Our spiritual teachings, social consciousness, and community-mindedness are largely a result of the attitudes and actions observed and heard at home.

A small boy came home from the vacant lot ball game of his neighborhood several consecutive nights bubbling over with praises of a player named "Sam." The mother, a good woman concerned over the quality of her son's playmates, went to the lot one evening to quietly observe the game. She was greatly chagrined to discover that "Sam" was a very black little Negro boy. That evening when her son began praising Sam, she interrupted him with the statement, "Son, don't you know Sam is a Negro?" The little lad, wide-eyed and concerned, replied, "Why, mother, I don't care what color Sam is—he's the best ball player on our team."

Are we careful to seek out true values before reflecting attitudes of unfair discrimination? In this respect our stewardship of conversation becomes of primary importance in our homes. It is best to speak constructively and affirmatively, even when we feel criticism must be aired in front of our family. If we must talk, we can talk to ourselves for awhile, then blush if we wish, and after that make a change for the better.

I recommend that everyone read the requirements of a saintly home as listed in the *Church Member's Manual*, then accept the challenge of this list. All God requires of us is that we *try* to the best of our ability. When we do, he gives us his help and promises us the sure reward of "receiving his blessing and righteousness from the God of his salvation."

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—John Bunyan.

Leaving Out Godliness

By Maude D. Anderson

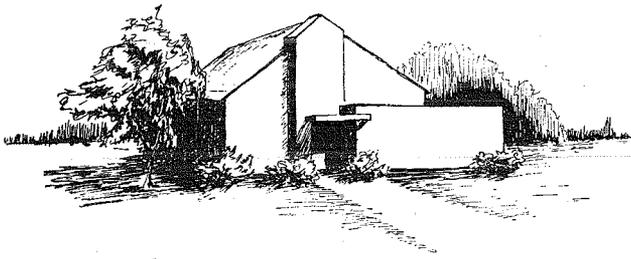
A RECENT NEWS ITEM comments on the remarks of a professed atheist who is campaigning against the teaching of religion in the public schools. Naturally, no right-thinking person wants the creeds taught in the public schools, but if this nation is to survive, people will have to recognize the fact that the bulwark of our "Declaration of Independence" and the Constitution is Christianity in its simplest and highest form—minus creeds. The Constitution guarantees the right of every individual to worship God after the dictates of his own conscience, but it does not delegate to the atheist the right to deprive children of learning that there is a Supreme Power to which they are accountable for their acts. It recognizes the responsibility of the individual to society as a whole; it encourages the development of the urge to do right through choice, rather than because forced to do so by a dictator.

Many have begun to realize that this nation which was founded as a Christian nation has departed from the ideals and high standards of those who came to these shores in order that they might worship God. During the past years, we have become so intent on acquiring the material things of life that the importance of cultural and spiritual things have been overlooked. The schools teach children how to make money, but fail generally in teaching how to live successfully. The major portion of our young people are not Christians but neither are they pagan; for the pagan at least has his idols to cling to. These young people have nothing. The atheist is to be pitied rather than censured, for his parents and teachers have deprived him of the greatest wealth life has to offer. There are all too many of these young Americans who have nothing to which they can cling, and thus their minds are a fertile territory for undemocratic doctrines.

MANY PEOPLE have come to realize in recent months that, if our way of life is to survive, there must be a great spiritual awakening, and that there is more to living than the acquiring of material possessions, important though these may be. A generation ago, even those with a limited education had some knowledge of the cultural attainments of the past and were in a position to know why and in what way other civilizations had succeeded and failed and were thus better fitted to make a contribution to their own civilization. Recently I heard a high school teacher remark that his students had no idea who Samson was until the movie, "Samson and Delilah," came to town.

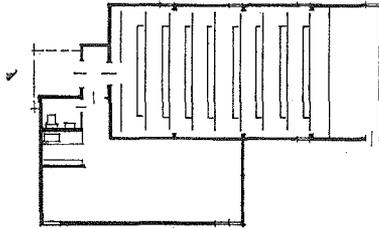
While it is only right that religion of a controversial nature should be kept out of the public schools, American children are entitled to have some knowledge of its basic principles as well as the cultures of other people. All denominations can agree on enough of the structural principles of Christianity to give the young people of this country something to cling to. It takes more than a knowledge of how to operate some machine in order to make more money in order to keep more night clubs running for people to be happy. Such will not maintain a civilization worthy of the protection of its Creator.

After the crisis had passed in World War II, I heard an army chaplain remark that it was not our defenses that kept our enemies from "following up" and doing as they had planned on the coast after Pearl Harbor, but merely the fact that God did not will it that way. Let us pray that should the need arise again we may merit His intervention.



Build a Church for \$8,000

By Lawrence F. Smith



← Sketch of a church with solid stabilized soil walls.

IMPossible!" YOU SAY? I say teamwork plus some ambition and good planning will bring a beautiful, inexpensive church to your branch. How can this be accomplished? Have you ever given any serious thought to the building material, known for centuries, called *earth*? You may say that with all the building materials now available and with so much knowledge of their use by skilled labor, why consider earth construction? With the influx of commercial materials, building with earth almost became a lost art until the revival of interest in it during the past fifteen years. Commercially produced materials have cheapened in cost and have become popular through advertising. As a result the advantages of this native material have been overlooked. It is said that the first building erected by the white immigrants in the United States is the Palace of the Governors built in Santa Fe, New Mexico, in 1609 of adobe brick, and it is still in good condition. Examples of such structures have been built since 1920 in Washington, D. C., Michigan, North Dakota, Idaho, Illinois, Arkansas, Oklahoma, Colorado, and all the southwestern states. A more recent structure is the new engineering experiment station laboratory at the University of Kansas which has walls made of soil-cement building blocks.

Within the last few years a process called stabilized soil construction has been developed as a great improvement over adobe. As a result it is now possible to build with this material in a climate which has over twenty inches of rainfall a year; this is one of the limitations of adobe construction. Stabilized soil is a process that makes soil hard, water-resistant, and free from changes such as shrinkage and swelling. Tar, asphalt, or Portland cement in quantities ranging from 10 to 50 per cent are the most common and economical products used in this process. One of the chief assets of stabilized adobe construction in some instances is the availability of the material near to the site, which eliminates transportation problems and expense. Other important features of earth construction are that attractive, sanitary, comfortable, fire-resistant, dry, soundproof, and thermally insulated structures may be built of this material.

THERE ARE MANY MORE ADVANTAGES to this type of construction than I have mentioned, but of course there are disadvantages also. The chief one is that stabilized soil must be made to the same consistency throughout. This is so important that it may determine whether the building is to stand for five or one hundred years. Consequently there is need for strict supervision or leadership when building with this ma-

terial. However, this need not be a real disadvantage, because through good planning and teamwork, this material permits "self-builders." Not only is it possible to provide a beautiful, inexpensive church for your community, but there is also the satisfaction of having helped in the actual construction of a place to worship. The cost of stabilized soil construction will depend greatly on planning and supervision. Any person familiar with the principles of standard construction can utilize the methods of earth construction with assurance of success. There are several government bulletins available with the most recent accounts of various techniques of building with stabilized soil.

Here Is the Writer

Lawrence Smith will complete his course in architecture at the University of Kansas this year. When he was very young he showed his artistic talent in various ways such as clay modeling, wood carving, and playing musical instruments. He began his college training at Graceland where he was a student for one year.



It was during this period that he decided to prepare himself to be an architect. This decision greatly pleased his father, Henry C. Smith, who is the Church Architect. Lawrence feels that there is a need for good planning in church building and is deeply interested in investigating all of the possibilities of building construction.

Religion Can Be Beautiful

By Naomi Russell

I CAN REMEMBER as a child that church was a place of hard benches to which I stuck in summer and on which I shivered in winter. When I grew tall enough to see over the back of the bench in front of me, I discovered church was a place with water-stained walls and faded green shades. The only really attractive thing I can remember about it was the occasional vase of flowers some thoughtful person would bring when flowers were in season. Undoubtedly there was a good spirit present, but I failed to recognize it because I was too busy trying to figure out if the water mark around the leak in the ceiling looked like a dog's head or a monkey's. It was a pleasant surprise years later when I visited the church of my childhood to find that it had been entirely re-decorated, even to new lights and floor covering. "Here," I thought to myself, "is a place where even children should like to worship. Maybe if it had been like this when I was growing up, I wouldn't have disliked going to church so much."

Another early impression of church I'd rather forget is being shouted at from the pulpit. I think I must have taken it as a personal insult that the minister considered it necessary to scowl and pound his fists and bellow. I can remember nudging the parent nearest me and asking, "What's he so mad about?" I'm still allergic to this sort of ecclesiastical sounding-off. Fortunately fewer and fewer ministers are indulging in it, and probably within another fifty years it will be as outmoded as lengthy prayers and testimonies.

RELIGION CAN BE BEAUTIFUL, and certainly it should be. An attractive church is only as far away as people's willingness to get busy and make it so. It may take a little money, but mostly it takes initiative. The

plainest building can become a shining sanctuary under the hands of members who are willing to roll up their sleeves and go to work. Paint, polish, soap, and water can transform a neglected church into a shrine worthy of the presence of Divinity. And people who are willing to serve in so humble a manner will find themselves richer for the experience. I once heard a woman say that she and her sister spent a part of each Saturday cleaning the church (because the congregation couldn't afford a janitor), and that the service they gave on Saturday often brought greater spiritual rewards than their attendance on Sunday.

Landscaping is almost as important as a good paint job and shining windows. A carefully kept lawn with shrubs around a church will make passers-by conscious of the fact that the people who attend it care enough to make it a place of beauty. This is sufficient advertisement to encourage some to attend services.

A comfortable church with seats that neither induce sleep nor produce a backache invites the visitor to stay. Adequate heating in winter and ventilation in summer are courtesies to be expected. Good lighting is a factor too often overlooked. The person who faces a glare of poorly placed, insufficiently shielded lights will likely close his eyes soon after the opening song and keep them shut most of the service. If he is too conscientious to close his eyes, he will probably get a headache, in which case he won't remember much of what is being said to him.

THE MINISTER, of course, has the best opportunity to make religion beautiful for his listeners. He can help them discover God as a kind, all-wise father, or he can preach hell fire to them until they are afraid to smile. He can speak with poise and assurance that will make them eager to hear every word, or he can give them a disorganized jumble of thoughts and unfinished sentences that will keep them watching the clock and wondering how much longer he can go on saying nothing. It is not so easy to groom a minister for his job as it is to groom a church. However, there *are* aids he can use, if he will, to improve his delivery. Lessons in the art of public speaking, plus a knowledge of his subject, plus the blessing of heaven (which he has a right to expect if he does his part) will make almost any minister a speaker worth listening to.

MUSIC IS THE DESSERT of any service—if it is presented as it should be. It sets the stage for worship before any words are spoken; it adds its benediction at the close and gives its listeners something pleasant to carry away with them. People who care little about doctrine often go to church to hear the music because it brings them something they can't find elsewhere—a release from tension, an appreciation for the good and beautiful, the will to live a better life. Bitterness can be turned to love, frustration to purpose, and grief to hope because of a song. Music is a ministry demanding the best of those who would serve because its reaching power is so limitless.

Religion can be beautiful, and any organization that is content to let it be less than that is not worthy to ask God's blessing upon its endeavor.

New Horizons

(405) 21

Too Little, too Late

(Continued from page 8.)

Movement and remain unmoved or unstirred by a sense of urgency? How can we stand idly by and watch the obvious preparations the Lord is making to raise the curtain on the final and dramatic scenes of his dealings with the children of men?

Surely a great new day looms on the horizon, the day of which and for which prophets and holy men of old have dreamed and yearned, the great day of the redemption of Zion toward which the ages have been rolling since time immemorial. In the face of such glorious challenges, opportunities, and possibilities surely our watchword should be, "Prepare ye, prepare ye, for that which is to come." Zion is to come. What could be more glorious than that the Lord should find us worthy and prepared to participate in this establishing of the Lord's house in the tops of the mountains that all nations might see its light and come to it? On the other hand, what could be more bitter than that such an hour should find us with too little too late, and like the five foolish virgins, we should find ourselves without the gates where there is weeping and wailing and gnashing of teeth?

News and Notes

(Continued from page 2.)

STONE CHURCH ON TV

Glaude Smith, pastor, and the Stone Church were featured on television in the third of a new series called "Pulpit Portraits," produced by Kansas City's WDAF-TV, April 8.

VISITS STUDENTS

Elder Wayne Simmons met with church members at Ames, Iowa, April 6. He spoke regarding the immediacy of the Spanish-speaking project of the church. This was in preparation for a week end of services with the theme "Thy Kingdom Come." Several visits were made among the Latin Americans on Friday night and during Saturday. Twelve Latin Americans were present at a Restoration service, April 7, when a program was presented, including the pageant, "The Light of the World," and Elbert A. Smith's, "The Witness of the Restoration." Brother Simmons concluded the program. He also preached at two services April 8. Sixty were in attendance April 7 and 8. The group at Ames is under the leadership of Delbert Smith, assisted by Robert Turner and Don Vogelsang.

Bulletin Board

Southern Nebraska Institute

A district institute will be held April 29 at Grand Island, Nebraska. L. W. and Aarona Booker Kohlman and Clifford Cole are to be present and teach the classes.

The institute will convene at 8:30 a.m., with a prayer service. Classwork will follow at 10:00 and 10:50. A business session will be held at 11:35 a.m., and a basket lunch at noon.

Classwork will continue at 1:30 p.m. and 2:20 p.m., and the institute will close with a dedication service at 3:10.

The theme is "Our Present Task—Witnessing for Christ." Everyone in the district is urged to attend all the sessions in order to obtain full benefit of the day's activities.

CLARENCE D. WILLIAMS,
District President.

SERVICEMEN'S ADDRESSES

1st Lt. Harold L. Short, U.S.M.C.R.
G Co., 3rd Bn, 5th Marines
1st Marine Division
c/o F.P.O.
San Francisco, California

Pvt. Kenneth E. Short
U.S. 55115920
Co. C, 47th A.I.B. - C.C.B.
Camp Chaffee, Arkansas

Oregon District Priesthood Meeting

The third monthly district priesthood meeting will be held at Central Portland Church, Twenty-fifth and Madison Streets, on Tuesday evening, April 24, from 7:45 to 10:00 o'clock. These meetings deal with the ordinances and functions of the priesthood. This month's discussion will be on the blessing of babies, home visiting, counseling, and marriage. (Mrs. Verhei will serve homemade pie and drinks at the close of class.)

J. L. VERHEI,
District President.

New Church School in Eastern Oregon

A church school has been organized at Hermiston, Oregon; classes are held at the home of Brother and Sister Oscar Dixon, 23 Cherry Street, Hermiston. All members and friends in that area are invited to attend.

J. L. VERHEI,
District President.

Information Needed for New Student Directory

The general church Committee on Ministry to College Students is preparing a Campus and Student Directory to be issued this spring to assist students planning to attend college, or to transfer upon graduation from Graceland, in selecting schools where there will be church congregations and students groups.

Church members are invited to submit to Dr. Lawrence Brockway, Department of Chemistry, University of Michigan, Ann Arbor, Michigan, before May 1, the names of students enrolled in colleges and universities anywhere in the country as a double check to make certain that they are included in the Directory since its usefulness in showing the distribution of students will depend upon its completeness. Information concerning the major field of study and the year of graduation of the students reported should be added where possible.

This Committee, composed of all volunteers busy in their own fields, is doing an excellent work in serving our young people in schools of higher education across the country. We urge your assistance and support.

Camp Cook Needed

A cook is needed for eight or ten weeks during the summer at a camp in southern Wisconsin where the Chicago and Northeastern Illinois Districts will hold their reunion. Experience in supervising or cooking for schools or other large groups is desirable. Further information may be obtained from Raymond E. Troyer, 6053 Woodlawn Avenue, Chicago 37, Illinois.

Books Wanted

Lt. Herbert W. Patrick, O.M.R. 319 Keesler Air Force Base, Mississippi, wants to purchase the four volumes of *Church History*, *Zion's Praises*, and *A Marvelous Work and a Wonder*.

Change of Address

Capt. Charles E. Cockcroft
4822 Maint. and Supply Sqdn.
Patrick Air Force Base
Cocoa, Florida
or/
Box 834,
Melbourne, Florida

Priesthood Conference

Sponsored by General Church
Place—Graceland College Campus
Time—June 10-17
Pervading theme—"Winning and holding our own"
Who may attend?—Any member of the priesthood
What's the program?—Eighteen courses of study, nine laboratory workshops (all practical down to earth training), daily worship, addresses, panels, recreation fellowship.

PLAN NOW TO ATTEND

For further information write to the Director of Priesthood Education, Auditorium, Independence, Missouri.

REQUESTS FOR PRAYERS

Mrs. Nina Pearson, Route 1, Box 374, Lake Stevens, Washington, requests prayers that her children will be baptized when they become eight years old.

Mrs. Dallas Godsey, Wray, Colorado, requests prayers for her small granddaughter, Cheryl Godsey of Wray, who has leukemia.

Ella Crockett, Box 76, Grayslake, Illinois, requests prayers for herself and her niece, Mrs. Margie Green.

Mrs. D. L. Jones, 11653 East Woodville Drive, El Monte, California, requests continued prayers for her husband who is still ill.

Mrs. W. C. Ehlers, 212 Bell Avenue, Lawton, Oklahoma, requests prayers for her mother who has undergone a serious mastoid operation, and for the spiritual welfare of her husband and father.

Mrs. Daisy Erickson, 904 Avenue J North, Saskatoon, Saskatchewan, requests prayers that she may be relieved of an affliction that is causing her to lose her hearing.

ENGAGEMENT

Worthington-Allen

Mr. and Mrs. Guy L. Allen of Spokane, Washington, announce the engagement of their daughter, Lois Jane, to John J. Worthington. The wedding will take place May 27 in Spokane.

WEDDINGS

Ward-Ray

Ruby Ray, daughter of Mr. and Mrs. A. C. Ray of Mobile, Alabama, and Harry I. Ward, son of Mr. and Mrs. Harry Ward of Independence, Missouri, were married April 2 at the Reorganized Church in Mobile, Elder R. L. Booker officiating. The bride, a graduate of the Independence Sanitarium School of Nursing, is a Red Cross nurse. The groom, a graduate of Graceland College, is a private in the Sixth Ordnance MM Company and will leave soon for Germany.

Weydert-Hintzsche

Mr. and Mrs. Louis Hintzsche of Cortland, Illinois, announce the marriage of their daughter, Lauryce, to Theodore Weydert of Maple Park, Illinois. The wedding took place March 30 at the Reorganized Church in Memphis, Tennessee, Elder B. D. Gravenmier officiating. The bride is a graduate of Graceland College, class of '48.

WEDDINGS

Ziegenhorn-Ellis

Caralee Ellis of Wilton Junction, Iowa, and Rolland Ziegenhorn, son of Mr. and Mrs. Herbert Ziegenhorn of Illinois City, Illinois, were married February 28 by the Reverend Caleb Larsen at his home in Grandview, Iowa.

Symmonds-Lee

Bonnie Lee, daughter of Mr. and Mrs. Emmett Lee of Muscatine, Iowa, and Richard Symmonds, son of Mr. and Mrs. Hurschell Symmonds, also of Muscatine, were married March 17 at the Lincoln Boulevard Baptist Church in Muscatine, the Reverend Freeman L. Schmitt officiating.

Williams-Deal

Donna Jean Deal, daughter of Mr. and Mrs. J. Oscar Deal of Cameron, Missouri, and Merlyn Eugene Williams, son of Mr. and Mrs. David N. Williams of Kewanee, Illinois, were married April 5, 1951, at the Reorganized Church in Cameron. They are making their home in Rock Island, Illinois.

BIRTHS

Mr. and Mrs. Manley Stayton of Liberty, Missouri, announce the birth of a son, Don David, born April 5 at the Independence Sanitarium. Mrs. Stayton is the former Eleonore Jean Elefson of Butler, Missouri. Both parents are graduates of Graceland College, class of '48. Mr. Stayton is now attending William Jewell College in Liberty.

Mr. and Mrs. O. Lee Ralston of Independence, Missouri, announce the birth of a daughter, Rita Kay, born January 15. Mrs. Ralston is the former Doris McMann. Both parents attended Graceland College.

A daughter, Sharon Luella, was born March 1 to Mr. and Mrs. Jack Lohr of Detroit, Michigan. She was blessed on April 8 by Elder Lorance Belrose. Mrs. Lohr is the former Luella Thompson.

A son, Daniel William, was born on February 6 to Mr. and Mrs. Harold Chandler of Seattle, Washington.

Mr. and Mrs. Charles Skoor of Seattle, Washington, announce the birth of a daughter, Karen Ingrid, born March 30.

DEATHS

BLALOCK.—Martha Elizabeth, daughter of George and Susan Warren Darnell, was born August 25, 1868, and died February 20, 1951, at Coldwater, Kentucky. She was married in December, 1894, to Tom H. Blalock, who preceded her in death on October 3, 1912. She had been a member of the Reorganized Church for fifty-two years.

Surviving are two sons: J. B. Blalock of Louisville, Kentucky, and H. O. Blalock of Cincinnati, Ohio; two daughters: Augusta Conner and Gladys Mitchell of Almo, Kentucky; a stepson, Arthur Blalock, and a stepdaughter, Eva Blalock; fourteen grandchildren; ten great-grandchildren; and two step-grandchildren. An infant daughter and a son preceded her in death. Funeral services were conducted by Elders Curtis Ross and Connie Gallimore at the Oak Hill Church in Tri-City, Kentucky. Burial was in Oakland Cemetery.

MARSHALL.—Susan, daughter of Agnes and Samuel Smiley, Sr., was born April 17, 1878, in Blossberg, Pennsylvania, and died at the age of seventy-seven years and eleven months. As a child she moved with her parents to Boone, Iowa, where she was baptized into the Reorganized Church and received her education. In 1890 she was married to Robert Marshall; five children were born to them. One son, Harold, preceded her in death.

Surviving are two sons: John L. and Robert L. of Boone; two daughters: Mrs. Ruth Hallin of Hollywood, California, and Mrs. Paul Whitman of Chicago, Illinois; a sister, Mrs. Robert Heaps of Boone; two brothers: John and Samuel Smiley, both of Boone; eight grandchildren; and six great-grandchildren. Funeral services were held at the Schrader Chapel, Elders Clyde E. McDonald and Paul Winans officiating.

1951 Youth Camp Schedule

Date	Camp	Place	For Reservations and Information
June 10-17	Camp Romoca	Palmer Lake, Colorado	W. A. Hougas, 480 Marion St. Denver 3, Colorado
June 10-17	Camp Wakonda	Racine, Missouri	Stephen Black, 418 W. Brook St., Neosho, Missouri
June 10-17	Camp Liahona	Brewton, Alabama	R. L. Booker, 1158 Gorgas, Mobile, Alabama
June 17-24	Camp Yopeca	Excelsior Springs, Mo.	Carl Mesle, The Auditorium, Independence, Missouri
June 17-24	Youth Camp	Barton Flats, Calif.	Thomas R. Beil, 3927½ Flower Dr., Los Angeles 37, Calif.
June 24-July 1	Camp Michivoix	Park of the Pines Boyer City, Michigan	John Wiley, 617 S. Lansing, Mt. Pleasant, Mich.
June 24-July 1	Camp Nauvoo	Nauvoo, Illinois	Lyle Woodstock, 405 Court 4 Center Springbrook Courts, Moline, Ill.
June 24-July 1	Camp Monyoca	Elliston, Montana	C. Houston Hobart, 1013 Milwaukee, Deer Lodge, Mont.
July 1-8	Youth Camp	Blue Water Camp Lexington, Mich.	Eldon Winters, Sandusky, Michigan
July 1-8	Camp Kimtah	Deception Pass, Wash.	Ray Sowers, 3819 N. 25th St., Tacoma 7, Wash.
Aug. 5-12	Youth Camp	Chetek, Wis.	Stephen Black, 418 Brook St., Neosho, Missouri
GIRLS' CAMPS:			
June 24-July 1	Oriole Girls Camp	Excelsior Springs, Mo.	Edna Easter, The Auditorium, Independence, Missouri
July 1-8	Camp Oececa		
July 9-12	Skylark Girls Camp Loleachi	Excelsior Springs, Mo.	Edna Easter, The Auditorium, Independence, Missouri
JUNIOR CAMPS:			
July 1-14	Boys and Girls	Barton Flats, Calif.	G. E. Tickemyer, 1333 W. 42nd St., Los Angeles 37, Calif.

Information is incomplete for Camp Yokoma, Oklahoma; Missouri Valley Camp, Columbus, Nebraska; Camp LaHacienda, Bandera, Texas; Ontario Youth Camp, Blenheim, Ontario; and the youth camp at Deer Park, Pennsylvania. These and others will be added as schedules are completed.

Introducing

ALEAH GEORGE KOURY, New Westminster, Canada (page 9), was born in Toronto, Ontario, in 1925, where he was baptized in 1934. He was graduated from the De La Salle "Oaklands" high school and then went on to receive his B.A. from the University of Toronto in 1948. Following this he worked in the editorial department at Consolidated Press until he went under General Conference appointment in September, 1949. He served in the Canadian Army from 1944-1946. He was ordained a priest in 1946 and an elder April 3, 1950.

Last July he married Patricia Lee Reynolds. His hobbies are photography, hunting, and fishing. He did illustrations for the recently published loose-leaf book, *The Restoration Story*.

ALICE (MONTAGUE) CASE, Independence, Missouri (page 10), was born in Galland's Grove, Iowa, in 1870 and was baptized at Moorhead, Iowa, nine years later. She was graduated from Magnolia (Iowa) high school in 1886 and taught district school for eight years. In 1894 she married Hubert Case and they immediately started on their mission to the South Sea Islands with Joseph and Emma Burton on the new church-owned ship the "Evanclia." They have three daughters: Cicely Church, Dorothy Maloney, and Ardyce DeLapp.

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P.S.

* CRITICISM

The young child generally has a choice of only two critical ideas. He either likes a thing or he dislikes it. Unless he is very precocious, this is his normal experience.

But as he grows to maturity and his cultural development takes place, he finds that there are many other observations to be made in understanding and appreciating art, music, architecture, literature, and people. Sometimes he forgets to say whether he likes a thing or not. Sometimes he defers judgment and really doesn't know if he likes what he is considering. It may not be very important.

Too many of us remain on the childhood level of judgment. We like or dislike things or people without understanding them.

As far as possible, let us grow in critical maturity. Before liking or disliking, let us know and understand.

* POPULARIZATION

Sallman's pictures of Christ appear everywhere: in the larger and more costly frames, and on little cards and mirrors in the dime store. Is this good or bad? Does it cheapen Christ?

Composers of popular songs "borrow" (forgive the euphemism, please) many lovely themes from the classics and "swing" the wonderful old melodies for uncritical listeners. Is this good or bad?

Arguments go both ways. We remember a statement made by the eminent critic and composer, Deems Taylor. We don't have his exact words, but this was his idea: People hear a popular form of a tune lifted from the classics. They love it. They hum it and remember it. It haunts them with beauty. They would probably never hear it at all in its original form, or might not like it at first. But they can appreciate the popular form After a time they hear the original, and they awaken to a new and wonderful experience—the discovery of really good music.

So it is with these little pictures of Christ. People see him who might not otherwise see him at all. Perhaps there is a cheapening—or is there? Can anything really cheapen Christ? These people see him and find something in him to love. Thus some of them will one day come to know him better in his true greatness as they find him in the gospel.

* Whenever Friendship sends a compliment your way, Vanity will tell you that you deserve it.

* CHEERING SECTION

Irby Mundy has a fine idea he has worked on consistently for the last two years. When he finishes his daily reading of the worship message in "Daily Bread," he sends a post card expressing appreciation to the writer of those that he particularly enjoys, and he seems to enjoy most of them.

Last Conference the editors invited the cowboy friend to attend the Writers' Reception which was held at the Auditorium following the Wednesday business meeting. Irby is not a writer, but he made a good cheerleader, and he seemed to enjoy the meeting of many of those who had contributed to "Daily Bread" and other Herald publications.

Herald House

Now till April 25

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rate **\$3.50**

\$4.00 thereafter

for the new

Concordance to the Doctrine and Covenants

April 25 is the day we put the new Doctrine and Covenants Concordance on sale. Doubtless, you'll want to have one of these volumes handy for your personal use so don't delay ordering. Order your copy now at the special pre-publication rate of only \$3.50 and save 50¢ over the regular price of \$4.00. Time on this special offer will soon run out . . . so don't delay, mail in your order today!

Independence,
Missouri

**in
this
issue**

The Field Is White
Clark E. (Tommy) Vincent

One Year in Zion
Barbara Peavy

A Shining Faith for Our Times
Louise Scott Wrigley

the Saints' Herald

April 30, 1951
VOLUME 98

www.Late-Day Faith.org

News and Notes

PRESIDENT RETURNS

President Israel A. Smith has returned from the Utah-Idaho District where he attended a district conference in Salt Lake City on April 8. While in Salt Lake City he attended the funeral of George Albert Smith, president of the Mormon Church.

IDAHO CONFERENCE

President W. Wallace Smith, Apostle Hanson, Seventy Russell Ralston, and Seventy Philip W. Moore attended a conference of the Idaho District, April 14 and 15, at Boise, Idaho. Saints from Pocatello, Rupert, New Plymouth, Meridian, Twin Falls, and other branches of the district attended the conference. The Boise Branch and Pastor Cecil Gilmore were hosts to the Saints.

PRIESTHOOD BANQUET HELD

Approximately 230 people attended the Central Missouri Stake priesthood and wives banquet, April 6, in Holden, Missouri. The banquet was served by the Holden choir. Special music was a duet by Ward and Velma Smith of Buckner, and a double quartette from Warrensburg comprised mostly of young priesthood members and their wives. Brother John Blackmore was the speaker at the banquet. Harry J. Simons is president of the Central Missouri Stake.

RESTORATION WEEK OBSERVED

An average of five hundred young people attended the Restoration Youth Series, April 9-14, at the Stone Church. The series was sponsored by the State-wide Zion's League and was planned to meet the needs of young people. Speakers for the week included E. J. Gleazer, Jr., Roy A. Cheville, Evan Fry, and Reed Holmes. A panel discussion was held Friday evening, and featured on the panel were Charles Graham, Fred O. Davies, Glaude Smith, Charles R. Hield, Reed Holmes, and Evan Fry. Carl Mesle acted as moderator for the panel. Each evening a dramatic skit was presented by Dvonne Miller and Glenn McKay. An early morning breakfast and fellowship was held April 15 for the cabinet, League leaders, and presidents.

ATTENDS INSTITUTE

Apostle D. O. Chesworth attended a priesthood institute in Woodbine, Iowa, March 30-April 1. Four districts were represented, and seventy-five members of the priesthood were present. The institute began Friday evening with classes during Saturday and a banquet Saturday evening. Brother Chesworth preached the sermon Sunday.

GENERAL COUNCIL OF WOMEN

Mrs. J. Harry Paxton has returned from a western trip. While visiting, she addressed women's groups in Los Angeles, Compton, and Burbank.

Mrs. C. C. Peterson has returned from a trip to Acapulco, Mexico.

Mrs. M. A. McConley addressed two women's groups in Kansas City. One was a wildflower club and the other was a literary club.

Mrs. H. I. Velt spoke to the P.T.A. at Bryant school in Independence.

Mrs. Leslie Kohlman spoke at Cameron, Missouri.

MULTIPLE PIANO CONCERT

Approximately two thousand people attended the Multiple Piano Concert held at Memorial Hall in Independence, April 8. Forty pianists participated in the program, and twenty-three of these were members of the church.



We'd like you to know

Thelona D. Stevens

THIS IS "THE STUDY LADY" who practices what she preaches. Firm in the faith that she has been called to prepare and to teach The Three Books, she has made this her life's work and is always teaching and writing. She has been at this desk in the Department of Religious Education since June, 1942, and during this time has written *Bible Studies* (1945) and *Book of Mormon Studies* (1948).

Thelona was born in Fort Worth, Texas, baptized in Independence, and graduated from high school in Dallas, Texas. She then finished business college and took three years of special courses, but her educational efforts have been hindered because of an illness which resulted in an impairment of her hearing. Her hobbies are "studying worth-while things, particularly the Scriptures," and needlecraft.

She wanted to spend the winter of 1921 in Florida, "got sand in her shoes," and remained nearly twenty years. In 1923 she was married to Frederick L. Stevens, chief steward of a large ocean-going yacht which traveled to many foreign ports. His long absences from home, together with "a strong determination to hold to my faith in the church," spurred her on to an unusual amount of study. They have one daughter, Mrs. Richard E. Matson, who is teaching at the University of Missouri while studying for her doctor's degree.

About ten years ago the Stevenses moved to Independence to live in property they had purchased the year before as an investment. In a few months Elder C. B. Woodstock's health failed and Sister Stevens was asked to "help out for a time" in the Department of Religious Education office—and she's still working there. She has long prepared or directed in the preparation of the "Worship Suggestions" which were carried in the *Herald* until a year ago when they were transferred to *Guidelines*.

Sister Stevens has been largely responsible for the development of the *Christian Education and Leadership Training Curriculum* set forth in Bulletin No. 103. Through her stimulus, many persons throughout the church have taken creditable courses of study to better prepare them for various positions of leadership in the church.

The Saints' Herald Vol. 98 April 30, 1951 No. 18

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

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Editorial

What Are You Worth?

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? . . . Fear not therefore: ye are of more value than many sparrows."—Luke 12: 6, 7.

WHAT ARE YOU WORTH? Somebody has set a price on your head. How much is it?

You can rent yourself to a factory for so-many-odd dollars a week. A gangster would kill you for a certain fee. The government will pay you so much to enter the armed services, if you can qualify. A fertilizer factory would pay very little for you. Hitler, we are told, placed so low a value on the Jews that he used their bodies for industrial purposes.

Different prices have been set upon you by different kinds of people. Your mother would set your value high. Your enemy would set it low.

Who sets the highest value on a human being? Christ. He sets the highest price upon you because his purpose for you is eternal life.

* * * * *

JESUS SPOKE of the sparrows. We pay little attention to them because they are so common. Otherwise kind people will not leave the sidewalk to keep a cat from eating one of them. The sparrow's obsession that there are not enough of his kind in the world has greatly reduced his value.

Probably sparrows were as abundant in the time of Jesus as they are now. People saw them everywhere. So it was quite natural for him to use them as an object lesson.

"Look," he said to his disciples: "Sparrows are so cheap that you can get five of them for a farthing. Yet God remembers each one of them.

Don't be afraid. You are worth more than many sparrows."

Human life was cheap in Palestine in the time of Jesus. He was trying to remedy that situation.

* * * * *

TO THE ROMAN EMPIRE life was cheap. A man was not worth much. The individual was unimportant except as he contributed something to the state. Caesarism is always like that. Could that be one of the reasons why Rome fell . . . and ought to fall?

To God, things are different. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."—Isaiah 55: 8. The most precious thing in the world is personality. Anything that hurts or restricts it is evil. Anything that promotes its development toward righteousness, truth, and service, is good. We know that personality is important because one great Personality created everything.

* * * * *

THE VALUE of material things is relative. It shifts and changes. Wheat is priced in terms of gold. Gold is also valued in terms of wheat. Increase the supply of either, and its worth per unit goes down.

There is no value in any material thing—gold or silver, gems or wealth, material possessions or power—except as it relates to personality. Things are useless, utterly unimportant, by themselves. If people were to disappear from the

earth, precious metals and stones would amount to nothing.

* * * * *

FROM A MORAL VIEWPOINT we must say that spiritual values are fixed and absolute. The worth of truth, righteousness, and justice do not fluctuate.

The soul of a person is a spiritual value. We must assume that it has an absolute worth to God, and that therefore it should have an absolute worth to Christian people.

In heavily populated parts of the world, the value of one man is low. In sparsely settled areas, a good man is highly esteemed.

The world is quite ready to place all its regard for an individual on his physical and material worth. The commercial world does not care for souls. It is not interested in spiritual values. It is willing to buy and sell people for as little as possible.

* * * * *

ONE OF THE GREAT TASKS of Christianity in the world is to hold up the value of human personality. We must work against the cold, calculating forces that depreciate human value. We must insist on the absolute worth of the immortal soul. We must remember the worth of the human mind.

If we would be valued, we must value others. If we make other men cheap and little, we become cheap and little, too. Booker T. Washington once said, "You cannot hold another man down in the ditch without going down into the ditch yourself."

Be sure that you respect human life and personality. It is Christ's way. This must be one of the foundations of the kingdom of God.

L. J. L.

Official

Begin Prebaptismal Classes Now for Children's Day June 10

Now is the time to start. Unless something is done soon, it will be too late. Prebaptismal classes for children should be organized and conducted immediately if those who are looking forward to Children's Day on June 10 are to be given adequate preparation for membership in the church. Pastors, church school superintendents, church school teachers, and parents should act soon.

There is always a danger that when children are reaching the "age of accountability," they will be urged to accept baptism and will submit to it without knowing what it should mean in their lives. Membership in the church cannot count for much in their thinking.

There are some practical steps that can be taken. A prebaptismal class should be organized immediately and taught by the pastor or some capable officer or member of the church. Preferably, the teacher should be a member of the priesthood. Local conditions will determine the best selection.

This course should include instruction leading to some understanding of the fundamentals of the faith, the meaning of repentance, baptism, and membership in the church. Some effort should be made to promote and develop a feeling of love and loyalty to the church and its ministry.

Highly recommended as a basis of instruction for these classes is the prebaptismal manual, "This Is Jesus' Church," available at the Herald Publishing House.

Pastors and church school officers should move immediately to organize the prebaptismal class for this year in order that the Children's Day program may be both significant and beautiful.

L. J. LEA.

A Library for the Branch

The George Morey Memorial Library is a new feature of the Pleasanton, Iowa, Branch, once known as the Little River branch. Sister Lucy Keown of Des Moines established the library in memory of her father, George Morey, and to perpetuate the heritage of the Restoration. The library contains pictures of famous church men as well as much valuable church literature.

The late Samuel Burgess was the guest speaker at the dedication of the library on June 5, 1949. Many of the books in the library are church books that have been out of print for years. Descendants of the church pioneers have donated numerous books, and some contain the signatures of outstanding men of

the past. Several interesting books were presented by Jessie and Lee H. Campbell and contain the signatures of their parents Duncan and Lida Campbell. Brother Duncan Campbell was president of the branch when Sister Keown was a child.

President Robert Farnham, of the Lamoni Stake, commended Sister Keown on the establishment of the library. Brother Farnham stated that many of the valuable, old, historical books of the church have been sold and lost. The library can serve the branch in many ways.

Sister Keown is interested in contributions of church books, particularly books from church families in Decatur County.

Across the Desk

BY THE FIRST PRESIDENCY

Mrs. Jennie Weed Haan of Rock Rapids, Iowa, writes under date of April 13:

I was unexpectedly a recent patient in "our San" for ten days. To you, as President of the Board of the Hospital, I would like to pay my tribute to the institution. Having spent many years as a nurse in several different hospitals over the country, I feel I am qualified as a critic. Brother Smith, the Sanitarium is an institution to be proud of. The staff members—as many as I became acquainted with—are second to none. I had every attention I needed. Knowing life as I do, I am sure the nurses have problems of their own to solve, but there was never a hint of it in their hours on duty. They are capable and willing.

I received spiritual help. Brother Lents is a very spiritual man, and his administration was humble and comforting.

I did not mention the fact that I was the first superintendent, but it got around by grapevine.

The following is excerpted from a letter from Evangelist Ray Whiting who conducted a series in Rock Island District with Brother Lyle Woodstock:

We usually have one or two meetings or calls in the afternoon and often two cottage meetings in the evening. Four people have been baptized so far, and several more have given their names.

This is the type of activity that will bring about the baptismal record we are looking for for this year.

The following paragraph is from a letter dated April 9 from Elder Frank McDonald, pastor of the St. Louis Branch:

There were four baptisms in the month of March: a young couple, husband and wife; a husband to complete another family circle; and one young man, a Mormon boy who is stationed at Scott Air Base. He is a very fine young man with possibilities, who is engaged to one of our girls. We feel happy over these baptisms.

From letter of Apostle Arthur A. Oakman, March 27, 1951:

I just returned from a series of meetings in London, Ontario, the results of which are extremely gratifying. Eleven people, eight of them adults, were secured for baptism and the general tone of the group was, I believe, very much uplifted. The objective in this series was not the conversion of people to the church, but rather the enlargement of vision and the inspiration which comes therewith.



The Field Is White

By Clark E. (Tommy) Vincent

doom and the destruction of civilization to an attitude of withdrawal and self-righteousness. (Historically, it would appear that the step can be taken as readily from the latter to the former.)

Not an Assumption of Progress

It is not my intention here to attempt to "prove" that things are getting better and better in an evolutionary progression. Viewing material innovations and technological advances this might be feasible, but when we view qualitative traits and trends, any attempt to "prove" unilateral progress becomes a discussion of assumed values.

PROPHETS OF GLOOM, doom, and despair are having a field day! For posterity they have labeled our time as the "neurotic, aspirin age." With drab and worried colors they have portrayed us as "nervous jitterbirds sitting astride a high tension wire chewing bubble gum," lacking even the gourd-sheltered composure of a Jonah, because the destruction of modern Nineveh includes ourselves.

Many modern media of communication thrive on this intensification of our apprehension and divert our time perspective to daily and even hourly segments. Too frequently even from the pulpit comes the cowering cry of despair, fright, and immediacy when an assuring voice and Pisgah view are most needed.

We are made to tremble by the ominous sounds of approaching destruction, but are solaced when we remember that *someone* said, or *somewhere* we read, *something* about everyone being destroyed in these "last days" except the righteous few. This encourages us, because surely we must be those few.

Convinced by means of *selective* reading and listening that the kingdom of God will come for the few when everyone else is destroyed or in the process of destroying each other, we come to identify ourselves as the righteous few and "the others" as evildoers destined for destruction. It appears to be a short step from a belief in impending

Surely some of the inhabitants of Enoch's city and some of the participants in the Nephite Golden Age reached both above and below our spiritual progress at given moments. The "proof" of whether we are on the road to decay or progress is beyond the scope of this particular article, but I am convinced that the philosophy of doom and its concomitant attitude of withdrawal is disastrous as well as the antithesis of the gospel message of "good news." Though perhaps we cannot prove that "day by day we are getting better and better" as individuals or as a collective society, such an attitude does far more to promote such a condition than the message of the prophets of gloom.

Can Zion Come Out of Chaos?

In an interesting article entitled, "Creation and Destiny," Apostle Arthur A. Oakman has stated:

Some people would tell us that Zion will be built on a heap of ruins, that the government and the constitution and the economy of the nation are going clear out of existence; and that when we have nothing left, other people who have nothing are coming to us, and out of nothing, we are going to build the Kingdom. *That is absolutely untrue.*¹ (Emphasis mine.—C.E.V.)

History indicates in part that positive preparation, rather than negative destruction, has preceded many Christian events. The preparation throughout the Old Testament for the coming of Christ and the work of the reformers before the Restoration are suggestive of this trend.

There is also an idea expressed in modern-day revelation which suggests that positive conditions precede heralded Christian events. In April of 1829 Oliver Cowdery and Joseph Smith were told, "Behold the field is white already to harvest, therefore, whoso desireth to reap . . ." ²

But apparently the Lord felt the idea important enough that it deserved reiteration to additional men and at other times: to Hyrum Smith in May, 1829, "Behold the field is white . . ." ³ to Joseph Knight, Sr., in May, 1829, "Behold the field is white . . ." ⁴ and to David Whitmer in June, 1829, "Behold the field is white . . ." ⁵ The language changes a little sixty years later, but the thought remains the same as given to another Joseph Smith in April, 1894, "the field so white unto the harvest. . . ." ⁶ Over twenty-five years later on October 2, 1922, the language changes in the message given through Frederick M. Smith, but again the idea remains, "The field is large and the time opportune." ⁷

The period of time over which the message is given suggests the time perspective of the Father. A message that many would like to interpret as applicable *only* to their particular hour is reiterated through revelation for almost one hundred years. (To be sure, the idea has been expressed in other terms for a much longer time.)

Agrarian Terms

The texts suggest at least two questions. *First*, "What is a field like that is 'white already to harvest'?" These are agrarian terms, so we go to those

associated with farming and farming methods. We find, in contradistinction to our prophets of gloom, that a field white already to harvest is not rotten, evil, wicked, and perverse, but in a condition as near to perfection as it can get without being brought in or harvested. Since the message of God concerns people, the texts do not suggest that people in the world today are rotten, evil, and of little worth, but rather that there are many who are "good," or "ripe," and ready to be brought to a knowledge of the fullness of the gospel. In fact, there are so many ready to be brought in, or harvested, that "the laborers are few."

Second, "Where are the fields, or where is that which is to be brought in or harvested?" Again the farmer answers that it is not in the shelter of the farmhouse or barn, but "in the fields." These people who are "good" or "ripe" are not only the members within the household but those in the fields of everyday activity. Even as the farmer must go into the fields to harvest the grain that is white, so we must go into the market places, civic organizations, professions, government, and schools—not only with dogma but with a way of life.

Unfortunately we have listened sometimes too well to the cries of destruction and "unclean" and have withdrawn from active participation in these organizations and fellowship with these people. Like Jonah, we await their destruction.

When Are They Ready to Harvest?

As we look at "other" organizations, churches, and people in the world today, how shall we know when they are white, ready for harvest? Jesus gave us the measuring device in his Sermon on the Mount: "*Wherefore by their fruits ye shall know them.*" Emerging from our shroud of self-righteousness long enough to look at the fruits of other people, organizations, and churches, we may be pleasantly surprised at the whiteness of their fruitage. We may even remember with shameful faces the warning of the philosopher, William James, who long ago noted our inclination to judge people by their heritage or roots, instead of by their works or fruits.⁸

We may also judge our time and our particular civilization by its fruit. If for just a moment we can remove the bifocals of gloom and replace the worm's-eye view with the bird's-eye view, we may find that conditions are not as desperate or as evil as many would have us think.

The Family

Many would tell us that ours is a decaying civilization because of our soaring

divorce rates. Our gloomy spokesmen point to the figure of over 450,000 divorces in a given year as against less than 2,000,000 marriages for the same year. They tell us this means that almost one out of every three marriages ends in divorce. What they don't tell us is that the 450,000 divorces occurred not from the 2,000,000 marriages of that year but from a total of over 35,000,000 married families in the United States at that time. This of course is the opposite misuse of the statistics, but closer examination does reveal that the ratio is not 1 to 3 for even the highest year. We also hear little of the fact that the divorce rate has decreased since the high of 1946-1947.

Even more important is a recognition that we do not know what the rate of divorce might have been in 1900 if women had been as independent economically as they are today, and if legal and moral sanctions had granted divorces as easily then as now. There is evidence that families stay together today because they want to, not because of social pressure, legal barriers, and economic dependency. Such internal control in the face of increased possibilities for good or evil surely produces lives of higher quality than does external control.

This is not an argument for divorce—the effects upon the lives of children of divorced parents are all too evident—but it is an attempt to point out that perhaps internal control in the family of today has replaced the external pressures of earlier years. If family structures are more democratic today and if husbands and wives are held together by positive love for each other rather than negative pressures, a strong case might be made for progress in contemporary family life. Divorce rates are higher today than fifty years ago, but under like conditions they might have been much higher fifty years ago; thus the divorce rate itself is not an indicator of the progress or decay of a civilization.

Mental Illness

Many would say that a sure sign of our decaying civilization is the increase in mental patients. Here again the statistics are misleading. Today the emphasis is upon finding such persons and *treating* them. Thus the number of mentally ill who are confined shows an increase over the days when they were left at home or secluded in back rooms without treatment with little chance for rehabilitation and return to society.

Even today we have little enough data on the percentage of mentally ill in our total population. Our earlier conception that they were to be punished as "possessors of evil spirits" has left us with normative attitudes that make it difficult to

locate and *treat* those who are mentally ill. We can expect an increasing rate in coming years as our attitudes mellow and it becomes as respectable to be treated for mental illness as for physical illness. The increasing rate reflects as much our more Christian attitude toward mental illness as it reflects an increase in mental illness itself.

Crime

Similarly those using the increase in crime as an argument for the decay of western civilization forget the scientific methods of apprehension and detection as well as the tremendous increase in population and opportunities for crime. Proportionate population figures to rates of crime fifty years ago give a much brighter picture of the present. We also forget our added awareness of crime that happens anywhere, any time, because of our improved media of communication.

Even more important is our treatment of those guilty of violations against society. Not too many decades ago the people of England gathered every Saturday to watch the "public hangings" of those found guilty of "picking pockets." In our own country we blush as we remember our unfortunate forefathers who were put in jail for being in debt. A former "hedonistic calculus" has given way to a philosophy of understanding and treatment. Surely the fruitage here is nearer the method of the Master—to hate sin, but love and care for the sinner.

Prejudice

An examination of the fruit of contemporary American life in the area of prejudice against minority groups is rewarding. We have yet a long way to go, but there is notable progress. The student body presidents of large university campuses such as the University of California at Los Angeles, and others throughout the country recently have been Negroes. In Alabama, Negroes have functioned as jurists in trials condemning a white man to death. Fraternities have been accepting Negroes faster than many churches. Sports have broken down the racial barrier within recent years. Jackie Robinson was chosen baseball's most valuable player in 1949. University faculties are admitting more Negro scholars to their ranks. The Staffordville, Connecticut, Congregational church recently welcomed as its new pastor a Negro chosen by the unanimous vote of church officers and congregation, all of whom are white. There are countless such evidences that suggest the melting of discriminating barriers and the acknowledgment of the reality of universal brotherhood.

Provincialism

The ethnocentrism of communities, states, and even nations is being overcome by a wider interest in other people from distant lands and different patterns of life. The gifts of clothing, food, and money by hundreds of civic organizations and churches throughout the country to people of other lands manifest a growing awareness that we are our brother's keeper.

In giving the charter day address for the University of California two years ago, Secretary of Defense George C. Marshall told of his pride in the youth of America today for their growing spirit of internationalism. A group of Boy Scouts had come to visit his office when he was Secretary of State; looking at those boys seated around his large official desk he remembered well the provincialism of his own boyhood when he knew and was concerned only with the people in his own neighborhood and was suspicious of anyone from another town or county. He related how tears came to his eyes as he remembered this provincialism when the assembled Scouts asked him that day what they could do for the unfortunate boys of their age in countries like Germany and Japan. We are humbled as we note the goodness, "the whiteness," of the people in our world today.

Auto Accidents

Here, surely, the defenders of despair can wield a convincing argument that we are "going to the dogs" and destroying ourselves. But, horrified as we are by the traffic fatalities, our apprehension is always increased by a lack of time perspective. We forget how many more cars are on the road and how many more miles are traveled.

The peak year for horse-travel in the United States was 1909. For every one hundred million horse-travel miles in 1909 there were thirty persons killed. However, during 1949, for every one hundred million motor-travel miles there were only seven persons killed. We are not proud of our traffic fatality rate, but to use it as an indication of our trend toward destruction and decay is misleading.

Graft in Government and Strife in Industry

When we become despondent over the graft in high places today, we need to reread the early history of our own country, the era of the city bosses and government scandal. When money interests in the present global conflict disturb us, we need to regain our perspective by reading again the accounts of cartels during World War I.

Depending upon the vantage point, we hear of the self-interest and greed of management or labor. We talk long of labor-management troubles and forget the hundreds of companies and industries that maintain excellent employer-employee relationships of give and take. We forget the improvements in working conditions and the loosening of the tyrannical hold of men like Ford over the private lives of their employees as recently as two decades ago.

We forget how industry mixed the English and Irish better than church congregations could; how the Protestants of North Germany established industries in the Rhine, and Catholic peasants of surrounding regions worked in them and both groups overcame much of their bitterness against each other. We forget how the mills and factories of India are breaking down the ugly caste system, and how immigrants from the back provinces of countries all over Europe have met and dispelled their fears of each other in the mines, steel mills, and factories of America.

A Challenging Time

The evidence of "goodness" and "badness" is so massive that any attempt such as this to report it becomes selective. But this is not an attempt to "prove" that things are getting better and better. Rather it is a plea for an honest appraisal and awareness of the "whiteness of the fields" as measured by the fruits of people with whom we live and the fruits of our institutions and society in general.

Ours is a challenging time to be alive! Our texts covered almost one hundred years saying that the field is white. It is hard to say whether one time is more ripe than another. Each age has its problems and seeks the answers to those problems. Enoch succeeded in taking advantage of the ripeness of his time, as did the Nephites of the Golden Age. In order to take advantage of the ripeness or whiteness of our time, it would appear that two things at least are crucial: first, *a conviction that people are good, or an acknowledgment that the field is white*; and, second, *going into the fields where these good people are in order to share with them the fullness of truth contained in the Restoration Message.*

Paul found a challenge in his religion. He hired the largest lecture halls and coliseums to speak before the leading men and women of his day. We, too, need to be constantly taking a fuller way of life to civic and community leaders. The world has had enough of dogma, but people eagerly await a way of life that should be the fruitage of the Spirit of God and the fullness of truth.

Chosen for Service—Not for Special Reward

After reading considerable church literature and rereading the Book of Mormon, an international Protestant leader recently commented that the church which we represent has a wonderful mission and a great deal to give to the Christian world. However, he felt that many of our members—and too often some of our literature—presents an emphasis that thwarts our efforts to work with others in making a needed contribution as the church of Christ.

First was his observation that as individuals we were among the most humble people he has ever known, but as an organization we are among the most bigoted and self-sanctified. Our literature and membership too often suggest that we are the only organization working for God's purposes at the present time. There is a tendency to give the impression that "we are chosen because we are chosen." Each denomination has gone through a similar attitude before it realized that other organizations are receiving guidance from God and also have a work to do. Being a "chosen people" is a matter of being chosen for work and service—not chosen for special considerations and rewards.

His second observation was that we have a tendency to preach *a church* to the exclusion of *Christ* and talk *organizational* structure to the exclusion of *a way of life*. Ironic as it is, this particular Protestant leader has argued in the past, and will continue to argue in the future, before international and national assemblages of churchmen that we do believe in Christ.

A careful reading of our literature, especially the Book of Mormon, will make it clearly evident that we do accept and follow Christ and his teachings, but other people too seldom hear this part of the Restoration Message, perhaps because we are often too busy "proving" the Book of Mormon (or using it to prove us) and too busy proving that we are the chosen people because of our organizational structure. These things are important, but perhaps we have too often been content to live vicariously from our roots and our heritage, forgetting that the world today is looking for the fruitage of a way of life. Whether we withdraw from the fields because we feel we are a chosen people, or feel like the chosen people because we have too often withdrawn is an open question. The point remains that the field is white and the laborers few.

The gospel *is* good news. The message of Christ is one of hope, faith, and assurance. The gloom and despair of

many is the antithesis of the philosophy of Christianity. The multitudes followed the Master not because he foretold the end of time, was moody and pessimistic, but because he was full of assurance: He saw the good—the whiteness—in those about him and had faith in their potentialities.

Even as Jonah was convinced of the inevitable destruction of the people of Nineveh, so our prophets of despair and "last days" would have us await the mass destruction of the "wicked," forgetting that the gospel is to go to all peoples. A withering gourd may yet remind us of God's concern and love for *all* people. A closer inspection of our own history may reveal that we, too, have occasionally been given third-class whale-style passage and that we, too, have wept over the loss of something we didn't create, yet failed to appreciate God's love for all he has created—even those we have "written off."

The field is white; the time is opportune. We are not called to stand afar off in our sheltered groups or places of refuge with those of like beliefs but to go into the fields where people are. In the words of Walter W. Van Kirk, we have a more active mission than just being "attachés of the mortuary."

People *are* good wherever we look, and if occasionally we find evil ones, then we are needed there as physicians—not to condemn or to withdraw but to love, to help, and to harvest. To be despondent is to deny the hand of God in history. It is to say he has failed. To withdraw is to identify ourselves with those of the Israelitish people who knew not Jesus when he came because they were the "chosen people" with their own private conception of what righteousness was.

With an awareness of the whiteness of the fields and a better time perspective, we may discard our aspirin-bubble gum and use the live wire we sit astride to tap out messages of hope, confidence in the future, and assurance of God's love for all humanity—*which love is his power.*

"Duty Hath no Place for Fear"

There have been previous times in the history of our nation when men became fearful and sought to flee for refuge and withdraw from the work before them. John Greenleaf Whittier wrote the story of a plain, simple farmer who was a member of the Connecticut legislature in May, 1789, when the end of the world seemed at hand. It is called *Abraham Davenport*, and a part of it tells of one of those days when the sky became fearfully dark at midday and men's hearts failed them in fear.

Birds ceased to sing, and all the barnyard fowls
Roosted; the cattle at the pasture bars
Lowed, and looked homeward; bats on
leathern wings
Flitted abroad; the sound of labor died;
Men prayed, and women wept; all ears grew
sharp
To hear the doom-blast of the trumpet
shatter
The black sky, that the dreadful face of
Christ
Might look from the rent clouds, not as he
looked
A loving guest at Bethany, but stern
As Justice and inexorable Law.

Meanwhile in the old State House, dim as
ghosts,
Sat the lawgivers of Connecticut,
Trembling beneath their legislative robes,
"It is the Lord's Great Day! Let us ad-
journ."
Some said; and then, as if with one accord,
All eyes were turned to Abraham Daven-
port.
He rose, slow cleaving with his steady voice
The intolerable hush: "This well may be
The Day of Judgment which the world
awaits;
But be it so or not, I only know
My present duty, and my Lord's command
To occupy till he come. So, at the post
Where he hath set me in his providence,
I choose, for one, to meet him face to face—
No faithless servant frightened from my
task,
But ready when the Lord of the harvest
calls;
And therefore, with all reverence, I would
say
Let God do his work, we will see to ours.
Bring in the candles," And they brought
them in.

Then by the flaring lights the Speaker read.
Albeit with husky voice and shaking hands,
An act to amend an act to regulate
The shad and alewife fisheries. Whereupon
Wisely and well spake Abraham Davenport.
Straight to the question, with no figures of
speech
Save the ten Arab signs, yet not without
The shrewd dry humor natural to the man;
His awe-struck colleagues listening all the
while,
Between the pauses of his argument,
To hear the thunder of the wrath of God
Break from the hollow trumpet of the
cloud.

And there he stands, in memory, to this
day—
Erect, self-poised, a rugged face, half seen
Against the background of unnatural dark,
A witness to the ages as they pass
That simple duty hath no place for fear.

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1. Arthur A. Oakman, "Creation and Destiny," *The Saints' Herald*, Vol. 96, No. 14 (April 2, 1949), page 5.
2. Doctrine and Covenants 6: 2.
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4. *Ibid.*, 11: 2.
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8. William James, *The Varieties of Religious Experience* (New York: The Modern Library, 1902), Lecture I.

The Lord's Prayer

In 1940 the A. J. Holman Company, Bible publishers, printed a new translation of the New Testament. It is called *The Modern New Testament* according to the Eastern text. It is not a revision, but claims to be a translation from original Aramaic sources by George M. Lamsa. In a lengthy introduction printed in this New Testament, Mr. Lamsa says, "I know Aramaic and I speak it. English is my adopted tongue." I present here the prayer, commonly called the "Lord's Prayer," Matthew 6: 9-13:

Our Father in heaven, Hallowed be thy name.
Thy kingdom come. Let thy will be done, as in heaven so on earth.
Give us bread for our needs from day to day.
And forgive us our offenses, as we have forgiven our offenders.
And do not let us enter into temptation, but deliver us from error. Because thine is the kingdom and the power and the glory for ever and ever. Amen.

While there is a little difference in the wording as recorded by Luke 11: 1-4, Mr. Lamsa's translation of the sixth petition is the same as found in Matthew, and reads:

And do not let us enter into temptation; but deliver us from error.

JOHN F. SHEEHY.

From the Inside

The picture "The Light of the World," painted by Holman Hunt, shows Christ in a garden at midnight. In His left hand He is holding a lantern and His right hand is knocking on a heavily paneled door.

When the painting was unveiled, an art critic remarked, "Mr. Hunt, you haven't finished your work. There is no handle on that door."

"That," said the artist, "is the door to the human heart—it can be opened only from the inside."—Fairfax Downey, *Disaster Fighters* (Putnam)

Pioneering in Oklahoma - Part II

By Mrs. Hubert Case

NOT LONG AFTER our Sunday school was organized, some of our members began to make unwise remarks concerning the prowess of our elders in debate. All the people had been friendly, and there was absolutely no need of provoking a discussion. Finally, however, enough was said that some of the old settlers were nettled and remembered that they had once been affiliated with the Christian Church, so they began to boast about their champions. The result was that during our second winter there, a discussion was held between Elder H. O. Smith of Independence and C. R. Nichol of Texas. Some antagonism was stirred up, and the school board decided finally that the schoolhouse should not be used for public worship while school was going on. Brother H. O. Smith organized us into a branch, and for a while we held our Sunday services in Brother Pate's house. My brother, J. E. Montague, was ordained an elder and chosen to preside over the branch.

Soon after the debate, the children and I went with Hubert across the state to attend a quarterly conference, and from there to General Conference at Lamoni, Iowa. We drove our team—stopping for the nights mostly with friends and members along the way. We made many such trips, and there is no part of the United States with which we are so thoroughly acquainted as Oklahoma. We have dragged through her sand, climbed her gypsum hills, and forded her rivers. How we dreaded the Cimarron and the North and South Canadian—all of them wide with flat banks and water concealing quicksands. After the children had crossed them once or twice, they were never quite happy until we had crossed safely the one which lay in our path.

AFTER WE HAD MADE OUR VISIT and were returning home in May, we spent the night at Brother R. M. Maloney's. He felt somewhat nervous about the South Canadian, which was seven miles from his home. Being used to the crossing, he and another brother drove with us when we started that morning. The river was high. One of our horses was steady and dependable; the other was unreliable. As we drove into the water, the one horse held back, the other tried to pull the load and the singletree snapped. In quicksand one must keep moving or sink.

Hubert jumped out and began unhitching the team. Brother Maloney drove his horse and buggy close to our wagon, took the two children over, and helped me step down into the buggy.

Then he drove across and left us on the further side, hastening back to help draw the wagon across before it sank too low in the sand. The water was so deep as we crossed that we stood the children up in the back of the buggy seat, and put our feet on the dashboard. The front end of the buggy dipped tubfuls of water for a short distance.

The men finally got the wagon back on the bank, repaired the broken singletree, and drove on across. Brother Maloney drove ahead with brave little "Topsy"—who made four crossings of that deep water in one morning. All the men were wet to the skin. Brother Maloney and the other brother had to drive seven miles before changing clothes. The little town of Taloga was close to the river so we drove there, and Hubert changed to dry clothes.

THE SPIRIT OF HOSPITALITY was and still is strong in Oklahoma and all the Southwest. If we did not find acquaintances or church members when night drew near, we tried the nearest place that looked as if it had room for travelers. We were almost never turned away. Usually we were warmly welcomed by lonely folks to whom a visitor was an event.

I knew that feeling myself and have often kept people overnight, just from the sheer pleasure of having some woman to talk with. We had been absent from home for quite a long time on this trip. My sister, Mrs. Koestner, and her family had finally moved back to El Reno. My brother and his family were living on her place. We shortly resumed meetings and Sunday school in the Redmoon schoolhouse, as school was over until fall, and there was no objection from those in authority.

The people who were still friendly to us began to attend as before. Some who had been antagonized by the debate remained away. Some Latter Day Saint families were now located on the west side of the Washita River and they began to attend and bring their neighbors. At one time we had a branch at Redmoon numbering more than one hundred.

When school started again in the fall, no one made any objection to the Sunday school's continuing. We kept on as usual except for one Sunday in each month, when the 11 o'clock hour was to be occupied by a Baptist minister, who had been persuaded to include Redmoon in his itinerary. It was rather funny. If we all stayed, the others complained there was no room for them, and the

Baptist brother was embarrassed. If we left they had no crowd, and they complained about that. What reason he gave I don't know, but it was not long until he ceased to come.

In the fall of this second year, in order to make our house more comfortable, we adopted a plan which I have never seen used anywhere but in Oklahoma. We hadn't sufficient funds for lath and plaster, or to pay the plasterer. So we got a quantity of lath and building paper, and both of us worked at the lathing, I doing my part on the walls, Hubert working overhead. The laths were placed very close together on the lower part of the walls, but the upper part and on the ceiling we spread them four or five inches apart. Then I made paste out of flour, applied it hot to the building paper, and papered all four rooms. It was astonishing what tight smooth surfaces it made. There was another long wait before we saved enough money to have baseboards, window and door frames inside. But we finally got those. After another period of saving I sent to Sears-Roebuck in Chicago for wallpaper and inside paint. When it came I applied the paint, and with the assistance of my brother's wife, hung the wallpaper. I have never experienced such thorough satisfaction before or since. This was the first house we had ever lived in that was our own. We had built it and added to it little by little, so we liked it.

IN THE FALL of this second year I received word from my sister, Mrs. Vredenburgh, that she was going to pay us a visit. Her husband was planning a change of business, and she—with the two younger children—would stay with us two or three months if convenient. I was happy to have her come. The thought of congenial company through the winter was so pleasant that I could hardly wait for her arrival. She came about Christmas time, and for a few weeks we would sit and crochet or embroider for hours after the children were in bed at night, making articles for a bazaar we intended to hold in Cheyenne. We had begun to talk of building a church, and, like all other "ladies aids," we wanted to make money to add to the fund.

My sister had been with me only a few weeks when she rose one morning with a troubled look on her face. She

had had a dream—a strange, vivid dream—and she could not forget it. About all she could recall of it was seeing someone very ill at her father-in-law's house. All else was jumbled, and her uneasiness grew in spite of all our reasoning about it. The latter part of the week she received a letter saying that her husband was very ill. We hastened her departure as fast as we could, but it was thirty miles to the railroad and two days and nights of travel before she could reach the old home in Iowa. She arrived on Friday, and her husband died on Sunday.

THE CHILDREN AND I were bitterly lonely when she left. Hubert was away with the team, and we stayed close at home for that reason. Usually some neighbor gave us a ride to church on Sunday. One gray, lowering day, the children were very restless from being shut in, so I wrapped them up and let them go on the south side of the house to play. After awhile I went to the kitchen door to see where they were, and looking north I saw a team coming along the road. I called the children: "Come here and see if you know what I see." They came, gave one look, and began dancing and singing, "Papa and the white ponies." As soon as he arrived, he put away the team and carried in his luggage. He said, "We are going to have a storm. I felt sure of it this morning, and though I had intended to go to Leedy today, I decided to come home instead."

As the day waned, it began to snow. There was a strong north wind. Hubert brought many armfuls of wood into the kitchen, and we kept both stoves going at top speed. How glad we were that he was there! The children stayed up past their usual bedtime, and we popped corn and enjoyed the evening in spite of the howling wind.

Next morning the snow still fell. We could not see as far as the stable. I was indeed glad that I did not have to fight my way through the snow to milk the cow, feed the pig, and carry in wood. Of course I *could* have done it, but I was surely glad for help and companionship.

We visited as I worked around the house. I was seldom without something to do. By the second evening, however, all the late *Heralds* had been read, and the man of the house was without occupation. He kept fidgeting around, and I was revolving an idea in my mind. I said nothing however, thinking the storm would cease in the night. We went to bed early and slept late, but when we arose the snow was still falling, and we could see but two or three rods through

the blinding veil. After breakfast and morning's work were over, I presented my new plan. "Do you think you could learn to run the sewing machine?" I asked. "Why, I guess so," he replied. "All right, then, if you can, we'll have a new carpet to put down on this floor next spring." For a long time I had been saving and sewing carpet rags in my spare moments. Every housekeeper in my youth had her sacks of carpet rags, and when time permitted, sewed a few. I had several balls sewed and some rags cut in strips. We hauled them all out and began to sew. I showed him how to lap the ends and stitch them—take up the other end and stitch on another, not stopping to cut the threads until he had yards of them. It went slowly for a while, but when he caught the idea of it, I saw I couldn't take time to sew with a needle as I had intended. I began to cut rags; the little girls cut threads and wound the rags into balls. We worked all the time we had that day and continued that evening and the next day. Finally I could find no more rags, and I had as many balls as I felt sure I would need to make the carpet I wanted.

We had done in two days and one evening what I would have been weeks in accomplishing by myself. So I did have the new carpet when we papered and painted the following spring.

Next day the storm abated, clearing by afternoon. An enormous amount of snow had fallen. Hubert got out at once and shoveled paths to the stable and woodpile. It was the last great effort of winter, and in a few days the warm south wind and bright sun sank the great masses of snow right into the ground. There was still quite a bit of cold weather, but none so severe after that.

IT DID NOT SEEM LONG until signs of spring were everywhere. The trees, which we had planted in goodly number, began putting out leaves, and all the spring activities began again. I bought some schoolbooks for the children, and began teaching them regularly every day. We kept up the lessons as long as we were on the claim. When we moved to town, Cicely entered the fourth grade and Dorothy the second, with children of their own age. Before the winter was over, I received a letter from my sister, Mrs. Vredenburgh, saying that she and the children were coming again to visit us. She liked our community, and she and I had always been so close while in our father's home that she felt eager to come, and I was most delighted to have her.

A short time after she came, she heard of an old brother who was alone on his claim, offering to sell his right to the land for a very nominal sum. After talk-

ing it over with our brother and others of the neighbors, she decided to buy his right to the land. She gathered up enough housekeeping material to be able to get along for the time she and the children must live on the place. By staying often at our house for a day or night or maybe two days, she managed to get along without being too lonely. It was near enough so that she and the children: Max, 9; Amy, 7; and Charles, 3, could walk back and forth. She stayed until the heat of the summer began, and her half-dugout house became uncomfortably hot. She then decided to pay out on the place and return to Iowa. We all felt sure she had best do that, as she could only rent the place at best, and could not live there.

WE ALL PLANNED to go to the reunion of the west district, which was at Richmond that year. After the reunion she took the train north for Iowa, and we went on to Central Reunion, which was at Piedmont. By now Oklahoma was divided into three districts—Eastern, Central, and Western. It is still so divided after long years. We met many good friends at both reunions, and I canned fruit at the latter one—fruit which the Saints there brought and gave to me. One brother brought all the stalks of rhubarb he could carry—a really tremendous armload. I canned it all, and we used it. There were peaches and early apples, too. Of course, the trees we set out had not had time to produce. So I canned all that was brought to me right there on the reunion grounds. Everyone brought her own cooking facilities in those days, and glass jars were easily obtainable as we were near the town of Piedmont. That was one great advantage of traveling in a covered wagon. We could put the boxes of fruit under the bed in the back of the wagon and forget them until we reached home.

Another advantage in traveling by wagon was getting to know the country. We came to know Oklahoma much better than we ever knew Iowa, our native state.

One year we attended three reunions, and in driving through the farthest eastern portion where we had never gone, we passed through Langston—a town which boasts an entirely Negro population, and the site of the only Negro university in the state. I afterward met some of the graduates—a man and his wife—in Kingfisher, Oklahoma. She was almost white, but their one little girl was as dark as her father, who was really black. It amused me to see her mother tie a little white sunbonnet on her when she went out to play.

When we returned from our round of reunions, we found my brother had

rented a farm down on the river a little further away from us than they had lived before. While they were there their daughter, Marjorie, was born. She was the first newborn baby I had ever attended.

THAT WINTER the Redmoon Branch began to push the idea of building a church more centrally located than the Redmoon schoolhouse. We held a bazaar or two at Cheyenne, where we had a few members, and a few dinners at different homes. Of course this was the work of the women of the branch. We still kept up our meetings at Redmoon. Slowly we accumulated a little money, and building materials were very much cheaper then than now.

By this time we had baptized several of the earlier settlers, the first being Sister Jefcoat. Her husband and young daughters soon followed. Then there were the Corby and Edwards families. These all lived on the west side of the Washita, while we newcomers were on the east side. Afterward the Lytle and Amend families came and took claims on the west side.

We were still having services at the schoolhouse. One Sunday, shortly after Children's Day I remained at home. Hubert and the girls hurried home as there was a storm brewing. He unhitched and turned the horses into the pasture. One of the mares had a small colt. As more of the church people came up the road, the clouds were so threatening that my brother's family and one or two others stopped and came in to escape getting wet. It was well they did! It began to rain and then to hail. I have never in my life witnessed such hail. My brother and another man unhitched quickly and put their horses into the stable. Our horses not being able to get in, circled, running neck and neck with the colt pressed close between their bodies to shield it as much as possible from the hail. They were the largest hailstones I ever saw—not round but flat and jagged. They completely ruined the flat deck of our house which was covered with composition roofing. The only compensation was that we had to get a new cover for the deck, and that time we got a good one.

On July 7, after the hailstorm late in June, our youngest daughter was born. We had a hard time agreeing on a name for her and called her "Polly Toodles" until I feared the name would stick to her. Of course we had no doctor, and I was very seriously ill after her birth. I can never express the gratitude I felt toward Sister Hancock and my brother's wife for all they did for me during that illness.

FINALLY I BECAME WELL ENOUGH to begin to prepare for another trip to Iowa. We had been urged to come as soon as possible to see Hubert's sister, Mrs. Emma Hogue, who was very sick with tuberculosis.

It was in late August, 1903, when we started north. We went to the railroad station by team and wagon, and from there to the Stillwater Reunion. Hubert had agreed to be there. We met my father there, too, and I had a chance to show him the new baby. He was very fond of all the grandchildren. Immediately after the reunion we started north.

After visiting Emma a few days, we drove over to Decatur to see Father and Mother Case. From there we went to a town in Missouri where the children and I took the train for Lamoni, and Hubert returned to his field in Oklahoma.

Our visit to Lamoni was prolonged beyond expectation. Mrs. Vredenburg had located there, expecting to make it her home. She was not at all well and was still unreconciled to the death of her husband, although it had been two years since he had died. I did all I could for her, but toward Thanksgiving we left for Oklahoma City to meet the rest of the family.

We had no facilities for sleeping on the train except chair cars. The little girls were soundly sleeping in their chairs, and I was holding the sleeping baby, when along in the night, a lady from across the aisle came over and asked me to let her hold the baby while I took a nap. She said her head ached so she could not sleep. So I let her take the baby and had a good nap. I woke feeling very grateful to the lady, and as I took the baby I noticed the lady had a very bad cold. (I remembered about that "bad cold" later.)

After eating Thanksgiving dinner in Oklahoma City with some kind Saints, we started on our home drive.

Instead of making the trip in a covered wagon, we rode in a one-seated buggy. When the luggage was all in, we were pretty well laden—especially when we added the nice wicker baby carriage which a sister in Oklahoma City had given us. It had to be strapped on the back of the buggy throughout the trip. But the carriage was a boon to me that winter. To be able to put the baby to sleep in it, and then wheel it beside the heater where I was sure she would keep warm on wintry days, was something to write home about.

WHEN WE ARRIVED HOME, we went in the house and started fires in both stoves before we took off any wraps. Baby—her name was Ardyce by this time—was not very well. I supposed she had taken cold on our trip

from Oklahoma City. The day after our arrival my brother's daughters, Frances and Allie, my namesake, came over, and the four little girls played beside the stove all afternoon. Very soon after that baby Ardyce developed a rash. Some more experienced neighbors told me she had measles. After racking my brain as to where she could have caught measles, I remembered the kind lady on the train and her headache. I'm very sure she was taking measles right then; of course, she did not know it. All our children had them—my brother's four and our three. Winter was nearly over before we could get out with the children. They were not very ill, but I was afraid to let them go outside of the house to play until the warm spring days came. Hubert and Brother S. S. Smith had been holding meetings east of our place in a settlement along a little river called Dead Indian, because the body of a lone Indian had been found by some people who first settled in that locality. It was too far for them to drive back and forth very often, and the road was rough. So I was alone practically all the time the children were ill.

AFTER THE SPRING PLANTING was done, the men of the branch decided that they would start building the long-talked-of church. Brother Hancock donated the building site, and the church went up in a very short time. It was just enclosed and roofed, floored, windows and doors set in, when we started to use it. The families which had been recently added by baptism—the Jefcoats, Corbys, and Edwardses had come across the river, about two miles further than to the Redmoon schoolhouse. Our seats were planks placed on blocks of wood. We loaned three kitchen chairs and our organ. I missed the organ from my home terribly, but it added so much to the church music that we didn't move it until we left the claim for good. The chairs were used behind the desk or pulpit.

Our baby was blessed in that little church and named Ardyce Lucile.

As the time neared when we could all prove up on our land, people began moving to town to find employment. They would come back and spend week ends on their land, but remain in town to work. Brother Will Smith put in a blacksmith shop in Cheyenne, and Brother Pate also found employment. They moved everything but camping equipment in the houses.

Our meetings were not so well-attended as before. Some families who lived north of us could come, and when it was possible, the Saints on the west

side came. Their time was not up yet, as they had filed later than we had.

IN THE FALL of that year I received word of the serious illness of my father who lived in Wilburton, Oklahoma. He had married a lady whose home was in that town. As soon as we could arrange to get my brother's folks to look after threshing our wheat, which was our principal crop that year, we left for Wilburton.

Father lived but a short time after we arrived there—less than a week I think. We decided he should be buried beside Mother at Okarche. Hubert, the children, and I took him there by train. We were his only relatives present at his burial and the only Latter Day Saints. There were no telephone lines to the country those days, so we could not notify our people who lived twelve miles east; at least four families would have come had they known. We left immediately for Cheyenne and home. Thirty years or so later, we returned—Hubert and I—and had the gratification of placing a marker at those graves through the generosity of our son-in-law, Arthur B. Church.

ON OUR RETURN HOME, we found our wheat had been threshed and there was a better crop than we had anticipated. Shortly after this my brother and his family moved to Cheyenne, where he did freighting to and from the railroad. Their children needed school privileges. That fall and winter seemed unusually long and lonely. The children and I missed my brother's wife and her children who had so often visited us and played with ours. Hubert was away most of the time. The children and I walked to the little church about three quarters of a mile away. I would put Ardyce in her buggy and push it over the road—a rather hard job, as the ruts were worn deep and the center too high and narrow to accommodate the small wheels. But we got there. Everyone was needed. The members from Cheyenne would come every week end to their claims if it was possible to do so, but they could not be counted on. Two families who had not attended often at Redmoon were steady supporters here as it was nearer than before. Brother and Sister Rook and their large family were quite an addition to the Sunday school. Brother and Sister Brown were young people, but they also helped. Thus the winter wore away and spring came again.

This was 1905. We had filed on the claim in 1900, so this year would complete our five-year occupation, and the U. S. Government would give us our deed or patent to the land, as it was called. We rented the farm land to

Brother Redwine, who had arrived too late to get land in the neighborhood. Our place looked very nice that spring. Our trees were all growing beautifully. I knew that we would soon be leaving, and I couldn't help feeling a little sad.

Hubert and Brother Smith had continued to hold meetings at intervals over on Dead Indian, and the interest was very good in that locality.

My sister and her children came back to Oklahoma early that summer, and were with us again for quite a while.

It was decided that the reunion for Western Oklahoma District should be held near where the meetings had been conducted on Dead Indian. This took place in the latter part of August. We all attended together—my sister and her three children, we and our three. It took two tents to accommodate us, and we cooked and ate outside. I do not remember that there was even a shower of rain to bother us.

A large number of people gathered and camped, many of them from the northwestern part of the state, as well as those who lived near by. We had a good reunion, and thoroughly enjoyed it.

AFTER REUNION WAS OVER and we returned home, my sister decided she would live in Cheyenne that winter so the two older children could at-

tend school. Accordingly she made her home with our brother.

We also were thinking our children should have school privileges, so we arranged with my brother's wife—who always had room and time for one or two more—to keep our two oldest girls five days a week. Hubert was working in the vicinity where the reunion was held that fall and came home every few days. But he always had to go back at night for evening preaching, so baby Ardyce and I were alone through the fall months. She was as lonely for her sisters as I was and followed me from room to room like a little shadow. How we rejoiced when Hubert would bring them home on Friday night. We would have Saturday and Sunday together, and Sunday afternoon he took them back.

When December came we began making preparations to leave the claim. Although those three months had been so lonely, I hated going. But I was anxious to get to town where I could see my own people every day and have my children with me again.

We sold quite a lot of our household furniture, for as soon as the school year was over, we intended to locate somewhere in Central Oklahoma. We found some rooms to rent, and early in December we moved to Cheyenne. We rented the place to Brother Redwine for
(Continued on page 17.)

Warn Your Neighbor

By Vassie Z. Sheets

THIS COMMAND was given to the church in 1830, "Let him that has been warned, warn his neighbor." It is still a command in 1951.

To warn is to admonish or counsel. My neighbor is not only the person who lives next door but anyone with whom I come in contact and to whom I can do good.

I must not be shy in broaching the subject of Christ and his church to my friends and acquaintances. It is my high calling this mission to fulfill.

I have prayed for many years that Zion might become a reality, that God might give the endowment to priesthood members, and that righteousness might sweep the earth as a flood.

Prayer alone cannot bring about these things. I, personally, must do something about it. It will take the consecrated efforts of each member of the church to realize the goal of Zion, and it will come only when each member wants this condition so much that he will sacrifice everything to accomplish this task.

It was the "little leaven" in the three measures of meal that worked. It will be the "little rock" cut out of the mountain without hands that will roll until it fills the whole earth. It will be the "little" congregations of the Reorganized Church of Jesus Christ of Latter Day Saints which will leaven the whole earth. Each member is a potential missionary.

MUST AN A BOMB be dropped on our Promised Land to awaken us to our responsibility as co-workers with Jesus Christ? God and the angels are waiting. Recent revelation tells us, "Zionic conditions are no further away nor any closer than the spiritual condition of my people justifies."—Doctrine and Covenants 140: 5. It puts the test strictly up to each individual.

If we, as a church, join hands the world around in this task of winning souls, our effort will bring Jesus Christ into the world again.

Nothing is impossible with God when we do our best.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

Does the Bible have all in it that is necessary for salvation?

Texas

M. F.

Answer:

What do you mean by "salvation"? If it is something that can be achieved once and forever, never to be lost again, the Bible does not speak of this kind of salvation. Bible salvation is a life process.

We immediately recognize that the individual is important in the salvation pattern as well as the word of God. Jesus said to his apostles as they were together after the supper, "I have yet many things to say unto you, but ye cannot bear them now."—John 16:12. The disciples had to grow in order to receive further instructions pertinent to their salvation.

The Bible does not have *all* that is necessary for salvation. It must be supplemented by personal response. It needs God's revelation of himself to the individual to make it full and effective. The Bible is adequate, as far as it is correctly translated and as far as any book can be adequate. But salvation is more than knowing the truth. It is living the truth.

ALFRED YALE

Question:

If I went out teaching your idea of Zion, the people would brand me a Communist. Isn't the idea of the kingdom of God as you are teaching it more communistic than democratic?

Texas

G. D.

Answer:

Communism and Christ do have one basic concept in common: if men are to live together in peace and development, they must share with one another.

From that point they walk different paths.

Communism says the way to get men to share with one another is to *force* them to share. It denies the right of

agency and says that man lives for the good of the state. It says man is sufficient unto himself and able to accomplish all things without divine help.

Christ said that men must share with one another because they love one another. He said the kingdom of God is to give men abundant life, and it must be the servant of all. Even the Son of God must serve; he showed that without God we accomplish nothing.

To sum it up we see that, though the Zionistic plan calls for men to labor in common endeavor through the plan of the storehouse so just needs and wants and surplus will be cared for and the kingdom of God increased, it is not communistic in any sense. It is basically a theocratic-democracy—God giving the laws and man freely choosing to follow them.

ALFRED YALE

Question:

Will only those who merit celestial glory dwell on the new earth? If so, where will all the other people be?

Oklahoma

L. S.

Answer:

The final purification and glorification of the earth will take place at the close of the millennium and after the judgment, a partial change having taken place at the beginning of the millennium when Christ comes. Following the judgment all the people will be assigned to their permanent inheritances in four distinct groups, the celestial or highest receiving inheritance upon the earth which has itself become celestialized.

As to the other three classes, no specific place is designated as their habitation, though it is said that they must inherit another kingdom, or world—either of a terrestrial glory or celestial glory. All these three groups are saved in the kingdom of God but in different realms, having different glories.

There is the fourth class whose inheritance is a "kingdom which is not a kingdom of glory." This corresponds to the

place of "outer darkness." These are the unsaved. (Read Doctrine and Covenants 85: 4, 5; 76: 4-7.)

CHARLES FRY

Question:

1. What is your opinion regarding the Apocrypha to the New Testament. Is it wholly or in part spurious?

2. If the Inspired Version contains all of the Scripture as given to Moses, how long was it a part of the Hebrew texts after Moses?

3. Were these missing parts of Genesis lost, or were they deleted intentionally? If so, by whom? Is there reason to believe they were deleted for some political or theological reason?

Missouri

R. W. H.

Answer:

Apocryphal writings of the New Testament times are numerous and bear some characteristics of sacred Scripture, but few are of known authorship, and many are attributed to other than the real authors. They date from the late first century A.D. to the third. Some were apparently designed and used for the advancing and upbuilding of certain factional groups, and some for purposes of proselyting. Some are fictional, using stories, tales, and myths which grew out of the lives of Christ and his disciples. Their historical and ethical value is low.

The Lord, referring to the Old Testament Apocrypha, said that many things in it were true and many not true. This may apply to the New Testament Apocrypha also, though on the whole the quality of the latter is much inferior to that of the former. It impresses us as generally lacking any inspirational quality springing from the Holy Spirit.

2. We do not understand that the Inspired Version restores all the Scripture as given to Moses or all that was had by ancient Israel. There are evidences pointing the other way. We know no way of determining how and when portions of the original Scripture text were lost. However, the brass plates brought by Lehi from Jerusalem (600 B.C.) which contain a current record of the Hebrew Scriptures from the beginning, will be complete when they are revealed as promised in the ancient Scriptures.

3. How portions of the Scriptures became lost is not known, though it is probable that the sacking and burning of Jerusalem and the taking of the Jews captive to Babylon had much to do with it. According to Bible critics most of what we now have in the Old Testament was gathered and compiled after the captivity.

CHARLES FRY

Letters

Notes of Thanks

I take this means to thank all who have sent cards and letters to me during my illness and those who have remembered me in prayer. I am improving and hope to be able to resume my usual activities before long. I shall appreciate hearing from the Saints and having their continued prayers.

RAY DICK.

419 West Eleventh Street
Traverse City, Michigan

Sister E. C. Eckright wishes to thank the Saints for the cards and letters they sent her while she was ill in the hospital. She is now at her home, Route 1, Buhler, Kansas, and is feeling better.

JENNIE WHITED.

216 South Reformatory Street
Hutchinson, Kansas

I wish to express sincere thanks to all who sent cards, letters, and offerings or prayed for me during my recent illness. So many cards and letters came I cannot write to each person who remembered me, so I take this means of expressing my appreciation. My health is improving each day.

J. O. DUTTON.

Galva, Illinois

Advertising for God

Some Latter Day Saints seem to be ashamed of the gospel and want to keep it "hid under a

bushel." Perhaps a few are afraid their standing in the business world will be harmed if they make known the church they belong to. I think it would be a good idea if people who have places of business would place copies of the *Herald*, *Daily Bread*, the Book of Mormon, and the Inspired Version of the Scriptures where the public could see them. This would probably help more people than the popular magazines one usually finds in a waiting room. There are souls in darkness hoping to find the light; it is for those who have it to share with the rest of the world. The Restored Gospel holds a way of life for all who seek to follow Christ

LESTER A. CAMPBELL.

323 Jefferson Avenue
Evansville 13, Indiana

They Shall Know

Nearly thirty-five years ago, while under General Conference appointment, I went to Moors Junction near Sterling, Michigan, to hold a series of meetings. A large tent was set up in the neighborhood, and in this I preached the old Jerusalem gospel. Interest brought people for miles around to hear. God blessed me with great power, liberty, and discernment in reaching the people and calling them to repent.

When I had preached almost two weeks, some asked for baptism, and, as I kept on preaching, whole families were inducted into the fold. I continued preaching and baptizing until seventy-six were added to the church. It seemed like the day of Pentecost.

I tried to get people to pray after their baptisms so that they might receive a testimony of this work. When Brother Adolph Hanggi went out to the barn one afternoon to feed his cattle, he was thinking seriously of the church and about receiving a testimony to know that this is the true church restored by angels. All at once a bright light appeared. Standing in the light was an angel who spoke to Brother Hanggi and told him that he had obeyed the true gospel and that Joseph Smith was the prophet whom God used to set up his kingdom in these last days.

Then there was a Sister Wilson, who came into the church with all her family. She formerly belonged to the Methodist faith. By a wonderful vision of the Savior descending out of heaven and standing upon a rock she was made to know that, through her obedience to the gospel, she had built upon the rock of the true church of Jesus Christ.

A family by the name of Fox also attended the meetings. Mrs. Fox and her daughter were baptized with the consent, I thought, of the husband and father. However, the next day when I went to the home at Sister Fox's invitation to have dinner, I found Mr. Fox in a violent and threatening mood, saying that he had no use for Mormon preachers in his home. Previous to my coming he had tried to terrify his wife and daughter to get them to leave the church. Undismayed, I remained for the meal and talked of the wonders of God and the restored gospel as the mother and daughter asked questions. Sister Fox told of how in vision she had seen the Savior nailed upon the cross. He had said to her, "Behold my hands and my feet. All they who live godly in my name shall suffer persecution."

Soon after I left their home, Mr. Fox took his gun and went back into the woods to hunt. Suddenly his legs buckled under him, and he fell to the ground and lay there as helpless as a little child. His wife and daughter found him later and, by enlisting the aid of the neighbors, got him home and to bed. In a few days his former strength came back, but not until he had repented of his evil ways. He testified that he knew the judgments of God had fallen upon him and asked forgiveness of the wife and daughter for his harsh treatment.

And so I did my part by preaching and converting people to the restored gospel, and the Lord bore testimony to the truth of his work.

S. T. PENDLETON.

Box 38
Beaverton, Michigan

Agrees With Blue Pencil Notes

I agree with Elbert A. Smith's opinion that too many ministers "preach to themselves." Many times I have sat in church and listened to a sermon which I did not understand. I am sure this is the true church of Jesus Christ, and I do not mean to complain about the ministry, but I believe there must be others of just average education like myself who often miss the point the preacher is trying to put across. I know God answers prayers, for he has answered mine many times. I have faith that he will help all who strive to serve him.

J. D. LAYNE.

610 West Easton
Tulsa 6, Oklahoma

From an Isolated Member

I attended the December Communion service in Oklahoma City and rejoiced over the good spirit there. Since I had not been able to attend for more than a year it meant much to me.

I have received many blessings by using consecrated oil. Once when an injury caused me to lose a thumb nail, the doctor said I would probably never be able to grow another to replace it. But I poured oil on the wound and asked God to heal it. In about a year the nail grew back. I have also been healed of flu and a respiratory ailment. However, I have had gland trouble for over fifteen years, and I ask the Saints to pray with me that I may become physically able to help with the work of the church. I feel the time will soon come when the gospel is preached in this community, and I would like to be able to help when it is.

MRS. MARY A. CROSS.

Washington, Oklahoma

www.LatterDayTruth.org

Which Bible Shall I Read?

by Chris B. Hartshorn

This small new tract discusses briefly the merits of the Inspired Version of the Holy Scriptures as compared to other Bible Versions and points out that several versions, in addition to the King James, have wide acceptance and use.

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INDEPENDENCE, MISSOURI

Which	King James English American Revised
Bible	Moffat Smith-Goodspeed English Revised
Shall	Weymouth Douay New
I	Twentieth Century Century Wycliffe
Read?	American Bible Union Murdock's Splice Revised Standard

Briefs

STANTON, TEXAS.—Apostle Reed M. Holmes and Seventy Al. Scherer were speakers March 15. Approximately sixty persons attended this service which was one of the first in the new church building.

At the district conference at Olton, Texas, March 17, 18, Douglas Church was ordained to the office of elder, Carl Leonard, Jr., was ordained to the office of priest, and Melvin Thomas was ordained a teacher.

Opening Day services were held Easter Sunday with eighty-five present from Stanton, Odessa, Lubbock, Lamesa, Brownfield, Texas, and Eunice, New Mexico.

Paula Standefer was blessed and her parents, Jewel and Marvin Standefer, were baptized. Also baptized were Sarah Lou Standefer, Stanton; Opal Reeder, Lawrence Hickman, and two sons, Lawrence, Jr., and Harold of Odessa.

A majority of the Stanton group drove to Eunice, New Mexico, to hear Apostle Charles Hield's message on the mission to the Spanish-speaking people on April 1. The group remained for a lecture by Brother Hield on archaeological slides at the First Presbyterian church at Hobbs, New Mexico.—Reported by MRS. COLLEEN LEONARD

WELLSBURG, WEST VIRGINIA.—A series of missionary services conducted by Seventy James Menzies resulted in the baptism of seven candidates by Brother Menzies and three by Pastor John Treiber. Those baptized were Wayne Steele, Donna Haught, Wilma Yoder, Virginia Yoder, Margaret Harris, Harvey Jones, Kathy and Nancy Smith, Leonard Salerno, and John Crabtree who was eighty-four years old. Elders officiating in confirmation were John Treiber, Samuel Zonker, Otto Meleher, Robert Rodgers, and Williard Allen.

Zion's League meets weekly, and the adult Live Wire Class meets monthly. The women's department also meets monthly.

Michael Friend, infant son of Mr. and Mrs. Elwood Friend was blessed by Evangelist R. E. Rodgers. Robert Eugene Campbell, infant son of Mr. and Mrs. Robert Campbell was blessed by Elder John Treiber, pastor.—Reported by LEONA HANES

TUCSON, ARIZONA.—The first Arizona State Conference was held February 17 and 18 at the Mountain House Lodge in Tucson. The minister in charge was Seventy R. F. Ralston and the co-ordinator was Elder Marian Blakeley. Patriarch William Patterson was in charge of the adult classes, and Seventy R. F. Ralston was in charge of the junior classes. Bonnie, Ronnie, and Eddie Green were in charge of recreation. There were 110 present.—Reported by LAVETA BERGAN

FANSHAWE, OKLAHOMA.—The "Each One Bring One" campaign of the church school has increased the attendance until it is necessary to enlarge the church building. Work is underway on four new classrooms.

The Easter program included the children and adults. Joe Ross Byrd presented a solo, and a short talk was given by the pastor, J. J. Jackson. Sister Jauneta Jackson was in charge of the program.

Violet Holderfield is in charge of the women's department. Last year the department

raised one thousand dollars with suppers, bake sales, etc. Proceeds were used to improve the church building.

Church visitors April 1 were Jerry and Betty Qualmon, Donald and Gale Gaither who are attending Graceland College. They were visitors of Brother and Sister Clifford Gaither of Poteau.

Brother O. A. McDowell of Tulsa spoke April 7.

Brother and Sister Ezra Goss and daughter, Mary Lou, also of Tulsa attended the service.

The branch has received word that Pfc. Herbert Brannon, son of Brother and Sister R. O. Brannon, who was wounded in action in Korea is improving. He was wounded March 17.

CENTRALIA, ILLINOIS.—Irvin Hahman was ordained to the office of priest by Seventy Sylvester Coleman, assisted by Priest Eugene Greer.

The women's department met March 15 for a quilting party and luncheon. In the afternoon a short devotional was held, and birthday gifts were presented to those who had birthdays in March. A study class is held the first Thursday of each month. The class of twenty is using the book "I Witness for Christ" as study material.

Brother and Sister Wolfe of Mt. Vernon were guests March 18. Brother Wolfe is district church school director. He spoke on ways to improve the church school at one meeting and delivered the evening address.

Pastor C. H. Wesner conducted the Easter sunrise service. Following the church school hour a service of blessing for babies was held. Leslie Ann, daughter of Connie and Bob Burgess; Sammy Ray, son of Ruth and Delbert Cunningham; and Walter Joe, son of Natlie and Walter Schenk were blessed by Brother Wesner.

A cantata, "The Victorious Christ," was presented by members of the adult class. It was directed by Charles Wesner.

Brother and Sister Walter Dilg of Casper, Wyoming, were visitors Easter Sunday. They are formerly of Centralia.

Cottage meetings are being held in Salem the first and third Thursday evenings. Seventeen families have been contacted and are attending. Brother Coleman of Flora met with them for a series beginning April 9.—Reported by GRACE SCARBOROUGH

SPERRY, OKLAHOMA.—The attendance campaign closed Easter Sunday with 238 at church school.

The Saints are purchasing the building which adjoins the church property. This will supply more classrooms.

The women's department circle, "Earnest Workers," was organized February 27 in the Turley vicinity. The group increased from thirteen members to twenty-seven. The average attendance at meetings is seventeen. The women meet each Tuesday at the home of Mrs. Thurman McDowell. Devotionals, classes, and handwork are included in the programs.

HUMBER BAY, ONTARIO.—A community prayer service was held in the branch on January 10, with members of the four denominations in Humber Bay in attendance. Elder Frederick C. LeFeuvre of the Humber Bay Branch was in charge, assisted by Reverend Taylor of St. James Anglican, Reverend Wilson of Rosemeade United, Reverend Essex of Adlgate Baptist, and a student minister from the Presbyterian Church.

William McMurray, missionary to Ontario, visited the branch January 14 and delivered the morning sermon.

A number of dinners and social events have been held this year to aid the present branch

projects—the organ fund and the plan to improve the exterior of the church by brick-veneer it.

The marriage of Murray Kent and Joan Titerson was solemnized at the church February 24.

YUMA, COLORADO.—Mr. and Mrs. Bernerd Buchanan had their home dedicated March 28. Elder K. S. Gurwell was in charge of the services. Mr. and Mrs. Buchanan were married August 13 in the church in Yuma. Mrs. Buchanan is the former Janey Settles. Both are graduates of class of '50 of Graceland College.

STONE CHURCH, INDEPENDENCE.—William Lawrence, son of Robert Leland and Wilma Kirk was blessed by Elders Don V. Lents and Glaude A. Smith.

March 12 a co-operative supper was held sponsored by the women's department for the priesthood and wives as well as the women's department. Brother Glaude A. Smith presented the evening address. Sister Katherine Link was chairman for the supper, and Sister Beatrice Darling arranged the program.

Mrs. Beth Maitland was baptized by her husband, James Maitland, and confirmed by George A. Njeim and Glaude A. Smith. Charles Arthur Robison was baptized by his father, Eldron Robison, and confirmed by Eric Cook and Eldron Robison. Eula Maxine Weeks was baptized by Paul N. Craig and confirmed by Glaude A. Smith and Paul N. Craig. Dave Lee Cross was baptized by Henry Schaefer and confirmed by W. F. Bolinger and Henry Schaefer. Sharon Kaye Green was baptized by Glaude A. Smith and confirmed by Glaude A. Smith and John M. Thomas.

Marilyn Kay, daughter of David C. and Mary I. Smith, was blessed by Glaude A. Smith and F. Carl Mesle. Gary Lund, son of Elma Mae and Kenneth P. Turner, was blessed by A. Neal Deaver and Glaude A. Smith. Janice Gayle, daughter of Elma Mae and Kenneth P. Turner, was blessed by Glaude A. Smith and A. Neal Deaver.

ALASKA, MICHIGAN — Seventy Luther Troyer of Coldwater, Michigan, conducted a series of missionary meetings from March 4 to March 25. The series was concluded on Easter Sunday with special services. A fellowship was held and a worship service was presented with special numbers by the choir, a solo by Howard Jousma, a trio composed of Dorothy Jousma, Sara Jane Jousma, and Evelyn Shaffer, and the morning message by Brother Troyer.

Edward Lautenschleger, Barbara Van Der Warf, and Delores Strouse were baptized by Elder Owen Ellis. The total baptisms for the year is four as John Bush was baptized February 18. Confirmation services were held in the evening with Pastor Macey Ellis, Elders Owen Ellis, Merrill Champion, and Melvin Ellis officiating. A farewell message by Brother Troyer concluded the service.

President W. Wallace Smith and Apostle C. G. Mesley were honored guests at the family dinner held at the church March 13. President Smith addressed the group following the dinner.

Sister Arthur Gibbs and daughter, Alice Sue, visited in Alaska. Alice Sue was blessed by Pastor Macey Ellis and Elder Owen Ellis, April 15.—Reported by MRS. MERRIL CHAMPION.

BAY MINETTE, ALABAMA.—On April 8 two children were blessed by Elders H. H. Jernigan and Brewton Green. They were Robert Lloyd and Brenda Jean, son and daughter of Mr. and Mrs. R. L. Eubanks of Bay Minette. "The Gladdest Day" was the Easter pageant presented at the church school on Easter morning.—Reported by MRS. GRADY DEES.

MILL SPRING, MISSOURI.—Elder N. A. Kuntz of Corridon, Missouri, was elected pastor for the coming year. He preaches at the branch every fourth Sunday. An average attendance for the church school per month is ten.

During the week of February 19, Seventy Cecil Ettinger and District President Elder J. A. Phillips of Kennett, Missouri, held a week's series at the Theater Hall. Slides were shown at the meetings and much interest was manifested.

Elders J. A. Phillips and Gomer Malone met with the branch April 8. Elder Malone spoke at the morning service.—Reported by OPAL NELSON

SEATTLE, WASHINGTON, FIRST CHURCH —The ground-breaking ceremony for the new church was held February 11 with Pastor Paul Wellington in charge. Elder Charles Powers, pastor of the Second Branch, offered the dedicatory prayer, and High Priest Alma Johnson gave the dedicatory talk, which preceded the digging. First those of around forty years' membership in the branch used the spade, and then all the others who attended the service. Ellen Davis Rhoads has the longest membership record in the branch. She was baptized in November, 1902. Other "pioneer" families represented were William Inslee, Irene Emslie, Abigail Laing, John Sanders, Alma Johnson, Mary Jane Johnson, Effa Mae Glomstad, and Anna Bucke. Various activities for the building fund have been sponsored by the women's department, the young adults, and the Zion's League. Construction on the building began February 14.

Twenty new members have been baptized in the past eight months. Adults and youths were: Harold and Katherine Allen, George Clark, Carroll Cook, Kenneth Fernandes, Lois Irby, Katherine Hanawault, Dale and Otto Nelson, Ivadell Oliver, Harold Sprague, and Norma Wiley. The juniors baptized were Sandra Baird, Patty Chandler, Beverly and Jimmy Cook, Donna Endicott, Sharon Sue Harris, Linda McDole, and Emery Worthington.

During the past months babies blessed were Linda Sue Plumb, daughter of Mr. and Mrs. Robert Plumb; Kenneth Ray, son of Mr. and Mrs. Glenn Lasater; Carroll Lee, son of Mr. and Mrs. Carroll Cook; Daylene Ray, daughter of Mr. and Mrs. Dale Nichols; Carolyn Janelle daughter of Mr. and Mrs. Russell Anderson; Janice, Jean, and David, children of Mr. and Mrs. Ray Irby; and Karen Linda, daughter of Mr. and Mrs. Dale Nelson.

Betty Santos married Stanley Hockin October 10, Joyce Wainwright married Don Brady November 19, and Mrs. Rosetta Inslee Simpson married Warren Cain December 1.

A 40 per cent increase in attendance was reported by Mary Coleman during the church school attendance campaign.

Over \$175 was raised at the Second Annual Talent Festival and Hobby Show on February 16. The money was given to the local missionary fund.

Students attending Graceland College are Clark Coleman, Jr., Kenneth Fernandes, David Swenson, and Ron Thorson. Carol Crum was a student but she had to return home because of illness.

Before beginning his appointment in the Kaw Valley District of Kansas, Elder Calvin French and his bride LaVon (Crum) visited her parents, Elder and Mrs. Carl Crum. Elder French delivered one sermon during his visit.

Ted and Thelma Bacon and family are again living in Seattle, returning after a few years in South Gate, California.

Elder Chester Richards of Wichita, Kansas, visited Seattle. He took part in the April 8 service.—Reported by VIOLA DAVIS

1951 Reunion Schedule

Date	Reunion	Place	For Reservations and Information,
June 9-17	Red River Dist. & N.W. Minn.	c/o 4-H Building, Detroit Lakes, Minn.	Archie Peterson, Audubon, Minnesota
June 16-24	Kansas	Camp Fellowship, near Wichita	Ronald Manuel, 2208 Stafford, Wichita, Kansas
June 17-24	Eastern Montana	c/o Orrin Wilcox Fairview, Montana	F. L. Ballantyne, Dore, N. Dakota
June 23-July 1	Kansas City Stake	Nazarene Camp, Lakeview Park, Overland Park, Kansas	Bishop H. F. Miller, 1318 E. 30th St., Kansas City 3, Missouri
June 30-July 8	New York and Philadelphia	Deer Park, New Hope, Penn.	J. T. Conway, 112 W. Ontario, Philadelphia, Pennsylvania
June 30-July 8	Gulf States	Brewton, Alabama	W. J. Breshears, P.O. Box 5046, Pensacola, Fla.
July 1-8	Northern Ontario	Park Royal, New Liskeard, Ontario	Pat Bolger, 7 Taylor Ave., Kirkland Lake, Ontario
July 1-8	Wisconsin-Minnesota	Chetek, Wisconsin	O. G. Kimball, 190 18th Ave. So., Wisconsin Rapids, Wisconsin
July 11-15	Western Colorado	Delta, Colorado	A. G. Rose, 620 Howard St., Delta, Colorado
July 12-15	South Missouri	Kennett, Missouri	J. A. Phillips, R. 3, Box 188, Kennett, Missouri
July 13-22	Southern New England	Onset, Massachusetts	A. W. Sheehy, 10 Sewall St., Somerville 45, Massachusetts
July 14-22	Center Stake of Zion	Gardner Lake, Excelsior Springs, Missouri	Bishop H. W. Cackler, 916 W. Lexington St., Independence, Missouri
July 14-22	Owen Sound-Toronto	Port Elgin, Ontario	John E. Booth, 1443 Bathurst St., Toronto, Ontario
July 21-27	Southern California	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 21-28	Rock Island District	Palisades State Park, Savanna, Illinois	Lyle W. Woodstock, 405 Ct. 4 Center, Springbrook Court, Moline, Illinois
July 21-29	Ozarks	Racine, Missouri	B. F. Kyser, 113 A St. S.W., Miami, Oklahoma
July 27-Aug. 5	Los Angeles Stake	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 28-Aug. 5	Flint-Port Huron-Detroit	Blue Water Camp, Lexington, Michigan	W. H. Chelline, 1016 Varney, Port Huron, Mich.
July 28-Aug. 5	Cent. Missouri Stake	Lake Venita, Odessa, Mo.	Bishop W. C. Becker, Box 355, Warrensburg, Mo.

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July 28- Aug. 5	Texas	Bandera, Texas	Mr. C. W. Tischer, Rt. 9, Box 507 Houston, Tex.
July 29- Aug. 5	Nauvoo	Nauvoo, Illinois	Finance & meals, Ralph Tripp, Housing: Elbert Tripp, Burnside, Ill.
July 29- Aug. 5	Maine	Brooksville, Maine	Raymond J. Ashenhurst, Route 2, Willoughby, Ohio
July 29- Aug. 5	Lamoni Stake	Graceland College Campus	Bishop E. T. Higdon, Lamoni, Iowa
July 29- Aug. 6	Alberta	Sylvan Lake, Alberta	Elgin Clark, Leduc, Alberta
Aug. 3-12	Northwest	Silver Lake Camp, R.F.D. 4, Everett, Wash.	G. L. Swenson, 614 W. 77th St., Seattle 7, Washington
Aug. 3-12	S.E. & Cent. Illi- nois & St. Louis	Zenia, Illinois (Brush Creek)	Sylvester Coleman, 234 E. Fair Ave., Flora, Illinois
Aug. 4-11	Ark. & La.	Lake Tahkodah, 29 mi. n.w. Bald Knob, Ark.	Robt. Cowan, 122 N. Pine St., North Little Rock, Ark.
Aug. 4-12	Cent., So. Cent. & Southern Mich.	Liahona Park, Sanford, Michigan	J. W. Blackstock, Prudenville, Mich.
Aug. 4-12	Chatham-London	Erie Beach, Ontario	J. F. Kelley, 71 Arnold St., Chatham, Ontario
Aug. 4-12	Oklahoma	Robber's Cave, State Park, Wilburton, Oklahoma	Victor Witte, 1150 N. Ellwood, Tulsa, Oklahoma
Aug. 5-12	Idaho-Utah	Hagerman, Idaho	Lyle Gilmore, Hagerman, Idaho
Aug. 9-19	Far West Stake	Stewartsville, Missouri	Bishop L. E. Landsberg, 517½ Francis St., St. Joseph, Mo.
Aug. 10-19	Northern Michigan	"Park of the Pines" Boyne City, Michigan	Harry L. Doty, 220 W. 9th St., Traverse City, Michigan
Aug. 10-19	Kirtland	R.F.D. 2, Willoughby, Ohio	J. F. Wildermuth, 29617 Lake Shore Drive, Willewick, Willoughby, Ohio
Aug. 11-18	Southern Indiana	Riverdale Park, 3 mi. e. of Mitchell, Ind.	Chester Metcalf, 1805 Shelby St., New Albany, Ind.
Aug. 11-19	Eastern Michigan	Cash, Michigan	Jacques V. Pement, Sandusky, Michigan
Aug. 12-19	Chicago-Northeast- ern Illinois	Camp Aurora, Lake Geneva, Wis.	Raymond Troyer, 6053 Woodlawn, Chicago 37, Illinois.
Aug. 12-19	Des Moines	Camp Mitigwa, Madrid, Iowa	Ralph Wicker, 1316 E. Lyon St., Des Moines, Iowa
Aug. 12-19	Western Montana	Deer Lodge, Montana	Mrs. Louis Staton, Gnose Bldg., Anaconda, Mont.
Aug. 12-19	Chicago & N. E. Illinois	Lake Geneva, Wisconsin	Raymond Troyer, 6053 Woodlawn Ave., Chicago, Illinois
Aug. 14-19	Oregon	Lewis River Camp	J. L. Verhei, 3824 S.E. Grant Court, Portland 15, Oregon
Aug. 18-26	Arizona	Mt. Lemmon, Tucson, Arizona	Marion Blakely, 4154 N. 12th St., Phoenix, Arizona
Aug. 18-26	Eastern Colorado	Palmer Lake, Colorado	W. A. Hougas, 480 Marion St., Denver 3, Colorado
Aug. 19-26	Missouri Valley	Woodbine, Iowa	Clifford A. Cole, Woodbine, Iowa

A Tribute to Arizona Members

The little brick church in the Valley of the Sun is a hallowed place to many who have come to Arizona seeking health. Because there were a few faithful members who kept its doors open through years of financial uncertainties, it is now to become part of a new and modern church building. Their efforts have borne fruit, and membership has grown to over 300.

We came here five years ago to regain our health, and we have done so. Many times we have thanked God for the climate of Arizona where asthmatics can breathe and rest. We have tried to repay Him by giving such service as we could to his people. I have served as pastor since 1947, but now because of long hours at my secular work and the added demands of building, I have asked for a leave of absence as pastor. Elder Keith M. Rogers will serve in my place.

I am grateful to those who have kept their trust and made possible a place where our sons, who come to the valley during days of training, can find an open door and fellowship.

WILBERT W. WOOD.

817 North Eleventh
Phoenix, Arizona

Pioneering in Oklahoma

(Continued from page 12.)

the coming year. He also bought our team. We took our organ from the church which soon fell into disuse.

Brother J. W. Hancock, who was president of the branch, was the last one to leave. He was practically alone with his family all the years he remained.

Early in December we received our deed signed by President Theodore Roosevelt. We still have it.

We left Cheyenne, if I remember rightly, in March, 1905, and located in the small town of Piedmont. We attended church about seven miles away in the country. We remained there two years while Cicely finished the eighth grade; then we moved to Kingfisher. The girls were very well pleased with the school there, and we remained six years. During that time, Brother Case began his work with the Indians. The Cheyenne Reservation was only one and one-half miles west of town.

At the end of the sixth year we moved to Lamoni, Iowa. Cicely, who had attended Kingfisher College one and one-half years, entered Graceland to finish her sophomore year, and Dorothy finished her senior year of high school. So ended our sojourn of some fifteen years duration in Oklahoma, a state which we have always loved and were always glad to re-visit.

Baptism for the Dead

By Charles R. Hield and Russell F. Ralston

This 44 page tract has been prepared for the purpose of answering questions about the building and use of Latter Day Saint temples, and more particularly to make clear the position of the Reorganized Church regarding theory of proxy baptism for the dead.

20c each

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HERALD HOUSE Independence, Missouri

One Year In Zion

By Barbara Peavy

THIS APRIL is my anniversary—I have been in Zion a year. In the past year many wonderful occasions have endeared the city to me. The very heritage of the town is an inspiration in itself. It has not been hard to see Zion in the development of the Auditorium and in youth activities that have enriched many lives, but the greater vision of Zion has come in the lives of people who live here—who possess kingdom-quality personalities.

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A lady stepped inside the office to explain the use of the material she was loaning me. "It makes a beautiful setting," she said, "if you drape it around a picture." Each Sunday morning she prepares a worship center for a church school class. The settings are planned for helping those who attend to have a true worship experience. For a moment she spoke of the joy that had been hers in the menial task of setting up chairs. "Deacon's work, they call it, but each Sunday there's a prayer that the efforts will be acceptable in His sight. I always feel blessed."

She has a Zionite attitude. She loves to serve—not for the glory attached to the service, but for the joy of giving. She feels rewarded for her efforts by the spirit that prevails at the classes. It is not difficult to see Zion in such a life.

The weather was terrible. The ice and snow made driving almost an impossibility, but the young woman had several "cheer" boxes as she calls them, to deliver. This was no outstanding contribution, just a gift of love, but given with one motive in mind—to cheer some saddened person. Deeds like this are a part of the young woman's personality. They are not accompanied by fanfare. She expresses her love for humanity in an active manner. She lives her religion. She helps to establish Zion.

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A mother's love for her family has given one woman a keen understanding of young people. She has contributed three devoted daughters to the church. Each has dedicated her talents and serves to the best of her ability. One leads a girl's choir and will soon marry a man recently called to the priesthood, one teaches a church school class, and one has a single purpose in mind at the present—to convert her fiance to her way of life. And she's doing just that. This mother has shown love not only to her own children but to other young people in unselfish living. This is also a characteristic of the kingdom.

* * * * *

"What can we do to make the League better?" is the chief concern

of one young man. He is not only a youth leader but a friend to those he leads. He is not afraid of hard work and serves in anything he can find to do. There is nothing spectacular about him; perhaps he is weak in some things, but he loves young people. He cannot help growing as he works with them, for his life has been much richer since his association with Leaguers. His every thought is for the benefit of some fifty or sixty young people. Their trials become his; their joys, his happiness. A genuine concern for people with a will to work—will these not be part of the kingdom?

* * * * *

One man's entire personality is an example of love. He has had heartaches and disappointments, yet through all this he has retained a loving disposition. I was hurt and angry at someone, so I went to talk to him about it, and in the kindest voice he admonished: "Anger can be a very dangerous thing. Forgive the person who hurts you the most, and you'll find out a wonderful secret: Once you have truly forgiven someone, he can never hurt you again. True forgiveness frees you from hurt. That's the blessing of forgiveness." A simple truth and yet one that few people ever realize. Is not this kind of wisdom to be in Zion?

* * * * *

"I want to get at the heart of the church. The men in the past had such wonderful testimonies—they had convictions that meant something." One young man was holding a church history book in his hand and was speaking sincerely. The kingdom does not seem an impossibility when young people desire to build up such convictions. Zion is evidenced in youths who have set their hearts and minds steadfastly on the goals of the church.

* * * * *

He's only fourteen, but his experiences have built in him a desire so like another fourteen-year-old lad of

Home Column

years ago. He has a testimony that has significance. "I'm so glad I live here," he says. "I'm sure 'nough blessed you know. My folks are so swell, and the church has meant so much in our lives." A testimony of gratitude. There will be many prayers of thanksgiving in a Zion community.

* * * * *

My year in Zion has been enriched by the association with a pastor who is never too busy to be concerned about the individual. His warm friendly handclasp and genuine interest in people has given me an understanding of the commandment "Except a man be humble and full of love . . ." It is a challenge to know men whose lives are directed to one goal—the kingdom.

* * * * *

In his capacity as a leader of young people, another man has served untiringly. There has been more to his service than the hard work and the many hours given. In his devotion many young people have seen a vision of what the church can do in the life of a person. He loves people, he loves God, and he is concerned about the lives of young people and their relationship with God. His life symbolizes what Jesus meant when he said, "And I, if I be lifted up, shall draw all men unto me." The art of lifting souls to God will surely be included in Zion.

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I find that after a year in Zion, the word has a new and deeper meaning. In the lives of men and women who daily walk the streets that have been trod by pioneer Saints of old, I find the hope of the kingdom. But the greatest thrill has been the knowledge that in the little branch in which I grew up, there are men, women, and young people who live similar lives, have like aspirations, and are of the same desires as these I have known in Independence. One year in Zion has strengthened my faith in the kingdom—has presented to me a living panorama of the church of God.

Picked From the Periodicals

By Aarona Booker Kohlman

BRIGHT, ATTRACTIVE COVERS on the April magazines are an accurate foretaste of the springlike contents and help to set the mood for the month. A variety of subjects is covered by the many articles and features.

Many of us are interested in changing things around the house, and *American Home* has many good ideas in this issue, one of which is "Bordering Elegance," which gives inexpensive ways of using expensive wallpapers effectively.

"Try an Opportunity Box," *American Home*, offers a new idea for a money-making exchange that could be used by a women's group.

"Something Can Be Done About Acne," *McCall's Magazine*, is important because it tells of a new treatment that has had amazing results.

"When You Write a Letter," *McCall's Magazine*, is a concise statement of what constitutes good manners in letter writing. Check up on yourself; you may be surprised!

"The Coming Collapse of Communism," *Ladies' Home Journal*, expresses the views of Harold Stassen, and whether you agree with him or not, you'll find it stimulating and informative reading.

"My Son Was a Chaplain," *Coronet*, is the account of the development of a young man's philosophy and faith and of the supreme test of both that came to him.

"How to Live With Your Nerves," *Reader's Digest*, recounts some easily followed methods of controlling nervousness and worry.

"The Best You've Got," *Reader's Digest*, is a challenge to us all to give our very best to those we love and to our homes.

"Things to Forget," *Good Housekeeping*, reminds us that there are many things better forgotten and not left in our memories to clog up our lives.

If you feel that your looks need a lift, you may find help in "Magic Make-up and Personal Color Chart," *Good Housekeeping*.

"My Mother's Health at 75," *Woman's Home Companion*, is an excellent discussion by a doctor of the health problems of older people and of some solutions.

Do you know what to do when your children tangle with each other or their friends? "Must Children Fight?" *Parents' Magazine*, discusses this problem, gives some reasons for the fighting, and tells how best to deal with it.

"How to Bathe a New Baby," *Parents' Magazine*, is for new mothers or anyone else who looks on the experience with fear and dread.

Two excellent articles on mental health and emotional maturity are featured in *National Parent-Teacher*; they are "Troubled Parent, Troubled Child," and "Keeping Mentally Fit."

"The Wind of Freedom," *Woman's Day*, is the true story of an answer to prayer.

Bouquets

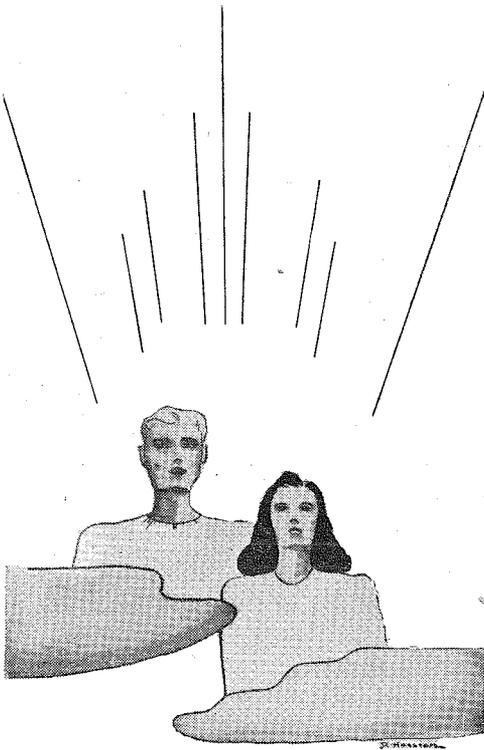
By Edith G. Beggs

The greedy gormand who needs constant back-patting to feed his ego and keep up the strength of his morale usually grows obese in his own conceit, lapping up all praise and flattery offered him, but seldom saying anything kind about others.

Bouquets are nice, we all like them, and few of us get too many while we're living. But let those who refrain from such generosity remember that they who most deserve them seldom want them. However, they might wish one bloom now and then from that closed garden within the heart. One should open up and give freely if he wants to go on producing flowers.

A Shining Faith for Our Times

By Louise Scott Wrigley



SURELY IN THESE UNCERTAIN TIMES we need a special degree of faith to keep us moving, smiling, and serene through the days which could be crowded with doubts and fears. It would be all too easy to fall prey to uncertainty and hesitation, and in so doing cut to a great extent our capabilities and accomplishments.

The trend of thinking is back to essential values. More and more, people are realizing that they cannot exist on the foundations they have built underneath themselves. It is much more difficult to go back and fill in the chinks and cracks than it is to cement the foundation firmly in the first place. However, the firm foundation takes more time initially, and requires a more skilled workman. Will we have more know-how and time to repair the flaws later than we do now? It looked so easy to do a "fair" job back through the years. How wise were we?

It might seem plausible at this point to give the world up for lost, to cover our heads and moan. The lazy ones and the gloomy ones favor this solution. Can we so easily toss to the forces of evil this beautiful and bounteous world which God

meant to be ours? Wouldn't it be more profitable to say, "You can't have this. I'll do more than my share to see that you don't!" What quitters we are when the prospect seems uncomfortable. If we toss it all out the window, we won't have a thing to show for living. If we fight for a better life and work for it and believe in it, we might very well earn it. Evil reigns many places, but is that any excuse for letting it reign in our hearts?

PERFECT FAITH is based on *complete confidence*. This needs no explanation. It goes all of the way; it makes no reservations or stipulations. Any thing less than complete confidence in the God who created us is disappointing.

Do we really need faith? Faith is the basis for life, and we live by it whether we wish to or not. If we eat our food, confident that it will sustain us, and cross the street believing we will reach the other side safely, we are living by a degree of faith. We ordered today's groceries yesterday, believing that we would still be alive today. Our faith sustains us quietly and without fanfare. Our confidence is such that these things seldom occur to us as acts of faith.

Would you desire to see your future laid out in a pattern before you? A few might say "Yes"; most would say "No." While the idea may be intriguing, serious thought would reveal that the human soul often retains unpleasant memories far too long. If we could contemplate all of the trials and troubles to come, we might be apt to regard the happiness as pale and unpromising beside the burdens, for we are more often conscious of suffering than of joys. Each of us must live by faith, and wisely so.

IS FAITH JUSTIFIED? Surely, for most of us regard the future as being the time when we will realize many of our dreams and ambitions—and we do, don't we? We don't plan for failures and heartaches. The thing we look forward to is a joyful time, a time of fulfillment of our desires. Without a great deal of faith, we could never do that, as a result the faithful are not burdened with an overabundance of troubles which they have borrowed from the future.

And blind faith—is it really blind? This term is generally used to describe the kind of faith which goes on without a qualm when life is filled with problems. It is the assurance that there is a purpose and a plan worth waiting for. That kind of faith is not blind at all, but sees beyond today or tomorrow to the wisdom and mercy of God's long-range plan; it is willing to trust him to guide and direct—not capriciously—but every moment of every day. This kind of courageous faith must make the heart of the Father glad.

He who has no faith is a coward. He is afraid of everything. He does not trust even himself, and he does not know how to trust God. He is a pitiable creature.

FAITH IS A POSITIVE FORCE. In these days especially, it is constructive and desirable. We have no time for negative thinking; it will defeat us as individuals and as a group. We need all of our energies for creative, positive activities. Faith is especially invaluable now, for by faith only can we move productively from day to day without being possessed by vague fears and the proximity of destructive forces. Faith says, "With God at my side, I can and I will."

We must believe in ourselves in order to make our faith work today.

To believe in ourselves is to acknowledge that God created us for something. Because we respect God's wisdom and see everywhere about us the inexorable law, we cannot believe that there was any degree of whim or "happenstance" in either the method or the purpose of the creation of the human being. God did not wish the earth merely crowded with people. If he had, the level of our intelligence would matter little. But since he created us for a specific purpose, he will never leave us to manage unaided. It is only when we refuse his guidance that he must watch us destroy ourselves. Since he has created us, we can safely believe in our own ability, for it is God-given and supplemented by God's power.

We must believe in each other. Every morning the newspapers scream accusations and scandal, threats, charges, and countercharges. Surely the time has come when many do not believe their own brothers. Wisdom is one thing. Suspicion is another. Distrust is a subtle enemy that can, with ease, destroy a good man. It is not simple to know where to place our faith . . . until we remember that when we place it in God the rest will follow, for this is his law which never changes.

FAITH IS NOT THE EASIEST THING in the world to spread, but perhaps it is the finest. How can we underestimate the effect of our own attitudes upon others? Surely every one of us has been inspired by the manifestation of faith on the part of our associates. We never fail to sense a lifting of responsibility when we see the refreshing evidences of faith in other lives. It is as if we could breathe easier, as if the day had become brighter. Our hearts respond with warmth and appreciation to the person who has a happy outlook. These people are good to know. In this sense, faith is not an intangible at all. We can see it, feel it, and know it in the lives of the faithful, and it can and must be the sustaining factor in our own

lives if we are to survive with any degree of happiness.

There are many degrees of faith. All of us contain the spark on which we may build for a greater faith. Only when we reach a certain stage in our development and our ability to surrender ourselves to God can we know the implicit faith which is born of experience with God's fairness. This faith is a beautiful force which molds a life into a living testimony of God's great love for us.

The way is so simple, too simple for many of us in this scientific age. We spend long hours and much money seeking—always looking beyond and above and below because we will not recognize that the plan so simple in every detail could be so

workable and so right. With the chaos of world turmoil deafening us and invading our homes, with the heat of the world arguments suffocating us, we could so quickly escape from the tension of these times into the beautiful simplicity of Christ's way. Faith tends the front gate, and the path is Peace, and we will not. But we must!

Why shouldn't our faith shine more than ever today? If it is true faith, it will be so lovely and steady that we couldn't conceal it if we wished to do so. It will be like an eternal flame fed by our trust in God, and it will shine out to strengthen and cheer our fellow man, our neighbor.

Graceland

GAZETTE

Easter week on the Graceland campus was marked by a series of outstanding services. Dr. Roy Cheville spoke on Palm Sunday morning. A service of drama, "The Lord's Supper," was presented on Wednesday night, and the Sacrament of the Lord's Supper was on Thursday with Dr. Cheville giving the pastoral message on the theme, "Is It I?" Matins were held Good Friday in the chapel, and President E. J. Gleazer, Jr., preached the Easter message on Sunday after an early morning Easter fellowship.

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The Graceland Players presented Chekhov's one act play, *The Boor*, at a recent assembly. Roscoe Faunce, the Players' director, gave a brief makeup demonstration and a discussion of the play. Starring in it were Jim Allingham of Cedar Rapids, Iowa; in the title role, Shirley Highland of Denver, Colorado; and Hoyt Jones of Pensacola, Florida.

Dr. Lawrence O. Brockway, professor of chemistry at the University of Michigan and a member of the Graceland Board of Trustees, spoke at a recent assembly of Graceland students and staff. The subject of his address was "Atomic Energy and World Dominion." In it, he stated that the publicity given atomic energy has highly exaggerated both its powers for evil and its powers for good.

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Lambda Delta Sigma, Graceland honor society, held its annual initiation banquet for its newly invited members on April 10. Members are elected by the faculty on the basis of the quality of their scholarship and campus life. A student must have maintained a B average for his first three semesters at Graceland to qualify. Organized in 1921, Lambda Delta Sigma has for its purpose the stimulation of better educational development of Graceland students.

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The "Cotton County Fair," an all-school function, was held in the Student Center. It featured displays, concessions, entertainment, and all the trappings of an old-fashioned county fair. A "county judge," elected the preceding week, presided over the event, and a "county queen" was chosen from among the girls attending the fair.

New Horizons

Bulletin Board

Notice to New Mexico Saints

Members living in or near Roswell, New Mexico, are asked to contact

Dean B. Hugill
AF 16359691
Walker A.F.B.
509 Food Service Sq.
Roswell, New Mexico

Notice to Members in Iowa

Rachel Miller, 1022 South Clinton Street, Albia, Iowa, would like to contact members living in or near Earlham, Iowa.

Book Wanted

Mrs. James Gault, 101 South Willis, Independence, Missouri, would like to obtain a copy of Salyards' "Men Nearest the Master."

Service at Worthington, Minnesota

The special service to have been held on March 18 was canceled because of bad weather and will be held instead on May 6 at the Y. M. C. A. Building (Eleventh Street and Third Avenue). Patriarch James A. Thomas and Elder Wesley Elvin are to conduct the 11:00 o'clock meeting. A basket dinner will be held at the home of O. W. Tuck, 1110 Fourth Avenue, following the service.

Seattle District Youth Camps

A junior youth camp for children, ten to thirteen inclusive, will be held at Silver Lake Reunion Grounds, June 24 to 29. Further information may be obtained from Paul Wellington, 8747 Phinney Avenue, Seattle, Washington. Camp Kimtah at Deception Pass is for young people fourteen to nineteen inclusive.

Notice to Members in Georgia

Mrs. Aylor Duncan, Lee's Summit, Missouri, will appreciate having any members in or near Camp Gordon visit her son:

Pvt. James W. Duncan
U.S. 55 116 422
Co. 19 B.T.G. S.C.R.T.C.
Camp Gordon, Georgia

Change of Address

Merle Guthrie
810 West Kansas
Independence, Missouri

Bishop Howard F. Miller
3424 South Benton Street
Kansas City, Missouri
Phone: Linwood 7557

Eastern Colorado District Youth Camp

The Eastern Colorado District youth camp will be held at Palmer Lake, Colorado, June 10-17. The total cost, including insurance, is \$16.50 per person. The camp is located at an elevation of 7,300 feet. A complete program of activities has been planned. There may be room for a few campers outside the district. Details may be secured from the camp director, Ward A. Hougas, 480 Marion Street, Denver 3, Colorado.

REQUEST FOR PRAYERS

Mrs. Fred Nelson, 2559 Rockford Avenue, St. Louis, Missouri, requests prayers for her husband and herself. Mr. Nelson has been hospitalized for twelve weeks, and she has been confined to a wheel chair for several years.

Evaline Phillips Johna, Bluffton, Indiana, requests prayers that she may have her health restored.

Mrs. Minnie Lee Gore, Puryear, Tennessee, requests prayers that she may have her health restored so that she will be able to care for her home and family.

Mrs. R. Gross, 209 Cass Avenue, Dowagiac, Michigan, requests prayers for Mrs. Betty Meiser of Dowagiac, who is suffering with a congested vein ailment, and for Charles Williams of Oklahoma City, Oklahoma, who will undergo major surgery at St. Anthony Hospital soon.

ENGAGEMENTS

Cole-Mottashed

Mrs. Thelma A. Mottashed of Dallas, Texas, announces the engagement of her daughter, Nancy Joan, to Elbert A. Cole, son of Mr. and Mrs. F. V. Cole of Lamoni, Iowa. Nancy is a student at Graceland College and Elbert is a former student. The wedding will take place June 2 at Dallas.

Coven-Rieske

Mr. and Mrs. Franklin Rieske of Lewisburg, Ohio, announce the engagement of their daughter, Glendora, to Glenn Coven, son of Mr. and Mrs. Eugene Coven of North Charleroi, Pennsylvania. Both are attending Graceland College. No date has been set for the wedding.

Davis-Hansen

Mr. and Mrs. Lehman Hansen of Conception Junction, Missouri, announce the engagement of their daughter, Jean, to Donald R. Davis, son of Mr. and Mrs. Vern Melvin of Hopkins, Missouri. Both Miss Hansen and Mr. Davis will be graduated from Northwest State College at Maryville, Missouri, this spring. Miss Hansen is also a graduate of Graceland College, class of '48. The wedding will take place this summer.

WEDDINGS

Lenell-Clark

Shirley Ann Clark, daughter of Mr. and Mrs. Adna Clark of Evansville, Indiana, and George Holding Lenell, son of Mr. and Mrs. Albin Lenell of Santa Monica, California, were married December 24 at the Central Los Angeles Reorganized Church. Pastor Thomas R. Beil performed the ceremony.

Penniston-Minthorn

Alice Minthorn, daughter of Mr. and Mrs. Eber J. Minthorn of Montrose, Colorado, and George Marshall Penniston, son of Mrs. C. W. Bryant and Mr. George Penniston of Independence, Missouri, were married January 20 at the Central Reorganized Church in Los Angeles, California. Pastor Thomas R. Beil officiating. The groom, a graduate of Graceland College, is serving in the Marine Corps.

McGraw-Steel

Mina Cecil Steel, daughter of Mrs. Luella Greenway of Fresno, California, and Robert Earl McGrew were married at the Central Reorganized Church in Los Angeles, California, on December 31. The marriage ceremony was performed by Elder Thomas R. Beil, pastor of the church.

Bandy-Kiger

Norma Jean, daughter of Mr. and Mrs. Roy Kiger of Johnsonville, Illinois, and Pvt. Guy Lavern Bandy, son of Mr. and Mrs. Wesley J. Bandy of Xenia, Illinois, were married April 10, 1951, at the Reorganized Church at Brush Creek. Pastor Lewis DeSelms officiating. Pvt. Bandy is stationed at Ft. Leonard Wood, Missouri. Mrs. Bandy is with him.

Wise-Willard

Erma Willard, daughter of Mr. and Mrs. Earl Willard of Independence, Missouri, and Edward Wise, son of Mr. and Mrs. Norman Brooks, also of Independence, were married April 13 at the Walnut Park Reorganized Church in Independence. Elder Elbert A. Smith performed the double-ring ceremony. Following a short honeymoon at the Lake of the Ozarks, they will make their home in Independence.

Wiese-Ultican

Frances Ultican, daughter of Mr. and Mrs. William Ultican of Tuttle, Idaho, and Lowell Wiese, son of Mr. and Mrs. E. A. Wiese of Chicago, Illinois, were married March 24 in the Methodist church in Webster City, Iowa. President E. J. Gleazer, Jr., of Graceland

College officiating. The bride is a graduate of Graceland (class of '47) and Drake University. She received her master's degree from the University of Wyoming. The groom is a graduate of Valparaiso University and will receive his master's degree from the University of Wyoming in June. They are making their home in Laramie, Wyoming.

Hatch-Nelson

Betty Jean Nelson, daughter of Mr. and Mrs. Oscar Nelson of Thief River Falls, Minnesota, and Harrison L. Hatch, son of Mrs. Winnie G. Hatch of Independence, Missouri, were married in Thief River Falls on April 7 by Reverend Johnson of the Lutheran Church. The groom is a graduate of Graceland College (1948) and the School of Engineering, University of Minnesota (1950). They are making their home in Minneapolis.

BIRTHS

Mr. and Mrs. Keith E. Harvey of Grand Rapids, Michigan, announce the birth of a daughter, Keila Jean, born February 16. She was blessed on April 1 by her two grandfathers, Elders S. M. Newman and Homer E. Harvey. Mrs. Harvey is the former Anna Mae Newman.

DEATHS

KNOX.—Joseph C., son of Joseph and Alice Knox, was born January 26, 1882, at Rockwell City, Iowa, and died January 13, 1951, at his home in Pleasantville, Iowa. On February 20, 1907, he was married to Lily Iva Joyce, who survives him. Most of his life he was engaged in farming except for the past thirteen years during which time he operated a hybrid seed corn business. He was a member of the Reorganized Church and a respected citizen of the community.

Besides his wife he leaves three sisters: Mrs. John Williams of Sidney, Nebraska; Mrs. Zula Dalby of Des Moines, Iowa; and Mrs. Enola Galvin of Pleasantville; and one brother, Wesley, who had made his home with Joseph and was a partner in business with him. Funeral services were held at the Pleasantville Methodist Church, Elder Clyde McDonald and the Reverend Aziel L. Smith officiating. Burial was in Sandyville Cemetery.

BRENCIC.—Elizabeth Emma, daughter of Hiram and Margaret Jane Castings, was born April 5, 1883, at Rockwell City, Iowa, and died February 25, 1951, at the Smith Hospital in Albia, Iowa, where she had been a patient for two months. On June 1, 1920, she was married to John Brencic. A niece, Roberta Williams, made her home with them until maturity. Then they adopted a daughter, Mary Jane, who is now seven years old. Mr. Brencic died on June 6, 1949. Mrs. Brencic had been a member of the Reorganized Church since January 19, 1902.

Besides her adopted daughter she leaves two sisters: Mrs. Margaret Smith of Wagener, Oklahoma, and Mrs. Sadie Chandler of Birmingham, Alabama; and five brothers: Henry Castings of Des Moines; Jess Castings of Albia; Joe, Bill, and Alma Castings of Rock Springs, Wyoming. Funeral services were held at the Runnells Church, Elders Herbert Scott and Clyde E. McDonald officiating. Interment was in Runnells cemetery.

GRIFFIN.—Harriett E. was born in Maine and died at Turlock, California, on March 13 at the age of eighty-one. She had lived in California since 1913 and had made her home in Turlock the past thirty years. She was a member of the Reorganized Church.

She is survived by her husband, William C. Griffin of Turlock; two daughters: Mrs. Elsie King of Turlock and Mrs. Fern King of Modesto, California; two sons: William L. of Lindsay, California, and Ralph A. of Thousand Oaks, California; a brother, Maurice Tabbutt of Minnesota; a sister, Mrs. Gracie Walden of Iowa; nine grandchildren; seventeen great-grandchildren; and one great-great-grandchild. Funeral services were conducted by Evangelist William Dawson. Interment was in Turlock cemetery.

FORD.—Mary Etheline, was born September 28, 1877, in Council Bluffs, Iowa, and died March 20, 1951, at a hospital in Council Bluffs. She was baptized into the Reorganized Church on September 27, 1896, at Woodbine, Iowa. She was a dressmaker by profession and a member of the Daughters of the Grand Army of the Republic and the Rebekah Lodge.

She is survived by a brother, Harry P. Ford of Council Bluffs and a sister, Mrs. Bert Brewster of Woodbine, Iowa. Funeral services were conducted by Elder V. D. Ruch at the Rusch Mortuary. Interment was in Walnut Hill Cemetery in Council Bluffs.

LIVINGSTON.—William I., son of Frank and Hulda Livingston, was born October 5, 1869, in Wabasha County, Minnesota, and died September 28, 1950, at St. Mary's Hospital in Sparta, Wisconsin, following a stroke. He was married to Libbie Knapp of Arkansas, Wisconsin. Three children were born to them: Joseph of Pepin, Wisconsin; Amos of St. Paul, Minneapolis; and Mrs. Orville Thompson of Tomah, Wisconsin. He also leaves a sister, Mrs. Amandes Helgoe of Pepin, and seven grandchildren. He had been a member of the Reorganized Church for fifty years and held the office of priest. Funeral services were held at the Porcupine Church near where he lived most of his life.

TURNER.—Sylvia Esther, daughter of William and Martha Carter, was born December 3, 1897, at Maquoketa, Iowa, and died at the age of fifty-three in Beloit, Wisconsin. On November 16, 1918, she was married to Wilfite Ray Turner. Five children were born to them and all survive: Mrs. Helen Lancaster of Davenport, Iowa; Mrs. Lois Pike and Mrs. Sylvena Culver of Beloit; Mrs. Myrl Mickelson of De Witt, Iowa; and Duane Owen of the home. She also leaves her mother; a sister, Mrs. Zana Tracy of Maquoketa; and ten grandchildren. She had been a member of the Reorganized Church since 1912 and was an active worker. For several years she served as leader of the women's group in Beloit Branch.

POWELL.—Josephine Elnora, was born May 15, 1882, in Pottawattamie County, Iowa, on May 15, 1882, and died unexpectedly on March 15, 1951, at the Jennie Edmundson Hospital in Council Bluffs, Iowa. She was married on January 22, 1902, to Cail Powell, who preceded her in death on September 17, 1942. She had been a member of the Reorganized Church since August 8, 1897, and was active in the work until her death.

Surviving are two daughters: Mrs. Mildred Owen of Burbank, California, and Mrs. Merlin Niemann of Underwood, Iowa; three sons: Elmer H. of McKenzie Bridge, Oregon; C. D. of Bentley, Iowa; and Maurice E. of Burbank, California; a sister, Mrs. Mae Gilpin of Council Bluffs, Iowa; and six grandchildren. Funeral services were held at the Cutler Chapel in Council Bluffs, Elder V. D. Ruch officiating. Interment was in Fairview Cemetery near Oakland, Iowa.

RUSSELL.—Henry Maurice, was born October 17, 1901, at Washburn, Maine, and died March 12, 1951, at Hendersonville, North Carolina. On November 15, 1921, he was married to Ruth E. Duncan; four children were born to them. For twenty-five years he owned and operated a grocery business in Washburn, but due to ill health he sold the business recently and planned to move to Independence, Missouri. It was on the way to Missouri that he died at the home of Mrs. Russell's sister whom he and his wife were visiting. He had been a member of the Reorganized Church since August 12, 1945. He held honorary life membership in the Washburn Rotary Club and was a past president of that organization. He was also a past master of the Masons, a member of the Shrine, and a worthy patron in the Order of Eastern Star.

He is survived by his wife, Ruth; a son, Maurice Russell, Jr., of Phoenix, Arizona; three daughters: Mrs. John Hall of Conneaut, Ohio; Mrs. Cecil Ettinger of Taylorville, Illinois; and Miss Helen Russell of the home; his mother, Mrs. Elnor Russell; three brothers: Elroy, Otis, and Merle Russell, all of Washburn; three sisters: Mrs. Eugene Pike, Mrs. Reed Price, and Mrs. Arthur Plessey, also of Washburn; and three grandchildren. Funeral services were held at the Stone Church in Independence, Elders Don Harvey, Glaude A. Smith, and John F. Sheehy officiating. Interment was in Mound Grove Cemetery.

LOTZ.—Elston Arthur, was born August 25, 1890, in St. Genevieve County, Missouri, and died February 19, 1951, at Dexter, Missouri. On September 16, 1916, he was married to Florence Abalt, who survives him. He had been a member of the Reorganized Church for seven and a half years.

Besides his wife he leaves a son, Willard E. of St. Louis; and two daughters: Mrs. Frank Grossman of Washington, D. C., and Mrs. Verne Hartmann of St. Louis. Funeral services were held at the Kriegshauser Mortuary, Elder Frank McDonald officiating. Interment was in Laurel Hills Cemetery.

RANDALL.—John, was born November 13, 1878, in Edgewood, Illinois, and died March 10, 1951, at his home in Independence, Missouri. On June 10, 1900, he was married to Wilhelmina Julia Heilmann, and on December 21, 1912, was baptized into the Reorganized Church. In September, 1915, he

was ordained a teacher, and in September, 1918, an elder. For several years he served as pastor of the church at Ludington and Elm Flatts, Michigan, and as associate district president of Western Michigan District. He had lived in Independence since 1914.

He is survived by his wife; a son, John L. Randall of Independence; a daughter, Mrs. Mabel Foster of Lansing, Michigan; two brothers: Oscar of Venice, Illinois, and Norman of Ina, Illinois; eight grandchildren; and two great-grandchildren. Funeral services were held at the Reorganized Enoch Hill Church in Independence, Elder R. D. Weaver officiating. Interment was in Mound Grove Cemetery.

ROOP.—Charmaine Adrienne, daughter of L. Hubert Roop of Millet, Alberta, died January 25, 1951, in Edmonton, Alberta, at the age of eight. She is survived by her father; a brother, David; her paternal grandfather, R. R. Roop; and her maternal grandparents, Mr. and Mrs. David Scheske. Funeral services were held at the United Church in Millet, Elders D. K. Larmour and Elgin Clark officiating.

FULLER.—Albert, son of Joseph Prescott and Alma Fuller, was born May 25, 1862, in San Bernardino, California, and died March 18, 1951, at his home in San Bernardino. In 1889 he was married to Ellen E. Poole; three children were born to them. In 1897 they moved to Santa Ana, California, returning in 1930 to San Bernardino where they continued to make their home until Mr. Fuller's death. He was a member of the Reorganized Church.

He is survived by his wife, Ellen; a daughter, Mrs. Velda Mitchell of Santa Ana; two sons: Eldon of Santa Ana and Lloyd P. of Encino, California; three sisters: Mrs. Dora McCabe, and Mrs. Alice Mabbott of Colton,

California, and Miss Laura Fuller of San Bernardino; a brother, Jesse Fuller of Colton; five grandchildren; and one great-grandchild. Services were held in Shaw's Chapel, Evangelist Louis J. Ostertag officiating. He was assisted by President Fisk of the California Pioneers Society. Interment was in Fairhaven Cemetery in Santa Ana.

VREDENBURGH.—Grace Montague, daughter of George and Fannie Montague, was born November 15, 1867, at Dow City, Iowa, and died March 27, 1951, at Waterloo, Iowa, after a long and painful illness. She spent her early years teaching school and on November 29, 1892, was married to Amos H. Vredenburg. Three children were born to them. A son, Max, died at the age of twelve. Mr. Vredenburg also preceded her in death. She had been a member of the Reorganized Church since she was eight years old.

She is survived by a daughter, Mrs. R. W. Travis of Waterloo, with whom she had been making her home; a son, Dr. Charles E. Vredenburg of Oakland, California; two sisters: Mrs. J. E. Wilson of Dunlap, Iowa, and Mrs. Hubert Case of Independence, Missouri; three grandchildren; and three great-grandchildren.

SEAMAN.—Harold Bruce, was born January 15, 1881, in Michigan and died February 24, 1951, at Edmonton, Alberta. He was baptized on August 22, 1915, ordained a priest on December 31, 1917, and an elder on July 2, 1919. He and his wife were pioneer church workers in northern Alberta, and for thirteen years he served as pastor of the Edmonton Branch.

He is survived by his wife, Anna; a son, Bruce of Edmonton; and a daughter, Mrs. Clarence Stamps of Flatbush, Alberta. Evangelist William Osler conducted the funeral service. Interment was in Mount Pleasant Cemetery in Edmonton.

Introducing

CLARK E. (Tommy) VINCENT, Berkeley, California (page 5), was born in 1923 at Otis, Colorado, and was baptized eight years later at Yuma, Colorado. After graduating from the Otis high school in 1941 he went on to do structural steel work at San Diego, California, for eighteen months and then served nearly three years in the Army Air Force, including two years overseas service. He mustered out as a first sergeant. Following this he took a year and a half at Graceland, then went on to receive his A.B. degree *cum laude* in 1949 at the University of California, majoring in sociology. He continued his studies there and received his M.A. degree in 1950 and is now working on his doctorate, teaching part time as assistant in the department of sociology. While in Graceland he was president of the Student Body 1946-1947, was a member of the Lambda Delta Sigma, and received the Gold Seal. At the university he served as president of the Graduate Sociology Club. He is interested in counseling. He was ordained a priest in 1946, an elder in 1950, and at the present time is pastor's counselor in the Berkeley Branch. He was married in 1946 to Mary Jane Parks who is also a graduate of the University of California.

VASSIE ZULU SHEETS, Columbus, Ohio (page 12), was born in Jackson, Ohio, but was baptized and has lived most of her life in Columbus. After finishing grammar school she completed a business college course and worked as stenographer and bookkeeper. In 1908 she married Richard David Sheets who died the following year. After an accident which partially paralyzed her, she took rehabilitation courses and has been able to support herself. She still finds time to help in the women's department and do some literary work. Her hobbies are "writing short articles and cheering the unfortunate."

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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* GEMS FROM A POLITICAL CAMPAIGN

"The winner never quits. The quitter never wins."

"You can't pray a man out of a pool hall, but you can legislate the pool hall out of existence."

"Those who do not vote are ruled by those who do."

"How you feel about conditions doesn't mean a thing unless it gets you out to make your mark on a ballot."

* LEGENDS OF CHARLES—2

When Charles was only a little tyke, he was taught to pray, and he liked to take his turn in asking the blessing at the table. He prayed for everybody around the table. He prayed for everything on the table. He opened one eye to see if everybody else still had theirs closed. He prayed for everybody in the neighborhood, the little boys, the pet dogs. No matter what it was, if he could pronounce the name, he prayed for it—and some he couldn't. Then he had a standard conclusion: "And please bless Charles—that's me!"

* POPULAR SONG

A long memory betrays one's years. Perhaps some of you have been around long enough (as this scribe has) to remember a song, "Red Wing," that was very popular for some years before the First World War. Anybody who had a piano played it morning, noon, and night, and sometimes it seemed to be the only piece of music in the house. Uncounted numbers of old tubular records of it were sold and played endlessly to the evening air.

What was the secret charm of "Red Wing"? How did the composer manage to make such a minor classic?

The answer came at our house recently, when the lady was playing from a collection of classics, and turned to one of Robert Schumann's exercises for children, "The Happy Farmer." And there, with but few notes changed, was the music for the verse of "Red Wing."

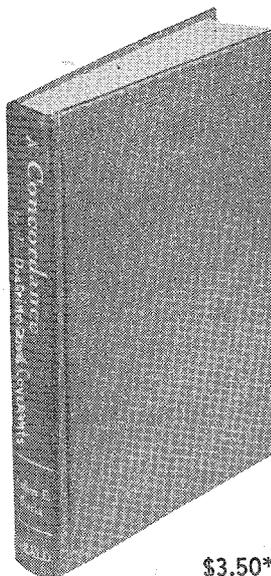
The composer's secret? He knew where to steal.

One mystery remains. Where did he get the chorus? If any reader knows, would he please tell P.S.?

* FRANCE

If you are interested in international relations, you will enjoy reading "The Case for France," by Barry Bingham in the May issue of "The Atlantic." Americans have always been interested in France but have not always understood the country and its people. Mr. Bingham, director of the E.C.A. Mission in France in 1949-50, relates a number of facts that will be appreciated. More of us should know, for example, about the declining Communist influence in French politics. We should know something about the rising standards of living, the improved spirit and morale, and the industrial recovery of our friend and ally in several conflicts.

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**in
this
issue**

Book of Mormon Editorship
President Israel A. Smith

Religion on Trial, Part I
Dr. Roy A. Cheville

Christ, the Master Teacher
Joyce Anderson

the Saints' Herald

May 7, 1951

VOLUME 98

www.LatterDayFaith.org

News and Notes

COUNCIL BLUFFS BUILDS

Apostle D. T. Williams attended the groundbreaking ceremony for the new \$200,000 church at Council Bluffs, Iowa. About six hundred members of the congregation of 1,335 were present at the ceremony. Pastor V. D. Ruch was in charge. Members of the building committee with others of the congregation took part in the ceremony. Mr. Ross, president of the Council Bluffs Chamber of Commerce, gave a speech of welcome and congratulations. Apostle Williams expressed the congratulations of the General Church and turned the first spadeful of soil. The building program will begin immediately and will be under the direction of the Branch Construction Company. Apostle Williams preached twice while in Council Bluffs.

RELIGIOUS EDUCATION DEPARTMENT

Church institutes were held April 15 at Boone, Iowa, and April 22 at Knoxville, Iowa, under the general direction of Florence Freberg, director of religious education of the Des Moines District. District President Ralph Wicker and Patriarch Henry Castings assisted at the institutes. The study courses combined the use of the new audio-visual aid kit, which the department has been using in its field work to promote teacher education, and demonstrations of teaching theory, techniques, and methods by capable leaders in the district. John Darling, Associate Director of Religious Education, attended the institutes.

The Department of Religious Education spent six evenings conducting institutes in the Central Missouri Stake. Two evenings were spent at each point and the series lasted three weeks. The institutes were held at Lexington, Pleasant Hill, and Warrensburg, Missouri, and were arranged by J. Edwin Swall, director of religious education for the stake. The General Church Department was represented by Thelona Stevens and John Darling. The emphasis for the series was in the field of leadership training.

VETERAN CHURCH WORKER DIES

Elder Albert G. Miller, pastor at Vancleave, Mississippi, died March 20. Brother Miller was under church appointment from 1912 to 1922. He passed away after a year's illness. Elders R. L. Booker, W. J. Breshears, and J. A. Pray conducted the funeral service. For details of his death, see the obituary column in this issue.

SKYLARK-ORIOLE WEEK

Skylark-Oriole Week was observed in the Center Stake April 22-29. A mother-daughter tea was held, award services were held in all congregations, the girls participated in fun night at the South Chrysler gym, and other activities were held. Mrs. Rachel Oeser is the director of girls' activities in the Center Stake.

COMMUNITY CONCERT GIVEN

The Community Chorus, the Independence Symphony Orchestra, and soloists presented a concert, April 22, at the Memorial Hall. Included on the program were "Song of Destiny" by Brahms and "The Inimitable Lovers" by Vardell. The orchestra also played "Egmont Overture, Op. 84," by Beethoven.

FIRST SERIES HELD

The first missionary series ever held in Great Bend, Kansas, was conducted by Seventy Virgil J. Billings from March 10 to April 8. Most of the work was done through cottage meetings and personal contact. A baptismal service was held on April 8 at which a young married couple united with the church.



We'd like you to know

J. C. Bergman

IF THE NAME JOHANNES CORNELIUS BERGMAN seems to carry a foreign flavor, this is no coincidence. And it seems entirely appropriate that the bearer of such a name should be a teacher of foreign languages at Graceland. "Joe" as he is known to his intimates, is the son of immigrants from Holland and spoke nothing but Dutch until he was five years old. Today he speaks at least four other languages: French, Spanish, German, and English, and is often called upon to use his knowledge of other tongues to translate letters sent to him for translation from many places and persons.

He was born in South Dakota in 1894, baptized at the age of twelve and graduated as valedictorian of his class from Lamoni High School in 1913. He later graduated from the University of Iowa (which school had awarded him a scholarship) and came to the staff of Graceland College as a teacher of languages in 1919. He has been a member of the staff continuously since that time—longer than any other person now teaching at Graceland. In 1921 he became registrar of the college, and has had that job ever since.

He is a man of many interests of a widely divergent nature. In Lamoni Branch he is known as a flower gardener of no mean reputation, and as a church decorator without peer. Scarcely a church service is held in Lamoni without the benefit of one of his beautiful and appropriate floral displays. His cornucopias displayed during

(Continued on page 15.)

The Saints' Herald Vol. 98 May 7, 1951 No. 19

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

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The Nature of Testimony

Editorial

"We speak that we do know, and testify that we have seen."

—John 3: 11.

WHAT SHOULD I SAY in a testimony?" a young church member asked. "I am somewhat confused on the subject, and I'd like some help."

She is a serious and devoted member. She serves in the work of her congregation. She has passed by the congregations where there is little work to do and where her part in church work would be easy. She has purposely elected to serve in a congregation where there is much to be done—a new building to be erected and paid for, classes to be organized and taught, young people to be led, music to be furnished. She has chosen one of the hardest working spots in the city.

No one can question the motives or the seriousness of this kind of young person. She asks for help, and every resource that we have should be made available for her and for those like her.

* * * * *

To this young member we say: Let us turn first to the Scriptures and see what help we can find there.

Take our text for a beginning. A sincere young Pharisee had come to Jesus for spiritual help and light. And because he was honest, Jesus gave him the most serious kind of help. Here is what Jesus said to Nicodemus:

"We speak that we do know, and testify that we have seen."

There is the essence of testimony. Jesus spoke out of his own knowledge. He related his own experience. He was not borrowing the words and ideas of others. Testimony is what we know for ourselves.

There is a little ambiguity in that statement. The language of three hundred years ago is not exactly clear; it seems possible that the statement looks two ways. Among the modern translators, Moffatt gives it

one emphasis: "We are speaking of what we do understand, we testify of what we have actually seen." Goodspeed says, "We know what we are talking about and we have seen the things we testify to."

But all of the translations agree on one thing: we are to find our source of help in our own experience.

* * * * *

This brings us to the point where we can ask some questions of the young lady who brought the subject up.

Why do you attend a church where you have to work so hard? . . . Put that into your testimony.

Why did you go to all the trouble and expense of learning to play the piano to help with the church services? You don't expect to make any money with that skill. You are dedicating it to God. Why? . . . Put that into your testimony.

You believe in prayer, and you practice it. You get help from it. What kind of help do you get? . . . Put that into your testimony.

You are planning your future home now. It will be a Christian home. It will be a Latter Day Saint home. . . . Tell the people about that. Put it into your testimony.

You have prayed for friends and loved ones. You have witnessed God's blessings come to them. You have seen people whose hearts were changed by the Holy Spirit. You have seen lives that were thoughtless and idle turned to good purposes. . . . Tell the people about these things. These are the subject matter of testimony.

* * * * *

You have seen something happen on the street—you have heard a snatch of conversation on the bus—some beauty of nature has appeared to you through your own window—

while you were thinking, God sent you an idea. Think about these many things; find the pearl in the rough shell, and tell about it.

* * * * *

You have observed how flat a little sermonette will fall when it is given in a prayer and testimony meeting. How idle and presumptuous admonitions are when they come from members who are as weak and faulty as ourselves. The little homilies are certainly out of place. Prayer meeting is not an occasion for preaching.

Stories that we have heard others tell do not always "go over" well, particularly if they are not typical of our own experience. It takes a skilled narrator to tell a story well. Even then, it may be out of place.

But there is something personal and intimate about our own experiences and observations that makes them more important than anything else we can give to the meeting.

Here is a good rule for those who testify: "Look within, look without, look at God. Then report what you find."

Testimony includes self-examination. "Let a man examine himself," said Paul in I Corinthians 11: 28. "Examine yourselves, whether ye be in the faith; prove your own selves." —II Corinthians 13: 5.

We should confess our faults and weaknesses: "Confess your faults one to another, and pray for one another, that ye may be healed."—James 5: 16. This does not mean that we should boast or make a vain display of our sins. The purpose behind this kind of confession is to change our lives.

We should attend prayer meeting for two reasons: to receive help for ourselves, and to give help to others. In testimony, we give help to others. Think of it that way, and you will find something to say. L. J. L.

Official

Administration to Isolated Members

Various members of the priesthood are doing their best to maintain warm and helpful personal contacts with members of the church who are isolated from branch privileges. District presidents and pastors of nonresident Saints are doing

an especially important work in this connection. Wherever possible requests for administration should be addressed to them, not to the apostle in the field or to the First Presidency. This is not because the general officers do not wish to help, but because better help can usually be given by the district officers named above.

Despite the foregoing, the relatives of persons in urgent need of administration should feel entirely free to make contact with the First Presidency or with the appropriate member of the Council of Twelve whenever this is necessary. Under

such circumstances it is helpful if those asking assistance will state whether they can meet any expense which may be incurred. This does not mean that we will not do our best to secure help even when no guarantee is given. But it will help the administrative officers concerned to know whether they are free to ask the most available elder or whether they must take the time to find out who can afford to render this service without these out-of-pocket expenses being met.

THE FIRST PRESIDENCY,
By Israel A. Smith.

From Seventy F. Edward Butterworth, Papeete, Tahiti, April 2:

It has been some time since we have had an opportunity to get mail off to the States. I shall take advantage of this opportunity to inform you of our activities here in French Oceania.

The most important news is about the arrival of Patriarch J. Charles May. He arrived on the "Waitemata" Friday afternoon (March 30) at 4:30. All the members at Papeete were out to see their beloved *mitimare* set foot again on Tahitian soil. It was a fine reception, and I believe Brother May was not only pleased but surprised to see the progress that has been made over the years. He will no doubt be writing to you when he gets settled.

Yesterday at the Communion service we ordained Horahitu to the office of Seventy. It was a very spiritual meeting and an impressive one, even for us missionaries who have sat in like meetings in the *fenua roa*. Brother May was the spokesman, and he used the native tongue. We were thrilled to hear him speak so fluently when he had not used the language for so many years. I am certain he will be able to accomplish much in the office of patriarch here.

The work moves forward and with renewed interest. Everyone is well for the present, but the flu, measles, and pneumonia have taken hundreds of natives in the last few months. The doctor informed us that the flu scourge of 1918 would have been dwarfed had it not been for the miracle drugs from America. Our children have been saved twice by injections of penicillin. The newest menace is an outbreak of polio. Within the last few days nine cases have been discovered. This is the first time in the

history of Tahiti that polio has been found on the island. If this turns into an epidemic, we may lose many more natives and possibly some of our own family. Medical advice beyond injections of penicillin is not to be relied on here. We have often commented, "What penicillin won't cure can't be cured in Tahiti." But we rely on administration and have had marvelous testimonies of the love of God in our behalf.

ALASKA INFORMATION

Do you have friends, relatives, or former neighbors who now reside in Alaska? If you do, please send their address to office of Council of Twelve, The Auditorium, Independence, Missouri. If possible provide street address, if not, name and city. Any pertinent information will be appreciated.

Brother May wishes to inform his friends in America that he has arrived safely and in good health, and will write when he gets settled.

The plane will leave in a few minutes, so I must close for the present. May the Lord continue to bless you is our sincere desire.

In a recent letter Evangelist A. V. Arnold of Houston, Texas, writes to Presiding Evangelist Elbert A. Smith as follows:

I was very glad to receive your general letter to members of the Order, showing the fine new members who have been added to our list recently. That

means that we have practically doubled since my coming into the ranks in April, 1944—not that I had anything to do with it, but all of us can see the need for our ministry.

Our Missionary in this District, Brother Alfred Yale, held classes every night during the week two weeks ago on cottage meetings; these were well attended and much appreciated. Last week each member of the priesthood who took the course started out on his own with one or two members to hold meeting in the homes which only nonmembers would attend. Crete was on my team, and we succeeded in getting seven nonmembers out. They all promise to attend for the entire six weeks and seem much interested. It is a new type of ministry to me, for I have always felt that my work lies along the line of shepherding the flock. However, I see no good reason why I cannot learn the missionary side also, and I am enjoying it even though it keeps me very busy preparing.

CORRECTION

In April 9 issue of the *Herald* the article, "The Testimony of the Witnesses," by W. Wallace Smith, a typographical error occurred which should be corrected by those who may wish to use this data concerning David Whitmer. In the middle of page 7 at the top the statement is made that David Whitmer gave an interview in 1898. This should have been 1881. An account of the interview appeared in the *Kansas City Journal* of June 5 of that year and also in *Millennial Star* number 43, pages 421-423 and 437-439.

BY THE FIRST PRESIDENCY

Across the Desk

www.LatterDayTruth.org

Book of Mormon Editorship

Grammatical Structure, Language, and Absence of Anachronisms

IN MY LABORS among the Saints, I have been under an impulsion to confine my efforts to topics of general interest to the church and related directly to our distinctive movement.

I therefore am well pleased with what is engaging our attention this week, for there is nothing so much Latter Day Saint as the Book of Mormon. I like to think of our labors here at this time as an extension of what was begun at Kirtland in October of last year, an educational movement akin to the School of the Prophets in which all of modern Israel may receive instruction.

Since the more important part of my effort is not lengthy, I wish to take a little time for some general remarks and lay a foundation from a personal experience.

As all of you have recognized, there is in the world today a feeling of secularism. It has been called "death of the heart." People quite generally have lost interest in life. Even church people are losing interest in the church. They no longer find in the church the spirit of high adventure. I suggest for Latter Day Saints an antidote for the situation that confronts us: It is the Book of Mormon.

The early Christians told a very simple story: Certainly to them it was one of consuming interest and thrilling adventure. They told the story of a man born of woman, who claimed to be the Son of God, who was persecuted for his claims, crucified, and resurrected. With that cause they went out in small numbers, and in the course of some three hundred years converted the major portion of the civilized world.

The elders of the Restoration in its beginning went out with the *same story* to tell to the world. They, *too*, had a story of wondrous adventure.

An address given at the Book of Mormon Institute on Wednesday, January 10

Israel A. Smith

They had everything the early Saints had: a man had been born of woman who averred he was the Son of God who was persecuted on the cross, executed, and then resurrected. In addition to that they related the marvelous way in which the gospel had been restored to the earth, and took, as a special witness on behalf of their Lord and Master, the Book of Mormon which we believe is perhaps a better, a more exact witness for Jesus Christ as to doctrine, than the New Testament, because it contains the gospel as revealed by Christ in its fullness—the everlasting gospel, which is the same yesterday, today, and forever.

That this book opens up new and interesting vistas is being amply demonstrated here at this time.

We have many able preachers and writers who are giving us valuable material in support of the Book of Mormon. We have among us men who have devoted much time and energy to archaeological evidences in support of the book, and the elders from the beginning have been able to substantiate it, at least to their satisfaction, from the prophecies found in the Bible.

However, my approach to the book on this occasion is from a different angle, and in doing so I will relate a personal experience.

WHEN I WAS MUCH YOUNGER—without admitting my age, however—I was a member of the Iowa Legislature. There I became acquainted with many men who became prominent in the affairs of that state. A number of them later

served as Governors of Iowa. One of them was William L. Harding. Some years after I removed to Missouri, I happened to be in Detroit when Governor Harding was there, and I had a very pleasant visit with him.

It was well known when I was attending the Legislature that I was a member of the Reorganized Church, and my church background was respected. As a matter of fact I was given a prominent committee chairmanship because of the excellent reputation of our church people, not because of any request made by me or by them, but because the Anti-Saloon League, the W.C.T.U., and the Prohibition Amendment League made specific request to the Speaker of the House. But while my connection with the church was known to all, very few of my colleagues ever talked with me about it.

This day at Detroit, however, after we had canvassed many things and recalled mutual experiences, Governor Harding very abruptly asked me a question. He wanted to know if I believed my grandfather had participated in a conspiracy with others to impose upon the public a spurious record in the Book of Mormon. The question, coming so unexpectedly, quite staggered me. I did not flatter myself that I was fully prepared to meet a situation like that; but through the years since then, as I have recalled the experience, I believe there was a degree of inspiration in the way I met it.

It flashed through my thinking: "Here is a very astute lawyer." I knew of his reputation as an attorney. I knew he had been specially successful in criminal cases. "Here is a man," I thought, "who understands human nature, or he would not be so successful with juries."

So I said to him, "Governor, do you believe that some eight or eleven or more men could go into a conspiracy, such as you suggest, and give their testimony with respect to the Book of Mormon, a false document, and put over anything of that kind without some one or more, or perhaps all of them, at sometime during their lives, acknowledging they had perjured themselves or borne false testimony?"

And then I followed about like this: "Governor Harding, history records it to be a fact, and I accept it as a fact, that my grandfather had very little in the way of scholastic advantages. In other words he was an unschooled youth. But I believe he was an intelligent, studious man, and I believe that those who are at all familiar with his life's history will have to admit that before his death he was fairly well educated according to the standards of his day—and even according to the standards of the present time. But," I added, "at no time during his life was he smart enough to write the Book of Mormon."

The Governor responded very satisfactorily: "That is a pretty fair answer." Then he expressed a desire to read the book, I gave him one, by chance happening to have a new copy with me. I saw him frequently after that, up to the time of his death some fourteen years ago, but we never discussed the matter again, though perhaps I should have asked him about it. And I do not know whether he read the book.

THIS INCIDENT has led me to think about the work of Joseph Smith in connection with the Book of Mormon from an entirely different viewpoint. I began to speculate about some of the mistakes that Joseph Smith or Sidney Rigdon or any other man of his day would likely make if he were writing such a book as a work of fiction or out of his imagination, unless he were a man of great mental endowment coupled with a profound, firsthand knowledge of the Bible, both the Old and New Testaments, as well as a knowledge of the history of many peoples.

You know, of course, that the first reaction to the claims about the Book of Mormon was that Joseph Smith had committed a rank and palpable forgery, that he was a deceiver and a fraud. And then, to people's astonishment, it began to dawn upon their thinking that this Book

gave evidence of something more than Joseph Smith could possibly have produced, and so they looked about to discover who had written it. They heard of Solomon Spaulding and loudly asserted he had written the book, until, fortunately and by the grace of God, that story was so entirely and completely exploded that nobody of any intelligence who has been at all advised in these times ever attempts to explain away the Book of Mormon by setting up the Spaulding story. And yet, strange to relate, there *are* sporadic efforts to do so even at this late date.

Ever since those earlier years, there have been various exposés and treatises of the work of Joseph Smith, and they have been so conflicting as to their theories that they have practically canceled out each other, like the witnesses who appeared before the Sanhedrin and testified against Christ: "But their witnesses agreed not together."

A book will soon be published, giving the various theories that have been advanced about Joseph Smith. It will be called, "The Changing Explanations Concerning Joseph Smith."

IN TREATING THE BOOK OF MORMON from this special angle, I believe we can agree on a few things:

1. If written by descendants of Manasseh, its language would reflect words and constructions typical of its alleged Hebrew origin. If discovered, they would have unquestioned evidentiary value.

2. If written as a mere work of fiction by a contemporary of Joseph Smith or by himself, there would *likely* appear colloquialisms and provincialisms, expressions common to their day, or slang expressions. These come within the range of probabilities, and of course would not have the weight of what I have listed under number 1.

3. An examination of the story would also suggest that an unlearned man, or even one ordinarily versed in history and in the Bible, in weaving narrative along with scriptural quotations, would make such egregious errors and commit such apparent anachronisms as to impeach the work beyond satisfactory explanation by its proponents.

Stated briefly, then, we aver there *are ample evidences* of words and idioms of Hebrew origin. There is a challenging absence of expressions that would otherwise stamp the book as a creation or fiction of the day; and there are a number of things in the record which give evidence of its divinity and authenticity, because only the most profound and astute Bible student could have avoided making errors that would at once condemn the book. I would also suggest that in the case of Joseph Smith there might have been gross errors of grammar.

I WANT TO BE FRANK with you. I am going to set out with respect to evidences of Hebrew origin and absence of so-called "modernism" something of the work of others, and I should mention that I have received material help from a small book prepared by Doctor John Widtsoe, though I have not confined my language to that found in his book, called *Seven Claims of the Book of Mormon*.

Common contractions, such as can't, couldn't, don't, shouldn't, and others found among English-speaking people are not found in the Book of Mormon and are never found in Hebrew writing.

There are no titles in the Book of Mormon, such as Mr., Mrs., Miss, Professor, Dr., M.A., B.A., Hon., Ph.D., lady, gentleman, sir, madam, or reverend, and no titles of nobility. There are only two exceptions as to titles: the word "king" and the word "captain" are used.

If the writer of the Book of Mormon had put in any surnames, it would have been a fatal mistake, because surnames did not come into general use until the eleventh century. That would not harmonize with the alleged history of the Book of Mormon.

There are no q's, x's, or w's in any uncorrupted proper names. And you do not find them in the old Bible, nor in the Hebrew language—another evidence indicating the Hebrew origin, because the Nephites were of Hebrew descent.

There are no modern names of cloths, such as calico, muslin, linsey, broadcloth, and many more.

There are no modern names of wearing apparel, such as skirts, pantaloons, waistcoats, collars, cuffs, gloves, boots, shirts, and many others, which very easily could have crept in there, if the book had been written out of the imagination of some man of that time.

No schools nor institutions of learning are mentioned; no libraries, museums, or collections; no phrases or single words, such as "namely, as follows, the following, to wit, the foregoing, the above, to sum up, for instance, for example." None of these, also, are found in Hebrew writings—another "straw in the wind" which indicates Hebrew origin.

No names of churches or religious movements are given. The Mohammedans are not mentioned, the Jesuits, Franciscans, and so on.

There is no principle of science in the Book of Mormon under any modern name.

In money it would have been fatal if the decimal system had been suggested, such as five and five tenths, or eight and two tenths, because the decimal system was invented in the Christian Era, since the days of Christ in another sphere.

There is no reference to relative values in English or American money.

No weekdays are mentioned. That is something to think about; and no names of months as we have them; because the names of our days of the week are Anglo-Saxon in origin and do not come from Hebrew at all. Our months are of Roman or Latin origin.

There are no specific religious days, such as Easter or Lent.

There is no mention made of modern drinks, such as tea, coffee, and chocolate.

The narrow neck of land is mentioned repeatedly in the Book of Mormon. Any one in the nineteenth century, speaking about that little neck of land down there, instantly would have thought of Panama; but it is always referred to as the narrow neck of land, showing there was fidelity in the translation of the book.

If there had been any references to latitude or longitude, it would have been a fatal mistake. There are none such in the Book of Mormon. Latitude and longitude were principles developed in the fourth century, about A.D. 382, in other places.

The Indians—the aborigines of this country—were known to Joseph Smith and his confederates and his contemporaries. They were known as Indians, but never are they referred to as Indians in the Book of Mormon. They are always referred to as Lamanites.

The time of the crucifixion set out in the Book of Mormon, taking into consideration that the crucifixion took place on the other side of the world, exactly corresponds.

There is no mention of the trial by jury.

The words "quite," "just," or "guess" are not used.

Some of these things seem insignificant, and they would be *if* taken by themselves and alone; but all together they have strong evidentiary value in demonstrating—or at least proving satisfactorily—that the Book of Mormon gives evidence of a Hebrew origin and that it was not the work of men of the last-century, English-speaking persons of and from the common men of the times of Joseph Smith.

I NOW CALL TO YOUR ATTENTION something that indicates the genuineness of the work and is of great importance to me.

Let us go back to the story of Lehi and his colony, which allegedly left Jerusalem about 600 B.C. You will remember that some of the family went back, and among other things they brought out was the "book of the law." This was of course what we call the "Old Testament." You will remember that when

Jesus began his ministry at Nazareth, he entered the synagogue, asked for "the book of the law," and read certain passages from Isaiah. Now the book of the law, or the old Bible, while it at that time may have contained the record of *other prophets* than those recorded in the Bible of today as we now have it, shows that following the beginning of the reign of Zedekiah approximately six hundred years before Christ there were a number of prophets who lived and spoke and whose words were recorded in the record.

There are several hundred passages or quotations from the prophets which are quoted in the Book of Mormon, and that they are sometimes quoted differently than as found in the Bible speaks much for the correctness of the work of translation, when you give the matter consideration. Since the colony of Lehi allegedly left at a certain time, if any of the later prophets were quoted, it would have been fatal indeed to our claims concerning the book. Fortunately for the integrity of the book, there are no such passages to be found in it.

Let us consider the Book of Ether: This is an account of a colony that, according to the record, left about two thousand years before the birth of Christ—if Ussher's chronology is accepted as correct. A careful reading of the abridgment known as the Book of Ether, which does not require any length for reading, discloses that it does not mention any of the many things that a man writing from imagination, or even as historical fiction, would likely have brought into the story. Here are some of such things: the Law of Moses is not mentioned, neither the Ten Commandments. If they had been brought into the record, it would have been fatal. If Mount Sinai, Abraham, Isaac, Jacob, Palestine, the Dead Sea, Jordan, or the priesthoods had been mentioned, any of them would have been fatal, because they did not exist, so far as the people of Ether, Jared, and his brother were concerned.

If Joseph Smith is chargeable with writing the book, it is inconceivable that he knew enough about the Bible and biblical history to have avoided the almost inevitable mistakes that he would have made. This applies to Sidney Rigdon or any other man of the same period. These things relate to the internal evidences of the book.

I NOW WISH TO CONSIDER one of the most remarkable statements of the Book of Mormon, in considering which we must resort to things not of record in it. I quote from the fourth chapter of Mormon, beginning with the ninety-ninth verse. Moroni says: "If our plates had been sufficiently large we should have written in the Hebrew, but the He-

brew hath been altered by us, also, and if we could have written in the Hebrew, behold ye would have had no imperfection in our record." Now, please note what follows:

"But the Lord knoweth the things which we have written, and also that none other people knoweth"—that is, no other people at the time Moroni was writing, for it is in the present tense, "that none other people knoweth our language. . . . therefore he hath prepared means for the interpretation thereof." We, of course, know what these means were.

Here was a man writing a record, pursued by deadly enemies, and theoretically killed soon afterward, and he was saying, on his own authority or by inspiration (though if a true statement, it must have been by inspiration, which is in harmony with our entire theory about the book), that there was no people in the world that knew the writing of his record. What could he possibly have known, on his own account, about the people in the Old World? There were no means of communication, such as we now have, between the Old World and the New.

Now Moroni said: "We have written this record according to our knowledge in the characters, which are called among us the *reformed Egyptian*, being handed down and altered by us, according to our manner of speech."

WE take Moroni at his word as to the time he was writing, for in the seventh verse of the safe fourth chapter of the Book of Mormon, we find this: "Behold, four hundred years have passed since the coming of our Lord and Savior."

The word "coming" must be construed, I submit, as referring to the Savior's advent in the Western Hemisphere. Well, according to the usual belief of the Christian world, the Savior lived approximately thirty-three years. If so, then, we find Moroni saying, according to his record, that about A.D. 433, the present or Christian dispensation, there was no people in the world that knew Egyptian writing. I submit, unless Moroni was given this knowledge, it was a daring—an audacious statement for him to make.

We have learned that the Hebrew children were four hundred years in Egypt. We are told that Moses was much learned in the Egyptian lore. And we can well believe that the people down to the time of the alleged departure from Jerusalem could have retained their knowledge of the Egyptian.

I go to history recognized as authentic and find in the *Historians' History of the World*, Volume 1, pages 250, 251, this statement about Egypt:

About the beginning of our era (that is, the Christian Era), Egypt having become a Roman province, all of its personal life was stamped out. The hieroglyphic language was no longer written or read, long before that the language of the people had been greatly modified from its ancient purity, and in the days of Egypt's greatness it was only the scholarly few, chiefly the priests, who could read and write the language. Now this speech became still further modified. Finally, through the slow mutations of time modern coptic has developed as its lineal descendant.

In the early days, however, probably before the time of the oldest existing records, the original picture writing, or hieroglyphics proper, had been modified into a sort of running script or symbol writing, which the Greeks called hieratic, and this again had undergone (just as the writing said) another modification some four or five centuries before, the development of a script called coriorial or demotic, which, in the days of the Ptolemies, represented the language of the Egyptian people. But after the complete disruption of the Egyptians under the Romans, the hieratic and demotic forms of writing, as well as the hieroglyphics, ceased to be employed, and presently, as has been said, all three forms became quite unintelligible to any person living. From that time on until the early days of the nineteenth century, the records of Egypt, preserved so numerous on their monuments, on the papyrus rolls, and on mummy cases, were a closed book. No man lived during this period, in Egypt nor out of Egypt, who did more than effect the crudest guess at the meaning of this strange writing. For something like two thousand years the Egyptian language was a dead language in the fullest sense of the term, and the records locked imperishably in the hieroglyphics seemed likely to hold their mysterious secret from the prying minds of generations of men. But then, in the early days of the nineteenth century, the key was unexpectedly found and to the delight of the scholarly world the Egyptian Pandora box was opened.

Now, if these historians are correct and they are said to be, two thousand years back of the beginning of the last century Egyptian was a dead language. Therefore in A.D. 433, there was no people in the world who could know the Egyptian language or could read Egyptian writing. That statement is *absolutely demonstrated and proved by these facts*.

How was the Pandora box opened? A soldier in the French army under Napoleon in Egypt at a town called Rosetta, found a peculiarly marked stone. He took it with him, and today it is lodged in the British Museum in London. It was broken somewhat, but most of it was in good condition. After it found lodgment there, early in the last century pictures of this stone were sent out to the men of the scientific world. They were asked to see what they could do toward deciphering it. Well, they knew that one part of the record was the hieroglyphic and another was demotic.

They saw that the third part was Greek. It occurred to a Frenchman named Champollion, after he had been thinking about it and noticed a recurrence of characters in each one of these writings that it was the same document, only in three different writings—hieroglyphic, demotic, and Greek! That gave him the key, and starting with that small key, he and others finally developed Egyptology to an exact science, so that by 1865 they had not only hieroglyphic dictionaries and hieroglyphic grammars but also demotic dictionaries and demotic grammars.

BUT JOSEPH SMITH knew nothing of these events. In February, 1828, he handed a piece of writing about the size of 5½x11 inches to Martin Harris. You have heard the story. Harris took that paper to New York City and talked to Professor Anthon and some others there who said it was Egyptian, Chaldaic, Assyrian, and Arabic writing.

I do not *know* where Joseph Smith got those characters. I do not *know* where Joseph Smith got those records. But here is something that has been demonstrated. He said that he had copied them from the plates. Let us put that aside for the moment.

We have that Anthon transcript, the very identical paper that was taken to New York City by Martin Harris in our vaults in Independence. When we purchased the manuscript of the Book of Mormon from the heirs of David Whitmer, about 1904, they turned over to us this document which had been with the manuscript all these years and which David Whitmer told a committee, consisting of my father, my Uncle Alexander, and some others, way back in the 1880's, was the same document that Martin Harris took to New York City. We know what those characters were like. They were first published to the world in 1844 in *The Prophet* (New York City) so there is no dispute about what those characters looked like.

Some Egyptologists who are interested not only in that subject, but also in the Book of Mormon, who are connected with the Utah Mormon Church, have gone into the demotic dictionaries and discovered out of the two hundred thirty-six characters altogether on that paper, about a hundred thirty-five different ones, and of these there are ninety-seven exact identities found in the demotic dictionary.

Now, wherever Joseph Smith got those characters, it is thus demonstrated that *they are Egyptian*.

Suppose they had found all the different characters in the demotic dictionary. That would have proved too much, and to prove too much is just as fatal as proving too little, because Moroni, you remember, said the characters had been

changed by them according to their speech.

I submit to you that this is an outstanding and significant fact which tends to prove this is a genuine record.

I DO NOT BLAME anybody for having reservations about the Book of Mormon, especially those who are investigating, because of the marvelous and miraculous way in which it allegedly has come about. My own father early in his ministry had some hesitation about it. There are those here who knew him, who probably have a pretty good idea as to his character. I think that of all the men I have known—and I had pretty close contact with him for a number of years as his secretary—in my time in whose integrity I had absolute confidence, he would take undoubtedly the top place with all of them. He said that he had reservations about the Book of Mormon for some years after he took the presidency of the church; but one day, when he was occupying the pulpit, he mentioned the Book of Mormon. As he did, an audible voice spoke to him, as if coming from a person at his right, saying, "The Book of Mormon is of divine authenticity." He related that he stood still and listened. A second time the statement was repeated, and still he stood there, and the third time the voice said, "The Book of Mormon is of divine authenticity." He said he never had any difficulty in talking about the Book of Mormon after that.

Paul says that to some it is given to know, to them *knowledge* is given, just as many of you have received a testimony about the truthfulness of this book; and to others it is given to believe on *their* testimony, and it is even more blessed for the latter to exercise faith and believe than it is for those to whom the testimony was directly given. It is disastrous for one to have a testimony and then repudiate it. I declare that if I did not have any testimony about this Book of Mormon myself, I could believe on the testimony of my father. I believe there are others here who could almost say the same thing.

Now I believe that of all the people in the world, we have the least excuse for finding lodgment in our hearts and minds for this spirit of secularism. I think we have a story of adventure such as no other church in the world has, and I don't see any reason why we should lose interest and faint and fall by the wayside.

Adopting the words of Henry Van Dyke:

So let the way wind up the hill or down,
Or rough or smooth, the journey will be joy,
Still seeking what I sought when but a boy—
New friendships, *high adventure*, and a *crown*.
My heart will keep the courage of the quest,
I know the road's last turn will be the best.

Priesthood Conference

Sponsored by the General Church

PLACE: Graceland College Campus

DATE: June 10-17, beginning Sunday evening, June 10, with the evening meal and closing Sunday noon, June 17, with the noon meal.

WHO MAY ATTEND? Any member of the priesthood.

WHAT WILL IT COST TO ATTEND? Board, room, class and assembly room facilities, equipment, etc., \$16.00. Payment due upon arrival at the campus.

REGISTRATION AND TUITION: \$2.50 to be paid in advance by mail when registering.

HOW AND WHEN MAY ONE REGISTER? Those planning to attend the conference are urged to register on or before May 28, using the form provided herewith and enclosing check or money order for \$2.50. The choice of courses offered makes it both wise and necessary to register early. First come, first served. All registration blanks and money should be mailed to the office of The Business Manager, Graceland College, Lamoni, Iowa.

All inquiries concerning the conference should be mailed to the Director of Priesthood Education, Auditorium, Independence, Missouri.

THE OVER-ALL TONE OF THE CONFERENCE: All the worship services, sermons, addresses, classes, panels, and workshops will center in the problem of "winning and holding our own." Special emphasis will be given throughout to the conservation of our personal resources as a church. Every effort will be made to provide concrete, practical, down-to-earth instruction in each of a wide variety of areas of priesthood work.

SPECIAL FEATURES: Special features and activities other than class and laboratory workshops include:

- Daily Worship
- Daily Inspirational Message
- Daily Recreation
- Four Panel Discussions
- Two Fellowship Services (Prayer and Testimony)
- One Social
- Two Special Services

COURSES OF STUDY: In addition to these, each man may attend two hours of classwork and two hours of laboratory work daily. The following courses of study will be offered daily, Monday to Saturday. Each man will be able to take two courses. The size of each class will be limited to thirty. Some of the courses will be repeated, thus permitting greater freedom of choice. *Registrants should indicate by number first and second choice for each class period when registering.*

It is urged that before courses are selected, contact be made with the stake or district president and pastors, or other responsible and informed persons, as to the particular needs of the area represented. If two or more persons come from the same area, they may well select different courses in the interest of the needs at home.

First Class Hour 10:00 to 10:55 Daily.

Achieving Our Purposes Through Improved

- *1. Services of Worship
 - *2. Ministry of Preaching
 3. Ministry of Teaching
 4. Ministry in the Family
 - *5. Branch Administration
 - *6. Evangelism in the Branch
 7. Missionary Series
 8. Teaching and Practicing Stewardship
 9. Public Relations in Community
 - *10. Pastoral Ministry for Children
 - *11. Pastoral Ministry for Young People
 - *12. Pastoral Ministry for Young Adults
- * These are also offered during the second hour.

Second Class Hour 11:10 to 12:05 Daily

Achieving Our Purpose Through—

- *10. Pastoral Ministry for Children
 - *11. Pastoral Ministry for Young People
 - *12. Pastoral Ministry for Young Adults
 13. Pastoral Ministry for Middle Age - Older Adults
 14. Enlisting and Co-ordinating Leadership
 15. Pastoral Ministry to New Members
 16. Pastoral Ministry to the Needy
 17. The Ministry of Counseling
 - *1. Services of Worship
 - *2. Ministry of Preaching
 - *5. Branch Administration
 - *6. Evangelism in the Branch Program
- *These are also offered during the first hour.

Laboratory Workshop 1:45 to 3:45 P.M. Daily

Two hours will be devoted daily to laboratory work in each of the following fields:*

- A. Public Speaking
- B. Administering the Ordinances
- C. Children and the Ordinances
- D. Inventory Filing—Record-keeping
- E. Use of Music in Church Services
- F. Audio-Visual Aids
- G. Techniques in Evangelism
- H. Increasing Church Attendance
- I. Parliamentary Practice and Procedure
- J. Ushering

*Each man will select *one* of these fields for his "on-the-job" training throughout the week. The size of the laboratory group will be limited to twenty. If there is sufficient demand in any case, an additional section may be organized.

Registrar
Priesthood Conference
Graceland College
Lamoni, Iowa

Dear Sir:

I plan to attend the Priesthood Conference at Graceland College, Lamoni, Iowa, June 10-17. Enclosed find check_____, money order_____, for \$2.50 to cover registration and tuition for the conference.

I understand that in addition to this amount, I shall be obligated to pay Graceland College the amount of \$16.00 to cover board and room and other services during the conference.

You may list my first and second choices of classes and workshops as follows:

(See course numbers indicated preceding page.)

First period 10:00 to 10:55 a.m. daily.

My first choice is course number _____.

My second choice is number _____.

Second period 11:10 to 12:05 a.m. daily.

My first choice is course number _____.

My second choice is number _____.

Laboratory workshop 1:45 to 3:45 p.m. daily. (See laboratory workshop as indicated by letters A, B, C, etc.)

My first choice is workshop _____.

My second choice is _____.

Sincerely,

Branch _____ Signed _____

District _____ Address _____

Study Courses for the 1951 Reunions

SOME NEW and excellent materials are being published for use this summer at reunions. It is too early yet to give you the price or dates when the texts will be available, but these will be announced at the earliest possible moment in the *Herald*. The one exception to this is the text, *The Nature of Priesthood*, which is now on sale for 35 cents.

The following prospectus of each course is presented to acquaint you with the nature of the material which will soon be available. The children's outline courses for reunions will be found in the March-April issue of *Guidelines*. Additional copies may be ordered at 25 cents each.

—EDITOR.

"WITNESSING THROUGH THE SACRAMENTAL ORDINANCES"

BY MAURICE L. DRAPER

For General Class Use.

The reunion theme, "Sources of Spiritual Power," is significantly related to the ordinances of the gospel. "In the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh."—Doctrine and Covenants 83: 3.

The course of lessons prepared for the general class is intended to reveal the nature of the ordinances, thus showing *how* they are "sources of spiritual power." But the purpose of God in the revelation of spiritual power is certainly for the winning of men to the fellowship of the kingdom of God. We therefore suggest that the missionary value of the ordinances be constantly kept in mind and stressed in the class sessions.

Not much attention is given to the mechanics of administering the ordinances. This part of worship, however, needs attention, and as the theological and philosophical aspects of the ordinances are discussed, the teacher may well relate these to the circumstances under which the various ordinances should be administered so as to give them dignity and beauty, enhancing the appeal for both nonmembers and members alike of these symbolic expressions of divine power.

The sacramental values of baptism, Communion, the various ordinances requiring the laying on of hands, and marriage are discussed in the lessons. The material is not exhaustive but intended to be stimulating and point the direction for discussion with major points of the nature and purpose of the various ordinances stated briefly. In each case the ordinance is related to the basic missionary ministry of the church. These sources of spiritual power provide resources for witnessing—through the sacramental ordinances of the gospel.

"THE POWER OF STEWARDSHIP"

BY BISHOP EARL T. HIGDON

This study unit deals with the simple fundamental principles of stewardship. It is not an all-inclusive treatment of the subject, but is intended as an aid in understanding these principles and the resulting power from their application.

A brief treatment is given to the source of power and the means of appropriating the power available. The place of the church as an agency or means of empowerment is presented and direction given to the use of power.

The practical application of the doctrine of accountability, dealing specifically with the matter of filing the tithing statement, is presented with illustrative charts. The processes within the church leading to the development of stewards is explained, also the resulting gain in the power of the church to minister to the needs of the world because an increasing number of Saints improve and respond to the obligations and opportunities of stewardship.

The first movements in the development of the storehouse are presented. New horizons open before church members as they develop in their appreciation of common obligations through the merging of individual resources. In the storehouse new opportunities unfold. But this is only possible as individuals develop the power of personal stewardships and grow in an appreciation of the principles involved in the development of the storehouse.

"DEVELOPING SPIRITUAL POWER"

For Women's Classes

Prospective teachers of women's classes in the 1951 reunions should secure as soon as possible the study outlines recently prepared by the General Women's Council, at the request of the First Presidency. This course guides teacher and class in a detailed examination of this year's reunion theme, "Sources of Spiritual Power," from a woman's viewpoint.

Some of the subjects considered are where and how spiritual power is recognized and how it finds expression in personal service, the Friendly Visiting Program, missionary endeavor, and in accepting personal responsibility for the success of the women's department.

The outline is detailed and specific but can be used only as a starting point for the preparation of each course. Each teacher will need to study and make prayerful preparation to add personal incidents and examples from history, literature, and real life which will make the classes her own creation. Such preparation leaves the door open for the inspiration of the hour to meet the need of that particular class and occasion when a teacher comes prayerfully and carefully equipped for her task.

"SPIRITUAL POWER THROUGH THE MINISTRY OF PRIESTHOOD"

For Priesthood and Men's Class

Text: *The Nature of Priesthood*,
by CHARLES FRY

First Day—Priesthood Is the Power of God.

Second Day—Priesthood Organized for Ministry of Spiritual Power.

Third Day—Priesthood Ministers Spiritual Power Through a Living Church.

Fourth Day—Spiritual Power Through the Ordinances and Gifts.

Fifth Day—Spiritual Power for Today's World.

Sixth Day—Keeping Fit for a Ministry of Spiritual Power.

The text for this course should be in the hands of every person in the class. It may be procured either from the Herald Publishing House (price 35c), or from the Herald Bookstand at the reunion. This is a fundamental text which treats thoroughly the question of priesthood and its functions. It is the type of book that will answer many questions by those who wish to know the scriptural basis of priesthood organization, and it should be in the library of every Latter Day Saint home.

A mimeographed outline of the course has been prepared and is available to teachers who will write F. M. McDowell, Director of Priesthood Training, The Auditorium. Ten cents in stamps should accompany the order to cover mailing costs.

By CARL MESLE

Reunion Classwork for Young People

As a guide to teachers who are called to inspire young people with the resources available to them in the church, the subject matter has been broken into six chapters:

CHAPTER I: *Acknowledge God*—

In which the need to recognize God and his place in peoples' lives and in the universe is discussed.

CHAPTER II: *The Latter-day Concept of God*—

Here the concepts of God restored by the Restoration are discussed. The teacher should inform himself on different concepts held by other churches.

CHAPTER III: *Seek Strength Through Worship*—

Herein is discussed worship as the source of strength to meet daily problems and to achieve the abundant life.

CHAPTER IV: *Seek Power Through Study*—

The importance of study and the acquiring of accurate knowledge as a tool in building a full and rich life is suggested in this chapter.

CHAPTER V: *Seek to Serve Your God*—

Activities and service within the church and on behalf of one's fellow man are discussed as the key to the well-balanced, well-adjusted life.

CHAPTER VI: *Be Valiant in Testimony*—

The whole purpose of Christianity is suggested in Latter Day Saints' responsibility for their neighbors. The necessity of demonstrating their conviction in action as well as in words is brought out.

The challenge to the teacher preparing to teach this course will be to bring its message to young people in concepts and in a vocabulary which they can understand. He will be required to start at their level and build from there to make the class effective in the lives of those who may take part.

The Call of Evangelism

By W. J. Breshears

I READ A STORY recently about the proverbial old deacon who was leading in prayer. One of his stereotyped phrases was "O Lord, touch the unsaved with thy finger." As he intoned this phrase in his prayer, he stopped short. Other members came to his side and asked if he were ill. "No," he replied, "but a voice seemed to say to me, 'Thou art the finger.'"

Too many people are like the old deacon. They believe in a program of evangelism that will carry the message of the restored gospel to all nations. They pray, "Thy kingdom come, thy will be done on earth, as it is done in heaven." But they are willing to let someone else do the work which is necessary to get the job done, because they have not caught the spirit of evangelism.

Into the Kingdom

The term "evangelism" is not original with Latter Day Saints, but we have given it a much broader application in the very nature of the Restoration Movement. It is the preaching or promulgation of the gospel in its fullest sense. We have been given the assignment to build up the kingdom of God on earth. Therefore the term "evangelism" is applied to "the gospel of the kingdom." We are to declare the good news or glad tidings that "the kingdom of God is at hand"; that it actually exists upon the earth today; and that it will bring to the world peace, joy, happiness, and brotherly love. The people of the world do not recognize the kingdom and do not know what to look for. It is our business to take it to them.

Evangelism is the basic program of the church through which we seek to minister to men wherever we find them, both in and out of the church. Through the program of evangelism we endeavor to reach them on their level of understanding and lift them to higher levels, to help them to become the kind of people God would have them be. So they can qualify for all the blessings he has in store for his people. It is a teaching program and in that sense every member may become an evangelist. However evangelism is not confined to the office of evangelist.

The function of the branch is not merely to provide a place and a service of worship for members of the church, but to share "the gospel of the kingdom" with all the people in that area. The

branch in most places has a much larger nonmember responsibility than member responsibility. Unless it takes the gospel to the nonmembers it may never have an opportunity to enjoy the blessings of the kingdom of God.

The program of evangelism did not begin with a General Conference resolution, or with Joseph Smith, Martin Luther, the Bible prophets, or the Great Commission. It originated in the heart of God. "This is my work and my glory to bring to pass the immortality and eternal life of man."—Doctrine and Covenants 22: 23. It is God's program for his people. He sent man to the earth that he might receive "a fullness of joy" (Doctrine and Covenants 90: 4) and "enter into his rest—which is the fullness of his glory."—Doctrine and Covenants 83: 4. It is God's purpose that man might qualify himself by obedience to the gospel law to enjoy eternal life in a celestial glory.

Religion and Evangelism

Religion has been designed to get men to conform voluntarily with the laws of God, which are for their benefit. These laws are eternal and are to bring man into a right relationship with the Heavenly Father. But he must obey the laws to receive their benefits. He has his agency. He always has had and always will have, even in eternity. He must learn to make the choices which will bring him into the right relationship with God. Religion seeks to help man do that which God wants him to do.

Someone has said, "Evangelism is the program; religion is the application of the program; and salvation in the kingdom of God is the result."

To evangelize we must have social concern over the terrible ravages of sin and error. Christ saw the effects of sin, and he cared. In his life and death we see the full extent to which a member of the kingdom of God will go to win men back to ways of God. We, too, must be deeply concerned over the ravages of sin. Our hearts should ache when we observe people who are content with lesser things. We will show our concern by doing the work the Master has given us to do—by heeding the call of evangelism and sharing with others the blessings of the kingdom of heaven. God through his church seeks to convince men to accept the kingdom way of life through a program of evangelism.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

When Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," he asked more than we can accomplish. No man can be perfect. Why not accept the things Jesus taught that we can accomplish and disregard the rest?

R. B.

Answer:

Jesus was most practical and never asked men to do anything beyond their personal power to do, or if beyond their power he provided the means for their accomplishment. "My yoke is easy" suggests that he makes possible every requirement of his will. He did teach deep and mighty things, but interpreted them in terms of man.

In his own person he revealed the infinite God within the compass of human flesh; and while he held before men divine perfection, his plan was not to require or expect immediate perfection in man, but to start him on the way that led to perfection. This was the purpose, as Paul says (Ephesians 4:12), of the gospel and the church with its officers. Jesus said about entering into this way, "If they will forsake all things for my sake, with God whatsoever things I speak are possible" (Matthew 19:26, I. V. See also I Nephi 1:65; 5:59, 157).

This text presents some difficulty because of imperfect translation. Translators seldom or never find corresponding words in different languages identical in meaning, hence an unavoidable variation in shades of meaning between the translated work and the original. The original of "perfect" is the Greek *teleois* which has the meaning more of "completeness" as applied to labor, growth, conduct, etc., than to absoluteness of perfection. While the word does sometimes refer to the absolute degree, it more often refers to the process of attaining it.

Closely allied to this defect is our imperfect interpretation of the word. We are inclined to add to this word the idea

of absoluteness, which is not always fitting. A study of the word in an unabridged dictionary will show various uses of it with limitations. Luke 6:36, quoting the Lord on this same statement, puts it "Be ye therefore *merciful*," etc.

A study of the context shows that Jesus was talking specifically to his chosen disciples, not to the people at large, giving them official instruction as to their ministry. In part it had to do with their personal deportment. It was in view of this that the statement in the question was uttered about being perfect and came as a climax to that part of his instructions he had given, as shown by the word "therefore" meaning, "in view of what I have said, be ye therefore perfect." It was in effect saying to them, "As ministers of mine you must conduct yourselves among the people in a manner that is circumspect, kind, sympathetic, patient, upright, and charitable, ministering in love and avoiding everything that would justify any word of reproach, even as your Heavenly Father deals with you." This is the light in which the word "perfect" applies. If others may find it convenient to adapt the advice to their lives it will be well.

Professor J. Newton Davies, writing in the Abingdon Commentary, says, "The perfect man according to Epictetus was the man who had set his feet on the true path and was still advancing—going on unto perfection." Absolute perfection is reached by man only at the end of the journey.

CHARLES FRY

Question:

Please explain Isaiah 2:2, 3, concerning the Lord's house being established in the "top of the mountains."
Oklahoma

L. S.

Answer:

This prophecy refers to the re-establishment of the kingdom of Israel in the last days; but since its fulfillment is yet in the future, it is not possible to describe it in detail. It is best to study the

chapter as a whole, together with Micah 4 which deals with the same thing. From these chapters we gather the following points:

Mountain of the Lord's house: a figure of speech meaning kingdom.

Established in top of mountains: in the midst of some great nation.

To be exalted: under divine protection and blessing.

Let us go, etc.: will draw from all nations.

Will teach us of his ways: the kingdom will have spiritual aspects.

The law go forth from Zion: God will be revealed there.

Word of Lord from Jerusalem: to be the center of gospel work to the nations; Zion and Jerusalem being considered as synonymous.

Beat swords into plowshares, etc.: growing peace merging into the millennium.

Lord shall reign over them in Zion: the Lord rules in justice and righteousness.

The first dominion: kingdom—return to Israel.

To the daughter of Jerusalem: not the original group at Jerusalem, Palestine, but to the daughter, signifying offspring or branch; also mentioned as daughter of Zion. Zion and the kingdom are to be built by a branch of Israel in a greater land far from Palestine.

CHARLES FRY

Question:

How can we harmonize the teaching that America is Joseph's land with Genesis 48:28, which states that his portion was taken from the Amorite?
Pennsylvania

E. U.

Answer:

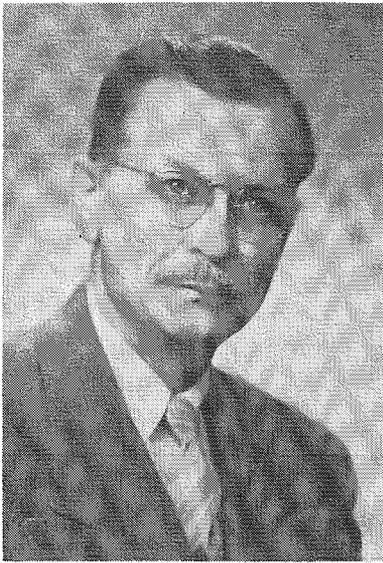
The Amorite was one of the tribes occupying the hill region of Canaan before Israel entered. When the land was conquered and divided among the tribes of Israel, this portion fell to the sons of Joseph, Ephraim, and Manasseh, as stated in Genesis 48:28.

Another land was also given to Joseph, greater than that given to his fathers, which in the light of modern revelation Latter Day Saints hold to have been America. According to the Book of Mormon, America was settled by a colony of Manassehites, descendants of Joseph, 600 B.C., who maintained a national existence upon the land for about one thousand years and was eventually broken up. The Indians of today are understood to be the remnants of that nation, and consequently of the line of Joseph. This inheritance was in addition to his inheritance in Canaan.

CHARLES FRY

Tell Me the Story of Jesus

By Marie Gosline



Personalities in the News

THE NEW PROGRAM DIRECTOR of radio station WHLS in Port Huron, Michigan, is Richard A. Whitford. Brother Whitford, better known as Dick, assumed his new duties on March 26, 1951. Before his appointment as program director, he served as a special commentator and newscaster. He has worked for the station since its beginning twelve years ago.

Born March 25, 1908, Brother Whitford is the son of Elder and Mrs. Charles C. Whitford. He was the youngest of six children. His mother died in 1913 when he was five years old. His father, the first pastor of the Port Huron Branch, is still active despite the fact that he is almost eighty years old. Some years after the death of his mother, Dick's father married the former Mrs. Elizabeth Plato who was active in music direction and pioneered music work with choirs for the church throughout the Eastern Michigan District. Under her leadership, Dick began his musical training, joining the local choir when he was fourteen. He became prominent throughout the district as a bass soloist and choir director. He served as director of music for the Port Huron Branch from 1944 to 1950. During this time the choir presented a forty-weeks series of Sunday afternoon programs over WHLS. Brother Whitford received voice training under the direction of Henrietta Davis of the Detroit Conservatory of Music, who is a member of the church. He teaches a class in the church school in the Port Huron Branch and has served as a teacher many years.

Prior to his affiliation with WHLS, Dick was connected for ten years with the Mueller Brass Company, Port Huron's largest industry, where he served as

SO MANY TIMES in this life we need the story of Jesus, yet many children are growing up without it. And this is a tough world. Sometime or other as these children grow older, they are going to find this out. They are going to find out that they need the simple but strong faith of David, the shepherd boy. How much better it would be if they had within their hearts an abiding faith—something to cling to when the seas grow rough.

On a street of San Francisco a mother was walking with her little boy. The child had fallen and bruised his knees. He was wailing loudly—far more loudly than the hurt knees demanded. The mother went on her way, paying no atten-

tion whatever to the little boy. Down at the end of the block, she passed a woman going in the opposite direction. This woman was evidently greatly concerned over the child's knees. She was apparently of the old school—the "kiss and make it well type." "Your little boy seems to be hurt," she said to the mother. Without a moment's hesitation the mother answered. "Listen, this is a tough world, and the sooner he finds it out the better. A boy's paths may be rough, but when he grows to be a man he'll find that a man's paths are rougher still. If he learns now that life isn't all a bed of roses, it will be just that much easier for him when he becomes a man."

TODAY THE WORLD NEEDS JESUS.

It needs to accept the teachings of this simple Nazarene. Each one of us needs to have every word of Jesus written deep on our hearts. We need to be able to realize that only through him can we love more abundantly, that only through him can we have eternal life. This is no time to sit on the sidewalk and nurse our wounds. This is no time for us to wail and cry—to expect someone to come along and kiss the hurt and make it well. The time is ripe. We must be up and doing.

The other day we attended a funeral. It was of a young man—just turned twenty-four years old—a "jet" pilot who had been killed, ironically enough, in an automobile accident. It was a military funeral, and as the guns gave their last salute, and as three "jets" swooped down out of the sky in their final tribute, I could not help thinking of the time young Tommy, just entering the service, had said to his mother, "Surely we believe *something*, Mother! What *does* our family believe?"

Everyone, no matter how hard and tough the world has made him; ev-

an insurance investigator and adjuster. Previous to this, he worked over six years as a proofreader for the *Port Huron Times Herald*. Brother Whitford conducted a research classification study of the Sanilac County, Michigan, records which were jumbled in a common vault from the date of a courthouse fire in 1915 until he was engaged for the study in 1938. He also became a deputy sheriff in Sanilac County, which adjoins his native county of St. Clair. He terminated his residence in Sanilac County when he returned to Port Huron to become affiliated with the Mueller Brass Company.

On January 1, 1931, Dick married Frances E. Merrill. They have three children: Richard C. Whitford, now stationed with the United States Air Force at Lackland Air Base in Texas; Dawn E. and Jane E., students at Port Huron high school.

In his new position, Dick Whitford will increase his acquaintances throughout the area covered by radio station WHLS. A friend of his has stated, "As his acquaintances increase in number, so will his friends increase, for he is that type of person. His honest decisiveness is frank and direct. His faith in God and the rightness of intelligent compliance with divine law has given him a testimony of value. He is firm in his positive faith in the risen Christ and the powers of the Almighty."

everyone, no matter how honest, upright, and sincere; everyone at some time or other in his life needs the story of Jesus. Let us not nurse our wounds. Let us not leave our children unlearned and have them come to us and say, "What do we believe? Surely we must believe something."

THE OTHER DAY a minister, the pastor of one of the town's more popular churches called upon me. In the course of the conversation, he asked me to what church I belonged. After I told him he paused for a few moments, thought a while, and said, "I don't believe I know your church." Then all at once, he said, "Oh, yes, I do. Of course I do. You used to have a little publication called *The Ensign*." Then he paid our church a great tribute. I shall never forget his words. "I know your church now—I have known many of your people, and many of your missionaries, and I know nothing but good about it." When I thanked him, he said, "Anyone—anyone at all who ever says anything different is simply ignorant. Yours is a wonderful heritage. You have much to be proud of, and much to live up to. . . . We have need for you people here in Marin County."

Indeed we, the members of this church, *do* have a wonderful heritage. We have a past that we can be proud of and a future full of promise. But you and I cannot relax and rest on the oars of those who have gone before. We have a little job to do—just you and I. We cannot leave it to future generations. It is ours alone to do, and now is the time to do it. It is the job of living Christlike lives. It is the job of telling the story of Jesus in our everyday living. Like David, we need to put on the armor of faith—to let the story of Jesus be seared upon our hearts.

Let us, in these days of strife and worry not forget the old simple story—"the sweetest that ever was told." Let's each one tell it in his own way.

We'd like you to know

(Continued from page 2.)

the harvest season are works of art. He also serves the branch as a deacon and is a member of the Lamoni Branch Choir.

Mr. Bergman donated the west sixty-four feet of his property to be used as part of the front yard of the new Lamoni church. He is a member of the park board in Lamoni.

He has been a member and usually an officer of the Lamoni Fireside Drama Club since 1929, and has played many dramatic roles. One of his best performances was that of Scrooge in Dickens' *Christmas Carol*. His interest in drama has had other outlets, some of them amusing. About 1932 he was asked to wear an appropriate costume and assist in a comic dance for a program sponsored by a Graceland group. His "Dance of the Nymphs" and other creations have been "musts" on many a program since. He interprets the aesthetic points with a grace which has been compared to Ichabod Crane. At the other end of the histrionic spectrum is his annual performance as Uncle Sam in Lamoni pageantry on the Fourth of July.

At Graceland he is a member of the Committee on Student Selection, the Curricular Adjustment Committee, and the Academic Council. He was the first secretary of Lambda Delta Sigma—Graceland honor society—and has served as its president. He is a member of Phi Beta Kappa, honor society for scholarship.

He was married in 1921 to a Montana girl, Frances Rees, who was teaching in the Lamoni grade school. As Graceland's Registrar he has evaluated the transcripts of three of his children. A fourth child is expected to enter Graceland next year.

Baptism for the Dead

By Charles R. Hield and Russell F. Ralston

This 44 page tract has been prepared for the purpose of answering questions about the building and use of Latter Day Saint temples, and more particularly to make clear the position of the Reorganized Church regarding theory of proxy baptism for the dead.

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Herald House INDEPENDENCE, MO.

Briefs

DAVIS CITY, IOWA.—Seventy Virgil Billings held a six-weeks series of cottage meetings. At the close of the series one woman was baptized. The baptism and the blessing of a baby took place Easter Sunday.

Family night was held April 12 with a potluck supper and a program by the women's department. Sixty-eight attended. The women meet twice a month. The study course is "I Witness for Christ."

The branch is working for a church basement.—Reported by IDA MAE HILL

IOLA, KANSAS.—District President Stephen Black met with the Iola and Chanute groups at Chanute, March 4. The topic of his sermon was "Faith." March 18 Seventy D. L. Kyser spoke to the groups again at Chanute. In the evening he began a two-weeks series of cottage meetings in both towns. Seven new members have been added to the congregation. They were baptized and confirmed April 1 at Independence, Kansas. Three children and four adults were baptized. They were Leon Morrow, his wife, Inez Morrow, and his son, Howard, of Iola; Roy Trammell of Humboldt, Kansas; and George Carlson, Sr., of Chanute, Kansas. All were baptized by Seventy D. L. Kyser. Bobby Vohs of Iola was baptized by his grandfather, Elder C. E. Cadmus of Parsons, Kansas. George Carlson, Jr., was baptized by his grandfather, Priest Roy Hill of Chanute. They were confirmed by the following elders: C. E. Cadmus and Norman Grey of Parsons, Kansas; A. C. Barker of Chanute, Kansas; G. Cadwell and Anderson of Independence, Kan-

sas; and Seventy D. L. Kyser of Miami, Oklahoma.

Seventy D. L. Kyser and his wife, daughter, and son visited in the homes March 31.

Some of the ladies attended the district women's meeting in Coffeyville, Kansas, March 21.—Reported by LILLIAN MATNEY

INDEPENDENCE, MISSOURI.—Skylark-Oriole Week was observed April 22 to 29. The girls took an active part in the worship services in the various departments of church school the first Sunday. This day was also San Day, and many of the Orioles were presented with their one-hundred-hour service pins. Window displays were installed on Monday in many of the stores in town. Tuesday included activities such as family night celebrations, teas, and parties. Wednesday, dressed in uniform, the girls attended the midweek prayer service. Uniforms were worn to school on Thursday, and Friday a "Fun Night" was held at the South Chrysler gym sponsored by the Daughters of Zion. The concluding service was held Sunday, April 29, with a special sermon for the girls. They sat in a body at the church services and some acted as ushers. In the evening, award services were held in some branches.

WELLSBURG, WEST VIRGINIA.—Special week-end services were held at Wellsburg April 14 and 15. Elder Otto Melcher preached Saturday evening on the Restoration. Church school Sunday morning was under the direction of Roy Given, with Don Treiber and Neil Nixon assisting. Neil Nixon spoke on "The Three Books." District President S. M. Zonker delivered the morning sermon. Dinner and supper were served at the church by the women's group in charge of Lenora Nixon. A fellowship service was held in the afternoon presided over by Evangelist R. E. Rodgers, Pastor John Treiber, District President S. M. Zonker, and Elder Otto Melcher. Concluding the day's activities, Evangelist Rodgers preached the evening sermon. His topic was "Authority." The choir rendered an anthem, "Let Thy Holy Spirit Over-

flow," under the direction of Chorister Lenora Nixon. A trio composed of Leona Hanes, Lenora Nixon, and Betty Zonker sang "Just Every Day."—Reported by LEONA HANES

NAUVOO, ILLINOIS, DISTRICT.—The young people of the Nauvoo District commemorated the Restoration with a festival held at Nauvoo, April 14 and 15.

A formal banquet opened the week-end activities Saturday evening. The theme for the banquet and for the entire festival was "Behold, Believe, and Begin." The tables were decorated with African violets and the napkins were pastel colors. Placecards were adorned with small paper bees and the programs were brown paper beehives with the words, "Behold, Believe and Beegin" printed in white ink. Small bright-colored paper bees were strung about the room.

Following the banquet, a play, "The United Family," was given in the upper auditorium. Members of the Nauvoo League who participated in the presentation were Lee Ourth, Irene Nehring, Edith Nehring, Guy Carter, Lloyd Tripp, Lynn Ourth, Mary Buster, Hal Smith, and Ilene Buster.

A radio broadcast entitled "Train Your Brain" followed the play and prizes were given to the contestants.

Hosts to the young people were the Arnold Ourths, the Floyd Hartmans, the Harold Smiths, and the Elbert Tripps.

Elder Charles Kornman was scheduled to conduct the young people's fellowship Sunday morning, but because of illness his place was taken by Elder Arnold Ourth. The theme for the fellowship was "Doorways to Vision."

Elder Ray Zinser conducted a discussion period on the "Interpretation of Zion" in the morning, and delivered a sermon on "Behold, Believe, and Begin."

Dinner was served to the group at noon by the ladies of the Nauvoo Branch.—Reported by BETTY TRIPP

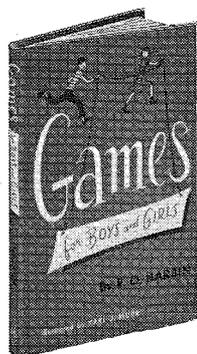
HAWAII.—The major emphasis for January was accounting and filing of inventories. A combined priesthood and women's institute was held in Hilo, Hawaii, from January 19-21, and special emphasis was given to the financial law throughout the institute. In addition to the ministry of Elder A. Orlin Crownover, district president, and Elder James N. Kemp, pastor in Hilo, the major assignments were handled by Elder Tsunao Miyamoto, district bishop's agent, and Emily Inouye, district supervisor of the women's department.

The number of inventories filed shows over 100 per cent gain over 1950.

The semiannual district conference was held in Honolulu at the Makiki church on February 10 and 11. It was well attended.

There was a good attendance at all the Easter services in the branches. The services in Honolulu began with a sunrise Easter pageant directed by Maurine Crownover in which members from all of the Honolulu congregations participated. A baptismal service followed at which Priest Henry Inouye baptized his grandson, Newton Harbottle; and Elder A. Orlin Crownover baptized his daughter, Orlene, and Shyrine Lee, Dagmar Robarts, and Phyllis Chan. At a confirmation service that evening Orlene was confirmed by her grandfather, Elder J. W. Jones of Pittsburg, Kansas, who with Sister Jones was visiting in the Islands. Elder Crownover assisted in the confirmation.

Two cantatas were presented Easter evening at the Makiki and Kalihi congregations. They were directed by Sisters Puarose Mahi and Sumako Sora respectively.—Reported by A. ORLIN CROWNOWER



Games for Boys and Girls

by E. O. Harbin

Boys and girls can easily follow the directions, which are clearly and simply given by this master game director. The scores of detailed pictures, clever and amusing in themselves, will be helpful in following all the finer points of the games.

For parties, for church or neighborhood groups, for informal get-togethers, or just for everyday home use, you'll enjoy your copy of *Games for Boys and Girls*.

\$2.00

HERALD HOUSE Independence, Mo.

MONTGOMERY, ALABAMA.—Elder Ammon Calhoun and his family have moved to Montgomery from Miami, Florida.

During the month of March the branch had four guest speakers: Apostle Percy E. Farrow, High Priest W. J. Breshears, district president; Elder Marvin Saler, representative of the northern region of the Gulf States District; and Elder Heman Salter, McKenzie, Alabama.

Brother Breshears arrived in Montgomery when the women's department was serving a benefit lunch and commended the group for their efforts. The women have raised \$250 and donated it to purchase equipment for the new educational unit. Officers of the women's group are Mrs. Inez Bedgood, leader; Mrs. Eunice Sellers, assistant leader; Mrs. Grace Cottle, secretary; and Mrs. Vera Dixon, treasurer.—Reported by MRS. JUNE SELLERS

SACRAMENTO, CALIFORNIA. — The theme for the Northern California District conference held March 17 and 18 was "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The district presidency, associated with E. J. Gleazer, apostle in charge, presided. Laurence A. MacDonald is district president.

The business session was held March 17, at which time provisions were made to have permanent reunion grounds in Santa Cruz County. Action was taken for ordination of eleven men to the priesthood from the various branches of the district. Hugh Dallas Glauner was ordained to the office of teacher; Jack C. Smith, Thomas E. Connell, Harold Korell were ordained to the office of deacon; Frank E. Tucker, Audy M. Henry, Arthur Milo Davis were ordained to the office of priest; and Harold L. Bolton, Jack West, Edward L. Lewis, and Lloyd Minear were ordained to the office of elder.

During the conference three classes were held under the direction of Apostle Gleazer, Sister Elizabeth Schall, and Bishop Edwin C. Burdick. The devotional service Sunday morning was presided over by the district president and Brother Gleazer.

Missionary Alma C. Andrews preached Saturday evening, and Brother Gleazer preached the morning sermon to a congregation of over three hundred persons.—Reported by W. H. DAWSON

ENFIELD, ENGLAND.—Recorded services from the Stone Church, a gift to the British Mission from Apostle A. A. Oakman, were used on September 10.

A farewell evening for Sisters Irene Rannie and Doris Oakman was given September 19.

A Zion's League day was held October 8 with the theme "Witnesses of the Ages." The following papers were given: "Faith of Such Witnesses" by Jennie Wicks and Frances Castle, "Hope of Such Witnesses" by Phillip Maloney, and "Communion and Power" by Lillian Carr. Roy Oakman, League president, and Elder F. W. Judd, young people's leader, also gave talks. The Church School Annual Prizegiving was held in the afternoon.

"Witnessing for Christ Through Music" was the theme of the morning service, October 15. Elder William T. Goulee spoke on the great composers whose work had assisted in witnessing for Christ, and emphasized the value of music in church services. "Witnessing for Christ Through Hymns" was the evening theme. Elder Dover A. Judd gave appropriate readings for the hymns sung.

"The Doctrine and Covenants and The Book of Mormon—Witnesses for Christ" was the subject October 22. Colored slides of archaeological ruins were shown in the evening.

The annual bazaar was held October 28.

On Graceland College Day, October 29, Sisters Merle North and Lillian Carr spoke at the morning service.

The annual business meeting was held November 4 when Pastor J. F. Schofield and the following officers were sustained: Rose Worth, secretary; Deacon A. Worth, treasurer; Elder F. W. Judd, young people's leader; Violet Worth, church school director; Lily Oakman, publicity agent and librarian.

The women's department elected Mrs. Freda Schofield as leader. A vote of thanks was given to Mrs. Nellie Wicks for her past services as women's leader. Teacher W. S. Wicks was elected historian. Mrs. W. Lawrence has retired from Skylark leadership. Jennie Wicks, former assistant, is now leader. Lillian Carr is her assistant.

A dedication service for branch officers was held November 5. Pastor Schofield presented the challenge to the officers and members. Patriarch J. W. Worth offered the dedicatory prayer and address.

President F. H. Edwards and Bishop G. L. DeLapp spoke at a special evening service, November 15.

The twenty-first anniversary of the opening of the present church building in Lancaster Road was celebrated on December 5 when a supper was given. Brother Edwards, Brother DeLapp, and Apostle D. B. Jensen were guests.

Mrs. Alice Folkes made a cake for the occasion. This was cut by Miss Sarah Kemp, the oldest member of the branch and a church member for sixty-four years. Another present for the branch was the installation of fluorescent lighting in the church, given by Mr. and Mrs. John Judd, Jr. The women's department has raised funds and purchased new cutlery.

Youth Sunday was held December 10. Participating in the day's activities were the Skylarks, Orioles, and Boy's club. Albert Lawrence, a member of the Boy's club, read a paper entitled "Youth Service." Papers were also given by the leaders and by members of the groups on the history and aims of the movements. At the evening service two new Orioles were initiated, and the Skylarks presented a playlet. Elder F. W. Judd, young people's leader, also spoke.

Leaders for the groups are: Oriole, Sister Merle North; Assistant, Sister Joyce Maloney; Skylarks, Sister Jennie Wicks, Assistant, Sister Lillian Carr; Boy's club, Brother Albert Worth; Assistant, Brother Phillip Maloney.

District President F. A. Fry spoke December 6.

In January, Seventy Glen H. Johnson, president of the Netherlands Mission, visited the branch to assist with missionary work. He preached at all but one of the Sunday services during January.

Financial Observance Sunday was January 14. Tithes and financial statements were presented at the evening service when Bishop A. T. Trapp was the speaker. Four junior stewards were presented with certificates.

Bertram Sykes was baptized January 28.

Women's Day was February 18. "Faithful Women of the Ages" was the theme of the morning service when the following papers were read: "Abish," by Sister May Oakman; "Mary Magdalene," by Sister Edith Lawrence; "Emma Smith," by Sister Freda Schofield. Sister C. Allen of Birmingham, district women's leader, presented the evening address.—Reported by LILY E. A. OAKMAN

INDEPENDENCE, MISSOURI. — Fifty-five men were voted on for ordination at a special stake business meeting at the Stone Church March 5: Leon C. Allen, priest; Leo L. Allen, priest; David W. Bates, deacon; Raymond E. Brewer, deacon; David V. Binger, deacon; E. Scott Boyd, deacon; Marion L. Brown, priest; Frederick W. Burrows, priest; Kenneth B. Butterworth, priest; J. Kenneth Campbell, teacher; John W. Cole, deacon; John J. Davis, elder; Melvin W. Drago, deacon; C. Earl Den-

ton, teacher; William E. Fann, Jr., deacon; Wallace M. Farley, elder; Alva E. Gadberry, elder; Lloyd Vincent Gress, elder; Amos E. Hart, deacon; Oliver C. Houston, Jr., teacher; Bernard F. Hurshman, elder; Jay E. Keck, elder; Charles Kornman, elder; Roy A. Leamon, priest; Arthur C. Lotz, elder; Milton J. Martin, elder; William F. Mills, deacon; James E. Mitchell, teacher; Richard W. Moore, deacon; Charles R. Mundorff, deacon; Ellis E. Murdock, elder; Daniel W. McCarty, deacon; Fred H. McClain, deacon; B. C. McFadden, priest; Jalmar G. Nelson, priest; William L. Newton, Jr., priest; Harris D. Parker, priest; J. Clyde Perkins, teacher; Lawrence A. Phillips, priest; Elywin Rex Powell, priest; Gilbert E. Remington, deacon; Ralph N. Remington, elder; Adolph I. Roberts, priest; Vernon E. Sackman, elder; Thurston R. Schoff, priest; Charles W. Self, elder; Lawrence R. Shedd, elder; Robert E. Sparks, Jr., priest; Glen J. Stewart, priest; C. Shelby Taylor, deacon; Lauren M. Teeter, deacon; Robert Van Fleet, deacon; Warren West, deacon; Myron Zerr, member of the Stake High Council. Over five hundred people were present at the business meeting. Morris Jacobsen was approved as stake young adult leader.

BUFFALO, NEW YORK.—The New York District conference was held April 21-22 at Buffalo with members from Niagara Falls, Greenwood, Rochester, Syracuse, Sherrill, and Binghamton in attendance.

Apostle C. G. Mesley and his wife, Blanche, and Apostle Maurice Draper provided leadership and instruction at the conference. The theme was "Evangelism Through Service."

At the business meeting Missionary Elder Stanley W. Johnson was re-elected to serve as district president, with Elders Stanley I. Hayes and P. L. Weegar as his counselors. The following ordinations were recommended and approved: Leonard J. Voltmann, deacon; Frederick Simpson, priest; Ralph Miller, priest; Douglas Brown, priest; Truman Smythe, priest.—Reported by ORVETA MILLER

Our Shipping Department will
be closed May 31, June 1, 2, and
4 to take our annual inventory.

Herald House

Independence, Missouri

Christ, the Master Teacher in the Home

By Joyce Anderson

Sydney, Australia



*The author and her son,
Ian William*

RECENTLY I READ A STORY of a young housewife. As this young woman was doing her weekly washing, a prayer of gratitude moved within her heart: "I thank thee, Father, that thou hast taught me to enjoy life's homely tasks." The words came again and again, and finally she reached for her pad and pencil and wrote down the words of her prayer. They were followed by more expressions of thankfulness for the blessings that come from doing the many everyday tasks of her home. She saw the freshly ironed shirts and mended socks as part of her stewardship and not to be thought of as drudgery. She knelt in a prayer of thankfulness and praise to her Heavenly Father. Never before had she experienced such an abundance of the Spirit of God in her home. It was a revelation and one of the happiest days of her life because it taught her a beautiful lesson. Her soul had expanded, and she saw that work was love made visible.

A lesson learned from Jesus Christ? I think so. We shall enjoy our daily tasks if our minds and hearts are centered upon him.

Prayer is of vital importance in the home, especially when we have the God-given task of rearing young children and bringing them to a true understanding of him. All members of the family should pray together often for mutual understanding, strength, courage, and wisdom. And where could we find such a perfect teacher of prayer and the power of prayer as Jesus Christ?

We think of Christ as the essence of love, patience, hope, trust, faith, and gentleness. Can we exclude any one of these attributes and still have Christlike homes? I believe that we should try to the end of our lives to keep Christ's virtues in our homes, because they are the foundations of our daily living.

ONE OF THE THINGS for which I am most grateful in regard to my home is the picture that my boys see each morning when they wake and every time they enter their rooms. Ours is an old house with big windows which we keep wide open when the weather permits, to let in an abundance of sweet, fresh air. My oldest son looks out through his window onto a big plum tree, which at present is in full bloom. The picture framed by the open window is one that never fails to thrill me with the beauty of nature. The other two little boys look through their window into a big persimmon tree, now a mass of new soft green

leaves. Both these pictures vary as the trees come into bloom, then leaf out, bear their fruit, shed their leaves, and through the winter stand bare and silently waiting for the warmth of spring. I am grateful for these living pictures, and I pray that my boys through them will learn to see God's hand in the beauty of nature.

"Consider the lilies of the field, how they grow; they toil not, neither do they spin. Yet I say unto you that even Solomon in all his glory was not arrayed like one of these"—a lesson we can learn from Christ to teach in our homes? I think so.

THE STORY OF MARY AND MARTHA has meant much to me since I have become interested in the church. Before marriage I had no experience with small children. I was reared in an orderly home and have tried to keep my own home neat, but sometimes children make this almost impossible. The conflict between orderliness and the confusion caused me a great deal of concern until I heard the story of Mary and Martha told with a different emphasis placed upon it. In my previous casual consideration of the meaning of this story, I had always had a strong feeling of sympathy for Martha who worried about the housework, but with experience I have learned the beauty of Mary's attitude. She had chosen the "good part," which would not be taken away from her. Many times I have been like Martha, "troubled about many things" and have failed to heed the teachings of Christ. I like to think of the story of Mary and Martha and visualize Christ in that home as a wonderful friend and teacher, sharing their hospitality and enjoying their friendship. Think of the joy that must have been in Mary's heart as she sat

Home Column

at Jesus' feet and of the "careful and troubled" Martha as she went about her work. She, too, had her virtues and loved and served, but perhaps did not have the right sense of values. It can be difficult to stop in the middle of making beds, washing dishes, sweeping floors, cooking a meal, or doing any of the things that have to be done in a home to teach two little boys to share, to lend, to play happily with one another, to be kind and loving. I rather think that housewives who find that "work is love made visible" will share a place with Mary at Jesus' feet.

THE STORY IS TOLD of a mother of five small children who was ill and unable to do her daily work. Her household chores were mounting up. Various neighbors called to see if they could do something, but she did not want to be a burden to them. Then Mrs. Kelley dropped in. "I'm doing my washing, now let me have yours. I've no time to argue whether you want me to or not—and I also want your ironing." A good Samaritan? Yes, she saw a need and did her part.

The picture of Christ taking into his arms the little children, whose mothers had brought them to him to be blessed, is a lovely one. Most people *like* children, and find them amusing and entertaining. The person who *really loves* children and understands them is harder to find; theirs is an attitude which can only be called Christlike. "Suffer little children to come unto me and forbid them not; for of such is the kingdom of God," is a lesson learned from Jesus that we can use in our homes.

Most of us at some time or another have lived near an underprivileged family. When we lived in one of the best suburbs of Sydney there were two families close to us who were either not spoken to, or spoken to only with condescension. In one family the mother was like "the old woman who lived in the shoe." She had too many children and, consequently, they were not always clean and well dressed. The other family had the misfortune to

have a father who drank his wages away, and the children went without many of the necessities of life. The mother used to go out to work at nights to feed them. No one spoke to these people. When I think of these families, I think of Jesus and the woman of Samaria, who asked, "How is it that thou being a Jew asketh drink of me who am a woman of Samaria?" Think of this woman and the families I have mentioned. Is this not a lesson for us from Christ, the Master Teacher?

THERE ARE MANY HUMBLE TASKS to be done in a home, yet what

a virtue humility is. What a lesson in humility Christ gave when he, the Son of God whom the disciples called Lord and Master, stooped to wash their feet! There are many lessons to be learned from Christ that we may practice in our homes. Let us be humble in our homes and full of love, patience, and understanding. Let us be a good Samaritan to our neighbors and friends and those in need.

Son of the Carpenter, receive
This humble work of mine.
Worth to my meanest labor give
By joining it to thine.

The Prayer of a Tired Mother

THEY ARE ASLEEP, O God, and I am tired. I want the hush of a half-hour with thee. I want to bathe my soul in the infinite, as workers covered with dust and sweat plunge into the sea.

Let my hot heart feel thy cool vastness, my muddy mind lose itself in thy crystal wisdom, my bruised love be healed in the waters of thy love, so sure, so calm, and deep.

God, I could not bear to be a mother another day if I thought I should be called to account for all my mistakes. I would never seek thee unless I thought thou wert as forbearing and loveblind as I; but, because my own children never come to me without my heart leaping to meet them, so I learn to be very bold toward my Father which is in heaven. I am all faults. My very love trips up my wisdom, and my care breeds worry. My sense of expediency makes me disloyal to truth.

One has to be very great and good to be a mother. No one short of God himself could be equal to it; but I love them, Father, and I love to climb beside thy seat.

Teach me thine own wondrous skill, and in due time I may also learn to wait and to suffer, and by loving wisdom, to circumvent.

I know it is of no avail to tell them anything. I know that their little eyes are sharp and see my soul and that they copy me; therefore make me good—good in my deepest purpose, good in my desires. Make me all I want them to be—strong, true, and great-hearted. Save me from the irritation of little things.

Give me the inspiring long vision, the sense of perspective, so that I may judge between essentials and nonessentials.

Let me be a real mother to my children, mending their souls and fancies, and helping to weave their dreams as well as attending to their bodies. Help me to learn wisdom from their dear humanities, the secret of trust in thee from their trust in me—and keep them from harm. Let them grow up sound and unspoiled, and let them always love me. Amen.

—L. B. SCOTT, *The Standard*, (Australia) October, 1950.

Religion on Trial - Part I

The First in a Series of Discussions by
College Students and Their Instructors

By Dr. Roy A. Cheville

Dean of Faculty and Instructor of
Religion, Graceland College



Are there qualities in members of the church that discourage nonmembers from wanting to join the church?

THIS QUESTION does not come out of an encyclopedia. It comes right out of the book of life. All of us have heard the charge that church members are stumbling blocks to nonmembers. We hear that if we could remake or re-do our members, there would be marked numerical increase. It is healthy and honest for an institution to face such a question and consider it frankly.

Young people at Graceland are known for their frankness. Some of my friends have said they would rather face a firing squad than teach a class in religion at the college. "You never know what they're going to ask," observed one commentator. "Why, they'll inquire about things I've always taken for granted," has come from another onlooker. "You never know what they'll accept as proof," has added another. With these three comments I agree. The first and second save us from staleness. The other provides an educational opportunity for evaluating what are sound data. I like this frankness. I like the language free from trite phraseology. Sometimes youngsters have a touch of cynicism and oneness to their views. I have discovered the same traits in oldsters.

WHAT YOUNG PEOPLE ARE SAYING

So when this question is asked me—the one with the implications about the shortcomings of members—I accept it and then turn to college youth to ask them what they are

thinking. We want to discover if they believe members of our church do get in the way and become walls rather than doors. Here are what students say.

A young woman from Arkansas speaks:

I do not see many qualities in our church members that definitely discourage nonmembers from wanting to join the church, but there are some qualities that wouldn't encourage them to join. One thing is the low importance too many of us attach to the church in its relation to our lives. An onlooker might be surprised at the almost insignificant role the church plays in the lives of too many of us. They wonder how much it means to a member.

A young man from Canada, not long of our church fellowship, writes of his views about Zion.

Sometimes we seem to concentrate on the Utopian society that will do things for us. We forget the person outside who needs Christ. We fail to see how Zion will help him. Not uncommonly we want to gather for self-centered purposes when nonmember friends need us in places far from the center regions. Those outside may think us self-centered without concern for the needs of all mankind.

A sophomore from Michigan puts himself in the shoes of the outsider and imagines the viewpoint of the person looking at Latter Day Saints:

Yes, I believe some qualities in Saints do discourage nonmembers from joining the church. The one that stands out to me is the self-righteous attitude of those who do not live as they talk. "Hypocrites" is the word we use for these members. One right next to this is the Saint

with the blunt authoritarian manner who is cocksure of himself and unsympathetic to others. Another quality that hinders is the bound-in-the-church program that never includes community activities. Such persons cannot get acquainted with anyone to invite into the "marvelous work and a wonder."

A young man from what he calls the "outlying areas" speaks of what he thinks has hindered the church's growth in the region of his home:

Some of the members have not been good exhibits of what the church stands for. Some are living back in the middle ages in their thinking. Some do not do a good day's work when employed; they lack occupational competence. At least a job should not reflect on the church. Some members and some teachers pass on information that is unsound. Young men and women often have to unlearn what they are taught. They need to be brought up-to-date in all fields of learning. I consider the most discouraging attitude to nonmembers is self-righteousness.

A freshman from Independence was asked the same question. He summarized our stumbling block under three headings. They need no comment.

1. Many of us emphatically profess our belief in and our desire to live in accordance with the principles stated in our Scriptures on Sunday or Wednesday nights. Then we denounce what we have said by the hypocritical lives we live the rest of the week.

2. Many of us busy ourselves trying to impress upon nonmembers the erroneous fact that God loves his "Latter Day Saints" a little more than other people, instead of trying our best to fulfill our divine mission of improving the lives and personalities of all with whom we make contact.

3. We aren't friendly enough. When we are friendly, we often let our personal desires become the basis of our

friendships. Too often we ask ourselves, "What's in this friendship for me?" rather than asking our conscience, "What can be gained from this friendship for God and his work of kingdom-building?"

A young woman of the Midwest comes up with a spicy response. She even expressed thanks for the chance to speak out. She finds us responsible for keeping nonmembers out on two counts.

Yes! Too many of us haven't got any guts. So many of us venture a pussy foot reply to the question, "To what faith do you belong?" If we don't believe in something with enough strength and enthusiasm to speak up and declare ourselves, then we have no right to suggest that anyone join forces with us. We can't wait for "new blood" to give us the spirit and "up-and-at-em-ness" that is the very essence of a growing movement. If Latter Day Saints aren't people of conviction, then the work they're involved in isn't big enough to bother with.

Yes, again! Too many branches are nets of tight cliques that make periodical attempts at being friendly but usually are so wrapped up in their petty quarrels and jealousies they can't be of any service to anyone. They tend to become self-satisfied and narrow. Through their very attempts at missionary work they repel people by their superiority attitude.

A young woman of California sees us sharing in the conventional spirit of our times. She gathers her charge under the word "smugness." Apparently she has no place for a passive religion.

The worst preventive factor is smugness. We say our church gives meaning and purpose, then we sit down and wait for friends to rush to the waters of baptism. When they don't, we wonder what is the matter with *them*. We need to get out of this smugness and get adventuresomeness in our religion. We need to get out of ourselves and lose ourselves in God's great purpose for men—all men.

A sophomore from the central regions of the church takes a look at the church in action as a close observer might see it. He selects three counts in which members set up hindrances.

1. The "We've got it" and "We're it" attitudes come first. Such rigidity can-

not attract thinking persons. The member must retain flexibility for the world of 1951.

2. We could stand more of the democracy we boast. An observer at General Conference would see the delegates as a "yea" and "amen" cheering section.

3. We need some friendship for the nonmember in meetings, especially in large congregations and in communities. A nod or perfunctory handshake is not enough.

A young man of the Midwest with occupational and military experience behind him looks at nonmembers and concludes that these qualities discourage them:

1. Using terms not meaningful to nonmembers—and not clear to us—confuses them. We have a set of terms such as "gifts" and "Zion" that do not mean much to others.

2. We spend too much time in attempting to "prove" the gospel by argument when we would do better to interpret it and live it.

3. We tend to overstate our rightness. We need to give credit where credit is due. Discounting all other religious movements is regrettable.

4. Some members live too low in social and occupational life. They do not meet financial obligations. Their lives do not witness of the Christ they profess.

Here is a voice from Australia. This will give the round-the-world flavor to our inquiry. Some weak points are listed by this youth from "down under."

1. Unfortunately we have those who take a very dogmatic and bigoted attitude. They can see no good outside the church.

2. Then there are hypocrites who leave their religion at home when they go to work. With these are backbiters and gripers who give a bad picture of the church.

3. Some live so much like the common run of the world that they give the nonmember no reason for joining the church.

4. There is a lack of sustained friendliness. I have seen the Saints make a fuss over a nonmember and then drop the attention after baptism, leaving him

stranded. Either extreme was more than he could take.

SO WE CONCLUDE

These comments are not catty. One student handed in his paper with the observation, "I've found fault with the church most of my life and found I didn't have very much when I went to put it down on paper." Said another, "This list of undesirable points is negligible in comparison with the fine things I've experienced." Another with honest fervor added, "There are many things that need improvement, but complaining won't help. Let's get busy and raise better Latter Day Saints."

In review, let's look at the job designed for the church. It is not a museum of plaster saints nor an exhibit of angels. It is a laboratory in which men and women are busy at the experiment of living together—with God. Laboratories do not have the finished product. Paul's counsel to the Ephesians (4: 13ff.) pictured a company of believers working together at the business of building lives. I think nowhere is this viewpoint more needed than in circles of youth. Young people are in the laboratory experiment of growing up. We do not always read the directions for the laboratory experiment. Sometimes we get mixed up on proportions, and there are blowups and bangs in our relationships. The more we regard the church as a laboratory the more wholesome will be our relationships.

How selective shall the church be? Who has the answer? If we have no screening, then the church is like the common run of the world and has no reason for existence. If it becomes highly selective, the members may become "spiritually snooty." Where do you place the line? Why not help formulate a sound public mind on this matter? I am on the administrative staff of a college.

New Horizons

Many times we are criticized for keeping students who ought to be "kicked out," as critics say. Sometimes youths who appear aimless, cynical, and hostile to fine qualities of good students come round to a new way of life. Some become pillars in the church. Where do we draw the line?

Let's admit that many of our members do not live an everyday religion. Many get concerned about the glories of heaven when they ought to be concerned with building a glorified society here on earth. I confess it irks me when members waste their time speculating about the hereafter when practical jobs are begging for their energies now. I admit how often it bothers me when members who live in the twentieth century think as if they were in the twelfth century. Two things deliver me. First, I must see the total structure and not concentrate on any one queer feature of a building. I looked at all of Notre Dame cathedral, not at one grinning gargoyle. There was an oddity or two in the little branch into which I was baptized. The members were blessed with peculiarities. Truly the kingdom of heaven had gathered of unusual kinds. I could have centered on these and become cynical of the church. I hope observers are likewise tolerant of my idiosyncracies. Second, I resolve to see these persons not only as they are, but as they may become. With this goes a sense of responsibility to make all this come true. Sometimes friends of mine with college advantages forget their responsibilities to those of less privilege. There is a thrill in seeing friends mature in the church laboratory.

There is a placement of emphasis we shall do well to remember. The central figure of the church is Christ. The salutation to Joseph Smith was not, "This is Sam Brown; look at his mistakes," nor did it advertise his good points. The source of my inspiration and the norm by which I

measure my life is not any apostle or bishop or deacon. It is the Christ himself. We need to say and say this again to prospects for membership. And we need to point to the lives in which Christianity has found a good expression. I can point to a friend—we shall call him Willis Quickpopple—who took one course in biology, called the church a back number, and asked that his name be taken off the record of the church, or I can point to a Lawrence Brockway who made a synthesis of science and theology. I can dwell on Tyrone Doolittle who sponged off the neighbors and never did an honest day's work, or I can turn to the integrity of an Art Lane in my home town.

Let's be honest, however. Let's admit there are members a bit shady in business affairs, a bit dirty in personal appearance, and a bit cantankerous in dealings with their neighbors. We lose by denying facts. It was said of Marietta Walker's mother that she so loved to be with the Saints that a Latter Day Saint jack-ass would sound like a singing angel. To the other fellow it would be a donkey's bray. I have found that honest admission is good for us all. The mere name of the church does not transform us.

So we conclude. Yes, some qualities of some members do deter some nonmembers from affiliating with the church. To these we make these resolutions. (1) The church shall be considered a laboratory for developing Saints, not as a counter for exhibiting them! (2) We shall center upon Christ as the norm of our achievement, not on any member or group of them. (3) We shall cooperate to develop a quality of membership that shall exhibit the church in action, and I am resolving to begin with myself.

(To be continued.)

Whatever disunites man from God, disunites man from man.—Burke.

Bulletin Board

Youth Retreat at Greenwood, New York

Greenwood Branch—one of the seven branches in New York District—will be host to a district-wide delegation of young people June 8 to 10 in celebration of its fiftieth year of organization. Special anniversary services will include a brief re-enactment of the founding of the movement in that area. Details may be obtained by writing the district young people's leader, Fred Knapp, Rural Route 3, Binghanton, New York.

Kirtland District Conference

The Kirtland District spring conference will be held on May 20 at Kirtland Temple. The schedule is as follows: prayer service, 9:00 a.m.; sermon by Apostle M. L. Draper, 10:45; lunch at noon; pastors' meeting, 1:15 p.m.; business session and election of officers, 2:15. Apostle Draper requests all pastors to make a special effort to attend the 1:15 meeting when the year's program will be discussed.

E. NORMAN COX,
District President.

Oregon District Announcements

The Oregon District Reunion, which was to have been held on the recently-purchased Lewis River grounds, has been canceled. However, one will be held in 1952 when the grounds are ready. Members in Oregon District are urged to attend any other reunion of their choice this year.

District priesthood classes will be held May 29, June 26, and July 30 at Central Church in Portland.

Institutes are scheduled for June 2 and 3 at Medford for southern Oregon; June 8, 9, and 10 at Myrtle Point for southwestern Oregon; and September 1, 2, and 3 at Bend for central Oregon. An institute for eastern Oregon will be held some time in August.

A young people's retreat will be held at the Lewis River grounds in June; the exact date has not been set. A district Fourth of July celebration will take place at the Lewis River grounds also.

The conference to be held in October will mark Oregon District's fiftieth year. Apostle E. J. Gleazer is to be present for it.

J. L. VERHEI,
District President.

Books Wanted

Baker Mission would like to obtain three or four copies of Christiana Salyards' *The Enduring Word* for a study class. Those having books for sale are requested to contact Mrs. Mabel L. Fritschle, 1027 Fourth Street, Baker, Oregon, giving price and condition of copies.

REQUESTS FOR PRAYERS

Sister Cariene Fry, formerly of Portland, Oregon, has been admitted to the Independence Sanitarium for surgery and will appreciate being remembered in the prayers of members. Her son, Harry Fry of Boise, Idaho, and her daughter, Ruby Grewelle of Portland, are with her.

Mrs. Herbert Beard, Rural Route 1, Thorn-town, Indiana, requests prayers for her nine-year-old niece, Emily Ann Hornocker, who has dropsy, anemia, and heart trouble.

J. H. Thomas, Rural Route 3, Lamoni, Iowa, requests the continued prayers of the Saints that he may fully recover from the effects of a stroke he had a year and a half ago.

ENGAGEMENTS

Hurshman-Amsberry

Mr. and Mrs. R. L. Amsberry of Denison, Iowa, announce the engagement of their daughter Jean to Lloyd Hurshman, son of Mr. and Mrs. B. F. Hurshman of Independence, Missouri. The wedding will take place June 1 at the Graceland College Chapel.

Malone-Davis

Mr. and Mrs. John Davis of Hughson, California, announce the engagement of their daughter Eva Mae to Vaughn Marston Malone, son of Mr. and Mrs. James Malone of Modesto, California. Vaughn is stationed with the Navy at Treasure Island. The wedding will take place on May 12 at Modesto.

Barnes-White

Mr. and Mrs. Clarence M. White of Aurora, Illinois, announce the engagement of their daughter, Betty, to Glenn Barnes, son of Mr. and Mrs. Gordon Barnes of Pensacola, Florida. Both Betty and Glen are students at Graceland College.

Clark-Strayer

Mr. and Mrs. Paul H. Strayer of Des Moines, Iowa, announce the engagement of their daughter, Beverly Joan, to Samuel George Clark, son of Mr. and Mrs. S. G. Clark of Vancouver, British Columbia. Both Joan and Sam are students at Graceland. The wedding will take place June 22 in Des Moines.

WEDDINGS

Coker-Laage

Arline Mae Laage, daughter of Mr. and Mrs. Max Laage of Orlando, Florida, and John Edward Coker of Lakeland, Florida, were married March 25 at the Reorganized Church in Orlando by Elder William P. Martin. They are making their home in Lakeland.

Ross-Conner

Arline Louise Connor of Luthersburg, Pennsylvania, and Lloyd C. Ross of Dubois, Pennsylvania, were married April 21 at the home of Elder and Mrs. E. H. Brennan in Punxsutawney, Pennsylvania. They are making their home in Jamestown, New York.

Timson-Moore

Louise Moore, daughter of Mr. and Mrs. Joe L. Moore of Liberty, Missouri, and Arthur Timson, son of Mr. and Mrs. A. C. Timson of New Haven, Connecticut, were married April 19 at the home of the bride's grandmother, Mrs. Gertrude Siebert, in Independence, Missouri. Elder Lloyd Siebert officiated.

BIRTHS

Elder and Mrs. Kenneth Dwight Slover of Salem, Oregon, announce the birth of a daughter, Laura Lee, born April 2. Mrs. Slover is the former Leota Asher.

Mr. and Mrs. Harry A. Dennis of Rupert, Idaho, announce the birth of a son, Terril Alden, born April 8. Mrs. Dennis is the former Lena Johnsen of Mansfield, Washington. Both parents are Graceland graduates.

Mr. and Mrs. John P. Watts of Independence, Missouri, announce the birth of a daughter, Susan Joanne, born April 21. Mrs. Watts is the former Gerry Slavick.

A daughter, Carolyn Sarah, was born on November 13, 1950, to Mr. and Mrs. Raymond Hoss of Independence, Missouri. She was blessed December 24 at the West College Street Reorganized Church by Elders Joseph White and O. L. Athey.

A daughter, Joyce Elaine, was born on January 20 to Mr. and Mrs. Glenn L. McDole of Moorhead, Iowa. She was blessed on April 15 by Elders Chester Davis and Lewis Moore.

DEATHS

MILLER.—Albert G., was born December 15, 1883, at Three Rivers near Escatawpa, Mississippi, and died March 30, 1951, in Van Cleave, Mississippi. He was baptized into the Reorganized Church on June 2, 1895, was ordained a priest in 1911 and an elder later the same year. For fourteen years he was under General Church appointment. He served as pastor of the Mobile, Alabama, Pensacola, Florida, and Escatawpa Branches before taking the pastorate at Van Cleave in 1932 where he was ministering at the time of his death. On March 17, 1912, he was married to Elizabeth Barnes; four children

were born to them. He will be long remembered for the work he did in Van Cleave Branch.

Surviving are his wife; a daughter, Mrs. Alto Locke of Mobile; three sons: Adger and Gomer of Mobile, and David of Summerdale, Alabama; two sisters: Mrs. John Gill of Escatawpa and Mrs. Ruble Moe of Van Cleave; seven brothers: Daniel, Ealon, and Frank of Mobile; Edward of Kreole, Mississippi; Charles of Escatawpa; William of Biloxi, Mississippi; and Henry of St. Louis, Missouri; and seven grandchildren. Funeral services were held at the church in Van Cleave, Elders R. L. Booker and High Priests J. W. Breshears and J. A. Pray officiating. Burial was in the church cemetery.

CARPENTER. — Claude Irving, son of Dryden H. and Louisa Wildermuth Carpenter, was born December 30, 1869, near Loyd, Wisconsin, and died March 17, 1951, at the Independence Sanitarium. He was baptized on November 8, 1885, at Plano, Illinois, was

ordained a priest on July 6, 1892, an elder on December 12, 1896, and a high priest on August 3, 1919. During his active church life he served as a missionary, secretary of Lamoni Branch and Stake, church recorder, church librarian, editor of quarterlies and group, supervisor of District 1B at Stone Church in Independence. At the 1950 General Conference he was superannuated after fifty-six years of working for the church. On December 25, 1904, he was married to Blanche A. Sprague of Lamoni; one son, Milton, was born to them. Several months before his death Brother Carpenter suffered a stroke and after that was unable to attend church services or do the work he so loved.

He is survived by his wife and son, both of the home; two sisters: Lenoir Woodstock of Independence and Winne G. Leonard of Salinas, California; and two brothers: Oscar M. of Independence and Clinton S. of Salinas. Funeral services were conducted at the Speaks Chapel in Independence, Elders F. Henry Edwards, Glaude A. Smith, and Donald V. Lents officiating.

1951 Youth Camp Schedule

Date	Camp	Place	For Reservations and Information
June 10-17	Camp Romoca	Palmer Lake, Colorado	W. A. Hougas, 480 Marion St. Denver 3, Colorado
June 10-17	Camp Wakonda	Racine, Missouri	Stephen Black, 418 W. Brook St., Neosho, Missouri
June 10-17	Camp Liahona	Brewton, Alabama	R. L. Booker, 1158 Gorgas, Mobile, Alabama
June 17-24	Camp Yopeca	Excelsior Springs, Mo.	Carl Mesle, The Auditorium, Independence, Missouri
June 17-24	Youth Camp	Barton Flats, Calif.	Thomas R. Beil, 3927 1/2 Flower Dr., Los Angeles 37, Calif.
June 24-29	Seattle District Junior Youth Camp	Silver Lake Reunion Grounds	Paul A. Wellington, 8747 Phinney Ave., Seattle, Wash.
June 24-July 1	Camp Michivoix	Park of the Pines Boyne City, Michigan	John Wiley, 617 S. Lansing, Mt. Pleasant, Mich.
June 24-July 1	Camp Nauvoo	Nauvoo, Illinois	Lyle Woodstock, 405 Court 4 Center Springbrook Courts, Moline, Ill.
June 24-July 1	Camp Monyoca	Elliston, Montana	C. Houston Hobart, 1013 Milwaukee, Deer Lodge, Mont.
July 1-8	Youth Camp	Blue Water Camp Lexington, Mich.	Eldon Winters, Sandusky, Michigan
July 1-8	Camp Kimtah	Deception Pass, Wash.	Ray Sowers, 3819 N. 25th St., Tacoma 7, Wash.
Aug. 5-12	Youth Camp	Chetek, Wis.	Stephen Black, 418 Brook St., Neosho, Missouri
Aug. 19-26 Aug. 26-Sept. 2	Boy Scout Camp	Kiondashawa, New Hamburg, Pa.	Loyd Adams, Box 522, Cedarville, Ohio
GIRLS' CAMPS:			
June 24-July 1	Oriole Girls Camp	Excelsior Springs, Mo.	Edna Easter, The Auditorium, Independence, Missouri
July 1-8	Camp Oececa	Excelsior Springs, Mo.	Edna Easter, The Auditorium, Independence, Missouri
July 9-12	Skylark Girls Camp	Excelsior Springs, Mo.	Edna Easter, The Auditorium, Independence, Missouri
JUNIOR CAMPS:			
July 1-14	Boys and Girls	Barton Flats, Calif.	G. E. Tickemyer, 1333 W. 42nd St., Los Angeles 37, Calif.

Information is incomplete for Camp Yokoma, Oklahoma; Missouri Valley Camp, Columbus, Nebraska; Camp LaHacienda, Bandera, Texas; Ontario Youth Camp, Blenheim, Ontario; and the youth camp at Deer Park, Pennsylvania. These and others will be added as schedules are completed.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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* ONCE UPON A TIME

In the days of my youth there was a time when I had the impression that the Lord had given me an endowment of wisdom. I was gifted with special insight on the faults of others, and in the hope of "making this a better world to live in," I went around telling people their faults and how they should correct them.

Then an older and wiser man took me aside and gave me a new revelation of truth. He discussed a few of my outstanding faults—clearly indicating that he did not wish to mention all of them at that time—and particularly the fault of discussing faults. "There is a better way," he said, and unfolded to my astonished mind the gospel law of love.

From the splendid service he rendered to me, I have developed a hobby. I read all the personality and self-improvement stuff. I even read the Dorothy Dix things to see how man's faults look to women, and I'm sure to find some of my own in the list. These articles have helped me to weed out many a bad habit. And if you think I am still as full of faults as a cactus is of spines, you should have seen me before this hobby began! I find it is a good idea for me to keep a small, hot fire built under myself.

Observe this: The person who is always finding faults in others seldom knows anything about his own. The person who knows his own faults and tries to correct them will find many splendid qualities and kindly traits in others.

Paraphrasing Munro Leaf: "This is a Watch Bird watching a Fault Finder. This is a Watch Bird watching You. Have You been a Fault Finder this week?"

* R. I. P.

These three familiar letters are the initials of a prayer often found on early Christian tombs: "Requiescat in pace," meaning "Rest in peace."

The Travelers Insurance Companies' 1951 safety booklet appears under this title, with a different meaning, "Rest in Pieces." Lively and sometimes sanguinary cartoons, from the pen of talented Virgil Partch, illustrate the text.

Crash stop lights, and you'll rest in pieces. Exceed speed limits, jay-walk, hog the road, neglect your brakes, or drink while driving and you'll rest in pieces.

A car in the wrong hands can be a deadly weapon. Be careful not to kill anybody with it. The corpse might be you!

* VEGETABLES

The March issue of the "News Bulletin" of the Canadian Vegetarian Union which arrived recently carries a number of interesting items. We noted the slogan under the title: "The Future Belongs to the Vegetarians." In consideration of the prices of meat, one is inclined to say, "How true! How true!" We walked by the big refrigerator where the ready-package cuts were displayed and noted the prices. We came home with some lettuce, three carrots, and a loaf of bread.

Children's Day Program Materials

Pageants

Summer's Festival of Praise

by Mattie B. Shannon

A nature pageant, with Scripture, songs, and dialogue, for Beginners through Intermediates. 1 scene. Cast may vary. Program for entire worship period.

Price, 35c; \$3.60 a dozen

The Road of Joy

by Martha Bayly

Pageant built around the lesson of truth, for Beginners through Intermediates. 1 scene. Cast may vary. 1 hour.

Price, 35c; \$3.60 a dozen

The Golden Chain

by Martha Bayly

Pageant, with music, showing the value of truth and co-operation for both individuals and nations. For Primaries, Juniors, and Intermediates. 1 scene. Cast may vary. 1 hour.

Price, 35c; \$3.60 a dozen

Truths by the Wayside

by Mattie B. Shannon

Pageant featuring songs and Scripture readings. For Beginners through Intermediates. 1 scene. Cast may vary. 1 hour.

Price, 35c; \$3.60 a dozen

Helps and Program Builders

Eureka Children's Day Recitations No. 4

Edited by Mattie B. Shannon

Recitations, acrostic and motion exercises, drills, tableaux, plays, pantomimes, songs, and special features for Beginners through Intermediates.

Price 25c

Standard Children's Day Book No. 3

A storehouse of material to help build a better program. 32 pages of appropriate recitations, poems, acrostics, and program planning. Also includes the play, "The Greatest Gift of All," and a special poem, "As the Twig Is Bent."

Price 35c

Standard Children's Day Book No. 2

This contains the 16-page service, "Follow Me," and 24 pages of well-chosen

miscellaneous materials, playlets, poems, stories, articles, and songs.

Price 30c

Songs of Youth

by Mattie B. Shannon

Twelve songs for Beginners through Intermediates with recitations, pantomimes, and motion exercises.

Price, 15c; \$1.50 a dozen

Flower Festival in Grandma's Garden

by Mary Blatt Koch

A musical playlet featuring a nature theme. Ideal for spring presentation at Easter, Mother's Day, and Children's Day exercises. Cast calls for children 5 to 10 years old, with an older girl or woman taking one of the two speaking parts. "Flowers" wear costumes, and an indefinite number of children can be used for this part of the playlet. Book contains all necessary music and piano accompaniment. Songs simple and melodic. Running time, 15 to 20 minutes.

Price 10c

Father's Day Program Materials

Standard Father's Day Book No. 1

Chock-full of materials for building successful programs for Father's Day and Fathers' and Sons' occasions. Dramatizations, readings, and recitations, song parodies, games, short talks and toasts for banquets, and worship suggestions. Program committees will find just what they need in this booklet to "honor the fathers." 38 pages.

Price 30c

Standard Father's Day Program Book No. 2

Thirty-two pages of excellent program material for Father's Day and Father-Son banquets and get-togethers. Programs for church school assembly and morning worship services, a Father's Day song, two playlets, a dialogue, a one-act play and exercises.

Price 35c

herald house

independence, missouri



in
this
issue

Concerning "The Call at Evening"

Jessie Ward LeBaron

How "Young Joseph" Came to
Amboy, Part I

Edmund C. Briggs

Out of Their Yesterdays

Mabel Williams Crayne

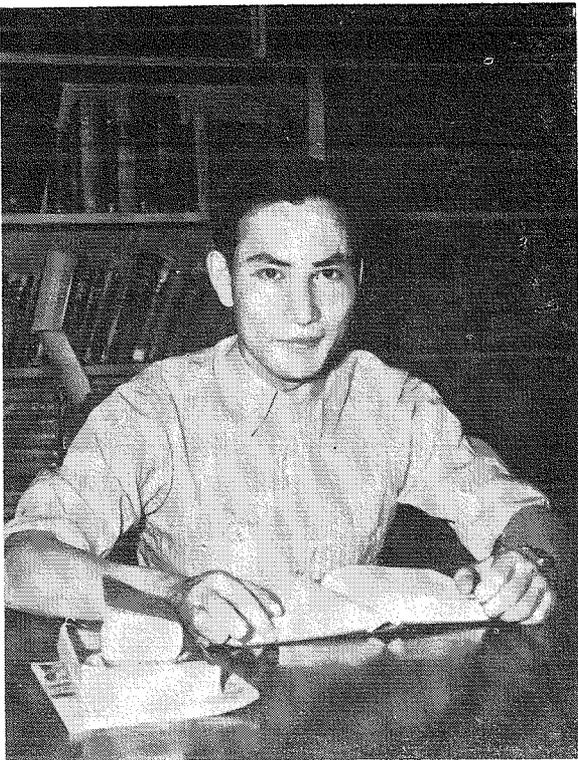
the Saints' Herald

May 14, 1951

VOLUME 98

www.LatterDayTruth.org

News and Notes



We'd
Like
You
To
Know . . .

Kisuke Sekine

WHILE MR. SEKINE is not a staff member of a church institution, the editor feels that his coming to Graceland as the first student from Japan is epochal. His attendance is made possible under the provisions of the Graceland College World Fellowship Fund established by members of the alumni and other friends of the college to provide assistance to students from abroad who face problems of travel and currency restrictions.

In Japan, Sekine lived with his mother and sister at Hanno, just outside of Tokyo, and worked as a chauffeur before coming to the United States. After completing his college work in America, he plans to return to Japan and set up an export and import business of his own. His father was a foreign trader before his death in 1934. Besides his interest in commerce and business, Sekine for a long time has made writing his hobby, and he hopes someday to become an author.

He left Yokohama on the S.S. "President Wilson" on February 11 and arrived in San Francisco on February 23, where he was met by Elder Alma Andrews and other members of the Berkeley Congregation. He reached Graceland on Monday, February 26.

Besides this representative from Japan, Graceland is expecting four students from England, one from Holland, the usual representative group from Canada and Hawaii, several from Australia, and perhaps Mexico, Ecuador, and Germany next year. The spirit of world fellowship is continuing to grow on the Graceland campus.

The Saints' Herald Vol. 98 May 14, 1951 No. 20

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

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INSTITUTE IN ILLINOIS

A priesthood institute for three districts was held at the Brush Creek reunion grounds April 28 and 29. The districts represented were Southeastern Illinois, Central Illinois, and St. Louis. About eighty priesthood members registered. Attending the institute were President W. Wallace Smith, Apostle D. O. Chesworth, High Priest Frank McDonald, and Seventies Cecil Ettinger and Sylvester Coleman. President Smith preached at the closing service at the institute and stopped over in St. Louis to preach the evening sermon there Sunday. He also visited in the home of Evangelist Clarence Archibald of St. Louis.

TWELVE IN NEW OFFICES

The Council of Twelve have been handicapped in their official and personal work by inadequate office space. Five men have been together in one room and their work has been carried forth under difficulties. A suite of rooms has been completed off the main foyer of the Auditorium on two floors. Individual rooms are provided for each member of the Council; a small council room for committee meetings is also included, as well as a general office for the secretarial staff. A modern color scheme has been used to decorate the rooms.

EASTERN MISSIONARY EFFORT

Apostle Maurice Draper, Sister Blanche Mesley, and Apostle C. George Mesley have conducted a series of women's institutes and rallies on evangelism at Toledo and Dayton, Ohio; Philadelphia, Pennsylvania; Washington, D.C.; Baltimore, Maryland; Williamsburg and Scranton, Pennsylvania; Providence, Rhode Island; Boston, Massachusetts; and Buffalo, New York. Brother Draper and Brother and Sister Mesley were greeted with full churches at every place. Brother Draper reports that the spirit of evangelism manifested in these institutes speaks for the future growth of the church in these areas. Some outstanding responses have been received to missionary work by Seventy James Menzies in Wellsburg, West Virginia, and Fayette City, Pennsylvania.

SERVICE FOR ELDERS

A prayer and testimony service for elders in the Center Stake was held April 22 at the West College Church. Over one hundred elders attended the meeting from 7:30 until 9:00 a.m., and participation was excellent. The Stake Presidency—Charles Graham, Glaude Smith, and Fred Davies—presided. Also participating in the program were Myron Zerr, Clyde Baker, and Wynn Jones who are presidents of the councils of the stake. The theme for the service was "The Joy of Ministry."

VISIT TENNESSEE

Bishop Henry Livingston and Apostle Percy Farrow were in Paris, Tennessee, April 28 and 29. They visited the branch in connection with the building program there.

GRACELAND SPONSORS INSTITUTE

A Missions Abroad Institute was held at Graceland College April 28 and 29. Representing the General Church were President F. Henry Edwards, Bishop G. Leslie DeLapp, Sister Blanche Mesley, Apostle C. George Mesley, Elder and Mrs. V. D. Ruch, and Seventy Albert A. Scherer. Representatives from surrounding areas attended the institute. The missions studied were Tahiti, the British Mission, the German Mission, the Scandinavian Mission, the Netherlands Mission, and the Australasian Mission.

The Seven Pillars of Wisdom

"Wisdom hath builded her house, she hath hewn out her seven pillars." —Proverbs 9: 1.

THAT SCRIPTURE is something to intrigue the imagination. What a picture it makes for the mind! No wonder it appealed to the scholar-soldier, Lawrence of Arabia, who based the title of his book, *The Seven Pillars of Wisdom*, upon it.

Read the ninth chapter of Proverbs and consider the poetic invitation of personified wisdom. She spread a feast before her guests. But that chapter does not tell what the pillars of wisdom are.

What did they represent? Every good life is based upon foundations of faith, philosophy, and purpose. Wisdom selects those foundations.

Suppose you were asked to select the seven pillars of wisdom as a foundation of life—what would you choose?

All good things will be found somewhere in the gospel. May we offer some suggestions from the teachings of Jesus?

THE FIRST PILLAR: WORSHIP

"Thou shalt worship the Lord thy God, and him only shalt thou serve." —Matthew 4: 10.

Our life begins with God the Creator, and ends in him. The most important relationship is that which brings us to him.

Every man dedicates himself to something, some purpose, some philosophy. The gangster gives himself to crime; the murderer gives himself (as well as his victim) to death; the teacher gives herself to education; the philosopher gives himself to truth; the ordained man gives himself to ministry.

And every true Christian believer gives himself to God.

THE SECOND PILLAR: LOVE

"Love one another as I have loved you." —John 15: 12.

From the cradle to the grave, our greatest spiritual need is love. Jesus made love "the first and great commandment of the law."

The pity of it is that we are so reluctant to give to others what we so greatly need for ourselves. There is a dearth of love in the world, because people give so little of it.

Love is the basic relationship between God and his human children, and it should be the basic relationship between them. It is the essential ingredient of the divine harmony in the universe.

THE THIRD PILLAR: TRUTH

"The truth shall make you free." —John 8: 32.

We have an insistent need for truth. Men have put more thought and effort into the search for it than into any other quest.

The worst bondage is that which is exercised over the mind.

The truth makes us free of mistakes and errors. It makes us free of wrong and sin. It frees us of evil and turns us toward God. Truth itself is the most precious of all our possessions.

THE FOURTH PILLAR: BENEVOLENCE

"Freely ye have received, freely give." —Matthew 10: 7.

The philosophy and social program of Jesus was based on our love and care for each other. Love is not inert. When it sees a need it does something. It goes to work. Love is for consequences and results.

Unless we give to others, we dry up. The richness of the social exchange comes from what we give to others and receive from them. One never gives without receiving something in return. No gift is a loss.

THE FIFTH PILLAR: RIGHTEOUSNESS

"Blessed are all they that do hunger and thirst after righteousness." —Matthew 5: 8.

The most beautiful things in life are the clean things.

Only those who have felt the Spirit of God know how clean and pure it is, and how it is completely

incompatible with impurity of any kind. No stain of sin or character can endure in the presence of God.

Righteousness comes from an Anglo-Saxon word, "rihtwisness." It meant "rightmindedness."

THE SIXTH PILLAR: SERVICE

"He that is greatest among you shall be your servant." —Matthew 23: 8.

Goodness should be good for something. Goodness that does nothing is nothing. Goodness has a work to do in the world.

The greater souls—those who have knowledge and have acquired skills—should help and serve others and lift them up. They have greater obligations because they have greater power.

It is as if we were all on a ship together in a storm. We survive or perish together. The skilled mariner must try to save the ship, and to save himself he must save others. It is so in the ship of the world.

THE SEVENTH PILLAR: KINGDOM BUILDING

"Seek ye first to build up the kingdom of God, and to establish his righteousness." —Matthew 6: 33.

The highest type of Christian citizen cannot live by himself. He must live and serve in a community, and he can do his best work in a Christian community. There his good work will be best utilized and perpetuated. There evil has the least power to tear it down.

The greater soul needs the kingdom of God as his country, as it needs him for a citizen. The greatest work we have to do is to build that kingdom.

* * * * *

There are our selections for the seven pillars of wisdom. What selections would you make?

L. J. L.

Editorial

Official

Radio Transcription Service

The Radio Department has available records for use in broadcasting. There are two types of programs available, devotional and doctrinal. These are all fifteen-minute programs, including time for local announcements, with Evan Fry giving the sermons and Bethel Knoche playing familiar hymns on the Stone Church organ.

For information of rental and broadcasting costs of these transcriptions write The Radio Department, The Auditorium, Independence, Missouri. For more detailed story see the article in this edition of the *Herald*.

THE FIRST PRESIDENCY,
By Israel A. Smith.

FROM THE RADIO DEPARTMENT:

There is available tape recordings of a program entitled "Voices From the Past." This is a recording of the voices of several of the stalwart men and women of the church who are no longer with us and whose lives and testimonies have meant much to the church. They are Levi Gamet, Joseph Luff, F. G. Pitt, G. J. Waller, R. V. Hopkins, J. F. Garver, F. M. Smith, Mrs. E. A. Smith, and Elbert A. Smith, who, we are grateful to say, is still with us. These persons are all heard in fervent testimony.

This is available on Scotch plastic tape to be run at 7½ inches per second speed, tape wound either A or B, according to individual machine specifications. The radio department would need to know what machine is to be used, so that the correct winding of tape is sent. *Notice that this recording is available on tape only.* A nominal charge for this service will be made, and the exact date of use will also be required, with

prompt return of tape to the Department requested so that a minimum number of recordings may be made.

Those who heard this program given at the Stone Church at the last General Conference know to what this offer refers. Address further inquiries to the Radio Department, The Auditorium, Independence, Missouri.

THE FIRST PRESIDENCY,
By Israel A. Smith.

Notice to Boy Scouts, Scoutmasters, Pastors

In Regard to the "God and Country" Award

The Reorganized Church of Jesus Christ of Latter Day Saints has its own church requirements for the Boy Scout "God and Country" religious award. It was and is the intention of the Boy Scout national Protestant Committee on Scouting that individual denominations prepare their own requirements for the award. Our church was one of the very first in developing its own manual of requirements.

A few Boy Scouts have completed the general Protestant requirements and have expected to receive our church "God and Country" award. We are sorry to have to notify these boys that their awards must be held up until they complete all requirements of our church.

All Boy Scouts, or their leaders, should write the Department of Religious Education, The Auditorium, Independence, Missouri, for the "Information Folder on Church-Scout Award," and for the application blank for enrollment in the program. Requirements and other information are given in the booklet, *The Scouting Program in the Reorganized Church of Jesus Christ of Latter Day Saints*, 50c, The Herald Publishing House.

DEPARTMENT OF RELIGIOUS
EDUCATION,
John R. Darling,
Associate Director

Across the Desk

BY THE FIRST PRESIDENCY

We are indeed pleased to give the following story to our readers. It comes from Seventy F. Edward Butterworth who is in charge of the Tahitian Mission.

TO OFFICE OF SEVENTY

Elder Taruiarii a Tauhiti, known to the church as "Horahitu," has been ordained to the office of seventy at Papeete, Tahiti. Horahitu has spent many years in the General Church ministry, and is a respected and powerful missionary among his brethren of the Polynesian race. His selection as a delegate to the 1930 General Conference so enriched his ministry as to qualify him to meet the insidious falsehoods about the church introduced into Tahiti by the impudence of Brig-



Horahitu a Seventy

ham Young's missionary posterity. Delegates to General Conference year after year will be glad to see this picture of Horahitu, having often heard his name read off in the long list of appointments.

Horahitu is a relative of the last king, Pomare. It is said that he was in line for a position in the local kingdom had the Native race continued to govern Tahiti. His father, Teriinohorai a Tauhiti, was a governor under Pomare V and a signer of the final document which turned the Tahitian Kingdom over to France. It was Horahitu's father who lowered the Tahitian flag, folded it ceremoniously and, after kissing it, handed it into the hands of King Pomare's son, Hinoi, who in turn turned it over to the French representative. This was the last official act of the Tahitian Kingdom.

A look at the document signed by Horahitu's father and other of the of-

(Continued on page 22.)

Concerning "The Call at Evening"

By Jessie Ward LeBaron

MANY HAVE ASKED how I came to write *The Call at Evening*. I cannot answer that question. Even after it was planned and started I had no thought of writing a book. If anyone had suggested such a thing I would have said, "Impossible!"

Two things started the book on its way. One of them was a Religio program committee meeting. Someone suggested that a story be written to be read at the Religio program hour. I was thinking of that when a more important event—one with a sad ending—happened. This brought about the real beginning of *The Call at Evening*, although even then I did not think of writing a book, or even writing for publication.

I think I can see him now . . .

Robert Smithwick

Robert was the talented young engineer of the company for which I worked. It fell to my lot to work that Sunday morning in the year 1915, and I was not happy about it, for I had so wanted to attend church.

I noticed him sitting in the manager's private office, his face buried in his hands. I wondered if he were in deep thought or sorrow. Presently he arose, came to my desk, and—sitting on one corner of it—said, "I would give anything in the world if I could only believe."

"Believe what?" I asked in surprise.

"All this about God and Christ."

Then he picked up a stone paperweight from my desk, and continued, "I have studied geology. I could analyze this stone and tell you in what age it was formed. If I can't believe the first chapter of the Bible, what basis have I to believe any of it?"

I felt that I did a poor job of answering him, for at that time nothing had been printed by the church on the subject that I had ever read; in fact I personally had not been

concerned about it. I don't know how I answered him, but he seemed satisfied, for his face brightened. As his car arrived to take him out to his work, he said, "I want to talk to you again. I expect to be back in about three weeks. I'll talk to you then."

That evening I fairly tore that first chapter of Genesis apart, analyzing it sentence by sentence, using all the scientific knowledge I had or could find by research. I was determined not to fail Robert again, and I knew I had found his answer.

It seemed perfectly natural to cast the result of my study in story form. I thought, "I can read it at Religio."

So it came that *The Call at Evening*, as first written, opened with a dissertation of the first chapter of Genesis. But Robert Smithwick never read it, nor did we talk again, for a few days before his scheduled return, his life was taken in a construction accident. His chapter was taken from the book. Later, when the Herald Publishing House asked me to write a dedication for the book, I could dedicate it to no other than Robert. So there appeared the following:

DEDICATED

To the memory of one whose earnest cry: "If I could only believe!" prompted the writing of this book.

I notice that most people refer to the book as "The Call of Evening." Perhaps, since the evening did play such an important part in its setting, I should have given it that title. However, another thought was in my mind. I felt that earth's probationary day was indeed "fading fast," that the trumpet call had sounded, and that the "light at eventide" had come. This latter day message rang out in fact as *The Call at Evening*—the last great call of God to the people of the earth to repent ere "the night come, when no man can work."



Some have asked with unbelief in their voices—an unbelief which I myself have felt—"Are you really the author of *The Call at Evening*?"

I wonder if they have sensed the evasion in my reply—"Well I remember burning the midnight oil over the manuscript."

I have never felt that I was really its author. In fact, *The Call at Evening* has had many authors. Let me tell you about a few of them.

The first one was an infidel—my own grandfather.

Jacob Ward

He little dreamed that he was the first author of *The Call at Evening*, but he was. It was vindictiveness on his part at the time, although I didn't know that. He spent his last several years in our home and due to his influence, it was far from a Christian home. There was no teaching of God there, except when he wished to annoy my mother who believed in God but dared not voice her belief. At such times he took me on his knee and, in his masterful way, told me a Bible story. His favorites were "Jonah and the Whale" and "The Miracle of the Loaves and Fishes." I missed entirely the sarcasm that passed over my head to my mother as he said, "Now, that's true. You must believe it, because it is in the Bible."

And I, sitting enthralled, believed, because it was in the Bible and because my grandfather had said it was true. Soon after he had gone to explore that world in which he had never believed, another author appeared on the scene.

Mrs. Vickers

I remember that the neighbors laughed at her, but to me blessings surround her memory, for she was concerned that no religious teaching went on in our neighborhood, and she did something about it. She engaged the schoolhouse and started revival meetings on her own. How we reveled in it. I found myself with others as a penitent at the homemade "mourners' bench" seeking salvation. I was told to get up and say I was saved and, feeling it was true, with childish timidity I bore this testimony night after night.

Learning that there was a "second work of grace" available, again I was at the altar seeking "sanctification." Those were happy days, and although I was far too young to know what it was all about, I did experience great joy in feeling "I belong to Jesus"—as Mrs. Vickers often affirmed. Laugh at her? Blessed woman! She shared with us gladly all the light she had.

About that time I experienced my first answer to prayer and, as a result, my first religious backset.

I wanted a New Testament. I dared not go so far as to want a whole Bible; that would have been like reaching for the moon. I was far enough along in school to be able to read haltingly, and I did want that Testament. I had no idea of how to get it, and I confided in no one. So I went out into the woods near our home where we often gathered flowers and, kneeling on a soft bed of moss, I told Jesus that I wanted a Testament, and I didn't know how to get it. About three weeks later Mrs. Vickers came to me, one Sunday morning, with a small book in her hand. "Would you like to have this book?" she asked.

Jesus had answered my prayer! I doubt if I even thanked Mrs. Vickers, but I imagine my face did that.

I took my prize to show to Aunt Maggie, who hadn't been pleased about this new "religious folderol," as she called it. "Bosh," she said, "they aren't even telling you the truth! Sanctified, my eye! Why, that Bible tells you," she misquoted, "that if they say they are without sin, they are liars and the truth is not in them."

I had been standing up in meeting and saying I was sanctified, therefore, I was a liar and the truth was not in me!

I left the house crushed—the value of my Testament gone.

When next I went to meeting I bore no testimony. Mrs. Vickers prompted gently, "Jessie, haven't you a testimony for us?" I stood up and said, without great conviction, "I'm glad Jesus has saved me."

"Saved, and what?" she prompted again.

My face burned. Even yet I can feel the weakness of my voice as I answered, "Just saved."

The next day at school, her daughter, Blanche, who was about my own age, took me out into the woods back of the schoolhouse and said, "Jessie, my mama says she is afraid you are backsliding."

And then I felt the very maws of hell opening to devour me.

At that critical spiritual time another author of *The Call at Evening* appeared.

Amelia Gelatt

She was the first Latter Day Saint we had ever seen. A pale, sickly little woman with a sparkle in her eye and the love of God in her heart, which she manifested outwardly toward her neighbors. The picture she made is still in my mind, as she came to visit us—too weak to walk, carried like a child in the arms of her sturdy husband, waving her hands in greeting and calling out, "John, is the coffee pot on?"

Right then she became one of us. How we came to love her and lean on her leadership! She did not criticize our religious understanding; never once did she suggest we were wrong. But before we knew it, she had engaged the schoolhouse and sent out her invitation, "Come and hear my minister."

So another author of *The Call at Evening* came.

Elder F. W.

Allow me to withhold his name. I want to say something that I hope will help some other timid young elder on his first mission, or perhaps some teacher or deacon who fears his own lack—or fancied lack—of ability. Brother W.'s wife thought he couldn't preach, and other Latter Day Saints shared her opinion. Unfortunately, he knew this and came to accept their opinions of himself. A short time later he left the mission field in discouragement, and was comparatively inactive all the rest of his life. How many he might have reached in his quiet way!

To us he was never dull. We sat with our hearts and minds open, drinking in his words as nectar from heaven. I wonder, had he known that the homely lit-

tle girl in the faded calico dress, with bare feet dangling, would gather up his message and broadcast it far from that little country schoolhouse, would he have been so discouraged? Would he have felt his efforts useless?

Do we, by our lack of faith, often discourage some man whom God has called because he does not measure up to our standards of oratory? Or perchance does that man, divinely called, fail in his mission because he fails to see the importance in the sight of God, of that little freckled-faced boy, or that pug-nosed girl in pigtails, or that audience of only four or five? Perhaps these children are considered too young to understand the words spoken, but what is felt in the childish heart may be the foundation upon which a later life of spiritual value may be built.

There were many other authors of *The Call at Evening* down through the years—far too many to mention. I pause as they pass in panoramic view before me, one by one, and as they pass I brush the memory of each with love. Only God can evaluate their ministry.

Elder George Shippy

As an author of *The Call at Evening*, Elder George Shippy should occupy a prominent position. He did not know I was writing at that time. I had taken no one into my confidence, except my immediate family.

Every evening our small group gathered in the little church where Brother Shippy conducted his series of meetings. It was only natural that his clear message, backed by his well-drawn charts, should color the book I was writing. Brother Shippy little knew how much of himself found its way into *The Call at Evening*.

Elbert A. Smith

The book would never have been completed if it had not been for the interest shown by Brother Elbert. Down through the years he had been a very active influence in my life. His authorship happened like this.

I had written the first seven chapters. They seemed poorly written to me, and I had stopped in discouragement. I knew Brother Elbert would never criticize harshly, so one day I penned a note in one corner and sent them to Brother Elbert, who was then editor of *Autumn Leaves*. The note said, "Is this worth finishing?"

Time went by and I did not hear from him. I was not surprised, nor was I offended. I knew his judgment was best. Then one day a package came. I knew by the shape and size it was not the pack-

age I had sent. To my surprise it was my first seven chapters, neatly typewritten and the message, "Finish up as rapidly as possible."

Encouraged I went to work vigorously for awhile. Then I grew discouraged again. About that time Brother Elbert became very ill and found it necessary to go into isolation. Then one day a letter came from Sister Clara saying that Brother Elbert would like to know how the book was coming along. I hung my head in shame. Too ill to be allowed visitors, Brother Elbert had thought of me enough to ask his wife to write for him. The shame that this had been necessary sent me to work once more, this time to the end.

Snags

My first real snag appeared when I wrote the chapter on the organization of the church. It seemed worthless to me. Brother Elbert had told me that the secret of writing was rewriting. So my system had been to write each chapter three times. In disgust I had thrown the first writing of this chapter into the wastepaper basket. I tried again and again, each time producing what I considered a failure. Finally I thought, "Perhaps there is something in that first writing I can use."

So I dug that crumpled first writing out of the waste basket and it went into the book without one word of revision. Strangely, I think it has been used by missionaries almost more than any other part of the book.

Our Lord

The real author of *The Call at Evening*.

How we vacillate from underconfidence to overconfidence! My subject was the resurrection of the dead. I picked up my pen with perfect confidence in myself. It was my favorite gospel theme. I had listened carefully to many fine sermons regarding it. I knew most of the Scriptures relating to it very well—hence my confidence. I had no sooner quieted myself to write than a voice seemed to say, "You don't know enough to write it."

Completely surprised, I laid down my pen and began to pray. My prayer was exceedingly simple. I did not even make a request. I merely said, "Lord, somebody will form an opinion from what I write, and I don't know enough to write it."

That prayer was offered several times a day for about a week. Then an experience came. Strangely I never knew whether I was asleep or awake, whether it was dream or vision.

I suddenly seemed to be with a group of Saints, just emerging from the little

brown church in Centralia, Washington. We were descending the outer steps, when a sister near me seemed to say, "Now, listen; you will hear some music. It will come out of the air."

The statement was so startlingly strange that I turned to look at her in astonishment. I found myself looking out on the lawn at the side of the church. There stood a being who engaged all my attention. He stood in the center of light which extended outward from him in all directions about three feet. It was day; the sunshine which before had seemed so bright, in comparison to the radiance around him took on a strange gray hue, as though its brightness carried a mixture of darkness. He was the most beautiful personage who had ever greeted my eyes.

I first noticed his hair. It fell back from his forehead, waved softly, and although its original color was easily discerned as a light brown, yet each hair gleamed with an unspeakable radiance. I can liken it only to the filament of an electric light globe. Then I noticed his face, and I knew that I had never before seen a perfect face. As I looked at him a passage of Scripture came to my mind, which I *did not know* was in the Bible. It is Job 33: 25: "His flesh shall become fresher than a child's. He shall return to the days of his youth."

The face on which I gazed was as much fresher than the face of a child, as is the face of a child fresher than that of an old man. It has always been my desire, since that time, to hear some minister use that text in a farewell address over the remains of some aged brother.

This radiant one wore a white robe, girded in at the waist, which fell in length to just a little below the knees. My eyes next rested on his arms, which were bare to the elbows. They were athletic in appearance and I could see the formation of well-developed muscles beneath his gleaming skin. Then I noticed his feet and legs, and I heard my own voice repeating the words of Revelation 1: 15: "And his feet like unto fine brass, as if they burned, in a furnace . . ." and Revelation 10: 1 ". . . his face was as it were the sun, and his feet as pillars of fire."

Now I knew why the prophet had used those words; they came nearer to describing the beauty I beheld than any of which I could think. The language of man is inadequate to describe the divine.

Next came the peculiar statement with which this experience started: "Now, listen, you will hear some music. It will come out of the air."

With it came understanding. Mankind devises instruments to produce and control vibrations which we know as sound. The glorious one on whom I

gazed needed no such crude mechanistic control of the elements. These had become his by virtue of the spiritual planes to which he had ascended.

As he raised his hand and brought it down, the note of music sounded in the air above, rich and full, yet soft and tender. Harnessing the forces of nature at will, he played such melody as human ears have never heard, unless opened to hear the divine. I was next shown that other forces of nature were under the control of his will and were indeed his servants.

The vision closed and my mind was once more directed, this time to I Corinthians 15: 35 and 40: "But some men will say, how are the dead raised up? and with what body do they come? . . . [There are] celestial bodies, and bodies terrestrial; . . . but the glory of the celestial, one; and the glory of the terrestrial, another."

That was the thing I had not known about the resurrection of the dead. The glories—celestial, terrestrial, and teletial—were not only glories of place, but glory of being. The body which comes forth is determined by the life we live here: a celestial body for a celestial glory, a terrestrial body for a terrestrial glory, bodies suited for the varying degrees of the teletial, for "another glory of the stars (teletial), for one star differs from another star in glory, so also is the resurrection of the dead."

This thought is further clarified in Doctrine and Covenants 85: 6. There the prophet is instructed in regard to the new glorified earth.

The earth abideth the law of a celestial kingdom, for it . . . transgresseth not the law . . . the righteous shall inherit it; for, notwithstanding they die, they also shall rise again a spiritual body; they who are of a celestial spirit shall receive the same body, which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fullness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fullness: and also they who are quickened by a portion of the teletial glory, shall then receive of the same, even a fullness: and they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

So I was able to write the chapter on the resurrection of the dead. I knew then how wonderfully complete was that glorious experience. We are not only to be saved from death and from hell and permitted to dwell in heaven, but conditioned to dwell with God and receive of his glory.

(Continued on page 14.)

The Bible Is God's Book ■ By E. B. Hull

THE CHINESE TELL US that their god, Pwangu, carved the heavens out of granite. If such a foolish statement were found in the Bible, we would know the Bible is not God's book. Other writers give their ideas: Pythagoras, Plato, and Aristotle (400 B.C.) taught that the earth was a living being. Zeno (300 B.C.) held the universe sprang into being from its own inherent energy. Epicurus (300 B.C.) said the universe came into existence by a fortuitous concourse of atoms. Thales of Miletus (600 B.C.) taught that water was the origin of all things. Anaximenes said air was the origin of all things. Heraclitus of Ephesus (500 B.C.) maintained that fire was the origin of all things. In Moses' day the Egyptians led the world in science, yet the best Egyptian scholars taught that both the earth and the heavens originated out of a kind of pulp, and men were generated from slime of the river Nile. Other Egyptian scholars taught that the earth was hatched from a winged egg.

Compare the creation story in Genesis in the Bible with the beliefs of the Hindus, Chinese, and others. The following is from the sacred books of the Hindus:

Millions upon millions of cycles ago, this world came to be. It was made flat, triangular plane, with high hills and mountains, and great waters. It exists in several stories, and the whole mass is held up on the heads of elephants, with their tails turned out, and their feet resting on the shell of an immense tortoise, and the tortoise on the coil of a great snake; and when the elephants shake themselves, that makes the earth to quake.

In 1885 Gladstone and Huxley debated whether or not the creation story in the book of Genesis in the Bible was in accord with the findings of modern science. When both men had completed their arguments, they agreed to hand their papers over to Dana, the greatest living geologist of their time, and let him decide. Dana closely examined the arguments of both men, and printed his decision in the *19th Century Magazine* of August, 1886: "I agree in all essential points with Mr. Gladstone, and I believe that the first chapter of Genesis and science are in accord."

Sir William Dawson, a distinguished Canadian geologist, agrees with Dana: "The order of creation in the Bible is faultless in the light of modern science, and many of the details present the most remarkable agreement with the results of science born in our own day."

SOME SCIENTIFIC FACTS were known to Bible writers hundreds of years before men were aware of them. In Proverbs the earth is spoken of as a circle, and in Isaiah 40: 22 (700 B.C.), "It is God who sitteth on the circle of the earth." Modern teachers say that the earth hangs on nothing, as Job says in chapter 26: 7, when all men down to Copernicus (A.D. 1475) believed that the earth rested on some great solid foundation. The Bible writers also knew that this earth rotated on its axis. This is clearly implied in Genesis, where the days are described as succeeding one another, each day consisting of "evening and morning, day and night." This succession is explained by the earth's rotation on its axis. Unless the earth rotated, one side—that nearest the sun—would always be light, while the opposite side would always be in darkness the same as the moon. Not until Galileo's time (A.D. 1630) was it recognized that the winds had regular circuits, and that rain clouds were only evaporated water. Yet Bible writers knew this hundreds of years before Galileo was born. Ecclesiastes 1: 6-7 (900 B.C.) says: "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again, according to his circuits. All the rivers run into the sea, yet the sea is not full."

Isaiah records this conversation supposed to have taken place in heaven:

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High.—Isaiah 14: 12-14.

Five times Satan says "I will," but Isaiah says in answer to him:

Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and shall consider thee, and shall say, Is this the man that made the earth to tremble, that did shake kingdoms; And made the world as a wilderness, and destroyed the cities thereof; and opened not the house of his prisoners? . . . But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people.—Isaiah 14: 15-20.

These are some questions propounded by Isaiah which are hard to answer. Lucifer seems to be talking of going back to the place in the north, from whence

he was cast out. Why did he say he would sit upon the mount of the congregation in the sides of the north? Is God's headquarters north of this world?

The earth today is not like it was in the beginning, but Doctrine and Covenants 108: 5 says the oceans are to be "driven back into the north countries . . . and the earth shall be as it was in the days before it was divided."

In Job 38: 35 we read: "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" All down the ages infidels have laughed at the idea of sending messages by lightning, but this is the only word the Hebrews had for electricity. Actually Job made a very scientific statement regarding this age of radio and modern communication.

In Job 38: 19 (1500 B.C.) this statement appears: "Where is the way where light dwelleth, and as for darkness, where is the place thereof?" Note it does not ask, "Where is the place light dwelleth?" This would have been scientifically wrong, as light travels at the rate of over 186,000 miles per second, so it does not dwell in any one place. Here we have an exact scientific statement regarding light fully 3,000 years before any scientific statement on the subject was ever made. God is light; in the creation of this world in the Adamic age he said, "Let there be light," and that was before our sun was made and set in the heavens.

THE BIBLE is the only ancient book that insisted on quarantining contagious diseases. In Leviticus 13: 45, 46 directions are given for dealing with lepers.

No wonder that prince of modern scientists, Sr. John Herschel, said: "All human discoveries seem to have been made only to confirm more and more the truths of the Bible." The Bible is not primarily a book of science, but it makes scientific statements; these can always be relied upon.

In the year 1865, 617 members of the British Association for the Advancement of Science, including the greatest scientists of the British Empire, drew up a document setting forth their views on the relation between science and the Bible. The following three paragraphs are quoted from this document:

We, the undersigned students of the natural sciences, desire to express our sincere regret that researches into scientific truth are perverted by some, in our times, into occasions for casting doubt upon the truth and authenticity of the Holy Scriptures.

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How "Young Joseph" Came to Amboy

Selections from the "Autobiographic Sketches" of
Edmund C. Briggs, of the Council of Twelve

Part One: Early Guidance and Spiritual Experiences

INTRODUCTION

TWO GREAT PURPOSES motivated the early life and ministry of Edmund C. Briggs, one of the strong men of the Restoration Movement. One was to see the Reorganization firmly established to regather the scattered members of the church. The other was to see "Young Joseph" Smith, son of the founder and prophet, Joseph Smith, Jr., brought to the leadership of the church. These purposes were also dear to many other people at that time. There is something heroic and of an epic character in the narrative that Apostle Briggs presented to the church, showing how these purposes were eventually realized.

The "Autobiographic Sketches" were written partly from memory and partly from the carefully kept diary of Brother Briggs. We have attempted to select the passages in a manner that, with a few guiding subheads, they will tell their own story.

Edmund C. Briggs was born February 20, 1835, in Wheeler, Steuben County, New York. In 1838 the family moved to Milwaukee, Wisconsin, and the next year to Jefferson County. In February, 1842, young Edmund first heard about the "Mormons" from his father, who had witnessed a rough argument in a hotel, in which the proprietor, formerly from Quincy, Illinois, had defended Joseph Smith from an attack by one of the hotel guests.

Louisa Wilkinson, an older daughter, wrote a letter to the family telling that a brother, Jason W. Briggs, had joined the Latter Day Saint Church while he was in another part of the country. This news brought distress to young Edmund, but as he continued to learn more of the church his attitude changed.

The reference, "SH," indicates *Saints' Herald*, and the figures indicate volume and page.

We trust that this inspiring story, as told by one of the great men of the Reorganization, will bring both interest and encouragement to the many readers who will see this account for the first time.

—THE EDITORS.

A PROPHECY OF MISSIONARY SERVICE

I had already had a manifestation that punishment was permitted to

come on the wicked people to bring about a reformation, and that when they ceased to do evil and learned to do good they would indeed be saved, though they had died in sin; that the arm of the Lord was not shortened so it could not save; and my soul was lit up with the glory of God, my Savior. A calm, serene sensation pervaded my mind, and I heard these words; "You will yet receive this gospel, be baptized and ordained an elder, and preach it to your fellow men." How these words came to me, or who spoke them, I did not know; but they were so impressed upon me that they have ever been as fresh to my mind as though just spoken.

The Bible was now a new book to me, and many things so obscure before were now plain.

—SH 48: 24. January 9, 1901.

THE ASSASSINATION OF THE PROPHET

One bright, beautiful day in July we had all been to dinner except my brother Edwin. He had gone to Beloit. Upon my entering the dining room he was sitting on the lounge reading a newspaper, awaiting preparation for his lunch, and read the account of the assassination of Joseph and Hyrum Smith, the "Mormon" prophet and his brother, at Carthage, Illinois, by an infuriated mob.

As he read the account a strange power, such as I never experienced before, rested on me. It seemed to rest on my head first and pass down through my whole body; this was repeated three times in the same manner. I was transfixed so I could not move and was lost to all sensibility and consciousness of everything I ever did or thought, but realized I stood in the room with my

mother and brother present. And then I saw a marble statue of a person, and while I looked at it I wondered what it meant. A voice, a little back of me and to the right, said (and I seemed to be conscious that some person stood there), "You are compared to that statue," and it passed away out of my sight. And immediately I saw a beautiful hand, it seemed almost transparent, extended toward me, and a pointed, flowing white sleeve hung from the wrist. As I looked at it, I noticed that between the thumb and index finger it held a spotless sheet of paper. The under leaf hung down a little lower than the other, and I could see between them. As I gazed I wondered what it meant, and the same voice said, "You are compared to that sheet of paper," and as it passed from my sight, a serene, calm, peaceful sensation pervaded my mind and all around me. And then I heard a voice just in front of me and over my head say, "Joseph, the son of Joseph, is the prophet of the church." Then I was conscious of the fact, or seemed to realize, that the prophet, Joseph Smith, was dead, and his son would take his place in the church.

—SH 48: 25-26. January 9, 1901.

CONFUSION, AND A VISION OF APOSTASY

I confess I was much troubled and hoped something would develop soon to relieve my distress of mind. The thought came to me that Joseph was a little boy. How could he be the prophet to the church? . . . While all these things were perplexing me, the *Times and Seasons* came again and again, and finally it was published that the Twelve claimed to be the leaders of the church, with the

announcement "Joseph stands in his own place behind the veil, and let not another presume to take his place, for he stands in his own place and always will."

Many claimants to the leadership of the church had arisen. James J. Strang claimed to be the successor of Joseph by a letter of appointment. James Colin Brewster, Gladden Bishop, and others followed with their claims to be leaders and prophets to the church, until confusion reigned complete in the church, it seemed.

While I was in this state of mind, I had a vision, but I cannot now remember the circumstances I was in when I had it. In the vision I stood north of the city of Nauvoo, Illinois, and saw the woods and the prairie north and northeast of the city, with scattered houses in the timber, on the hill, and down the sloping plain to the low land along the river. While I viewed the city I saw a thin mist like crepe, descending from northeast of the city. It settled down on the trees first, but did not stop its course until it settled down closely over the city; and while I stood wondering what it was, a voice nearby, to the right and a little back of me, said, "It is the spirit of whoredom, and it will be poured out upon the church first, and then it will be poured out upon the whole world." Then immediately I stood in a room with a fireplace in the west end. . . . I saw two women near the east end of the room. . . . Each was in tears, crying and wringing her hands as if in distress, and one of them said, "Is that so?" They walked toward the fireplace, and again one of them spoke out in her sobs as though her heart would break, "My God! Is that so?" . . . I then seemed to understand that they were being taught something repugnant to their feelings that caused them great sorrow. . . . And immediately I saw two Mormon elders following these women. . . . They were gleefully talking together. . . . And I repeated in the anguish of my heart, "What does

this mean?" And a person I had not noticed before seemed to stand at my right and said, "They are being taught whoredom under a new name." . . . And immediately after I saw a pail of blood splash on the floor just behind the men, and the person standing at my right passed behind me, went up to them, took hold of one of their coat collars, showed me the seams of the collar . . . and every seam was lined with blood. He then said, "That is murder."

This vision troubled me for days. I could not understand it; I did not even know the meaning of the words. . . . While meditating over the matter in the latter part of the summer of '44, I resolved to go and ask my mother the meaning of the

words used by the person in my vision, but when I got near the house a voice said to me, "It was the besetting sin of the prophets and kings of ancient Israel."

—SH 48: 26. January 9, 1901.

THE DOCTOR PROMISED DEATH, THE SPIRIT PROMISED LIFE

At one time I had fallen from the hay loft into the barn and hurt one of my legs. While I was sick my leg began to pain dreadfully. I suffered excruciating pain most of the time for months. Finally I became so weak I could not turn in bed or help myself. My brother was very busy on the farm at the time, and most of my care was from my sister-in-law, Sarah Briggs, who was al-

(Continued on page 14.)

Word of Wisdom

A FUGITIVE NEWS CLIPPING reaches us which carries some interest to all who believe in the timeliness of the Word of Wisdom which was given to us more than a hundred years ago. It began with the startling statement that there are "276 chemicals in food" that may be "gradually poisoning" the public.

From this we quote:

An "alarming" situation in the widespread postwar use of chemicals for growing and processing edibles has been reported by a special seven-man congressional committee headed by Rep. James J. Delaney (Dem., N. Y.).

Of the 704 chemicals now in use in connection with food, says the committee, "only 428 are definitely known to be safe" for the purpose. After looking into the matter for three months, the committee thinks a new chemical food control law may be needed, meanwhile it wants to continue its inquiry until July 1.

Just what are the chemicals at which the committee is slanting a skeptical eye? Some are sprays used by the farmer—DDT, chlordane, selenium and phenyl mercury compounds, for instance. More knowledge needs to be developed, the committee says, as to the effect on humans of foods protected from insects and plant diseases by these sprays.

Chemicals used in processing or preserving foods, such as "bread softeners," have also been getting the once-over from the committee. There is controversy among reputable scientists, they point out, as to whether certain emulsifiers that make and keep bread tender are safe for continuous use over the life span. These

are now being used to a considerable extent in baked goods, cake mixes and ice cream.

The replacing of natural fats in baked goods by chemical emulsifiers has also come in for scrutiny by the committee. They want to determine the "extent of the reduction of shortening and other nutritious ingredients in bakery and other food products" and to what degree this has been caused by chemicals.

Chemical fertilizers have been subjects of the inquiry, too. The committee reports, however that "no reliable evidence was presented that the use of chemical fertilizers has had a harmful effect on the health of man or animal." It's the so-called "organic farmers" that claim food grown on chemically-treated soil is inferior and leads directly to many present-day illnesses.

If the committee gets its life extended by Congress, it hopes to look into the new and widespread use of hormones in poultry and livestock raising. The 276 chemicals mentioned in the first paragraph will also get a more thorough investigation, for the committee's report is strictly of an "interim" nature and they feel more study is needed before any new law is recommended.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

How will my Lord speak to me in heaven—vocally or spiritually?
Pennsylvania E. U.

Answer:

It is a striking fact that God's revelation as found in the Scriptures gives us no detailed description of conditions in the world of the redeemed, probably for the reason that for the present the conditions there are so far different from what we now know that they are beyond our comprehension. Doctrine and Covenants 76:7 says of the lowest glory of the saved, that it "surpasses all understanding; and no man knows it except him to whom God has revealed it." Human language is not capable of describing it. Paul too says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—I Corinthians 2:9. Conditions there must be seen to be known.

CHARLES FRY

Question:

From *A Commentary on the Doctrine and Covenants*, page 163, I read: "The dead are fully conscious and are deeply interested in the events which are now rapidly culminating toward the day of resurrection and rejoicing."

Do they know the church is progressing, and can they see us?
Missouri

Mrs. J. H.

Answer:

Evidences abound through Scriptures showing a correlation between the heavens and the earth. The work of Christ in both places moves somewhat co-ordinately; those in heaven retaining a deep and sympathetic interest in the affairs of this world. Genesis 7:43-46 of the Inspired Version shows that all of God's workmanship mourned over the destruction of the wicked in the flood.

The angelic host joyously sang a song of glory to God at the birth of Christ, for that birth was not only of glad tidings to earth but to heaven also. The ministering of many angels at the time of the latter-day Restoration, each performing some necessary service in behalf of the people of earth, reveals the close tie that binds the living and the dead to each other.

Angels are invariably holy men of earth who have entered into their rest. Moses and Elias appearing to Christ at his transfiguration marked the transition from the Mosiac dispensation to that of Christ (Matthew 17); likewise the various angels who, by their ministrations, ushered in the last dispensation of latter days (Doctrine and Covenants 110:20, 21). None of these came of their own will, but were sent of God.

On the other hand earth effects the heavens. The Lord warned that the wickedness of men would cause peace to be taken from the earth and also the withholding of his Spirit from the people which would result in wars—a condition we see in process of fulfillment. The heavens are moved by faith and righteousness in men, and the Lord sends an increase of blessing.

However, little is revealed of the personal experiences of those passed on, and we cannot, in the light of what is revealed, consistently suppose that they have a detailed knowledge of us or that they see our personal activities.

CHARLES FRY

Question:

Will the righteous who died without a knowledge of the law receive the ordinance of baptism in the millennium?
Iowa H. O. D.

Answer:

The Scriptures contain no mention of baptism in the millennium. Baptism of water is an ordinance belonging to this life and this life only, its obligations and

requirements being fulfilled in this world. Furthermore it is an ordinance of limited application, being designed for those who are under sin and not for those who are not under sin. It belongs to a group of requirements and conditions such as faith in God, belief of the truth, repentance from sin and dead works, and obedience to the whole law, without which the ordinance becomes of no effect. Witness the case of Simon the sorcerer (Acts 8:21).

Jesus taught, "I am not come to call the righteous, but sinners to repentance."—Matthew 9:14. There are some people who need no repentance and consequently need no baptism. Paul said, "Sin is not imputed to them who have no law," and "where no law is, there is no transgression" (Romans 4:15; 5:13). Sin comes from acting contrary to known law, and where there is no law, or where persons are not capable of knowing, they cannot sin, though they may do wrong things. Little children, being incapable of understanding the law, are not responsible for the petty wrongs they do and consequently are without sin. In many heathen lands the gospel law is not known, and the people, though mentally competent, are without sin. To all such, baptism does not apply.

The Lord has said to this church:

This thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin . . . little children need no repentance, neither baptism. Behold baptism is unto repentance to the fulfilling of the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world. . . . He that saith that little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption. . . . For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; . . . and unto such baptism availeth nothing.—Moroni 8:11-26.

CHARLES FRY

Question:

If a branch hasn't elected officers in two years, is it in a disorganized state?
Oklahoma Mrs. T. S.

Answer:

Not necessarily. Branch officers continue to serve until their successors are appointed. However, if branch elections are unreasonably delayed, some member of the priesthood concerned might well bring this to the attention of the district president, or, if necessary, to the attention of the apostle in the field.

F. HENRY EDWARDS

Out of Their Yesterdays

By Mabel Williams Crayne

L T. ANDREW GRAYSON lay on the clean, white hospital bed and considered himself lucky that he had left only a foot in Korea and that the wounds on his face and head would leave but slight scars. The doctor had said that the shock to his heart would eventually be overcome by rest and right living.

Andy had been just an ordinary young man in his first year of college before going into the Army. His parents were hard-working, frugal people. His father made and refinished cabinets, and when they were polished, stained, and polished again, they showed all the beauty of the wood. Andy wished now that he had helped his father more and had spent less time with the neighborhood gang that he had grown up with. His father had hoped that he would be interested in cabinet work, but he chose engineering instead.

The nurse came in bringing a visitor. Andy was scarcely able to hide his embarrassment as he saw the slouching form of Luke Lewis coming into the room, his eyes as shifty as ever and his clothes wrinkled and soiled.

"How are you, old pal?" said Luke as he came toward the bed with outstretched hand.

"I'm fine, Luke," said Andy. "But what brings you here?" His tone was not very cordial, and Luke resented it.

"So you're not glad to see me after I came all the way from your own home town to bring you something from the boys." Luke opened a paper bag he carried and took out a bottle of brandy. "The boys said you wouldn't get nothing like this to cheer you up here."

Andy looked at the bottle and for a moment his eyes brightened and his heart beat a bit faster. He realized that it would not take much to arouse the old desire.

"You can just hide it under your pillow and take a little nip once in awhile," continued Luke in a coaxing tone.

This man was the "go-between" for the gang. A feeling of remorse came over Andy as he thought, "Why should

I be rude to him? Who am I that I should be so high and mighty?"

Light footsteps in the corridor made Andy reach for the bottle and quickly hide it under his pillow. As the nurse came into the room he was saying, "It was very kind of you, Luke, to come so far to see me. Give my regards to the boys, and take this to help on the carfare." He took a dollar bill from a drawer and handed it to Luke. "I think they are getting ready to work on me. Good-by now."

Luke shuffled his way out, feeling that he had been cheated because he had not been asked to sit down and talk over the town gossip.

"Your caller did not stay long," said the nurse. "I just came to bring the paper. Could it be that you were not happy to see him?"

"You are very observing, Miss Lambert," said Andy. "I'm glad you came in just now . . . thanks!"

AFTER SHE LEFT the room Andy took the bottle from under his pillow. "What can I do with the stuff?" he asked himself.

"It looks good," said the Tempter. "Why not just taste it and then ask the nurse to throw it away?"

A sudden wave of weariness came over Andy. He hid the bottle and had just closed his eyes when he heard a voice beside him, "Even as a chain is no stronger than its weakest link, so is a man no stronger than his self-control."

Andy opened his eyes and saw a man standing beside his bed. "Who are you," he asked, "and how did you get in here?"

His visitor smiled and said, "You can call me your Ghost of Yesterday. Haven't you heard that our yesterdays are made up of happy memories or haunting regrets? I helped to save your life, and I don't want to see you throw it away now. You have been called a hero, but that bottle under your pillow will make a miserable coward of you. Won't you give it to me?" He held out his hand and waited for a moment, then continued, "You can trust me and the nurse need never know. You think a lot

of her, and she is fond of you. You don't want her to know, do you?"

Andy brought out the bottle and said, "I do trust you, and I know what you say is right. Your face seems so familiar. I wish I could remember where I have seen you before. I have the feeling that somewhere we have been together and have been friends. Here, take it, and I'll try to watch out for that weakest link of mine. When I get out of here I think I'll go home and help Dad with the cabinets. He and Mom will keep me straight."

"Yes," said the man, "they and the nurse will help you. You and I were very good friends and some day memory will tell you who I am." He went to the wash basin and Andy heard the brandy being poured down the drain, but his eyelids felt so heavy he did not try to raise them.

WHEN HE AWOKE the nurse was saying, "You have had a nice, long sleep, Lt. Grayson, and it is time to eat again."

As she fixed the tray on a little table across his knees, Andy asked, "Did you see the man who came to see me this afternoon, Miss Lambert? He didn't tell me his name, but I'm sure I've seen him somewhere."

"The only visitor I saw was the shabby one you weren't so glad to see. How was this other man dressed?"

"I didn't notice how he was dressed at the time, but since you ask, I seem to remember that he wore black clothes and a white collar."

"I'll go out and ask at the desk. The receptionist may know something about him."

As soon as she left the room, Andy put his hand under his pillow and was relieved to find that the bottle of brandy was not there. That was proof to him that his visitor was real and that it was not all a dream.

When Miss Lambert returned she reported that no one had seen a person of that description. "You must have dreamed about him, Andy," she said, "or perhaps he got by without anyone's seeing him."

For the moment Andy forgot the man, his eyes lighted, and a smile came over his face. "Why, Miss Lambert, you called me Andy—may I call you Letty? Would you mind?"

The nurse laughed, "No, I don't mind if it will make you any happier. But tell me more about this man. What did he say to you?"

"I wouldn't tell anyone but you, Letty, but just saying your name seems to make me feel that it is all right. You will believe me, and no one else would."

"Yes, Andy," she replied softly, "I'll believe you."

"Well, I guess I'd better begin with that fellow who came first. Before I left home I was chasing around with some school friends, and we thought it was smart to get drinks by sending Luke to buy them. None of us were of age, and we couldn't buy anything stronger than a Coke. He came to bring me a bottle of brandy and couldn't understand why he was not the good friend he used to be. I guess I was pretty wild for awhile after I went into the Army, and then after we went across our outfit learned what it was to be dead tired, hungry, and cold. I used to get so homesick I wouldn't write to the folks because I couldn't stand getting letters from them. With every letter they sent me I imagined I could smell mother's homemade bread and ginger cake, and I'd see Dad working on a special order that needed my help. Then I met a buddy who helped me to snap out of it. He was a real Christian and belonged to a church I had never heard of before."

"What was the name of the church ... do you remember?"

"I'm not sure, but I think it was Reorganized Latter Day Saints. Anyhow it sounded good to me."

"Do you remember your friend's name?"

"He went by the name of Lambie, but I think that was a nickname they gave him because he was so mild and never resented the things the Army does to a guy. He didn't mind what they called him; he just went on being himself no matter what happened."

If Andy had been looking at Letty he would have seen tears in her eyes. "Tell me," she said, "of your strange visitor. What did he say to you?" After Andy had told her what the stranger had said, she was very quiet for a moment. "But, Andy, it was I—" she said, then noticed that his face was pale and his lips trembling.

"Letty, I know now!" he cried out. "He said I would remember his name. It was our chaplain, Robert Monroe, who came here. He was the one who found me and pulled me out from under the tank after the others had moved on thinking I was done for. That was why he was so concerned and said that he had saved my life once and didn't want me to throw it away."

"Here, Andy, take this," she said firmly. "You have had an exciting day, and I am giving you a sedative. I'll see you later."

Andy had not realized that she was off duty and had spent her own time talking with him. As she hurriedly left the hospital building she placed the empty bottle in a trash can and said to herself, "I'll tell him some day, but not now."

HE WATCHED EAGERLY the next morning for Letty Lambert to come on duty; but instead the house doctor came with a strange nurse. "Lt. Grayson, meet Miss Bishop," he said, "Miss Lambert has a two weeks leave of absence, and Miss Bishop will take good care of you while she is away. I have some very good news for you."

Andy's face showed disappointment as he asked, "What is it, Dr. Larson? I can use some good news right now."

"I'm sure you'll call this good," said the doctor with a smile. "The day your parents were here they came to my office and asked how soon you could come home to them. They feel that you will improve much faster in your own home. Of course you will have to remain quiet and have a nurse for awhile. I promised to give them an answer as soon as I talked it over with the rest of the staff. We have decided to make it in about two weeks. Now I must be getting along."

The two weeks were almost up when Andy received a letter from a hospital in Japan, the same one he had been flown to from Korea. It was from a GI he had known there. "I heard them talking about you the other day, and the place where you are, and how much you've improved. I hope to make it there myself before long. Too bad about the chaplain and Lambie. They say Lambie has a nice little wife over there somewhere. Hope you can get to see her and tell her what a swell fellow he was, and how we all liked him."

Andy laid the letter aside and lay thinking for some time. It was true what he had heard them say over there. It couldn't have been the chaplain who came to see him, unless the Good Lord had let him come because the chaplain had more influence than anyone else—except Lambie. What greater thing can a man do than to lay down his life for a friend? His eyes smarted with the tears he could not control. He wished he could talk things over with Lambie once more. He wanted to thank him for what he had done, and tell him what a nice girl Letty was.

THE MORNING MAIL brought him some church literature, which was not unusual, except this was different somehow. One pamphlet had the picture of a man on the cover page and the title, "Hear Our Story." The other was "The Church of Jesus Christ. Where is it? How Shall I Know It?" Andy's eyes opened wide when he saw beneath the title, "The Reorganized Church of Jesus Christ of Latter Day Saints." Lambie's church! He had longed for a contact with his friend. Would he find in these pamphlets a message that would ease the loneliness in his heart?

He asked Miss Bishop if she knew anything about this church or belief, and showed her the papers he had received.

"Yes, Lt. Grayson," she replied, "that is Letty's church and mine. I imagine she sent them to you." It gave him a nice warmth in his heart to think that Letty had not forgotten him.

That same day, Letty Lambert sat in a well-furnished, comfortable home, saying, "I wish I could stay longer with you, Mother Lambert, but I must get back to the hospital and take over my special case. It will mean a month or two in a private home. You have been a good mother to me, and I will never forget your kindness. No matter where I go, I will always come back to you. I have no other home but yours now."

"Letty, there is something I want to say to you, and I don't know how to say it so you will understand," said the older woman. "Please don't forget that you are still young and entitled to a share in life's happiness. You have many years before you. Don't waste those years grieving over your yesterdays."

"I understand what you mean, Mother Lambert," replied Letty, "and it is generous of you to say this to me when your own heart is so full of pain and loneliness, but I can never forget Ralph or my love for him. I have assured him many times that no one would ever take his place."

"Letty, my dear girl, I know that no one will ever take Ralph's place in your affections, but someday there may come a man worthy to take his own place. I am sure that you remember your own father and mother and that your love for each of them was equally as strong. Neither could ever take the place of the other."

Letty kissed her soft cheek as she answered, "I believe you are really sincere, Mother Lambert, but time will have to soften my sense of loss a great deal before I can ever consider anyone else."

IT WAS A HAPPY SURPRISE when Andy learned that Letty was to be his nurse in his own home. Life was pleasant in the Grayson household, and they often discussed the books of the church. Letty never urged him to accept the gospel, but she often prayed that he would.

One day while talking over a passage in the Book of Mormon that spoke of the coming of Christ, Andy exclaimed, "Why that's the same thing Lambie read to me! I know now that he was a true man of God. I can remember the exact words as he read them, 'But this much I tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe to

keep the commandments of God, and continue in the faith of what we have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish.' Letty, I wish you could have known Lambie. . . ."

The girl sat silently looking out of the window, as though her thoughts were far away. Andy waited, wondering what was on her mind, then she turned toward him and said, "I did know him, Andy. I was his wife. The Book of Mormon that I hold in my hands is the same one he held when he was reading to you. It was sent back to me. I didn't tell you before because I didn't want your pity. It is something I must work out for myself. . . . They nicknamed him Lambie because his name was Ralph Lambert. It has been a great comfort to know you and hear you tell of your friendship with him. You have brought him very close to me."

Andy was too astonished to speak for a moment, then he took her hand and said, "Letty, he belonged to both of us, and loved us both. Don't you think that he would be happy if he knew we were here together?"

"Yes, Andy, I am sure he would," Letty replied.

AFTER LETTY had gone back to her routine work at the hospital, an elder from a neighboring town came to talk with Andy and his parents and explained many things to them about the gospel. When Andy was able to use a crutch they went to the church where the elder was pastor and heard their first Latter Day Saint sermon. It was not long before they asked for baptism.

Two years passed. Letty made several week-end visits to the Grayson home, and Andy saw her when he went to the hospital for a check up. Then came the day when there was a quiet little wedding in the church. The groom walked so straight and sure down the aisle that few remembered he had an artificial foot. The bride smiled happily when he put the ring on her finger. Mother Lambert was there and as proud of them both as though they were her own. For Andy's father and mother it was the happiest day of their lives.

When Letty's and Andy's son was eight weeks old he was taken to the church and blessed and given the name of Lambert Monroe Grayson. As the pastor held the tiny boy in his arms he prayed, "Our Heavenly Father, we pray that thou wilt bestow a blessing upon this child. May he have the gift of faith and the same degree of love for humanity and desire for service to thee, as characterized the good men for whom he has been named. May his parents enshrine

in their hearts and home the fond memories with no haunting regrets out of their yesterdays."

The faces of Andy's parents and Mother Lambert beamed with love and pride. Andy cuddled his son close in his arms as he and Letty walked back to their seats, but there was something deeper than paternal love and pride as he laid the baby gently in Mother Lambert's arms and whispered, "Our Little Lambie."

How "Young Joseph" Came to Amboy

(Continued from page 10.)

ways very kind and attentive to see that everything was done for me that could be done. I asked my sister-in-law what the physician said about my getting well, but I quickly saw that she evaded my question. . . . Three long days I urged her to tell me. I said to her, "If he says I am going to die, I think I ought to know it. If I am to be a poor, feeble cripple to linger a worthless life, I ought to know it."

She finally yielded, and after cautioning me not to take it to heart, replied, "The doctor says your physical system is all gone. There is nothing to build on, and you are liable to drop away at any moment. You may possibly linger a short time, but will never be able to feed or dress yourself again."

Upon receiving this sad answer, I involuntarily replied, "I will be up and dress myself within a week."

My sister-in-law went out into the other room. A quiet, serene sensation seemed to come over my mind, and the manifestation I had at my conversion—when the voice said to me, "You will embrace this doctrine, be baptized, and preach it"—came to my mind in great force. I then told the Lord, "If you want me to preach the gospel and will give me my health and the use of my legs so I will not be lame, and will tell me anything, I will do it. I do not want you to tell somebody else and then have him tell me. But I can't travel and preach and be lame; I ask for the use of my limbs or death."

As I said these words the Spirit rested on me and assured me, "You will recover and be baptized, and for evidence to you that the one who baptizes you has authority from God, he will have the gift of prophecy and revelation to indicate your calling, and ordain you an elder the day you are baptized, and then you will preach for a time, and then be chosen into the high council of the church."

(Briggs did not tell how he recovered, but apparently he did, for his narrative goes on to indicate the activities of a well man.—Editors.)

Concerning "The Call at Evening"

(Continued from page 7.)

John understood this, for he said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him. . . ."—I John 3: 2.

Paul, also speaking to the Philippians, said, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto his glorious body. . . ."—Philippians 3: 20, 21.

. . . and, whom he justified, them he also glorified."—Romans 8: 30, A.V.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—I Corinthians 2: 9.

So it happens that "Every creature which is in heaven, and on the earth," when they see the true splendor of God's great gift of salvation, will be brought to cry out in worship, deeper than we can now comprehend:

Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen! and Amen!

The Call at Evening had many authors. It was my happy privilege to stir in some imagination and push the pen.

Embers

Do you want to set the world on fire? If so, you must have patience. Many a small flame has been blown out in the wind before it ignited anything. And even after you have a big flame roaring to the skies, remember it is the glowing embers that provide the steadiest warmth.—IONE SARTWELL.

Briefs

SOUTHEASTERN ILLINOIS DISTRICT.

—The Fairfield, Illinois, Branch was organized March 18. The business session was directed by Evangelist O. C. Henson, District President Sylvester R. Coleman, and his counselors, Elder W. W. Colvin and Dr. W. E. Phillips. District President S. R. Coleman presided. The invocation was given by Elder W. W. Colvin after which the district president read a history of the Fairfield group. Elder Rufus Rockett was unanimously elected pastor. Other officers elected were B. R. Yokum, church school director; Nettie Burkett, women's leader; Alta Malone, Zion's League supervisor; Delia Jackson, music director; Betty Jean Yokum, branch secretary; Elmer Jackson, treasurer; Joe Lee, publicity agent; Sister Anderson, librarian. Five members of the building committee were appointed. They are Elmer Jackson, Arthur McNew, Joe Lee, Delbert Morris, B. R. Yokum. Elmer Jackson was elected chairman.

A list of the charter members of the branch was read. Mrs. Dorothy Greathouse sang a solo, and a prayer of blessing was given by Evangelist O. C. Henson. The district president then declared the group a branch and the pastor thanked the district officers for the support they offered the branch. The benediction was offered by Dr. W. E. Phillips.

The Fairfield Branch has been saddened by the death of Brother Delbert Morris March 28.

District Church School Director George Wolfe conducted classes at Brush Creek, Marion, and Centralia, Illinois, during the month of March. Verl Moore of Mt. Vernon, Illinois, was the speaker at Springerton March 18. Stanley Greathouse from Poplar Creek was the speaker at the Mt. Vernon Branch March 25. Seventy Sylvester R. Coleman was the speaker at Springerton March 25 at the morning service.

Brother Coleman conducted a two weeks series at Marion March 25-April 8. At the conclusion of the services a baptismal service was held at the Mt. Vernon Branch. Brother Coleman baptized Cecil E. Kelley and John Rix. Elder O. P. Allen was in charge of the service. The confirmation service was held at the Marion church.

A group of twenty-five Saints meets at Salem once a week for services. Brother Coleman conducted a two weeks series from April 9-13 with this group.—Reported by RUBY ELLIS

LOS ANGELES STAKE.—Approximately thirty newly ordained men of the Los Angeles Stake priesthood spent April 8 and 15 in intensive training for priesthood work. The standardized lecture series developed by stake officers and offered in priesthood training schools every six months is only part of a larger course of training offered ordained men of the stake. The program is under the direction of the stake presidency and High Priest Albert Knowlton, supervisor of priesthood training. Lectures include the following: "Ministerial Ethics" by Glen E. Holmes, "Revelation and Spiritual Gifts" by L. J. Ostertag, "Principles of Worship" by G. E. Tickemyer, "Planning and Conducting the Prayer Service" by Thomas R. Beil, "Effective Speaking" by a Dale Carnegie representative, "Church Ordinances" by G. E. Tickemyer, "Effective Evangelism" by George Nieim, "Family Visiting" by Thomas R. Beil, "The Financial Law" by

J. Stanley Kelley, "Sermon Preparation" by Lynn E. Smith, "Final Examinations" by Albert K. Knowlton.

OREGON DISTRICT.—A baptismal and confirmation service was held at the Central Portland church April 1, following the Communion service. Fourteen candidates were baptized and confirmed. The district officers conducted the service with District President J. L. Verhei in charge.

The following were baptized: Victor DuVal and wife, Geraldine, also Lena Kennechutt of the Central Church in Portland; Richard and Teddy Kinart of Camas; Oscar Dixon and wife, Mary, and sons, Leonard, Dale, Gene, and Glenn of Hermiston, Oregon; Thomas Dixon, Barbara Dixon, and Monte Davis of the Hopewell mission. Baptizing the candidates were Priest Keith Kinart, Elder R. H. Porter, and Priest James Davidson.

Prior to the confirmation service, Harry, infant son of Gene and Lena Kennechutt, was blessed by Elders R. H. Porter and Mark Zeoman. Special numbers were sung by Lois Brewster, Della Dobson, and the Central Church choir under the direction of Pastor Lloyd R. Shannon. The following elders participated in the service: Ernest Webberly and Clinton Dobson of Camas; Harold Carpenter of Vancouver; Miles Whiting of Longview; Charles Asher of Salem and Hopewell; Wayne Lapworth and Lloyd Shannon of Central Church; and Ruben Porter and Mark Zeoman of First Church.

The district priesthood meeting March 27 was attended by members of the priesthood from as far as 500 miles away. The meeting was for instruction and demonstration.

Because of the increased responsibilities at the Central Portland Church, Elder Wayne Lapworth was relieved as pastor of the Scapoose mission, and Priest Robert Taylor and wife, Wanda, were appointed by the district presidency to take over its leadership. Brother and Sister Ted Ostrem donated a lot on which to build a new church.—Reported by J. L. VERHEI

HUNTSVILLE, MISSOURI.—A new church has been purchased, located at Elm and Cly Streets. Church school, and also morning and evening services are held each Sunday, with midweek prayer service each Wednesday.

Brother Orman Salisbury of St. Joseph, Missouri recently completed a ten-day series of meetings, lectures, and visiting. This resulted in four baptisms. The pastor for the group is Brother Morris E. Worden, Jr.

The group was organized December 4, 1949. Since then there have been thirteen baptisms and one ordination. Brother Rhodes Burton was ordained to the office of deacon.—Reported by MRS. HELEN SWAN

COLUMBIA, MISSOURI.—A new building has been purchased for the church group. It is a large residence, containing several rooms which had served as homes for university students. A new couple in the group, Brother and Sister John Faurot, consented to move into the building and they have been assuming the responsibilities of permanent residence. The entire group has co-operated in refinishing and redecorating the house. The upstairs is occupied by male students, many of them church men.

Bishop Willard Becker was in Columbia to join in the first Sunday of services April 8. The women served a pot-luck dinner. The group pastor is Harold Condit.—Reported by FRED OLSON

WEST VIRGINIA DISTRICT.—A two-day district institute was held at the Wellsburg Branch March 3 and 4. Seventy James S. Menzies, missionary for the district; Elder Sam-

uel M. Zonker, district president; and Elder Otto Melcher, bishop's agent, conducted study classes for the Melchisedec and Aaronic priesthood groups. Sister James S. Menzies and Elder Robert Rodgers, evangelist, led the discussions in classes for the women who attended the institute. "Tell the Restoration Story—Teach All Nations" was the theme of the institute. Worship services, classes and a Communion service were held Sunday. After the Communion service an ordination service was held. Curtis Rield was ordained to the office of priest. Following the ordination service, Bishop's Agent Melcher conducted a class on the financial law. At the closing meeting of the institute District President Zonker outlined the general program for the district for the coming months. Lodging for the institute guests was provided by members of the Wellsburg Branch, and meals were served by the women's department of the branch.

Another important event occurring in the district during March was the revision of *The Cowant*, a district missionary paper. The paper was published by the Wheeling, West Virginia, Branch a number of years ago, but was discontinued during the depression. Early this year, Seventy Menzies, in conversation with Elder William Schoenian of the Moundsville, West Virginia, Branch, former editor of *The Cowant*, discussed the possibilities of resuming publication of the paper. It was decided to include the tri-district area of Pittsburgh, Pennsylvania; Youngstown, Ohio; and West Virginia, in the scope covered by the paper. The initial issue was published in March. It will be published once each month.—Reported by MARGARET C. PACK

CENTRAL TEXAS DISTRICT.—Elder Alfred H. Yale, missionary in charge, spent three weeks in Dallas during the month of March. While here he conducted cottage meetings at strategic points throughout the city.

Meetings were held in the homes of Frank Fey, Glen Fordham, Linden Wheeler, Merlin Metzler, and Thelma Mottashed. Colored slides to illustrate the life of Jesus, the church he established, and archaeological discoveries of South America were shown. Fifty-four nonmember friends were contacted during the course of these meetings.

A school of instruction for missionaries began in Houston, April 2. Twenty-seven members of the Houston Branch enrolled, with Elder Yale as teacher. Following the weeks of instruction, the class was divided into teams and cottage meetings were held for six weeks. During the period that cottage meetings were held an experience seminar was held each Sunday evening.

A similar program of study and missionary work for the Hearne Branch and Bryan Mission began April 23.—Reported by NELLA JUNE DOTSON

MINOT, NORTH DAKOTA.—Elders E. Y. Hunker and H. C. Hobart were present at the first meeting since the winter months which was held April 15. Elder Hunker left to visit Saints in the Bantry area and Elder Hobart visited homes and held cottage meetings in the Minot area. April 22 church school, preaching and a Communion service were held at the Logan schoolhouse with Elders H. C. Hobart and Nelt Wager of Bantry in charge.—Reported by VIRGIL D. SMITH

BAY MINETTE, ALABAMA.—W. J. Breshears, district president, held a series of meetings which closed April 28. Three adults and one child were baptized. Brother Breshears preached every evening during the series and conducted cottage meetings in the afternoon.

Transcription Service for Broadcasting Purposes

UNDER OFFICIAL ANNOUNCEMENTS notice of transcription service from the Radio Department is given, and in this article we set forth some details of further available service.

We believe in many instances this type of program is worthwhile where we have congregations. Two types of programs are available in considerable numbers. First we have the devotional type program which consists of organ, Scripture reading, prayer, and devotional talks by Evan Fry, with organ background for local announcements. It is advisable to open a series of broadcasts with the devotional and follow with the doctrinal sermons. The devotional program acts as a "door opener," breaks down prejudice, and creates good public relations.

The doctrinal sermons are in three series of thirteen units each, including what we believe about the organization of Christ's church, the apostasy, the Restoration, the principles of the gospel, authority, and revelation, all given in an affirmative manner, also our beliefs on tithing, stewardship, Christian marriage, and allied subjects of the Zion program.

Free time is available on some stations for public service religious programs, such as the devotional transcriptions offered. Commercial rates vary according to the power and listening rating of the station. Small market stations offer rates as low as five dollars for fifteen minutes while stations of the metropolitan areas charge as high as forty-five dollars for a morning program. While prices vary, some desirable time is available at the more reasonable prices.

There is a rental charge of one dollar per program plus transportation costs. Mimeographed scripts of the sermons are available from the Radio Department for a nominal cost of one cent apiece or less in larger quantities.

These transcriptions are made at 3 3/4 r.p.m. and are available for broadcast purposes only. These programs are of a quality that will lend credit to the church and are useful in preceding any series of meetings in a particular listening area. By urging the use of this transcription service, anyone can do a fine missionary work.

THE RADIO DEPARTMENT,
By F. S. Weddle.

1951 Reunion Schedule

Date	Reunion	Place	For Reservations and Information,
June 9-17	Red River Dist. & N.W. Minn.	c/o 4-H Building, Detroit Lakes, Minn.	Archie Peterson, Audubon, Minnesota
June 16-24	Kansas	Camp Fellowship, near Wichita	Ronald Manuel, 2208 Stafford, Wichita, Kansas
June 17-24	Eastern Montana	c/o Orrin Wilcox Fairview, Montana	F. L. Ballantyne, Dore, N. Dakota
June 23-July 1	Kansas City Stake	Nazarene Camp, Lakeview Park, Overland Park, Kansas	Bishop H. F. Miller, 1318 E. 30th St., Kansas City 3, Missouri
June 30-July 8	New York and Philadelphia	Deer Park, New Hope, Penn.	J. T. Conway, 112 W. Ontario, Philadelphia, Pennsylvania
June 30-July 8	Gulf States	Brewton, Alabama	W. J. Breshears, P.O. Box 5046, Pensacola, Fla.
July 1-8	Northern Ontario	Park Royal, New Liskeard, Ontario	Pat Bolger, 7 Taylor Ave., Kirkland Lake, Ontario
July 1-8	Wisconsin-Minnesota	Chetek, Wisconsin	O. G. Kimball, 190 18th Ave. So., Wisconsin Rapids, Wisconsin
July 11-15	Western Colorado	Delta, Colorado	A. G. Rose, 620 Howard St., Delta, Colorado
July 12-15	South Missouri	Kennett, Missouri	J. A. Phillips, R. 3, Box 188, Kennett, Missouri
July 13-22	Southern New England	Onset, Massachusetts	A. W. Sheehy, 10 Sewall St., Somerville 45, Massachusetts
July 14-22	Center Stake of Zion	Gardner Lake, Excelsior Springs, Missouri	Bishop H. W. Cackler, 916 W. Lexington St., Independence, Missouri
July 14-22	Owen Sound-Toronto	Port Elgin, Ontario	John E. Booth, 1443 Bathurst St., Toronto, Ontario
July 21-27	Southern California	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 21-28	Rock Island District	Palisades State Park, Savanna, Illinois	Lyle W. Woodstock, 405 Ct. 4 Center, Springbrook Court, Moline, Illinois
July 21-29	Ozarks	Racine, Missouri	B. F. Kyser, 113 A St. S.W., Miami, Oklahoma
July 27-Aug. 5	Los Angeles Stake	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 28-Aug. 5	Flint-Port Huron-Detroit	Blue Water Camp, Lexington, Michigan	W. H. Chelline, 1016 Varney, Port Huron, Mich.
July 28-Aug. 5	Cent. Missouri Stake	Lake Venita, Odessa, Mo.	Bishop W. C. Becker, Box 355, Warrensburg, Mo.

WAKE UP OR BLOW UP

by Frank C. Laubach

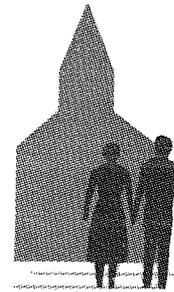
Is there nothing America can do to soothe the earth's pains? Must we chance a devastating Atomic War? Is there no hope for peace? For survival?

Dr. Laubach, writing here with a keen mind and a flaming heart, shows how we can meet today's crisis peacefully and effectively. Here is the Christian Plan for world peace. Timely! Challenging! Constructive! Published by Revell.

\$2.00

Herald House INDEPENDENCE, MISSOURI

July 28-Aug. 5	Texas	Bandera, Texas	Mr. C. W. Tischer, Rt. 9, Box 507 Houston, Tex.
July 29-Aug. 5	Nauvoo	Nauvoo, Illinois	Finance & meals, Ralph Tripp, Housing: Elbert Tripp, Burnside, Ill.
July 29-Aug. 5	Maine	Brooksville, Maine	George Woodward, 16½ Hyler St., Thomaston, Maine
July 29-Aug. 5	Lamoni Stake	Graceland College Campus	Bishop E. T. Higdon, Lamoni, Iowa
July 29-Aug. 6	Alberta	Sylvan Lake, Alberta	Elgin Clark, Leduc, Alberta
Aug. 3-12	Northwest	Silver Lake Camp, R.F.D. 4, Everett, Wash.	G. L. Swenson, 614 W. 77th St., Seattle 7, Washington
Aug. 3-12	S.E. & Cent. Illinois & St. Louis	Zenia, Illinois (Brush Creek)	Sylvester Coleman, 234 E. Fair Ave., Flora, Illinois
Aug. 4-11	Ark. & La.	Lake Tahkodah, 29 mi. n.w. Bald Knob, Ark.	Robt. Cowan, 122 N. Pine St., North Little Rock, Ark.
Aug. 4-12	Cent., So. Cent. & Southern Mich.	Liahona Park, Sanford, Michigan	J. W. Blackstock, Prudenville, Mich.
Aug. 4-12	Chatham-London	Erie Beach, Ontario	J. F. Kelley, 71 Arnold St., Chatham, Ontario
Aug. 4-12	Oklahoma	Robber's Cave, State Park, Wilburton, Oklahoma	Victor Witte, 1150 N. Ellwood, Tulsa, Oklahoma
Aug. 5-12	Hawaii District	Camp Harold R. Erdman A. Mokuleia, Oahu, T. H.	A. Orlin Crownover, 1666 Mott-Smith Dr. Honolulu 14, Hawaii
Aug. 5-12	Idaho-Utah	Hagerman, Idaho	Lyle Gilmore, Hagerman, Idaho
Aug. 9-19	Far West Stake	Stewartsville, Missouri	Bishop L. E. Landsberg, 517½ Francis St., St. Joseph, Mo.
Aug. 10-19	Northern Michigan	"Park of the Pines" Boyne City, Michigan	Harry L. Doty, 220 W. 9th St., Traverse City, Michigan
Aug. 10-19	Kirtland	R.F.D. 2, Willoughby, Ohio	J. F. Wildermuth, 29617 Lake Shore Drive, Willewick, Willoughby, Ohio
Aug. 11-18	Southern Indiana	Riverdale Park, 3 mi. e. of Mitchell, Ind.	Chester Metcalf, 1805 Shelby St., New Albany, Ind.
Aug. 11-19	Eastern Michigan	Cash, Michigan	Jacques V. Pement, Sandusky, Michigan
Aug. 12-19	Chicago-Northeastern Illinois	Camp Aurora, Lake Geneva, Wis.	Raymond Troyer, 6053 Woodlawn, Chicago 37, Illinois.
Aug. 12-19	Des Moines	Camp Mitigwa, Madrid, Iowa	Ralph Wicker, 1316 E. Lyon St., Des Moines, Iowa
Aug. 12-19	Western Montana	Deer Lodge, Montana	Mrs. Louis Staton, Gnose Bldg., Anaconda, Mont.
Aug. 18-26	Arizona	Mt. Lemmon, Tucson, Arizona	Marion Blakely, 4154 N. 12th St., Phoenix, Arizona
Aug. 18-26	Eastern Colorado	Palmer Lake, Colorado	W. A. Hougas, 480 Marion St., Denver 3, Colorado
Aug. 19-26	Missouri Valley	Woodbine, Iowa	Clifford A. Cole, Woodbine, Iowa



The Wee Little Church With the Wee Vestibule

A Presentation for the Children's Department

As David and Jeanie came in through the door Where many a time they had entered before— They saw a blue sign in the wee vestibule Which said, "Each One Bring One to Our Sunday School."

Now many a time they had come through that door But neither had noticed that sign there before— So, reading aloud in the wee vestibule They said, "Each One Bring One to Our Sunday School."

They scratched their wee heads as they went on their way To the wee little classroom to study and pray— And there they again met the same little rule Which said, "Each One Bring One to Our Sunday School."

Their teacher was waiting to greet them that day, To tell them their stories and teach them to pray, To tell them how each should remember the rule Which says, "Each One Bring One to Our Sunday School."

She taught them how Jesus would like them to share— She taught them how Jesus would answer their prayer— She taught them that Jesus would follow the rule Which says, "Each One Bring One to Our Sunday School."

Next week, when the children came in through the door, Instead of just two, the number was four, There were David and Jeanie and Mary and Julie— And they read, "Each One Bring One to Our Sunday School."

If each one will bring one then one grows to two— Then two grows to four, and before we are through, We'll have to make bigger the wee vestibule So that each one can bring one to our Sunday school!

TOM BELL

PLANS FOR USING THE POEM

Each verse of the poem was written with the idea that two pictures could be shown during its reading. In each verse the first two lines suggest a different picture, while the last two lines suggest the same picture throughout— simply a repetition of the slogan, EACH ONE BRING ONE TO CHURCH SCHOOL (The words "Sunday school" were used for their utility in rhyming). Pictures should, preferably, be Kodachrome slides but mounted pictures would suffice. The verses must be read clearly and slowly.

VERSE ONE:

First two lines—the two tots entering a boy and one a girl, entering a little vestibule of a little church (like the symbol church used on general church publications for the campaign)

Second two lines—Either a picture of the slogan itself or a picture of the two tots looking up at the slogan on the wall. Since this picture will be repeated in most verses, it will be identified as the *slogan* picture

VERSE TWO:

First two lines—the two tots, with heads to one side in quizzical expression
(Continued on page 22.)

Which Bible Shall I Read?

by Chris B. Hartshorn

Which	King James Inspired American Revised
Bible	Modern South-Gospel English Revised
Shall	Wynwood Deary Deary
I	Translators Commentary Gateway Wycliffe
Read?	American Bible Union Murdock's System Revised Standard

This small new tract discusses briefly the merits of the Inspired Version of the Holy Scriptures as compared to other Bible Versions and points out that several versions, in addition to the King James, have wide acceptance and use.

10 for 45c
50 for \$1.90

25 for \$1
100 for \$3.50

herald house

INDEPENDENCE, MISSOURI

Dorcas Served and Gave

By Mrs. William Nixon

DORCAS AROSE THAT MORNING feeling weary in body and rather depressed in spirit. She had been quite busy during the past week. Her neighbor's little girl had been ill, so she had spent many hours ministering to her needs. This family was poor and it had taken a little more than a reasonable amount of service.

Dorcas sighed as she prepared her simple breakfast. She tidied her room and breathed another sigh as she looked toward the pile of garments on the chair. She must get to work on them. She coughed and pressed her hand to her chest. If she could only get rid of this troublesome cough and the hurting in her chest. She had mixed an herb poultice and applied it, but she did believe this running in and out in the damp weather aggravated the condition.

Just then the door opened and a woman looked in. "Ah, you are home I see. I came twice in the past two days and you were away."

"Greetings, Rachel, I was only next door helping Elizabeth with her little Lara," answered Dorcas. "And is the child no better? It seems she has been ill some time," remarked Rachel.

"She is troubled with a high fever which leaves her weak, and her little lips are parched from the heat of it," replied Dorcas, as again she started coughing violently.

"You seem to be a little ill yourself. You must be careful of your own health, Dorcas. You've been running in and out, forgetting to throw your shawl around your shoulders," chided Rachel.

"It is true, I have been careless, but I must get to my work. I am making a warm coat from one of mine for the little one who is ill. Hers is so thin and threadbare," sighed Dorcas.

"Deborah likes very much the coat you have made for her. It fits quite snugly and is very warm. She urged me to convey to you her thanks. Now I must be on my way," said Rachel. "I have some meal to grind for cakes. I will stop in tomorrow and . . . do be careful," she urged, wrapping her shawl about her.

"Farewell, Rachel," said Dorcas gently closing the door as she again coughed. "I am so thirsty," she whispered as she dipped her gourd into the bucket and drank of the cold water. "I must slip over to look in upon little Lara," she said to herself as she slowly picked up a shawl and threw it over her head.

IN A SHORT WHILE Dorcas returned, coughing as she entered the room. She pressed her fingers to her temples. "My head is throbbing so, yet I must make a little broth for the aged brother who lives at the end of the road. It is enough to live alone without having the body also cold and spiritless. The meat grows lean on his bones, and the blood flows thin. A little broth will warm his body and cheer his heart." She hastily went about her duties; she felt the need of haste, so great was her desire to lie down.

Finishing her task, she took to her bed and immediately fell into troubled slumber.

She dozed and tossed the rest of the day and through the night arising only to drink great quantities of water, which always seemed to leave her coughing.

Early the next morning, the door again opened and Rachel entered. Finding Dorcas in bed she became alarmed and tried to arouse her.

Dorcas' face was flushed with fever, and her mutterings were barely audible. "The broth must be taken to Brother Jocot. I must take it from the fire. . . . The coat must be finished. . . . I must go over to Lara's," were among the words Rachel was able to distinguish.

Really afraid now, Rachel hurried next door to bring Elizabeth, and together they ministered to Dorcas.

She was ill for many days and finally one morning Rachel awoke with a start from the nap she had been taking by the bedside of Dorcas.

Seeing her lying there—so white, so still—with such a beautiful expression of inner peace on her countenance, Rachel felt her heart swell with love for her sister. She leaned over and quietly pressed her lips to Dorcas' brow; then hastily drew away and spoke to her. Dorcas neither moved nor answered. Rachel put her hand to her sister's shoulder to arouse her and drew back with a cry of sorrow. "Dorcas has left us," she cried, and ran to the home of Elizabeth.

TOGETHER THEY RETURNED with another, and great was their sorrow. "Oh, if only Peter were here," cried Elizabeth.

"He is over at Lydda's," answered a sister. "Let us send for him."

"I will send my Andrew and Simm for him at once," another sister called back as she ran from the house.

The women who were left with Dorcas gently bathed her and laid her on the bed. The women were still waiting when much later someone knocked on the door. Opening it, they saw Peter.

All started weeping again at the loss of Dorcas. They told him of her good works. They showed him the coat and garments, lying yet unfinished. They told him of the little pan of broth Dorcas had been making for the aged brother.

To all this Peter listened with a look of compassion on his face. As they followed him into the upper chamber where Dorcas lay, he stood silently by the bed and looked down upon her. Then he asked them to leave him alone with her, as he wished to pray. When they had left the room, he knelt and earnestly sought God in Dorcas' behalf.

"Thou knowest of her work," he prayed. "I have no need to tell thee. Through her ministrations many have been helped. Inasmuch as she does those things for her friends, she exemplifies her love for thee. In thine infinite mercy, lengthen her days so that she may continue her good work," prayed Peter.

Feeling the assurance of God's Spirit he turned and said, "Tabitha, arise!" Slowly Dorcas opened her eyes, and when she saw Peter, she sat up.

He gave her his hand and lifted her up, then called her friends and presented her to them, alive.

Great was their rejoicing, and Dorcas hurried to the kitchen to prepare something to eat for Peter.

Home Column

Working with Teen-agers

By Hattie May Bishop

Program Director, Y.W.C.A., Springfield, Missouri

TO BE ENTRUSTED with the leadership of a group of teen-age girls is an expression of confidence. It implies that a person likes and understands girls, and that she has some knowledge about the things young people like to do. Above all it denotes that she is the kind of person with whom it will be good for young people to associate.

The importance of the role played by youth leaders in the shaping of the future of young people cannot possibly be overestimated, for it is in group activities that the young person learns to get along happily with different kinds of people through the give and take of working and playing. Herein they learn to think and make the right decisions.

The leader herself learns new skills she would never have attempted if she had not been looking for something new to interest young people. It may be a new devotional topic; it may be in dramatics or art; it may be visiting places she would never have thought to enter if she had not undertaken to broaden the scope of teen-age interests.

There are interesting contacts with persons in the community. The girls profit by visiting a large department store, a silk mill, a dairy, a hospital, a day nursery, the state capitol.

There is the great satisfaction of watching backward girls develop into leaders. There is joy in helping young people to grow as persons who can live happy and useful lives. It requires time, patience, and a deep conviction about the worth of each young person—the quiet, the noisy, the gay, the eager, the shy, the alert.

HERE ARE SOME BASIC PRINCIPLES of life that teen-agers need to learn:

1. To face life without confusion
2. To get along with others
3. To care what happens to others
4. To judge conduct, one's own and that of others, in terms of its contribution to the common good
5. To make sound plans and carry them out
6. To take responsibility
7. To face personal problems intelligently and with fortitude
8. To appreciate the values of education, good health, and good citizenship in a free country
9. To learn and know of the love of God

Adolescence is the period of transition from childhood to adulthood. Many girls move rather easily through these

teen-age years. But for other girls the adjustments required to become an adult are more difficult. Some girls have had wise parents all through their growing years to help with their problems of physical, emotional, and intellectual maturing. Others are less fortunate.

The giggles and temper tantrums of adolescent girls are evidences of childish behavior; they are characteristic also of many grown persons. Teen-agers themselves are puzzled by the wide range of their feelings and behavior, the almost sudden changes in their attitudes toward themselves. Parents are often bewildered and uncertain what to expect of adolescents. They do not see beyond the apparently self-sufficient exterior of a teen-ager the wistful anxiety she has of whether or not she will know the right thing to say and do on her first date. They do not see that many times she wishes her parents would have more confidence in her.

Adults are often not much help to teen-agers because they themselves are uncertain about life. Grown women, and men, too, for that matter, have not yet clarified their own life goals. They have no deep-rooted convictions; they are unconcerned about social and economic problems; they count success in terms of

money; they seek to be entertained by others because they have never learned to create leisure time enjoyment for themselves; they are fearful of the future, fearful of jobs, fearful of atomic energy and the rest of the world; many are tense with prejudices toward others. Often they are fearful of the point-blank questions of teen-agers.

MANY FACTORS ARE IMPORTANT in understanding the individual teen-age girl: whether a girl is liked better at home than her brother or sister; whether parents are happy or unhappy together; whether a girl lives on the "right" or "wrong" side of the tracks; what conflicts there are in the teachings of her home, school, or church.

There are certain needs of adolescents. Among the first are these:

1. The need to love and be loved
2. The need to come to terms with authority, to distinguish between domination by a more powerful person and authority which furthers the common concerns of all
3. The need to re-evaluate accepted values
4. The need to give and take by belonging to groups outside the family circle which are idealistic in principle

The greatest satisfaction one can have as a leader of teen-agers is the feeling of having contributed to the growth and well-being of young persons through group work.

The Old Cedar Table

By Mrs. Harold I. Velt

RECENTLY I received a letter from Dad in Australia. He said the old cedar table had been sent to an antique repairer and had returned with a shining new look.

Immediately my mind was flooded with memories of the table which had served our family for nearly half a century.

It was second-hand when brought into our modest missionary home. Although it cost only a few pounds, to me it was symbolic of family and church devotion, family loyalty, unity, friendships, and hospitality. There many of life's priceless lessons were taught.

Friends, many of them God's leading church officials and their companions from abroad, surrounded it and partook of the bounties provided by a gracious host and hostess. I can yet see the gleam in mother's eye as she looked the table over to see that everything was in order and that all needs were well supplied. I can yet see her joy in preparing for such honored guests. The homeless, bereaved, sick, friendless, and needy were no exception and received the same careful consideration. In small tubs, babies of several generations received their first baths upon this table. It was here that little ears received lasting impressions of the wonders of the gospel told by their elders. It was from here that Scriptural reading and family prayers ascended to the Father, for his watch care and guidance. It was here that young people congregated to recreate, matching skill in table tennis or other such games. Sewing was taught and garments made on this table. Around it school and Sunday school lessons were learned and counsel was given. It was here that church manuscripts were written and mission periodicals were assembled, folded, and made ready for distribution. For the home where this table served was the church headquarters for many years.

I could not help reminiscing when I heard that the old cedar table had been freed of its scratches and scars. I felt it had served its family well and had earned its shining new look.



Dr. Gould

Religion on Trial - Part II

By Doctor William Gould

Instructor of English Literature and Communication, Graceland College

Why should there be a hell? If God is as merciful as the Bible says, hell would be unnecessary.

THIS QUESTION was asked the Graceland students of a class in English Literature during their study of Milton's *Paradise Lost*. With Milton's vivid description of hell in their minds, but realizing that Milton himself would deny the literal accuracy of the picture, they answered the question.

The thirty-five concepts of hell which were expressed by the students fall into about nine divisions, with three ideas claiming two thirds of the class. The dominant concept, stated by about half the class, was that hell is a place in which man will be given a chance to redeem himself. Jesus himself will minister to those in hell, and they will be taught the nature and will of God. Hell is described as a sort of modern reform school where punishment is always purposeful and remedial. Punishment is to teach men the consequence of sin, not to torment us or to express the vengeance of God.

In sharp contrast, five students' conception of hell was a place of torment and punishment, "otherwise what reason would we have to be good?" These students thought in puritanical terms of "a place to make us fear God," and "to punish us for the wrong which we do." They assumed that sin was attractive and goodness dull. Therefore we must have a hell in order to "scare" us into being good.

Another five students thought of hell as necessary if man were truly to have agency. If there were no choice but heaven, what opportunity would there be for man to

choose? Since it is by learning to choose to do the will of God, without coercion, that we develop into godlike persons, we must have more than one possible choice. Therefore, if there is a heaven, there must be a hell.

CLOSELY ALLIED to this in thought were several other expressions. Hell and heaven are not absolutes; there are an infinite number of variations or gradations between the two extremes. The life we inherit is the natural consequence of our deeds, for God is law-abiding. Hell is the natural consequence of broken law, not a personal vengeance. Whatever torment we endure in hell is in reality self-inflicted, for we have chosen to act as we do, knowing that universal law attaches unalterable consequences to every act. Those who sin because they have had no opportunity to learn of God's will shall be given a chance to learn of him in hell.

Three students differed from all the others in denying the existence of hell. One said, "Hell is any life of misery and wickedness—God did not create it. We do." Another said that since we apparently have no real choice but to sin, being naturally weak and easy prey to temptation, a merciful God will not punish us for our weakness since he created us that way. One student, recalling the visual image of fire and brimstone which is usually associated with hell, denied its existence because, "How could fire hurt a spirit?"

WHILE MOST STUDENTS did not express specific notions of the nature of hell, their answers to the question indicated that they thought of the burning lake and fiery pit as literary images rather than reality. Some of the answers which did touch on the nature of hell were interesting. Several thought of hell as "a condition of conscience." A similar idea was that hell is the unrest of a soul which comes to the realization of its own imperfection and the wasted potential of its earthly life. Several of those who thought of hell as "a place of education" apparently conceived of the suffering as more mental than physical. Remorse and regret over neglected opportunity were mentioned. One student suggested that each age will create its own concept of hell. The physical torture of the fire was a natural symbol for primitive people. Other tortures are more appropriate for our age. He suggested that to us isolation is the most intolerable punishment. To be utterly rejected, unregarded, and isolated from God and man is a kind of hell which is suited to the damned of our age.

In summary, we may say that the great majority of the students thought of hell as having a corrective purpose. It is to perfect the sinful and to teach them the ways of God so that they will not need to live in hell eternally. Man's free will must be respected, even in hell. God will try to redeem man through teaching, love, and persuasion, but man is the master of his own destiny, even in hell, for he chooses his own course and will know the consequences of his choice.

Graceland

GAZETTE

Graceland women elected twelve girls as Crescents for the 1951-52 school year. They are Helen Russell, president, Independence, Missouri; Arloe Baughman, secretary, Denison, Iowa; Bonnie Carmichael, Kansas City, Missouri; Janet Cooper, Charleroi, Pennsylvania; Carol Freeman, Independence, Missouri; Betty Masterson, Independence, Missouri; Valda Poole, Drummoyne, N. S. W., Australia; Marian Robinson, Independence, Missouri; Phyllis Shank, Lamoni, Iowa; Jeanne Slasor, Detroit, Michigan; Doris Turley, Bald Knob, Arkansas; and Ava Wallace, Bald Knob, Arkansas. The Crescents is an honor organization; the girls are chosen for their friendliness and their willingness and ability to serve their fellow students. Their duties include writing letters to incoming freshman girls during the summer, meeting the new students as they arrive on campus, and supporting whole-heartedly Graceland's activities and policies.

* * * * *

The *Graceland Tower*, weekly student newspaper, has been given a first class rating by the Associated Collegiate Press. The ACP, located at the University of Minnesota, makes its rating after an intense study of the first semester's issues. In the past four years, *The Graceland Tower* has rated consistently in the first class (excellent) bracket.

* * * * *

The workshop on children's activities presented a recent Sunday morning service. The adult and children's choirs of Lamoni Branch sang, and Dr. and Mrs. William Gould, Graceland instructors and youth leaders in Lamoni Branch, spoke to the campus congregation on their work with the children.

The classes in English Communication, studying the motion picture as a medium of mass communication, were recently divided into committees for the purpose of writing scenarios for a movie to depict Graceland and Graceland life. The college staff is planning to produce this picture next year, and it is expected that either the scenario produced by one of the committees or a composite of several of the best ones will be used for it.

* * * * *

Three of the Graceland music department's sophomore voice students recently presented graduation recitals. They are Glendora Rieske, soprano from Lewisburg, Ohio; Maurice Bottom, baritone, and Gordon Wilder, tenor, both from Lansing, Michigan. The presentation of a recital marks an important step in the development of a music student and is a major event in his life. Graceland gives all its young musicians who have the ability to do so the opportunity to present a complete recital.

* * * * *

The dramatics class, taught by Roscoe Faunce, presented five one-act plays to an enthusiastic audience on April 12. Each of the plays not only had a student cast but was directed and completely supervised by members of the class.

This occasion marked the debut of the newest addition to the playshop's lighting equipment, a new type of dimmer. This dimmer, through which six circuits can be run, takes up only a fraction of the space required by conventional rheostats, a decided advantage in Graceland's very little "little theater."

* * * * *

The Graceland music department presented a concerto recital on Friday, March 23, by four students—Kenneth Cooper of East St. Louis,

Illinois; Mary Lou Henson of Decatur, Illinois; Kenneth Stubbart of Independence, Missouri; and Mary Lou Crayne of Kansas City, Kansas. Each played one movement of a piano concerto. The program was unique in that the orchestra parts were played by an organ in combination with the usual second piano. The organists were Ilene Sheehy of Greeley, Colorado, and Kenneth Cooper. Paul Deaver, piano instructor, was at the second piano.

The Hand on the Mouth

By Lois Ernsberger

Job 21:5 presents an interesting custom in connection with the educational courtesies of that day. When a student sat in front of his teacher, he put his hand upon his mouth to indicate that he had nothing to say but that he was all ears, listening.

This brings to mind the three little monkeys, "see no evil, hear no evil, speak no evil." Each monkey in turn is covering his eyes, ears, and mouth.

We probably all have at some time been bothered by gossipy acquaintances or friends. Do we relish the juicy bits of gossip and join in, or do we do as Job declares, "I will lay mine hand upon my mouth" (40:4) and have nothing to do with this harmful pastime, which is very displeasing to God? It is written, "But the tongue can no man tame; it is an unruly evil, full of deadly poison."—James 3:8. James 3:10 goes on to say, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." In trying to live up to the high standards of our church training let us be sure that our "fountain send forth sweet water," and forget the "bitter water" of our gossipy neighbors.

New Horizons

(477) 21

The Bible Is God's Book

(Continued from page 8.)

We conceived that it is impossible for the Word of God, as written in the book of Nature, and God's Word written in the Holy Scriptures, to contradict one another, however much they may appear to differ.

We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present, our reason enables us only to see as through a glass darkly, and we confidently believe that a time will come when the two records will be seen to agree in every particular.

This document can be seen in the Bodleian library, in Oxford, England.

THE BIBLE is immeasurably superior to such heathen documents as the Koran, the book of the Mohammedans; or the Vedas, the book of the Hindu religion, or the writings of Confucius, in whom the Chinese believe, or the Zend-Avesta, book of the so-called sun worshippers of Iran. Compare any of them with the Bible, and you will need no other argument to cause you to believe that the Bible writers were moved by a power far above themselves, and that they received revelations of truth from God and his pattern for salvation.

The Wee Little Church

(Continued from page 17.)

Second two lines—slogan picture

VERSE THREE:

First two lines—the two tots entering a classroom

Second two lines—slogan picture

Our Shipping Department will be closed May 31, June 1, 2, and 4 to take our annual inventory.

Herald House

Independence, Missouri

VERSE FOUR:

First two lines—the teacher, waiting, smiling with children approaching
Second two lines—slogan picture

VERSE FIVE:

First two lines—picture of Christ and the little children, any one, but a colorful one is best.

Second two lines—slogan picture

VERSE SIX:

First two lines—Four tots approaching the wee church—two boys and two girls
Second two lines—slogan picture

VERSE SEVEN:

First two lines—Blackboard picture—1 plus 1 = 2 2 plus 2 = 4 4 plus 4 = 8 8 plus 8 = 16 etc.
Second two lines—slogan picture

Across the Desk

(Continued from page 4.)

ficials (which included the secretary of the king, the father of the present mayor Poroi) reveals the Christian character of the men who made up the native government. The document was formulated by the king and was to become effective after his death. It included restrictions upon the French possession of the Islands to the effect that no Tahitian blood be spilled upon Tahitian soil. This was an outgrowth of the native fear of the French form of capital punishment by guillotine. Another restriction was that the several faiths represented were not to be molested. The Tahitian flag was to be supplanted by the French flag upon Tahitian soil, and the Native flag was to be raised upon the French warship which lay at that time in the harbor. Upon the departure of the ship, the power of the Tahitian government slowly died as the ship sank out of view.

These are intimate reflections which Horahitu has confided to us for publication in the *Herald*. He was present at the whole ceremony and attended King Pomare's funeral, being among the relatives who mourned his death.

Patriarch J. Charles May, assisted by Seventies F. Edward Butterworth and Allen J. Breckenridge, ordained Horahitu on April 1 before an exceptionally large congregation of natives who had assembled for the Communion service. It was a most impressive service climaxed by a statement from this venerable missionary who has served the church for over forty years.

Patriarch J. Charles May, writes from Papeete, Tahiti, April 1:

I feel very highly honored in having been so well received by the native Saints and other friends here on the Island of Tahiti at the two branches of Tarona and Outumaoro, and also out in the district of Paea some fifteen or twenty miles around the Island. Three receptions were

also given me in homes, one at the missionary headquarters, one at Brother and Sister Mervin's home, and at the home of Dede, whose husband had recently returned from a tour of the upper islands as supercargo on the boat "Orophena." They took great pleasure in showing me the rooms where you and Brother Siegfried slept while here.

During the past several days I have been busy renewing acquaintances, making new friends, and getting ready for the special work to which I have been assigned as patriarch.

I have enjoyed my work thus far, and I feel grateful for this happy privilege of meeting once again with the Butterworths, the Breckenridges, and our native Saints and friends of these Islands. I can see that much progress has been made in this mission. Your and Brother Siegfried's visit has been a great boon to the mission, and will ever be one of the high points in the history of the church here.

I wish to thank the many Saints and friends of America for the kind messages that reached me at Los Angeles to be read on the boat. The voyage was a very pleasant one, and my record of never being seasick was not broken. My cabin mate was a very fine Christian gentleman. We appreciated each other's association for the twelve days and more at sea. This helped to make it an unusually pleasant voyage.

The ordination of Elder Horahitu last Communion Sunday was to all present a very impressive occasion. I have known Brother Horahitu since before he was baptized by Elder Savage in 1910, and he has been a very dependable, consistent, active missionary for forty years. This honor has been well earned. Seventy Horahitu left yesterday for missionary work at Makatea, and when he returns I will make a tour of several islands with him. Elders Butterworth and Breckenridge are also to make a tour soon of several other islands.

We feel that much good will be accomplished this year. At the beginning of my work I appreciate this great welcome extended me in my new work as a patriarch among these people.

May God bless you in your work that great progress may be made in all departments of the church throughout the world.

Proverbs

Silence is the fence around wisdom.—Oriental

Fortune takes from us nothing but what she has given us.—Latin

Praise makes a good man better and a bad man worse.—Dutch

Bulletin Board

Southern Michigan District Institute

The seventh annual women's institute for Southern Michigan District will be held Sunday, May 20, at Battle Creek in the Prairie View School, Iroquois and Twenty-seventh Streets, one block off Highway 12. It will begin with a fellowship service at 9:30 with District President James S. Phillips in charge. At 10:30 and 2:00 there will be classes conducted by Mrs. C. George Mesley. Francis Carlson is arranging special music. The theme for the institute is "Homebuilders for the Kingdom." Women from neighboring districts are invited to attend also.

MRS. J. CHARLES MOTTASHED
District Women's Leader

Oregon District Priesthood Meeting

The next Oregon District priesthood meeting will be held at Central Church in Portland, Southeast Twenty-fifth and Madison Streets, on Tuesday, May 29, from 7:45 to 10:00 p.m. Elder Ernest Webberly, pastor of the Camas congregation, will be in charge of the open worship. Elder George Speed, pastor at Salem, will demonstrate home visiting; Elder Clinton Dobson will demonstrate how to conduct a funeral service; Elder Walter Webberly, a wedding ceremony; and Elder Lester Comer, pastor of Southeast Portland Church, a cottage meeting in the home. During this same period, Mrs. J. L. Verhei will conduct a class for ministers' wives. Refreshments will be served at the close of the meetings.

J. L. VERHEI,
District President

Books Wanted

C. E. Powell, 2002 Mitchell, St. Joseph, Missouri, would like to purchase a copy of Daniel Macgregor's *A Marvelous Work and a Wonder*.

Mrs. Georgie S. Gess, Box 174, Louisville, Nebraska, would like to obtain several copies of *Zion's Praises*.

Old "Heralds" Wanted

C. J. Hunt, 502 North River, Independence, Missouri, would like to have copies of the March 5 and July 11, 1949, issues of the *Herald* for free distribution.

Change of Address

E. LeRoy Burdick
Box 34
Waterman, California
(Phone 160-M)

Wants Correspondence

Cora Emerson, 904 South Wayland Avenue, Sioux Falls, South Dakota, would like to hear from members in Anamosa, Iowa.

REQUESTS FOR PRAYERS

Mrs. Hazel Nelson, 2559 Rockford Avenue, St. Louis 17, Missouri, asks for continued prayers of the Saints. She has been an invalid for nine years. Her husband died on April 20.

Two sisters in Independence, Missouri, request prayers that they may regain their health and be able to enjoy normal, useful lives.

ENGAGEMENT Bernauer-Hield

Mr. and Mrs. Willard W. Hield of Arlington, Virginia, announce the engagement of their daughter, Beverly Joy, to Norman L. Bernauer, son of Mr. and Mrs. N. Leo Bernauer of Pittsburgh, Pennsylvania. Both are graduates of Graceland College, class of '49. Mr. Bernauer received a B.A. degree from the University of Wisconsin. Miss Hield is a senior at Iowa State College.

WEDDINGS

Miller-Pease

Mrs. Erma Pease and Lawrence Miller were married March 24 at Wabash, Indiana. Elder Walter J. England performed the ceremony.

BIRTHS

A son, Terrence Lee, was born February 27 to Mr. and Mrs. Walter J. England of Wabash, Indiana.

DEATHS

BAGLEY.—Theodore Eugene, son of Ovid H. and Hattie R. Bagley, was born July 10, 1910, at Oklahoma City, Oklahoma, and died February 8, 1951, at Hammond, Indiana. On October 20, 1934, he was married to Lola Gouty, who survives him. He had been a member of the Reorganized Church since he was eight years old.

Besides his wife he leaves his parents; a sister, Mrs. Dorothy Brown; and a brother, H. R. Bagley, all of Hammond. Funeral services were conducted in Hammond on February 10 by Elder R. W. Smith and in Independence, Missouri, on February 12 by Elder Glaude A. Smith. Burial was in Floral Hills Cemetery, Kansas City, Missouri.

OGDEN.—William C., died March 25 in St. John's Hospital in Springfield, Missouri, at the age of seventy-nine. A native of Ontario, he was a retired Frisco employee and a member of the Reorganized Church.

He is survived by his wife, Clara, of the home; a sister, Mrs. Pearl Hornocker of Independence, Missouri; two stepdaughters:

Mrs. Beulah Jaynes of Marion, Indiana; and Mrs. Alpha King of Lebanon, Missouri, and a stepson, Ward Thomas of Los Angeles, California. Elder F. M. Bishop conducted the funeral service. Burial was in Greenlawn Cemetery.

WEEMS.—William Roy, son of N. H. and Annie T. Weems, was born December 2, 1887, in Dallas County, Iowa, and died April 5, 1951, at the Veteran's Hospital in Knoxville, Iowa. He served during World War I from May 13 to November 21, 1918. After returning from military service, he farmed for several years in Madison County, Iowa. He had been a member of the Reorganized Church since early in life and was also a member of the Masonic Lodge and the American Legion.

He is survived by a brother, David, of Winterset, Iowa. Funeral services were held at Richard's Chapel with Asa E. Smith officiating. Interment was in Winterset Cemetery. The Green Rogers Post of the American Legion presided at the graveside rites.

MORRIS.—Henry Delbert, son of Joseph and Viola Snuffins Morris, was born December 9, 1888, in Wayne County, Illinois, and died March 28, 1951, at Doctor's Hospital in Carbondale, Illinois. He was married to Nellie VanSickle and was baptized into the Reorganized Church on November 20, 1909. On March 23, 1930, he was ordained to the office of teacher. For thirty-five years he taught school in Wayne County. He was active in politics in Fairfield, Illinois, serving sixteen years as supervisor, four years as sheriff, and over four years as county clerk.

He is survived by his wife, Nellie; a daughter, Mrs. Floyd Tackitt of Fairfield; and two sons: Alvin, now serving in the Navy, and Joe of Carbondale, Illinois. Funeral services were held at Fairfield, Elders Sylvester Coleman and Lewis DeSelms officiating. Interment was in the Fairfield cemetery.

Introducing

JESSIE WARD LeBARON, Seattle, Washington (page 5), was born and baptized at Farmington, Iowa, where she attended high school. Following this she did clerical work in Farmington, and later at Chehalis, Washington. For twenty years she was city clerk at Centralia, Washington. She took some courses at the University of Washington and later was graduated from the Myopractic College of America, a physical therapy school. She is past president of the Business and Professional Women's Club, and is a member of the Daughters of Veterans.

In June, 1937, she married Dr. Glenn C. LeBaron.

MABEL WILLIAMS CRAYNE (page 12) was introduced February 20, 1950.

ELLSWORTH B. HULL, Monongahela, Pennsylvania (page 8), was born in Lambertville, New Jersey, in 1868, and baptized in Philadelphia in 1894. After graduating from high school he spent twenty-five years at the printing trade until his appointment to the missionary field in 1909. He was manager of the plant at the time of his appointment. His missionary work took him to the New England States, the Midwest, Rocky Mountain regions, Northern California, and Hawaii. He has served as pastor of many branches. His first ordination occurred in 1906 to the office of teacher. The following year he was ordained a priest, and in 1908 was ordained an elder. He was superannuated in 1941 after thirty-two years of continuous service, but has continued to do missionary work.

He was married in 1887. Four sons were born to this union. His wife died in 1930. In 1936 he married Josephine Van Gordon.

His hobbies are photography and archaeology.

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P.S.

Mrs. Stella Newman
Route #2
Dunlap, Iowa

86975
h52
h

* DEATH ON SUNDAY AFTERNOON

We were crossing the Intercity Viaduct on our way home from a church service on the Kansas side and noticed a little training plane buffeted in the wind like a frightened sparrow. Then high above it a jet plane cut across the sky at incredible speed. When it reached the river, its clear exhaust turned black, and it went down. Another jet was following it and circled the spot where it descended. We wondered, but didn't know what was happening. . . . However, we had to watch our traffic problems and continued on our way home.

The radio newscast at six o'clock told the story of the jet plane that had plunged into the river, killing the pilot. Not realizing, we had seen it in the last few seconds of the pilot's life.

It is a solemn thing to know that you have seen another human being die. That pilot was young, full of life and hope. There were those who loved him and anxiously followed his movements on every dangerous trip. This flight was only one of many he had planned. He could not have known, when he left the ground, that it would be his last. Something went wrong, there were a few desperate moments of trouble, and Death, riding the sky more swiftly than the plane, reached his victim in the muddy waters of the river.

The last view of the plane and its ominous black plume of smoke haunts the memory. Isaiah said, "They should mount up with wings as eagles." . . . But one who trusts his life to these swift couriers of aerial space never knows whether his ride will end Here, or Hereafter.

* RETRIBUTION

"He contracted the habit of dominating his associates, and that is an enormous mistake because it means associating with satellites."—Comment by Francis Hackett on George Bernard Shaw.

* VISITORS

Pastor Myron F. LaPointe of our Wichita, Kansas, congregation led a group of more than fifty young people of his church on a tour that began April 26 and took them to Far West Stake; Lamoni and Graceland College; Nauvoo and Carthage, Illinois; and the church headquarters at Independence.

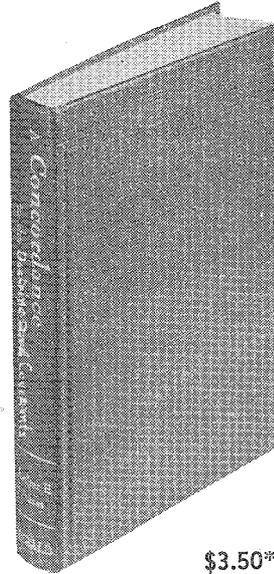
On May 2 they called at the Herald Publishing House and were conducted through the offices, bookstore, and printing plant in small groups, each one led by a member of the staff who explained the work of this department of the church.

The party visited a number of the fine new churches here as well as the Auditorium. At the Social Service Center they participated in a worship service. Stake President Charles V. Graham was in charge of directing the whole Independence visit.

Consider the importance of that group of young people to the church at Wichita and to the General Church. Consider the importance in their lives of these visits to our churches, properties, offices, and shrines. Brother LaPointe and his helpers have done a fine service.

Herald Publishing House has always welcomed visitors, glad of an opportunity to explain the highly complex tasks involved in the important business of church publication.

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**in
this
issue**

The Lord's Government

Carl Self

The Voice in the Wilderness

Donald O. Chesworth

The Word of Wisdom, Part 8

Florence Sanford Ourth

the Saints' Herald

May 21, 1951

VOLUME 98

www.LatterDayTruth.org

News and Notes

PRIESTHOOD CLASSES

One hundred fifty-two members of the priesthood in Far West Stake attended the priesthood classes conducted by Floyd M. McDowell, Leslie Kohlman, Lewis Landsberg, D. T. Williams, Charles Hield, and Emery E. Jennings. The classes were held at St. Joseph and Cameron, Missouri, with five nights of classwork at each place. A banquet was held for priesthood members and wives at the close on Saturday, March 10, at the YWCA in St. Joseph. Apostle D. T. Williams and President W. Wallace Smith were guest speakers. The stake conference followed the next day.

VISIT COLORADO

Dr. Floyd M. McDowell and Apostle Reed M. Holmes attended a priesthood retreat for the Eastern Colorado District at Fort Collins April 28 and 29. The theme of the retreat was "Our Ministry of Conservation." Brother McDowell preached April 29 at Denver. Brother Holmes visited the following branches: Goodland, Kansas; Champion, Nebraska; Albin and Cheyenne, Wyoming; Wray, Yuma, Denver, Fort Morgan, and Genoa, Colorado, in addition to Fort Collins.

APOSTLE AT WARRENSBURG

Apostle D. T. Williams attended and participated in seven meetings at Warrensburg, Missouri, May 6. A priesthood meeting was held in the afternoon at which about eighty members of the priesthood of the Central Missouri Stake were in attendance. The group received instruction concerning missionary work in their area. Enthusiasm for this work has increased. Seventy John Puckett has stimulated this area and has received outstanding cooperation from Stake President Harry J. Simons.

BRANCH ORGANIZED

The branch at Bernie, Missouri, was organized April 29. A total of eighty-five people attended the service. Thirty-five of those attending were charter members. Apostle D. O. Chesworth preached the sermon and presided over the organizational meeting. The pastor of the branch is Dr. F. O. Kelley. He is assisted by Brother Fred Fears, who is the new bishop's agent, and Brother Charles Ziegenhorn of Sikeston, Missouri.

HERALD MANAGER ELECTED

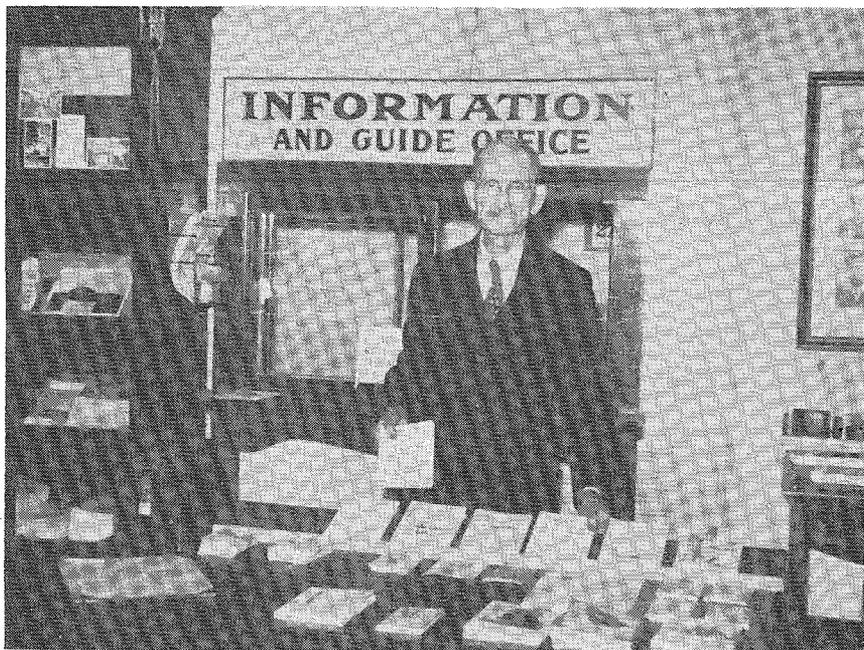
Kenneth L. Graham attended the organizational meeting of Protestant Church-Owned Publishers Association in Philadelphia, Pennsylvania, on April 26 and 27. Twenty-four denominational publishing houses are represented in this association including the larger and many of the smaller denominations. Mr. Graham was elected to the Executive Committee at the meeting.

"DAILY BREAD" BROADCAST

Elder Avon Yap, appointee in Hawaii, has designated a new use for "Daily Bread." Brother Yap has used some of the worship services on the church radio broadcast over station KIPA in Hilo.

MISSIONARY EFFORT IN SOUTH

Elder W. J. Breshears, district president for the Gulf States, conducted a missionary series in Bay Minette, Alabama, April 22-29. As a result of the series four persons were baptized, three adults and one child. Cottage meetings were conducted in the afternoons.



We'd like you to know

Gomer R. Wells

People from all over the states and in many parts of the world know Brother Wells. The picture shows him in a characteristic pose while serving the many visitors to the Auditorium during the past sixteen years. In this guide service many thousands of pieces of church literature are sold or given away every year to inquiring guests. He started his general church work back in April, 1890, in Missouri. In 1893 he went to Australia where he served for fifteen years, with only one trip home at mid-term. In addition to these two major assignments he has carried many interesting and important responsibilities. He was general superintendent of the Sunday school, editor and publisher, pastor, and member of the college board, as well as missionary and guide.

Gomer Wells was born in Montana (1867), graduated from Knob Noster (Missouri) high school (1885), and nearly finished the teacher's course in State Teacher's College (Warrensburg, Missouri, 1888) before church work claimed his whole time. While in college he was manager of the college paper, *The Normal Student*, and played clarinet in the college orchestra. This same instrument proved a great help in all his missionary work, especially in parks and on the streets of Australia.

Brother Wells was born in Montana (1867), graduated from Knob Noster (Missouri) high school (1885), and nearly finished the teacher's course in State Teacher's College (Warrensburg, Missouri, 1888) before church work claimed his whole time. While in college he was manager of the college paper, *The Normal Student*, and played clarinet in the college orchestra. This same instrument proved a great help in all his missionary work, especially in parks and on the streets of Australia.

He has served the church in most of the orders of priesthood: teacher, priest, elder, seventy, and high priest. At the General Conference of 1950, he was given the honorary badge of "well done" (called superannuation), but his love for the church and his desire to serve people keeps him at the post where you see him in the picture.

The Saints' Herald Vol. 98 May 21, 1951 No. 21

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

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Editorial

Who Are Protestant - Who Christian?

ON ACCOUNT OF OUR PECULIAR CLAIMS as a religious movement, I have taken more than a casual interest in an article in a leading religious magazine on the subject, "Are Baptists Protestants?" We will not canvass the matter at length, as it appears Baptists themselves are not wholly in agreement, and we are not specially interested in Baptists; but we make use of the writer's preliminary statement that, in essence, the question should be decided by the dictionary; "that is, by the vocabulary of *present-day thought and writing*."

"On that basis," says the writer, "Baptists are definitely Protestants, and," he adds, "there is no occasion for them to quibble about it."

Well, that's enlarging the circles to bring them in willy-nilly, in spite of possible objections, with little opportunity for a demurrer on the part of any of that sect.

Our curiosity aroused, we make the appeal to Webster, and we find, as a second definition of the word "Protestant" the following:

"Popularly, any Christian not of the Roman Catholic Church, the old Catholic Church, or the Eastern Church. The designation is rejected by many members of the churches of the Anglican Communion."

HAVING ARRIVED AT THIS PLACE, we begin to wonder if *we* are Protestant. We believe we are Christian, and we know we are not Catholic, and if Webster is dependable, we have all the requirements.

However, as the word connotes something beyond mere classification, the word to many—and it certainly does to me—means one of a re-

ligious body that some time moved away in "protest" from the "Mother" or Catholic Church. It has perhaps more interest to us than to others; but we are founded in part on a premise of authority, and we therefore resist any idea that we "stemmed" from Roman Catholicism, resting on the claim that our movement is a restoration; in this we are decidedly unique.

Our claim then to being Protestant, if any we ever make, rests wholly on the bare facts that we are Christian and that we are *not* Catholic.

IN MANY QUARTERS, however, we are held *not* to be Christian. The Federal and National Councils of Christian Churches, and numerous ministerial alliances, have drawn about themselves a tight and insuperable circle that keeps us out; in this we have always believed there has been a large portion of bigotry and prejudice.

I have often believed that if such councils and alliances had made proper distinction between us and the Mormons, they would not have discriminated against *us*, since the Latter Day Saints in Utah give allegiance to doctrines *not* a part of the faith of the church founded by the Prophet Joseph, and most certainly not countenanced by us, that should obviously, we believe, be an effectual bar *as to them*. Their beliefs in a plurality of gods, Adam-god theory, eternity of the marriage covenant (plural marriage), all distinctive Mormon doctrines, cannot be sustained as the teachings of Christ.

Of course, in those anti-Christian beliefs or doctrines we have no part.

(Continued on page 22.)

OFFICIAL Council Action

The members of the Council of Twelve were in session in Independence May 3 to 10 inclusive. The First Presidency took advantage of the availability of the brethren to call a Joint Council of the First Presidency, the Council of Twelve, and the Presiding Bishopric May 8 and 10. Some important business was transacted. Four new appointments were approved and assignments made, and these will be announced when some details have been cleared. Elder Glen H. Johnson, who is returning to this country from Holland in the near future, was assigned to work in Independence and the Stakes. Elder John F. Sheehy was released from his assignment to Maine because of ill health and for the next few months will work in Independence and vicinity by arrangement between him and the First Presidency and the Apostles concerned. Because of the release of Brother Sheehy from Maine, Elder Ray J. Ashenurst has been assigned to that field and the appointment of Elder Loyd Adams has been extended to cover the State of Ohio.

THE FIRST PRESIDENCY.

By



Graceland College

President E. J. Gleazer, Jr., will be at Harvard University to work on his Doctor's Degree during the coming summer and academic year. During the absence of President Gleazer, Dr. R. A. Chevillie will serve as Acting President of the College in addition to his present responsibilities as Dean of the Faculty.

At the request of the Board of Trustees, Elder F. M. McDowell has been released from other responsibilities by action of the Joint Council of the First Presidency, Council of Twelve and Presiding Bishopric and will spend the year from June 1, 1951, to June 1, 1952, at Lamoni, Iowa, to devote all of his time as Chairman of the Board of Trustees.

Dr. McDowell has been giving outstanding service as Director of Priesthood Education and it is intended that he shall return to this responsibility about June, 1952. In the meantime this work will be carried on under the direction of the First Presidency pending the assignment of an interim director.

THE FIRST PRESIDENCY.

By



Official

Church Immigrants

Recently we have had considerable inquiry from some of our church members indicating an interest to serve as sponsors for church immigrants to the United States. The following is an excerpt from one of the forms put out by our government which will give a general idea of what is required of those who wish to serve as sponsors. Any desirous of doing so after reading the following may feel free to get in touch with the Presiding Bishopric for further information and advice.

IV. DOCUMENTARY EVIDENCE OF SUPPORT

No alien who is likely to become a public charge may be admitted to the United States. Each applicant must present clear and convincing evidence that he will have adequate means of support for an indefinite period after arrival in the United States. Evidence of applicant's own financial resources should be in the form of letters or statements from his bankers or solicitors.

An applicant proceeding to the United States to join relatives or friends in the United States, upon whom they will be dependent, must present affidavits executed by them guaranteeing his support.

Affidavits of support from sponsors in the United States should cover the following points:

- 1) The name and address of the sponsor, and a statement of his relationship to the applicant.
- 2) The citizenship of sponsor, and if he is an alien, the place and date of legal admission to the United States and name of the ship which bore him to that port (see note below). If the sponsor is an American citizen, he should state how the citizenship was acquired. A naturalized American citizen should state the time and place of naturalization, the name of the court that naturalized him, and the number of his naturalization certificate.
- 3) The yearly income of the sponsor (which may be required to be supported by corroborative evidence).
- 4) Amount of present bank deposit and average balance during the past five years.
- 5) Market value of other property including stocks, bonds, or real estate. If there is an encumbrance on the real estate, the amount should be stated.
- 6) A list of sponsor's dependents, showing the age and sex of each.
- 7) An assurance that the sponsor is able and willing to support the applicant for as long a time as necessary and a

solemn guarantee that he will not permit the applicant to become a public charge if admitted to the United States.

- 8) If the sponsor and the applicant are engaged, the affidavit should contain a solemn declaration of intent to wed upon the applicant's arrival in the United States.
- 9) A person in the United States sponsoring an applicant to whom he is under no moral or legal obligation to support, should outline the plans being made for the applicant's economic assistance upon his arrival in the United States. The sponsor should also touch upon the reasons to undertake the burden of the applicant's support in the absence of a legal or moral obligation to do so. Moreover, the sponsor should give the names and addresses and economic condition of any other applicants he has agreed to assist.

Note: An alien resident of the United States sponsoring the immigration of relatives or friends must prove that he was legally admitted to the United States. In order to do so, he should complete form I-475 verifying his legal admission to the United States. Form I-475 may be obtained from the office of the Immigration and Naturalization Service nearest home. The completed form should be returned to the Immigration and Naturalization Service in accordance with the instructions on the form.

THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

A Most Important and Timely Priesthood Conference

By F. M. McDowell

THE PRIESTHOOD CONFERENCE to be held on the Graceland College Campus, June 10-17 is one of the first, if not the first, church-wide, church-sponsored gathering of the standing ministry. Conditions extant in the world today and the needs of the church everywhere give support to the conviction that such a conference is most important and timely. The over-all theme of the conference is "Winning and Holding Our Own," or "The Conservation of Our Natural Resources."

What the Priesthood Needs

1. The editor of *Guidelines* recently sent a questionnaire to the readers of that journal. When the results of the replies were tabulated, it was found that priest-

hood member readers of the *Guidelines* felt a special need for helpful material in the following fields:

Preparing sermons
Conducting worship
Preaching methods
Preaching subjects
Ways of using priesthood most effectively
Pastoral ministry to children
Cottage meetings
Receiving new members after confirmation

2. Some weeks ago the First Presidency called together twenty-five representative church leaders for a Priesthood Education Seminar. When the "findings" of this seminar were summarized at the end of a two-day discussion, the two items found at the top of the list as the greatest needs of local priesthood members were (a) the organization and supervision of our priesthood man power, and (b) a specialized "on-the-job" training for each man in harmony with the particular duties and responsibilities of his office.

3. During the past two and one-half years, the writer has visited with and in-

structed men of the priesthood in some fifty-five districts and stakes in the United States and Canada. It is his observation that the preceding represents the most pressing needs of priesthood generally. The church has not fully learned how to utilize its man-power resources. Priesthood members are not adequately trained and far too frequently they are not well organized, supervised, or used in the work of the ministry. Consequently they are inactive, unhappy, and failing to grow. Because of this, the light and life of Christ fails to shine through the church, which in turn is without sufficient life and spiritual power to grapple with all of the problems of these critical days.

What the Conference Provides

The program of the conference, already made available to the readers of the *Herald*, provides twenty-five or more courses of study, some ten laboratory workshops (representing many of the areas of ministry) and practical down-

(Continued on page 10.)

The Lord's Government

By Carl Self

Ye are the salt of the earth.—Matthew 5: 13, A. V.

They were set to be a light unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor.—Doctrine and Covenants 100: 2.

IN THE BEGINNING OF TIME there was a war in heaven, the Scriptures tell us; the "Devil was cast out with his angels" (Revelation 12: 7-9), and "Satan deceived the nations" (Revelation 20: 3). The cause of this war was agency and power (Doctrine and Covenants 28: 10). The Devil and one-third of the angels were cast out of heaven, because of the use of their agency.

Satan rebelled against me and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten, I caused he should be cast down; and he became Satan.—Genesis 3: 1-4, Inspired Version.

Satan's policy was to assume power and to take away the free agency of man. That has been the great cause of the conflict between God and Satan ever since the beginning of the human race. As the race grew in numbers, the conflict became more acute.

First there were rulers and kings who assumed dictatorial powers. They became oppressors of the common people and suppressed individual rights. Most of the civil wars of history have arisen over the question of power and individual civil rights.

When the tribal nation of Israel was set up under Moses and Joshua it was governed by representatives from each of the twelve tribes who were godly men. This was called the reign of the judges. But the people desired a king, and the Lord, through his prophet Samuel, said:

I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you; And ye have this day rejected your

God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us.—I Samuel 10: 18, 19.

The change in the form of government from a representative government to a kingdom was against the will of God, but since these people decided to have a king the Lord permitted their will to prevail, though they rejected him in doing so. Here is a case of free agency, which is God's policy of government.

FOLLOWING ON DOWN THROUGH HISTORY we find a long and continuous policy of absolute monarchy among the great majority of the nations. Always there was a suppression of the private civil rights and liberty of the common people. It was Satan's governmental policy. A tendency toward public expression of the people gained partial expression once in Greece and in the Roman governments, but it was not until the granting of the Magna Charta in 1215 in England that the people began to have individual civil rights. We search through history for an expression of God's governmental policy which gave free agency to the people and vested in them the power of government; the privilege to find this expression rests only in God's restored gospel revelation in modern times.

Let us analyze God's interest in national affairs. In his revelation to Nebuchadnezzar as interpreted in Daniel, second chapter, God predicted the rise of the great Babylonian dynasty, followed by the Grecian and Roman Empires which were to be terminated in a division of the world power into ten kingdoms. It



is significant to note the language of the ancient prophetic interpretation by Daniel:

And in the days of these kings shall the God of heaven set up a kingdom [government], which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain and the interpretation thereof sure.—Daniel 2:44, 45.

We think that the logical interpretation of the term "kingdom" is government. It will be noted that in this dream or the interpretation there is no mention of the spiritual kingdom set up by Christ during his ministry. Answering a direct question, Jesus said to Pilate, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence."—John 18:36. In the next verse Jesus makes it clear that his kingdom is spiritual and not a worldly kingdom as referred to in Daniel.

LET US NOW SEARCH the Scriptures to determine if God did set up a kingdom (government) in the days of these kings and see what effect it is having or will have in the days of the ten kingdoms. Bible

students have generally agreed that these ten kingdoms are represented in the governments of our modern times. Modern revelation has established important facts clearing up some of the ancient prophetic utterances. The Book of Mormon (I Nephi, chapter 3) describes the Lord's interest in the discovery of America by Columbus, which is continuously described as "a land of promise." It states that the Spirit of God descended upon the Gentiles and multitudes of them came out of captivity to this land of promise; God "was with them in the war of the revolution, and by his power they were delivered out of the hands of all other nations. The promise is made that it would be a choice land, free from bondage, from captivity, and from all other nations under heaven, if the people will but serve the God of the land, who is Jesus Christ (Ether 1: 34, 35).

The Gentiles shall be blessed upon this land and God will fortify it against all other nations. The Lord will be their only king, and a light unto them forever. Gentiles shall be blessed and be numbered among the house of Israel, and the Lord will consecrate the land—a better land than Palestine (II Nephi 7: 18-34). America is the land of Joseph and carries his blessings (I Chronicles 5: 1, Deuteronomy 33: 13-18, Genesis 48: 13-22). Most students of prophecy agree that America is the gathering place of the peoples of Israel, especially the tribes of Joseph, and that Joseph's blessings are upon this land.

Let us go a step further to see if God established a form of government for them. We have been unable to find that he was instrumental in establishing a civil government for any people since the time of ancient Israel. There is some light upon this question in Doctrine and Covenants 95: 2, in which the Lord says:

And now, verily I say unto you, concerning the laws of the land, It is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to the law of man, whatsoever is more or less than these, cometh of evil. I, the Lord God, maketh you free; therefore, ye are free indeed: and the law also maketh you free.

Here we find that the constitution of this government is justifiable before God; he is in favor of it and recommends its observance and maintenance. It is indeed significant that God should speak in such favorable terms of the governmental policies of this nation. But while this may indicate that he is favorable to it, we have

yet to find where the "God of Heaven" set up his government. In this connection the Lord, speaking in the first person, says in Doctrine and Covenants 98: 10:

And again I say unto you, Those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

Here we have God speaking in no uncertain terms, "I established the constitution of this land." Here we find the government that the "God of Heaven" would set up in the days of these kings; the principles are of free agency, and the power of the government in the people is finally established. We call it the government of civil rights and representation, a government of democracy, wherein man is free from bondage, and has his own free, moral, and civil agency. This principle of democracy has spread into nearly all the world, until the entire Western Hemisphere has representative forms of government. As prophesied, there are no kings and most if not all of the kings referred to in Daniel's interpretation of Nebuchadnezzar's dream have been replaced by a representative form of government. The prophecy is being fulfilled that "it will fill the whole earth."

IN THE WAR IN HEAVEN, God wanted man to have free agency and the right of self-government. That has been the continuous conflict ever since. The issue has changed its form from absolute monarchy to dictators, and the conflict will go on, but God's will shall prevail, and democracy shall be world-wide. But this cannot be accomplished without great sacrifices and the shedding of much blood.

As children of the "light," having the benefits of the revealed will of God in the restored gospel, and the help of God through the Holy Spirit to interpret the mystery of prophecy, we should read the signs in this hastening time. Events are transpiring quickly toward a feverish close of the conflict between God and Satan. Satan is mustering his forces, and God is mustering his. The nations are rushing to their respective camps. Dictatorial power is making its last stand against free agency. We are now speak-

ing of a cold war, but it will only take a spark to burst it into a great conflagration—the forces of God against the forces of Satan; freedom and free agency against dictatorial power and human bondage. The final conflict is about to be tested out between the great powers of the earth.

The question may be asked, Why was the Lord particularly interested in this land of America, especially in the northern hemisphere? He continuously refers to it as a goodly land, a land of promise, a "choice above all other" lands, a land of God-worshipping people. Referring to the Scriptures for light we find:

They [the Gentiles] shall be numbered among the house of Israel (I Nephi 3: 202) . . . that they may be numbered among my people, O house of Israel. (III Nephi 9: 92) . . . and they [Gentiles] shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and . . . be gathered in . . . unto the New Jerusalem. —III Nephi 10: 1.

"This is a land of Promise . . . the Center Place . . . Independence . . . Land of Missouri . . . in this land . . . The place for the City of Zion . . ."—Doctrine and Covenants 57: 1. ". . . and it [Zion] shall not be moved out of her place . . . for the gathering of my saints."—Doctrine and Covenants 98: 4. ". . . it [Zion] shall be called the New Jerusalem."—Doctrine and Covenants 45:12. Funds of the saints are to be used for the "building up of the New Jerusalem."—Doctrine and Covenants 42: 10. ". . . For the gathering of his saints to stand up on Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri. . . . Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, . . ."—Doctrine and Covenants 83: 1, 2.

IN THE TWENTY-FIRST CHAPTER of Revelation the Apostle John records his vision. He "saw the Holy City, the New Jerusalem . . . and it had twelve gates and lieth four square, and the length is as large as the breadth and he measured the city with the reed, twelve thousand furlongs." *Bible Encyclopedia*, Volume II, page 1719, says: "The furlong referred to in the New Testament Scriptures, (Luke 24: 13, John 6: 19, Revelation 14: 20, Revelation 21: 16) is a Greek measure and nearly the same as at present, viz one-eighth of a mile, forty rods, 660 feet. Twelve thousand fur-

longs, figured on a basis of one-eighth of a mile, would be approximately 1,400 miles, and a territory 1,400 miles square with Independence as the center place, would take in approximately the whole of the Mississippi Valley and the Missouri Valley and the entire basin between the Rocky and Allegheny mountains, approximately seventeen states and parts of states. Roger W. Babson in his article "Own a Farm," advertising Utopia College, Eureka, Kansas, draws a circle around Eureka including parts of Iowa, Nebraska, Kansas, Oklahoma, Texas, Louisiana, Arkansas, Missouri, Illinois, Tennessee, and Mississippi, advising everyone to invest in farm land in this territory and not neglect the great opportunity which God has provided for people to live in this area. It contains a wealth of natural resources, diversified agricultural productions, temperate climate, abundant water, native labor, excellent educational facilities, and the best national health record. It produces, per capita, the largest in value of minerals in the United States, including petroleum, lead, natural gas, zinc, coal, gypsum, helium, stone, asphalt, bentonite, chalk, clay, volcanic ash, building materials, and enough salt to last fifty thousand years. Wheat, corn, oats, sorghum, hay, flax, soy beans, alfalfa, pears, cherries, barley, rye, sugar, peanuts, cotton, wool, meat, vegetables, and fruits are produced in abundance. The annual income runs to more than fifteen billion dollars. Babson believes that in this territory where the people have good health, Christian fortitude, thrifty habits, and an abundance of the necessities of life there is an assurance against communistic uprisings and a third world war.

There comes again the question, where do the Saints, "the salt of the earth," fit into this great picture? Salt is a preservative and "savior." Every Latter Day Saint in his or her community may be the savior of that community. The salvation of the people and even the nation may be dependent upon the righteousness of the Saints in the various communities, states, and even the nation (Genesis 18: 40).

Every Saint should adhere closely to the gospel principles, the church's Zion-ic program, support the American government, and not be deceived by alluring communistic teachings, for there is little doubt that Satan inspired the mind of atheist Karl Marx when he wrote his communistic Utopia so nearly like the Zion-ic program that it would deceive the very elect were it possible. But Marx left God out of his Utopia and substituted the worship of the government and material things. Success for such an order can come only under a dictator who, by compulsion, would regiment the lives of

the people, taking away their individual civil and religious rights. This is the way of life the Devil wants; it is what he proposed in the beginning and is what led to the war in Heaven. Every Latter Day Saint should with all his power and energy, and even his life's blood, if necessary, support this God-given constitution as he should never fail to cast his ballot and exercise his right of choice in government that, in the language of the immortal Lincoln, "... this nation under God, shall have a new birth of freedom and that government of the people, by the people, and for the people, shall not perish from the earth."

The "Helping" Hand

By Nora Walters

Let not thine hands be slack.

—Zephaniah 3: 16.

YESTERDAY as I observed the members of another church leaving the door after morning worship I could not help noticing how their pastor stood outside the door, greeting and shaking hands with all as they departed. I wish that we as a church might practice this gracious act a bit more—especially the pastoral handshake.

Often it is easy for members of the priesthood and a few with whom they are closely associated to congregate in little groups and talk. Without their to leave church "alone" in feeling, noticing it, many other members are left. Sometimes a tired worker needs the encouragement a handclasp from the pastor might bring. Church attendance should not become just a commonplace thing; each visit to God's house should be an experience in courage, uplift, and determination to carry on God's work.

These simple things which denote friendship are one means by which church members may "bear one another's burdens."

Because everyone looks to the pastor as the shepherd of the flock it seems fitting that he stand at the door to bid good-bye to each of his sheep. Lambs are important too. What a change in attitude toward priesthood authority might result if boys and girls were counted worthy to shake hands with the pastor regularly after Sunday services? "Let not thine hands be slack." Standing a few moments and extending them to God's people may be the means of helping them along the path of service.

David H. Smith wrote in his poem, "Only Hired," these words, "We miss the strength of a helping hand, never prized till the sad loss came." A friendly handshake can convey the message, "It's good to have you here; we need you and you need us."

"Let not thine hands be slack."

Doubting Thomases

By Ora Beardsley Carter

But let him ask in faith, nothing wavering.

BECAUSE THERE ARE TIMES when we become troubled with doubt about doctrines, we may become disaffected and out of agreement with all things of the Church. But it is dangerous for us to separate ourselves from fellowship with our brothers and sisters of the faith.

When our Lord was crucified many had doubts and fears, but they remained for a while together near Jerusalem where Christ had been entombed. While they were together, Christ appeared to them, but Thomas was not among them.

Let us see what Thomas, who had separated himself, missed. For one thing he missed the fellowship of his brethren; they had gathered together talking and were comforting each other. Companionship with others in times of confusion and sorrow gives us strength and courage. We have a common tie, our love for Christ, which draws us together and makes it easier for us to "love our neighbor as ourselves." He also missed seeing his Master and hearing him preach his first resurrection sermon. He missed the commission which Christ gave to his apostles: "As my Father hath sent me, even so send I you."—John 20: 21. Thomas missed the assurance that Christ had overcome the world, death, and sin.

WHEN WE REMAIN APART or separate ourselves from the body of the church because of dissension, we lose power to overcome Satan. All Satan asks is that we stay away from the gatherings, permitting doubt, discouragement, and rebellion to enter.

When the apostles were again assembled, Thomas was with them. There was still hope for he did meet with them, but his faith was wavering. Christ knew of this so he called to Thomas and said, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."—John 20: 27.

Then Thomas said, "My Lord and my God."

We must have faith. We are not privileged as was Thomas and the others to see the risen Christ, yet we believe and have the assurance from Christ, when he spoke to Thomas, "Because thou hast seen me, thou hast believed; but more blessed are they that have not seen, and yet have believed."—John 20: 29.

Whatever occurs, we must have faith in God, hope for the future, and loving kindness and forgiveness for the erring.

The Voice of the Lord in the Wilderness

By Apostle D. O. Chesworth

Eastern Central States Mission

OUT OF THE WILDERNESS of Western New York State has come the record of one of the most momentous events in world history, the restoration of the holy priesthood to the earth centuries after it had been withdrawn because of abuse and neglect.

From a revelation to the church in 1832 explaining the parable of the wheat and the tares we learn that the church was driven into the wilderness. There are several instances recorded wherein the church sought refuge in the wilderness when those who were to direct its activity and growth were denied such expression. We also know that in this generation the church was to come forth out of the wilderness, clear as the moon, fair as the sun, and terrible as an army with banners.

A statement of the boy prophet, Joseph Smith, places the location of the wilderness (in those days an uninhabited or wooded area) where the voice of the Lord was heard, between Harmony, Pennsylvania, and Colesville, New York. This is a distance of thirty miles. The road between these two points today follows the Susquehanna River the entire distance.

Listen to that thrilling statement from Joseph Smith:

And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette . . . declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the Devil when he appeared as an angel of light. The voice of Peter, James and John, in the wilderness . . . declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fullness of times.—Doctrine and Covenants 110: 20.

This was an experience never to be forgotten. Sensing his indebtedness to heaven for such a rich blessing Joseph advised:

Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was that which would enable us to redeem them out of their prisons; for the prisoners shall go free.—Doctrine and Covenants 110: 22.

His inspiration and ecstasy caused him to further write:

Let the mountains shout for joy and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal King. And ye rivers and brooks and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together and let all the sons of God shout for joy, and let the eternal creations declare his name for ever and ever.—Doctrine and Covenants 110: 23.

IN THE SECOND DECADE of the nineteenth century the great day of the Lord was at hand. His voice had been heard in America; men were called through revelation from heaven as was Aaron; his church was restored again for the last time. Through the Church of Jesus Christ in this latter-day dispensation has come the voice of the Lord, as recorded in the Doctrine and Covenants, speaking from the wilderness to the world in the following language:

1. The voice of warning shall be unto all people by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.—Doctrine and Covenants 1: 1.

2. The Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow-man.—Doctrine and Covenants 1: 2.

3. Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven and it shall fall upon the inhabitants of the earth.—Doctrine and Covenants 1: 3.

4. The day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenants; they seek not the Lord to establish his righteousness, but every man walketh in his own way.—Doctrine and Covenants 1: 3.

5. I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, . . . that they should proclaim these things unto the world; . . . that faith also might increase in the earth, that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed . . . unto the ends of the world and before kings—and rulers.—Doctrine and Covenants 1: 4.

6. He that repents and does the commandments of the Lord shall be forgiven; and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts.—Doctrine and Covenants 1: 5.

7. . . . the hour is not yet, (November 1, 1831) but is nigh at hand when peace shall be taken from the earth and the Devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon . . . the world.—Doctrine and Covenants 1: 6.

THE VOICE OF THE LORD was heard in Jerusalem and again in ancient America, but now in this latter-day dispensation we profit by the instruction given in the eleventh hour as his voice was heard from the wilderness of the United States. The book of Doctrine and Covenants records these many instructions to the church today and should be zealously studied if we are to gain the utmost knowledge and profit by divine counsel in our modern attempt to build up the kingdom of God.

I bear testimony today that the "voice of the Lord" which Joseph Smith, Jr., heard in the wilderness of Fayette was shared for our benefit. Time and time again during the past twenty-three years I have read the testimony of Joseph and Oliver concerning the authority bestowed upon them by John the Baptist to serve in the holy priesthood. The spirit of God which has consistently attended this reading has confirmed me as a special witness to the fact that these men were authorized by heavenly action.

"The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry . . ." stated Oliver Cowdery (*Church History*, Volume I, page 39).

Evidences of a growing appreciation of this trust which has come to us suggest a greater zeal for the church in this decade. Responding to the last revelation to the church through President Israel A. Smith, I have enjoyed the fellowship of the men of the ministry as we have met for study in preparation for the greater endowment of spiritual power which awaits our ability to receive it. We, too, have heard a voice! It is the voice of heaven. Speaking out of hearts of gratefulness we shall be endlessly indebted to the Lord who permitted his voice to speak in the wilderness of Fayette, New York, and who today speaks according to our need as a church.

Brethren, shall we not go on in so great a cause? May we be restless until we apply our energies in missionary endeavor to "each one win one" for our Lord.

United States of the World

EDITOR'S NOTE: The policy of the *Herald* has been against intensive discussion of political or world problems since such issues are rather amply cared for by the secular press and radio. However, the editors have been intrigued by the boldness and scope of the views set forth in the following article by Bernard Dewavrin, a Frenchman. He has given much already in helping to arbitrate world struggles on the fields of battle and is now spearheading the spread of a great idea which might become a peace offensive. Therefore it should be of interest to *Herald* readers.

Doubtless many will wonder what chance there is that the Congress of the United States will accept France, Finland, and the Fiji Islands into statehood when it is so hesitant about acting on the petitions of Hawaii and Alaska to whom we already have some political ties. It has been observed that the economic issues involved in expanding our borders affect seriously our national idealism. It has long been the policy of our Commerce and State Departments to encourage our industrialists to find world markets for our goods. However, this creates an obligation upon our government to see that the rights of our citizens to do business in these countries are respected. When our warships follow our dollars to protect such interests, a great cry against a capitalistic war is raised. Doubtless this same issue must be resolved and all our obligations faced on a broad front before a plan similar to Mr. Dewavrin's can make much headway.

A Bold, Constructive Plan

In order to save the world before war destroys it, or Asiatic-Russian imperialism puts it into bondage, France, with its open mind and generous heart, feels it is its duty to take a bold step.

The time has now come to give a wider hearing to the following problems. I have discussed these questions very often since 1947 with men and women in every walk of life, holding different opinions, without meeting with serious objections.

France, Starting Point of the United States of the World

Would you be shaken in your patriotism if, tomorrow, France offered to become the forty-ninth State of the United States of America? These States would immediately take up the title of "United States of the World" and become gradually open to all countries willing to join them.

Would you agree to become an integral part of the economic system of the United States of the World, with the dollar as the only currency?

Would you agree to choose English as the world's language, each one naturally keeping his mother tongue?

Would you agree to be a member of the United States of the World, on an equal footing with Texas, larger than France, or Rhode Island, smaller than one of our French "départements"?

Would you agree to travel and live freely in the 49 States, whose citizens would be equally free to travel and live among us?

Would you agree to the defense of our frontiers, that is to say the frontiers of the United States of the World, by an army raised in the 49 States?

Would you agree to the political development of the countries belonging to the Union Française, this placed under the supervision of France, in an effort to enable them gradually to join the United States of the World?

Do you not believe that the example set by France would soon be followed by the free-minded nations, and that the new United States of the World would exercise an irresistible attraction upon the oppressed countries?

Do you not think that the United States of the World would grow to be so powerful that attacking it would be out of the question? And that, in any event, it is better to have two huge

blocs facing each other than an imperialistic bloc tempted by the weakness of its scattered neighbors?

The United States of America, a Strong Foundation for Building Up the United States of the World

Do you not believe that the United States of America is in a better position than any other country to become the nucleus around which the other peoples of the world would crystallize?

Yes, and here is why:

1. Their political system, consisting of a federation of sovereign states, having a central government based upon a constitution ratified by these states, makes it easy for other new states to join their federation. Each state is self-governing, retains its own character, its traditions, its aims, its way of life, as long as it is in accord with the Constitution.

2. The four more important racial groups have taken active part and are still taking part in the growth of the United States of America. Most United States citizens have ties or relatives outside the States.

There exists practically no civilized human being who is not related to or befriended by an American citizen, or else, who could not find in the United States American citizens speaking his native tongue.

3. The American character is made up of idealism and realism, of youth and experience, qualities essential to the development of the world. Their ideals of freedom, their spirit of tolerance are so many guarantees for the future of a world federation.

4. The United States is the only nation in a position to finance the expenditures deriving from the temporary steps to be taken so that the new citizens of the United States of the World would not have to suffer during the adjustment period.

5. For the past five years the countries that have been more or less ruined by war have been financed, fed, rebuilt, given new military equipment, and even supported in their foreign policy by the United States.

The States are now deeply involved in the defense of our civilization. The gratitude that we owe them and our own self-interest oblige us to join them openly, to help them advance their task, until universal peace can be established, through the United States of the World.

The Mirage of European Union

1. There remain between European countries too many old feuds, too many old hatreds, too many bad memories, too much distrust to imagine that France, England, Germany, etc., could be united, even if reason dictated the union. On the European level, nothing would be changed, while on the world level, all these countries being equal before a single government constitution, the rivalries would be transformed into a normal competition between human beings.

2. Squeezed between the two giants of the East and the West, the United States of Europe would run the risk of inciting rivalry and becoming the prize of their struggles. They would risk serving merely as a buffer standing between the hammer and the anvil. In spite of the wishes of the United States, nothing can guarantee the future European union from suffering one day, on a larger scale, the same fate as Poland.

3. The colonial policies of European countries are too dissimilar.

4. Europe is too ancient a continent, sometimes too stiffened by age, and above all, too densely populated, to be able to regain in the European Union the political and economic balance that she has lost. We must open up new horizons and more hopeful futures to the best young men of our old civilization.

Conclusion

In spite of important social and scientific progress, the balance sheet of the first half of this century shows a tremendous loss of human happiness.

During the past fifty years, states have sprung up and vanished, tyrannies have come one after the other, despite the opposition of the people. The men of 1950 are not as free and happy as those of 1900. Compulsion, hatred, and difficulties of living are still far too prevalent everywhere. An anxious world is searching for a better way of life. Shall it be done in vain, amidst tears and bloodshed? Or shall we see the return of happiness to human hearts through joining an entirely different political order?

If the United States agrees to serve as the foundation of the United States of the World, if France agrees to become the first bloc—the cornerstone of the United States of the World—if we make up our minds bravely, the United States of the World will be created, and through it human anxiety will vanish from the earth.

The United States of the World, conscious of their power, shall be able to wait patiently until the political system of other countries, whose ideologies take no account of the longings of the human heart, crumbles into ruin.

During this second half century, the United States of the World shall have as its aims:

1. To arrange the admission of other States to their Federation, should they express the wish to do so, while refusing to exert the slightest pressure toward influencing their decision.

2. To achieve a standard of living not to be compared to that of countries where man is subservient to the economy of the state.

3. To demonstrate that men, freely, by keeping their independence of spirit and by restoring fundamental moral values, are able to create a sufficient measure of human justice to dispense equitably, among all, material well-being and the right to happiness.

From the Presiding Patriarch

TO THE ORDER OF EVANGELISTS,
GREETING:

Following the General Conference of 1950 I mailed to each of you a rather detailed report covering the meetings of the Order during the Conference, together with a digest of the various lectures. Subsequently I mailed you a list of all members of the order, together with the dates of birth and ordination and mailing address.

Since that time there have been twelve more ordinations of men whose names were not on that list. The latest of these ordinations being Evangelist J. Charles May, veteran missionary, who has been ordained to the office of Evangelist and Patriarch, and who was sent almost immediately to the Society Islands where he occupied in years gone by. This, I believe, will be the first patriarch to live and labor among that people. He will be received with great joy.

The names to be added to your list are as follows:

Baughman, Elvin
Box 97, Dow City, Iowa

Beil, Franz,
Lenbachplatz 7, British Zone, Hannover, Germany

Burwell, Harry Wesley
4624 So. 3rd St., Louisville, Ky.

Cheville, Roy A.
Lamoni, Iowa

Condit, Silas
Hagerman, Idaho

May, J. Charles
1214 W. Waldo, Independence, Mo.,
or Box 92, Papeete, Tahiti, Society Islands

Mosterdijk, A. J.
Hyacintstraat 41, Rotterdam Z,
Holland

Munslow, Arthur
22 Rocky Lane, Perry Barr,
Birmingham, England

Osler, W. M.
11012 University Avenue,
Edmonton, Alta.

Squire, E. LeRoy
4060 Bedford Avenue,
Brooklyn, N. Y.

Swain, Walter John
"Raldon," 56 St. George's Crescent,
Drummoyne, N.S.W., Australia

Thum, Edward
c/o Otto Smolny, Grimmstrasse 7,
S.W. 29 American Sector,
Berlin, Germany

You will note with especial interest the names of men overseas. Four in Europe: Franz Beil, A. J. Mosterdijk, Arthur

Munslow, and Edward Thum; and one in Australia, Walter Swain.

Certain developments in the church give grounds for courage and thanksgiving. There has been a marked increase of interest in missionary endeavor. Our missionary force has been increased and our missionary program systematized—in particular to utilize organized branches as bases of operation. More attention is given to improving our pastoral ministry. And there has been a fine degree of peace and unity among the membership and the priesthood. The increased influence and augmented numbers of patriarchs are gratifying to us. We now number sixty-nine.

Some events have tended to promote these improved conditions. For example, the character of the General Conference of 1950. Members and delegates went forth from that peaceful Conference carrying good news to many fields far and near. Then the spiritual character of the reunions of last summer had a reviving influence with many people. The Conference of High Priests in Kirtland Temple gave an endowment to numbers of the General Church officers and administrative officers in pastoral work, enriching their ministry to the people. It was a historical event in our own order, as there were twenty-five or more of our members in attendance, and one meeting of the order was held in the upper court of the Temple.

The church program challenges us as evangelists to help to the extent of our ability and opportunity in missionary work. It challenges us as patriarchs to give a fine, fatherly ministry to the church members—to comfort, counsel, and bless them.

You need not to be reminded that the world is in confusion, bordering at times on chaos. Fear and confusion torment many people. Many, having no worthwhile convictions to steady them, have thrown to the winds old standards in morals, business ethics, and patriotic allegiances to their country. With too many, old-fashioned honesty, decency, and honor are all but forgotten—in business, in family life, and in politics.

Our own people need to strengthen their basic convictions so that they may face the situation with faith, courage, and fortitude. It may be our most pressing responsibility to so preach, teach, testify, and live that we may strengthen their faith in God as Creator and Father; in Christ as the Son of God and our Savior; and in the gospel as the power of God unto salvation, and the plan of life to which they should conform. We

ourselves need to be reminded often of the Master's admonition, "Let not your heart be troubled: you believe in God, believe also in me."

May divine light, peace, and blessing be with you in your ministry.

ELBERT A. SMITH,
Presiding Patriarch of the Church

A Most Important and Timely Priesthood Conference

(Continued from page 4.)

to-earth training for those who attend. These classes and workshops are to be conducted by a score or more of representative church men, including members of three presiding quorums of the church. In addition to the courses and workshops, the program provides the following special features:

- Daily worship
- Daily inspirational message
- Daily recreation
- Four panel discussions
- Two fellowship services (prayer and testimony)
- One social
- Two special services

These will be open to all who attend the conference.

Nothing quite like it has ever before been provided for the standing ministry of the church. Surely the command "seek to bring forth and establish my Zion" applies to the men of the ministry today.

On Graceland's Campus

Graceland belongs to the church. It represents an investment of hundreds of thousands of dollars. Its only justifiable purpose is service to the members and priesthood. The church cannot afford to let it stand idle several months of the year. This Priesthood Conference represents one of the things that can be done about it. Graceland invites you. Her facilities are adequate, her campus is one of the most beautiful to be found anywhere.

Register on or Before May 28

Those planning to attend should register on or before May 28, enclosing a check or money order for \$2.50 to cover registration and tuition and indicate first and second choices of courses of study desired. Address registration to office of Business Manager, Graceland College, Lamoni, Iowa. Address inquiries concerning conference to Director of Priesthood Education, Auditorium, Independence, Missouri.

You can't afford to come? The church asks, "Can you afford not to?"

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

Is faith more important than works?
Missouri M. Q.

Answer:

The fact that faith must come before good works have their full meaning does not imply that one is more important than the other.

A dynamo will produce electricity. Coupled with the dynamo may be a complete system of circuits to take the electrical energy to every part of a city. But, if there is no electrical appliance at the end, no motors to turn wheels, no lights to burn, or any of the other useful devices to use that energy, the dynamo and the system of circuits are to no avail and might just as well never have been set up. The power is there but not used.

So it is with faith and works. They go hand in hand. The power of God is there and through the system of faith it may be put to work. Works are the fruit of faith.

ALFRED YALE

Question:

My minister says that we are all on our way to the same place, though it may be by a different route. Can't I be saved by being the best that my church teaches?
Texas E. B.

Answer:

This world would be a better place to live in if all would live up to the best that our churches teach. I wonder, though, just what salvation means to you?

We are saved *from* something and *for* something. Salvation from past sins comes through divine forgiveness. There are many who stop here and do not recognize that there is something to be

saved *for*—something definite! Let us see how "from" and "for" interrelate.

Jesus spoke to his disciples about their care in the world for the worldly things, "Seek ye first the kingdom of God; and all these things shall be added unto you." —Luke 12: 31, A. V. The kingdom of God was the primary purpose for which Christ came into the world. "To save men," yes. But this salvation was, and still is, through the establishment of the kingdom of God and his righteousness.

This being the method and Christ having said that he is the door and anyone entering in by any other way is a thief, the only criteria for us to judge whether that which is being taught by your church is the "way unto salvation" is to depend upon the things Christ taught.

There is only one way to the kingdom. Christ always insisted that it is through obedience to his commandments. Any church that does away with any part of his teachings as being "unnecessary" or "meaningless" is not teaching Christ's way. Any church that changes his ordinances or alters their meaning has apostatized from his teachings.

Do not take what any man says to be truth until, in the light of the fullness of the gospel of Jesus Christ, you have settled such questions as: By whose authority? By what manner of organization? What are *all* the teachings (doctrine) of Jesus Christ? What should I know about faith, repentance, baptism, laying on of hands, resurrection of the dead, eternal judgment, the kingdom of God, stewardship, etc.?

The church of Jesus Christ established at his direct command (Galatians 1: 12) will teach all that he taught. It will have all the ordinances administered as Christ ordained them to be—without change.

On our way to the same place? If we are, we will be entering by the same gate—Jesus Christ—with all he taught.

ALFRED YALE

Question:

What is the book mentioned in II Nephi 11: 125-145 that is not to come forth in the day of wickedness and abomination of the people?
Minnesota E. E. F.

Answer:

This book is the same as mentioned in Isaiah 29, and is the book that was revealed by the angel Moroni to Joseph Smith in 1823, and delivered into his hand in 1827 for the translation of the unsealed part. That portion which was translated and published in 1830 is called The Book of Mormon. Mormon who lived in the fourth century A.D. was the original compiler of that part of the work, except some additional matter supplied by his son Moroni.

This book was engraved upon plates of gold bound together by rings somewhat after the manner of a loose-leaf book, but a considerable portion of the plates were bound on both edges so that they could not be opened or read without breaking the seals. Joseph Smith, to whom was given the Urim and Thummim by which to translate the unknown language, was commanded of God to translate only the unsealed part and leave the sealed part untouched.

Because of the sealed part, which the Lord said in ancient time should not be delivered in the day of wickedness, the book was not to be delivered permanently into the hands of men, but after the open part was translated it was to be returned to the angel for safekeeping until the Lord's appointed time when the whole should be revealed. Joseph relates that it was so returned.

The sealed part of this book contains a great revelation given by the Lord to the Brother of Jared, the leader of a colony which came to America from Babel after the confusion of tongues, and by divine command was sealed up at the time because of the unworthiness of the people. The Jaredite nation kept the record for about 2,000 years when it came into possession of the succeeding Nephite nation, and during the righteous period after Christ's appearance was published among them. When the Nephite nation fell, Moroni was directed to incorporate it with the Book of Mormon, and to seal it up again to be preserved until the latter days. The revelation covered a historical and prophetic account of world events from the beginning to the end, and in the day when Israel is restored and righteousness again prevails, it will be republished to serve the Lord's purpose of that day.

CHARLES FRY

How "Young Joseph" Came to Amboy

Selections from the "Autobiographic Sketches" of
Edmund C. Briggs, of the Council of Twelve

Part II -- His Baptism and His Mission

BAPTISM AND PEACE—PROMISES FULFILLED

Restlessness, sorrow, and disappointment finally took possession of my mind, as I concluded that it was too hard a task for me to be a Christian, and I wished that I might sleep like others and not be bothered any more over the subject. I got up tired, unhappy, and lonely; helped do the chores; sat down to the table without an appetite; was sick at heart and stomach, and could not eat; arose from the table, and took a walk. I did not think where I should go, but went up to Mr. Barrett's. As I opened the gate, Elder Powell, who stood by the house putting on his overcoat, or linen duster, in readiness to start on his journey, said, "Good morning."

Involuntarily I replied, "I want you to baptize me."

Soon as I had made this request all the fear, distress of mind, and discontent left me. I felt glad and had perfect peace in my mind; all the burden that had depressed me so long left and I felt free and happy. From that glad hour I commenced life anew.

Elder David Powell in answer said, "Well, we were about to start on our mission, but as I came here on purpose to baptize you, we will stop and attend to it, and not go until tomorrow." As we walked down to the river he said, "I was in Galena, desiring to go down the river, but the boat shoved off just as I got to the wharf and we had to stay over night in the city. That night, in a dream, I saw you and the place where I baptized you, so I have come all this distance [one hundred miles] to baptize you." As we came to the river he said, "This is not the place," and following up the stream, as he led the way, we came to an open, clear place, free from brush or grass, and he exclaimed, "Here is the place."

I was baptized, feeling the solemn obligation I had taken upon me to follow my Master all the days of my life. Elder John Harrington, Mr. Barrett, and my brother Edwin accompanied us. As we went home a calmness reigned in my heart. I was confirmed by Elders David Powell and John Harrington, after which Elder Powell said, "Brother Edmund, it is manifest to me that it is your calling

to be an elder in the church, and if you will allow me, I will now ordain you an elder."

I answered, "I can't preach."

Brother Barrett then arose and prophesied to me: "Thus saith the Lord, It is my will you should be ordained an elder in my church, and it is your calling to preach my gospel in this land, and you shall also cross the briny deep and in foreign lands declare my gospel in power, for your calling is to the world and not at home, for the world is your home. Amen."

Elder Powell then pressed his question, "Will you allow us to ordain you?"

I replied, "I desire to do right, but I cannot preach now."

He said, "The Lord will prepare you for that." And he and Elder J. Harrington ordained me on the day I was baptized. Thus was fulfilled the promise made to me when my life was despaired of. When I was ordained in 1860 to the high council, another part of the revelation was fulfilled, and I declare in words of truth and soberness that no human being knew of these promises to me, for I had not mentioned them to a single soul on earth.—SH 48:83. January 30, 1901.

A MISSION TO "YOUNG JOSEPH" SMITH

Our meetings continued to be more interesting, and all the Saints were faithfully attending the services. One Sunday afternoon Elder Reuben Newkirk, while prophesying, came and laid his hands on my head and said, "Verily thus saith the Holy Ghost, I ordain you to take a mission to my people, scattered latter-day Israel, and to my servant Joseph, son of the martyr. Tell him what you know and most assuredly believe, and say to my Saints, 'Establish your family altars,' and preach my gospel with a warning voice. Fear not, for I will be with you by the voice of my Spirit, and I will protect you from evil, and you shall not be confounded."

While this manifestation was being given, the Spirit rested on me in a great degree, attesting to me its divinity and the sure word of God calling me to a mission to the Latter Day Saints. . . .

The next Wednesday evening while in the meeting I was in prayer, and the spirit of prophecy rested on me and said, "My servants shall not return until my

servant Joseph comes forth to preside over my people."

After I returned home from meeting, I retired to my room and read a chapter in the Bible; and when I came to the last verse of the chapter I continued to read, "Thou shalt start on thy mission Wednesday, three weeks from today, and on your journey call on my servants Alva Smith, Edwin Cadwell, Jotham Battett, and W. W. Blair."

Here I will mention a remarkable conversation I had on the cars with a stranger who sat in the seat back of me. Brother Gurley sat across the aisle from me at the time. The stranger, with whom I had had no conversation, and without any seeming intrusion, or at least I did not even think of the singularity of his conversation at the time, said: "When you meet Brother W. W. Blair he will express joy and gladness in a marked degree, so much so that you will notice it very particularly, and when you get into conversation with him he will oppose you very much, but do not have any fear. Brother Gurley will contend and discuss with him, but you will not. Brother Blair's mind will be lit up and his tongue loosed, while Brother Gurley's mind will be darkened, and he will be confounded. But have no fear. It is wisdom in me. You will have no contention or debate with him, and you may ask a sign that when you are there at Brother Blair's it may be given you."

I replied, "I can't think of anything to ask."

"Then," said he, "I will give you one while you are there, and ever after, whatever may be your condition of mind, or however much you may be cast down in mind, if you can recall the sign or bring it to your mind, it will revive your feelings and give you assurance until you will feel bright in your mind and have perfect confidence and faith again."

I was becoming very much interested in his conversation by this time, and wondered who he was, but at this instant my mind was all absorbed over the knowledge this stranger had of my mission, and he was gone without my observing when he left. . . . I was satisfied he was a messenger sent from God to prepare me more fully for my mission, and that it would not be wise for me to tell Brother Gurley of it.—S. H., 48:123. February 13, 1901.

James A. Baker

By Marcella Schenck

JAMES A. BAKER was known in our home as the fireside missionary. He was revered right along with R. M. Elvin. Both for a very special reason.

We were taught to revere Brother Elvin from our cradlehood up, and yet I never saw the man until a quarter of a century had slipped behind me. Whenever his name appeared in the church publications or was spoken in conversation, mother stood up a little straighter and said proudly, "Brother Elvin baptized me."

To us older children, it seemed to be something special to have been the one who baptized mother. So it came to be with Brother Baker, who baptized father.

Brother Baker was a tall, thin man. His back was straight. He had the military bearing of a soldier who had fought in the Civil War. Father said, "The man has no meat on his bones, but he carries with him plenty of the meat of the gospel." And father should have known.

Brother Baker did not enter the missionary field until he was past middle age. He had a bad heart and was hesitant at first about accepting a missionary appointment, but a spiritual promise was given that God would lengthen his years to enable him to accomplish "the work that was his from the beginning." Thank God for those added years! It was in them that he met my father.

THE NEWS that father had finally decided to take the step was one of the high lights of my church experience—a matter close to the hearts and prayers of the whole family. He had attended church, although rather irregularly. A series of missionary services found him listening every night. He enjoyed attending district conferences, two-day meetings, and reunions. Father desired his family to be found in their places. We must have clothes to attend even if he made the sacrifices. He could take care of a baby if anyone needed to remain at home.

Still he always put baptism off with, "Maybe I will join if Brother T. W. Williams returns." "I'm not quite ready yet." "I want to hear Heman Smith again."

I hurried home from the baptismal ceremony and was full of questions.

"What did Brother Baker say to convert you?" I asked.

"Brother Baker didn't convert me," said father. "Your mother and grand-

mother did that years ago. He made me see the necessity of taking the baptismal step."

"How?" I asked, knowing that for twenty-three years missionaries had labored, off and on, to get this "in-law" to join the church.

"Brother Baker sat down over there on the other side of the table," said father, "and got right to the heart of things. 'Dode,' said he, 'you believe every bit of the gospel. I don't want any put-off excuses. Give me the real truth about why you don't join the church.'"

"And what was the real truth?" I asked.

"The name of Latter Day Saint was very important to me, and I hate hypocrites. I couldn't seem to see myself claiming to be perfect when I wasn't. Perfection was what the words meant to me. You were the first of my children to be baptized. I went off in the woods that day and cried because I wasn't good enough to go down into the water with you. I have been waiting all these years to get good enough."

"And now?" I asked.

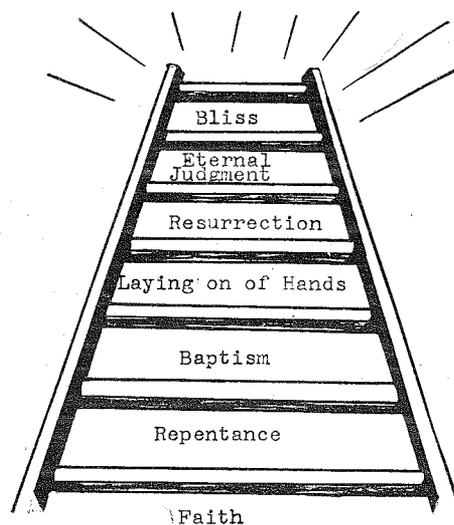
"I know I am never going to be perfect," continued father. "But Brother Baker made me see clearly something I never saw before. He is a man of keen insight. He didn't try to convert me when I was already converted. He talked to me as one individual to another. I think that man even loves me."

"He explained something to you," I said.

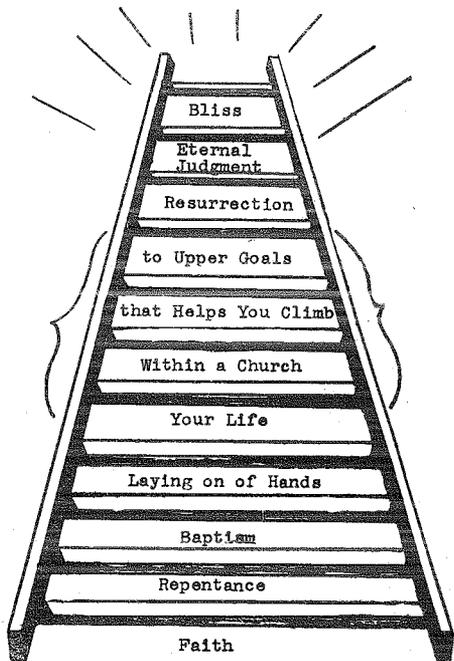
"Yes," answered father. "He said God didn't expect perfection all at once. That is a matter of growth. The church is like a garden wherein we grow. Each person is like a seed—of no good unless planted by baptism in that garden. He said I needn't worry about *all* of life at once. I had only to live one day at a time, obtaining strength in prayer and from God's Word; one week at a time, finding new strength at services and with the Saints; one month at a time, then renewing my covenant. I think more than anything else he made me see the importance of the Communion services. To me they will be like a new baptism, a repenting and beginning again."

"I am so glad," I said. "I have prayed for this a long time."

"You know the gospel ladder we have seen pictured so much," continued father. "Here it is:



"But I had a life between 'the laying on of hands' and 'resurrection.' To me it wasn't such a short jump from one to the other, and that was what worried me. When Brother Baker got through with the gospel ladder it looked more like this:



"Within the church I expect to find added strength to overcome my faults that I may be carried through eternal judgment to bliss. In that Eternity I hope to meet my little son, James, if I am worthy. I shall have to lean heavily upon God and the church."

IT WAS A BEAUTIFUL DAY in every sense of the word when Brother Baker, tall and slender, walked with my short, sturdy father down into the slow-flowing stream. They came up out of the
(Continued on page 17.)

God's Word Is Law in Minnesota

Editor's Note: The following article first appeared in "Magazine Digest." Later it was distributed as a folder by the Institute of Crime Prevention. Because of the direction given to the church (Doctrine and Covenants 95:2) "When the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold . . ." "Herald" readers should find this article very stimulating.

WOULD YOU WANT your state governor to keep all his election promises to the very letter? Here is what happened when one governor did.

Luther Youngdahl is a God-fearing athlete who would rather play ball with kids on a back lot than with political lobbyists in the back room of a saloon. Also, he prefers to teach Sunday school than to talk political horse-trades with business tycoons in a country club locker-room.

All of which caused Mr. Youngdahl to consider himself a fairly average human being—until a group of friends, including Harold E. Stassen, persuaded him to run for the governorship of Minnesota. Then he discovered, with some astonishment but with little dismay, that he was one of the most unusual politicians in the United States.

His campaign was simple. "Do you want a good government, a new deal for youth, and honest law enforcement?" he asked the voters. They answered by electing him.

TO YOUNGDAHL, the victory meant \$1,000 a year less salary than the state supreme court judgeship he resigned—plus three times as much work.

As Judge Youngdahl, he had had time to hold morning prayers with his wife, two sons, and a daughter; as governor, he was frequently at his office at 5:30 A.M., to dictate 100 letters before the day's business started.

Within a few weeks he found himself in the midst of the hottest political controversy ever to erupt in Minnesota—simply because he carried out his election promises. But by the end of the first session of the legislature the *Christian Herald* was able to point out that "observers agree that not since 1939 . . . has a legislature accomplished as much as did the one in 1947 under Youngdahl's leadership."

The trouble started when the new governor tried to get rid of Minnesota's 8,500 slot machines, which took in \$8,000,000 a year, but were illegal under state law, and to crack down on 1,000 beer-license taverns which also sold hard liquor.

He urged two laws on the legislature; one to give liquor control agents the

power to arrest violators, the other to provide for cancellation of licenses of businesses which permitted slot machines on their premises.

At the same time the governor presented his major constructive program, his "new deal for youth"—calling for improvements in education, child health services, increased grants for dependent children, and a state-wide plan for youth conservation.

Surprisingly, the first bill, dealing with liquor enforcement, was defeated by a narrow margin. The governor's opponents, heartened by this reverse, were picking holes in his youth program, branding it as too expensive or "too liberal." They attacked the slot-machine bill, next due for consideration, as "ridiculous" and "unnecessary."

GOVERNOR YOUNGDAHL realized that he would have to make an issue of this bill, or risk having all his measures defeated or modified out of usefulness. He appealed to the people twice a week on two state-wide radio hookups. Letters poured in to the governor's office—and to state senators and representatives—from parents, teachers, ministers, and businessmen, pledging support.

The *Minneapolis Star* conducted a state-wide poll. More than 70 per cent of those questioned approved the bill. Opposition collapsed, and the bill passed by an overwhelming majority.

But resistance to the new law did not end immediately. County sheriffs and prosecuting attorneys, called to the capitol to confer with the governor on law enforcement, were partly hostile. Some thought Youngdahl was committing political suicide and were unwilling to throw in their lot with him.

Craftily, one sheriff asked: "What about church bingos, county fair lotteries, Legion and 4-H club raffles—do you want those stopped too?"

The implication was that it was politically dangerous to antagonize such organizations. The governor answered grimly: "A gambling device is a gambling device, whether it applies to one organization or another. I don't know how I can be more specific than to say to you that I want everything stopped that is a violation of the law, no matter who sponsors it."

The county officials went home convinced that the governor meant business. Soon wags were scrawling "Luther was here" on the blank spaces where slot machines had stood in taverns, restaurants, stores—and even in state liquor stores and post offices.

Still, the opposition did not die down immediately. Youngdahl's enemies predicted that country fairs would be dismal failures without midway games of chance. But when the fairs were over, the governor had a sheaf of clippings from local papers proving otherwise.

Said the *Windom Citizen*: "The same reports come from all fairs—it is suddenly discovered that the gambling stands served only to detract from all the other entertainment and instructive features. There has been a lot of crying, but suddenly it is discovered that nobody was hurt. Minnesota stands as the unique example of a State with a governor who actually thinks laws are made to be obeyed."

"It was amusing to note," observed the *Buffalo Lake News*, "that both the State and county fairs were operated more successfully than ever before . . . without gambling wheels."

NEVERTHELESS the opponents of the "Sunday school governor" would not accept defeat gracefully. One tavernkeeper spoke for his colleagues when he said: "I supported Youngdahl when he spoke of helping the young people—but what has a youth program to do with ruining my business by taking away my slot machines and cracking down on liquor sales?"

In Governor Youngdahl's opinion, there was a close connection between law enforcement and youth conservation. One aspect was illustrated by an item in the *Virginia Range Facts*: "Where's the money going that went into gambling and slot machines before Governor Youngdahl took office? An inside source tells us that it is going into legitimate channels, where it should have gone before."

In other words, home life was being better maintained, at the expense of the gambling joints.

ANOTHER ASPECT was given by the governor in a radio talk: "One of the most effective ways to conserve youth lies in developing in them a wholesome respect for the laws of society. If an adult . . . flagrantly violates them, we can expect no better from the boy or girl."

Therefore, law enforcement set the stage for Governor Youngdahl's program

of "government for youth." In rapid success now, the legislature passed these "youth measures":

Provision of public health nursing in each county.

Increased grants—\$85 instead of \$67 a month—for a dependent mother with three children.

A youth conservation program which aids both juvenile delinquents and "normal children," the former by setting up boards which pass on each case of delinquency individually, and recommended remedial measures without regard to the nature of the crime; the latter by providing healthful recreation and hobby opportunities for all the children in the state.

Increased appropriations for schools in 1947 and 1948 of 84 million—compared with 48 million—dollars for the previous two years. Even the state's new housing program, aimed at encouraging low cost building to replace slums, is partly a youth rehabilitation measure. For Governor Youngdahl, who is fond of quoting obscure proverbs, believes with the Chinese that "if there is harmony in the home, there is order in the nation." And harmony, he maintains, is impossible unless the home is worth living in.

THE GOVERNOR SHOULD KNOW. His own early home life, if not affluent, was extremely harmonious. He was one of six sons of John Youngdahl, who migrated from Sweden and ran a grocery store in Minneapolis for more than forty years.

As a boy, Luther delivered groceries for his father and operated a newstand to help pay his way through school. At Gustavus Adolphus College and at the University of Minnesota he played football and other games which have left him with a fine, lean physique.

His broad shoulders, handsome face, wavy gray hair, and six-foot-two height, led one observer to comment: "He would make a fine model for one of those 'man of distinction' ads—except that he doesn't smoke or drink."

Youngdahl served twelve years as municipal and district judge before 1942, when he led the poll for a supreme court judgeship. Always interested in youth, he had been a leader in the Big Brothers, Boy Scouts, and YMCA.

His campaign to make Minnesota law-abiding undoubtedly has lost him votes. After his no-gambling law had been in effect for several months, a poll reduced his support from 70 per cent to 52 per cent. But at year's end he was named "Minnesotan of 1947" in a *Minneapolis Tribune* state-wide poll.

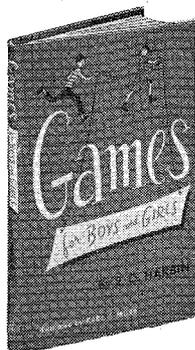
THE "SUNDAY SCHOOL GOVERNOR" will undoubtedly run for office again. As to his chance of victory, the governor shrugs his shoulders.

"I'm like the lifeboat captain who put out on a perilous rescue," he says.

"When a member of the crew pointed out that wind and tide would make it fairly easy to reach the wreck, but almost impossible to come back, the captain re-

plied: 'We have to go out, but we don't have to return.'

"I had to do what I did—but I don't have to be re-elected if the people of Minnesota don't want me."—Used by permission of *Magazine Digest*, New York 17, New York.



Games for Boys and Girls

by E. O. Harbin

Boys and girls can easily follow the directions, which are clearly and simply given by this master game director. The scores of detailed pictures, clever and amusing in themselves, will be helpful in following all the finer points of the games.

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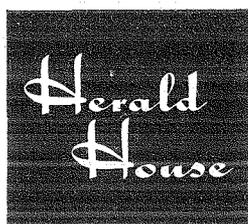
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Independence, Missouri

Briefs

SASKATOON, SASKATCHEWAN.—The annual Zion's League rally was held March 23 to 25. The theme was "Awaken Now and Serve," and was carried out under the direction of Seventy Z. Z. Renfroe and District President Howard Fisher. An Upper Room service opened the rally. Special features were a number by the Zion's League choir and a solo by Rheta Gore. Following the service of the Communion, a prayer and testimony meeting was held.

A prayer service was held Saturday morning. Brothers Renfroe and Fisher presided at the meeting. The theme was "The Way of the Cross."

Brother Renfroe conducted a morning class on the law of the church, and a bowling party was held in the afternoon.

Brother Fisher preached the evening sermon. The special number was a trio by Pat and Rheta Gore and Amy Powell.

An early morning prayer service was held Sunday morning after which a special church school program was given. The program was directed by the church school director, Erma Ward. Deacon Frank Ward gave the invocation and benediction. Mildred Gore read the Scripture and the Easter talk was given by Priest Charles Jenkins. The junior choir sang the prelude, "What a Lovely Easter Day," and the special number was by the primary choir, "Happy Easter Day." Isobel Fisher and Ruby

Ward told stories, and Pearl McMahon gave two readings. Erma Ward read a poem and Duane Pippin, accompanied at the piano by his mother, gave a musical reading. The primary and junior choirs presented an acrostic, "Christ Arose," and Brother Stanley Ward gave a piano solo.

Brother Renfroe preached the morning sermon and Priest Noble Harper sang "My Friend," accompanied by his daughter Maureen.

An afternoon work class was conducted by Brother Fisher. Frank and Ruby Ward, Joy Fisher, and Noble Harper sang in a quartet.

Following the evening song service Brother Renfroe preached and the ladies' choir sang.

Following the evening service, the Leaguers gathered at the home of Brother and Sister Charles Jenkins. They were entertained with colored slides of scenic spots in the United States after which Sister Jenkins served refreshments. League President Bill Hall expressed thanks to the family for their hospitality. The evening closed with the group singing "Blest Be the Tie That Binds."

Brother Renfroe stayed over several days. Monday evening a priesthood class was held. Tuesday, Wednesday, and Thursday he gave instructional talks on evangelism.—Reported by **AMY POWELL**

STONE CHURCH, INDEPENDENCE

—Guests registering for the month of April who are members of the church were L. O. Wildermuth, Lloyd A. Weldon, Mr. and Mrs. Logan Wilson, Mr. and Mrs. Joe Hajicek, Walter Weldon, Mr. and Mrs. A. N. Deaver, Sr., R. W. Holman, Mr. and Mrs. Lloyd E. Hill, Mr. and Mrs. J. D. Hawman, Pvt. Milton H. Bacheller, Jr., Richard L. Davis, Walter A. Davis, Eugene A. Davis, Myron L. Willard, Mr. and Mrs. Alan D. Kelley, Dr. Evan Shute, Ruth and Mack McDowell, Lester Scott, Mr. and Mrs. Don Holst, Mrs. Darlene Heide, Mr. and Mrs. Gerald Lane, James Everett, Mr. and Mrs. Donald F. Jones, Frank and Sadie Clifton, Betty and Earl Eggert, John A. Eggen and son, Marie Sperry, Mary Lu Haworth, Nancy Wisemore, Donna Lafferty, Doria Warrel, Virgil Lafferty, Mr. and Mrs. Clinton Saxton, Mr. and Mrs. E. O. Butler, Ronald C. Smith, Mrs. Nellie Brockwell, George F. Bullard, Mrs. J. B. Prine, Lahoma McNeese, James H. Russell, Delbert D. Smith, W. C. Steckdaub, Clara Baker, Ida Sutherland, Mr. and Mrs. H. A. Grenawalt, Mr. and Mrs. Ray A. Maedel, Mr. and Mrs. Ole V. Olson, Byron Yates, Marion D. Smith, Patricia Klein, Mrs. Clara M. Woodford, Mr. and Mrs. Orville Dahlem, Walter A. Davis, Sadie Sara Shepard, James Ferguson, Bruce Ferguson, and Norma Weinland.

Guests who belonged to another church or no church at all were Loren Hargus, Jr., Henry Brown, Mrs. Elizabeth Boyd, Mr. and Mrs. Leo Wolfgram, Nona L. Dutson, Kate Wagstaff, Dennavor Hatt, Patricia Stein, Miss Elaine Pugmire, Ruth G. Parker, Effie Calhoun, Freda Norton, Donna D. Powell, Salvador Cerda, Verna Lucille Foxworthy, David MacNaughton, Richard E. Walters, Dale Atwood, Sam Schmidt, and Harry Katowitz.

LINCOLN, NEBRASKA.—February 23 the Zion's League held a chili and soup supper in the lower auditorium of the church. March 2 the older adults, the Oasis Club, met at the home of Elder Harry and Edith Niehaus. March 9 the young adults, the Yac's, met at the home of Elder Larry and Lorna Rife. The Zion's Circle met at the home of Mrs. Ruth Delhay, March 22.

The upper auditorium has been redecorated in shades of green, and a new floor has been completed in the lower auditorium.

The Zion's League presented a play, "It Is I, Lord," Easter evening. Through a free-will

offering the young people raised forty dollars to be applied to their pledge on the new electric organ. The play was directed by Sister June Cochran Williams, and the following took part: Dan Thompson, Frank Potrey, Jerry Oehring, Penny Williams, Claire Pruka, George Gates, Jr., George Gates, Sr., Alice Boodyer, Carol Oehring, Faith Scott, Tessie Campbell, and Bonita Gates.

A father and son banquet was held April 6. President F. Henry Edwards was the special speaker. Brother Edwards was also the speaker at the morning service, April 8. He spoke about the Restoration Movement.

April 19 was guest night for the Zion's Circle. The program was presented by the following: Mrs. C. D. Williams, Mrs. Devier Collins, Mrs. G. W. Mechling, Mrs. C. W. Cheesebro, Mrs. J. E. Jepson, Mrs. Warren Baller, Mrs. Marvin Culp, Mrs. Norman Pruka, and Mrs. George D. Gates. Mrs. I. E. Madson, president, gave the opening prayer.

The Zion's League exceeded the hundred-dollar pledge for the organ fund.

Karen Kay Hart was blessed by Elders C. D. Williams and F. T. Schruink on Easter Sunday.—Reported by **EUNICE FULTON**

FORREST, ILLINOIS.—George Dennewitz was ordained to the office of teacher April 1 by Seventy Wayne Smith and District President Lloyd Cleveland.

Sunday, May 6, Seventy Wayne Smith and Lloyd Cleveland were present to help organize the Forrest Mission as a branch. Elder O. T. Hayer is branch president. There are twenty-three charter members.—Reported by **DOROTHY JONES**

SACRAMENTO, CALIFORNIA.—Pastor Myron R. Schall baptized Nels George Olsen, Elizabeth Heath, and Judy Lee Pryor, February 11. The candidates were confirmed by Elders Schall, Robert L. Nephew, and Lawrence Hendrickson. Jerry Sue Young was blessed by Elder Schall, assisted by Elder Nephew.

A short business session was held March 4 at which time the recommendations for ordination of Harold Bolton to the office of elder and Dallas Glauner to the office of teacher were approved. The recommendations were also approved at the district conference March 17, and were performed at a special service April 1.

The branch was host to the Northern California District conference, March 17 and 18. District President Laurence MacDonald and his counselors, Alma Andrews of Berkeley and Robert L. Bishop of Santa Rosa, were in charge of the conference. The theme was "A Reasonable Service." Classes were held during the morning and afternoon. A vesper service was held and Elder Alma Andrews gave the evening sermon on March 17. The following morning a devotional service was held and classes were conducted for children and young people and adults. Bishop E. C. Burdick conducted the class for adults. Apostle E. J. Gleazer delivered the morning sermon. The music was by the augmented choir directed by Edna Burdick. Homer Gatchett of Modesto contributed a solo. The conference adjourned at the close of this service.

The Easter services began with a breakfast and worship service sponsored by the Zion's League directed by Earl Horton. At the church school worship service the newly organized junior choir made its first appearance under the direction of Phillipa Gann. At the morning service the regular choir, directed by Edna Burdick, presented the cantata, "The Greatest Love." Pastor Myron Schall gave the Easter message. The women's department arranged floral decorations of lilies and potted plants. They also donated new chancel curtains. The evening program consisted of a pageant, dia-

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be closed May 31, June 1, 2, and
4 to take our annual inventory.

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logs and musical numbers by the children and young people, and a two-act play entitled "Easter Shoes" by the drama department under the direction of Mabelle Nephew.

Three children were blessed April 8. Ethel Victoria Heath was blessed by Evangelist W. H. Dawson, assisted by Elder Robert L. Nephew; Sandra Elizabeth Heath by Elder Nephew, assisted by Evangelist Dawson; and Robert Dennis Kilby by Elder Cecil A. Jacks, assisted by Elder Nephew.

A special business meeting was held following the evening service April 11 to approve the transfer of reserve funds in the branch treasury to a fund to be used in making payments on the reunion grounds recently purchased by the Northern California District.

Mrs. Pauline Arnsen of the General Council of Women addressed a group of women at a luncheon at the church April 27. The luncheon was presided over by the assistant women's department director, Mrs. Cora Bridges. Mrs. Ida Dungan was chairman of the food committee. Mrs. Arnsen spoke on women's work in the home, church, and community. A number of the women accompanied Mrs. Arnsen to Berkeley to attend the institute April 28 and 29.—Reported by LENA SWANEY

ALBUQUERQUE, NEW MEXICO.—Apostle Paul M. Hanson and Seventy Russell F. Raiston conducted a one-day meeting for New Mexico Saints April 22. Approximately eighty-seven people from all over the state attended. Some of the Saints traveled over three hundred miles to the meeting. Eunice, Hobbs, Las Cruces, Alamogordo, Tucumcari, Springer, Socorro, and Belen were all represented. Brother Ralston taught a class in the morning and Brother Hanson gave the morning sermon. A chicken dinner was served by the Albuquerque Mission. Robert Dean of Alamogordo was ordained to the office of priest in the afternoon. A Communion service and fellowship meeting followed the ordination service. The meeting closed in the evening with the address given by Brother Ralston. The Albuquerque Mission meets regularly each Sunday at the V.F.W. Hall, 416 N. Second Street.—Reported by RUTH BARRETT

COLDWATER BRANCH, FLORIDA.—The Berrydale, Milton, and Coldwater Branches united for a missionary series held by District President W. J. Breshears, April 8-15. Assisting with the music was Evangelist and Mrs. A. D. McCall and a quartet from Brewton, Alabama.—Reported by GETTY LEE SMITH

PHOENIX, ARIZONA.—"Youth's Part in Today's World" was the challenge given by Keith Rogers and Kay Tsuji at the youth sunrise service March 18 at Paradise Valley. After the service the Leaguers went to a downtown cafeteria for breakfast. At the morning service Elder Keith Rogers accepted the pastorate from Wilbert Wood who resigned temporarily.

The women's department sponsored a building fund dinner March 22. Fifty people attended and \$90 was earned. The dinner program was presided over by the pastor who expressed the church's appreciation for the work done by the women's department.

The annual Easter Sunrise Service was held in Paradise Valley March 25. The theme of the service was "What Easter Means to You" followed by talks given by Miss Shirley Williams, Mrs. Maben Speer, Marion M. Blakely, and Leonard M. Speer. Apostle Charles R. Hield was the speaker on Easter morning before a congregation of 170 people.

Guest speakers for the month of April were Elders Glenn Holmes, counselor of the Los Angeles Stake; Priest L. R. Miller, Detroit, Michigan; Apostle Paul Hanson, and Seventy Russell Ralston. Mrs. Pauline Arnsen spoke

to the women from Tucson in the home of Mrs. Keith Rogers on April 18. There were forty-nine women present from the two branches.

The following babies have been blessed: Heloise Eileen, daughter of Mr. and Mrs. Ira Wyatt; Carol Louise, daughter of Mr. and Mrs. Donald Higginbotham; Kathy Elaine, daughter of Mr. and Mrs. Lyle Jenkins; and Kenneth Edwin, son of Mr. and Mrs. George E. Greene of Marana.

Since April 11 the Orioles and Skylarks have been serving a luncheon dinner before the midweek prayer service. The proceeds go into the building fund. The Boy Scouts sponsored a pie and ice cream social April 16.

New pews and a new pulpit set have been ordered for the new chapel.

An invitation is extended to all summer vacationers to stop and worship with the Phoenix Saints in the new church at Tenth Street and Moreland.—Reported by WALLACE R. GREENE.

HARDY, ARKANSAS.—The group has had a two-weeks series by Elder James Renfroe, from April 15 to 29, with an average of forty members and twelve nonmembers. The pastor, Brother Floyd Sevetnam, was in charge of the services each evening. Brother Renfroe visited with the Saints and distributed tracts and other church literature to nonmembers.

Brother Renfroe, assisted by Brother A. E. Ziegenhorn, blessed Cleo Diane, daughter of Mr. and Mrs. Cleo Chapman.

Brother Ziegenhorn meets with the Hardy group the second Saturday and Sunday of each month. Preaching services are held Saturday evenings and church school is held on Sunday mornings. Communion services and prayer services are also conducted by Brother Ziegenhorn. A basket dinner follows these services and preaching is held in the afternoon.

Brother Elza Nuckles preaches each third Sunday, and the pastor preaches on the other Sundays.

The Hardy church women are sponsoring a project to raise money to send all the young people and two chaperons to the Bald Knob Reunion.

There is an enrollment of thirty-five members with an average attendance of thirty-two members. People also visit from Caraway, Fisher, Amagen, Mammoth Springs, Buford, Arkansas, and Thayer, Missouri.

At the closing meeting of Brother Renfroe's series there were eighty-four people present. This is the largest attendance in thirteen years.—Reported by THELMA SEVETNAM

NORWALK, CALIFORNIA.—Elder G. E. Tickemyer, president of the Los Angeles Stake, announces the formation of a new church group at Norwalk, under the sponsorship of the Compton Branch. High Priest Albert K. Knowlton of Los Angeles is in charge.

The population of Norwalk has increased from 7,000 to 35,000 in the past five years. Church members living in the area number approximately fifty and include three members of the priesthood. Thirty-one persons attended the opening service held at the home of one of the members April 29. Plans are being made to rent temporary meeting quarters until such time as the group is able to erect its own building.

This makes the sixth new congregation formed in the Los Angeles area in the past three years, bringing the total congregations to fourteen. Two of these new groups have acquired their own buildings and are thriving congregations.

The Los Angeles Stake has had an increase of 125 members in the past eight months and has already reported fifty baptisms for the first four months of the current year.—Reported by GARLAND E. TICKEMYER



Observe Golden Wedding Anniversary

Elder and Mrs. J. H. Beaudin of Providence Bay, Manitoulin Island, observed their fiftieth wedding anniversary on Easter Sunday. Elder Beaudin, who has served as pastor of Providence Bay Branch for twenty-five years, was baptized in 1903, ordained a priest in 1916, and an elder in 1921. He had been a farmer until 1947, when he retired. Sister Beaudin joined the church in 1902 and has actively supported her husband in his ministry ever since. They have four children; all of them were present on March 25 for a dinner in honor of the anniversary. Open house was held on March 26 for friends and neighbors of the Beaudins.

Personalities I Remember

(Continued from page 13.)

water with a strong bond between them. This missionary loved each of his fellow men as a person.

After that my father loved to gather his family about the old organ with Mary playing it, or myself, as we sang together the songs of Zion. Mother always had first choice. "My Faith Looks Up to Thee," she often chose. Father loved best and sang with most fervor, "I Have Found a Friend in Jesus," and our closing song, "I Have Found the Glorious Gospel."

Silver-tongued orators are needed in the church to move the resolves and actions of congregations. Perhaps each missionary, deep in his heart, wishes he could do just that. Brave, unafraid men who dare to warn sinners have also their places. Just as important are the quiet, unpretentious, fireside laborers who feel tenderly for the one man alone, needing to understand some vital point and receive a lift of extra courage.

There is a beautiful picture of Christ searching for a lost sheep, and another of him bearing a lost lamb back in his arms. A very significant picture could well be painted of Christ standing at the door of the fold encouraging a hesitant sheep to just step inside.

The Word of Wisdom - Part VIII

Sweets

MANY, NO DOUBT, have read the splendid article, "Our Underfed Children," by Gladys Denny Schultz in the March issue of *The Ladies' Home Journal*. She calls attention to the surveys that have been made to find out what American children actually eat every day. The results have been astounding:

In some sections of the country 75 per cent of the children canvassed report no egg, no milk, no citrus fruit, no green or yellow vegetables in a three-day period. But children are few who report no soft drinks, no ice cream, no candy bars, or other sweets in the same period. Four soft drinks a day is not unusual.

And the situation is getting worse. Wherever studies have continued over a period of years, the boys and girls have reported poorer diets in 1947 than in 1946, in 1948 than in 1947. More and more sweet drinks, candy, ice cream concoctions, and pastries; less and less milk, eggs, and the inexpensive whole grain cereals, and green and yellow vegetables required for balance.

It is only in recent generations that we have learned how to refine the sugar used in these many products which are crowding out the wholesome foods which should be in our diet.

Professor H. C. Sherman says:

Refined sugar constitutes an extreme case of a one-sided food, its sole nutritive function being to serve as a fuel, so that, as the energy requirement of the body is met to a larger and larger extent by the consumption of refined sugar, there is a constantly increasing danger of unbalancing the diet and making it deficient in some of the substances which are needed for the building and repair of body tissues and for the regulation of physiological processes.

NUTRITIONISTS do not include sugar or sweets of any kind in the basic seven groups of food. Our body can obtain all the sugar it needs from ordinary food—fruits, vegetables, and cereals. Sweets are to be eaten in addition to the basic

seven foods, but not in place of them.

Yet think of the millions of tons of sugar that are consumed every year in the form of candies, soft drinks, pastries, and syrups, and of all the wholesome food it displaces. We all know how sweets "spoil the appetite" of our youngsters. And their intake is too limited for the demands of their active and growing bodies to allow this displacement factor.

Mary Swartz Rose says that "the delectables of the soda fountain and ice cream parlor" should be avoided by everyone except at the end of a regular meal and that candy should not be eaten by children until after the fifth year, then only the simplest kinds and a minimum quantity as a dessert. Nutritionists say that milk or fruit should be used for that between-meal snack, and that fruit either raw or cooked should become the favorite dessert.

Excess carbohydrate is blamed for the blotchy skins which make so many adolescents miserable. Excessive use of sugar puts a heavy load on the pancreas. E. V. McCollum states:

Sugar, being readily soluble, is quickly absorbed from the digestive tract, and if eaten too freely at one time tends to enter the blood faster than the liver and other tissues can abstract it and causes a high tide of sugar in the blood. It is not improbable that when this high tide of sugar occurs the pancreas puts out more insulin than is necessary, thus putting a strain on the insulin-forming structures. If this is true, eating excessively of sugar over a considerable period may tend to bring on diabetes. . . . Nature did not intend that we should eat freely of the simple sugars and did not make them available. She gave us much starch instead. This was a wise provision, since starches eaten with an ordinary meal require several hours for complete digestion and absorption, hence the resulting glucose enters the blood slowly and does not cause the high tide of blood sugar.

The Iowa Medical Society in a radio talk on the treatment of dia-

By Florence Sanford Ourth

betes says, "It is quite certain in most cases that diabetes is not caused by actual disease of the pancreas but by exhaustion of the insulin-producing cells in that organ."

AS THE USE OF SUGAR has increased, so has the number of dental cavities. It is thought that sugar contributes to the acid formation in the mouth which causes decay. One school of dental research holds that it is the constant bathing of the teeth with soda pop or sweetened saliva that causes decay.

In *A Guide to Practical Nutrition* written by the Philadelphia County Medical Society (a free publication) are expressed these generally accepted views:

"Tooth decay occurs almost exclusively among animals and human beings subsisting largely on carbohydrate food. Refined carbohydrates in the form of sugar and candy lead to tooth decay."

It is interesting to note that "diabetic patients subsisting on a restricted diet develop arrest of dental caries and show deposition of lime salts within the tubules of their carious dentine."

Refining processes have taken away all the vitamins and minerals from our white sugar. Since it is so deficient as a food, it should be avoided as much as possible. Honey, the natural sweetening, should be used, or the other more nutritious sweets—maple sugar, raw sugar, sorghum, molasses, and blackstrap molasses.

FOR MANY GENERATIONS honey was the only sweetening known. It is a very old food. We find it mentioned in Genesis, the first book of the Bible, when we read of Jacob's including honey with the gifts he sent to Egypt when his sons went to get grain. In the New Testament we read that honey was eaten by

John the Baptist. Isaiah foretold of Christ, "Butter and honey shall he eat that he may know to refuse the evil and choose the good." And Luke records that after Christ's resurrection he ate broiled fish and honey comb.

In the Book of Mormon we read that as Lehi and his family were journeying in the wilderness they came to a land they named Bountiful "because of its much fruit and wild honey prepared by the Lord that we might not perish." When they embarked on the ship to come to this land they were commanded by the Lord to include in their provisions "honey in abundance." And when Jared and his brother came to this continent they brought swarms of bees with them.

Honey is a natural, unrefined food, in fact it is the only unmanufactured sweet available in commercial quantities. Not only is it one of the oldest foods, but also the purest food. It has a concentration of sugar so high that bacteria cannot live in it more than two hours. Because of its high sugar content, it is second to few foods in energy-producing value. It is composed mainly of levulose and dextrose, the simple sugars that need little digestion and are quickly absorbed into the tissues of the body.

Studies at the University of Wisconsin show that honey contains vitamins and minerals—not a large amount, but enough to help conduct the processes which go on in the body to help it use up the sugar.

THE COUNCIL ON FOODS and Nutrition of the American Medical Association has found it to be a pleasant, safe, wholesome food even for children. Many specialists in the care of children recommend its use as a sweetening for milk in the feeding of babies. The late F. W. Schultz, M.D., says:

Honey appears to have a special advantage in infant feeding. It is easily obtained, is very palatable and digestible. Honey would seem to be a form of carbohydrate that should have a wider use in infant feeding. Bobs Roberts Hospi-

tal for Children is continually using honey in the clinic and finds it very successful.

Recent research has shown that "honey would seem to have a definite beneficial influence upon the retention of calcium by young infants."

The Nauvoo women have been interested in using honey. They find that it is an excellent yeast food in bread-making. Also, because of its moisture-absorbing qualities, it helps bread, cake, and cookies to stay fresh longer. It is said that a cooky sweetened with honey only may keep soft and moist for a whole year.

HONEY IS MORE EXPENSIVE than sugar, but if bought in five, ten, or sixty pound containers it is much more economical than the small jars. Since it contains less water than commercial syrups, it can be diluted, which also makes it easier to pour. For sweetening cereal, pancakes, barley, fruit drinks, baked apples, for candying sweet potatoes and parsnips, and for sweetening raw fruits such as strawberries, raspberries and peaches, the American Honey Institute suggests three cups of honey blended with one cup of quite warm water. This should be kept in a covered container in a cool place. It is best to sweeten cooked fruits with undiluted honey, adding it after the fruit has been taken off the heat. The American Honey Institute, Madison, Wisconsin, prints *Old-Fashioned Honey Recipes*, price, 10c. Many of the recipes can be adapted for use with whole wheat flour. The Institute will also be glad to help with any problem in the use of honey.

Honey differs in color and flavor depending on the flowers from which the bees obtain the nectar. The lighter honey is better flavored, but the darker honey is said to have

more vitamins. It can be bought in the comb, liquid, or solid, sometimes called granulated. The granulated can be creamed with butter and used in sandwiches in place of jam or jelly. Sprinkled with nuts, it is excellent.

In the *American Bee Journal* for July, 1950, appears an interesting article, "A New Use of Honey for Children," written by Dr. D. C. Jarvis, whose name is listed in *Who's Who in America*. He became interested in Vermont folk medicine, made a serious study of it, and soon learned that honey was one of the important remedies used. It was used as a sedative and to produce sleep at night; for inflammation, especially of the breathing tract; for arthritis; in convalescence from sickness when the digestion was weak; and as a pick-up to give new energy. It was a favorite remedy for headache and was used for hay fever and as a heart tonic. Dr. Jarvis writes: "The medicinal value of honey far outweighs its food value, even though this food value is very great." He also says it can be used as a treatment for bed-wetting. A teaspoonful given to a child at bedtime acts as a sedative to the child's nervous system and will attract and hold fluid in the child's body during the hours of sleeping, sparing the kidneys.

The statement has been made that we average a hundred and eight pounds of sugar per person per year in this country. But even the most enthusiastic advocate of honey would not recommend the use of such an amount of honey per person, for that is too large an amount for any one who wishes to be healthy.

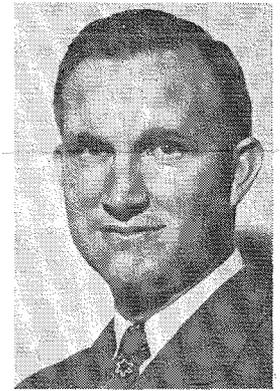
HAVING HEARD of the experience of one of our sisters in Wisconsin, we wrote and asked if she would
(Continued on page 22.)

Home Column

Religion on Trial - Part III

By Malcolm L. Ritchie

Dean of Student Personnel
Graceland College



Is Christianity Impractical Now?

I WOULD LIKE TO BE ABLE to believe in this church, I would like very much the security it brings."

The young man sitting across my desk (I'll call him Jack) went on to tell me that he had been brought up in a church which emphasized authority and theology a great deal more than it did Christ's teaching and examples in the everyday affairs of living. A keen student, Jack had grown beyond the point at which the idea of accepting everything on faith appealed to him. Through the course of these events he had given up the faith of his childhood, and now at Graceland he was expressing a need which he felt in his own life. This need, he believed, could be met at least in part if he could bring himself to a full belief in the Christianity of the Restoration.

After Jack left, I thought about his situation a great deal. Here was a man, I reflected, who was struggling with the basic ideas of religion. He had a serviceable system of ethics and morals. He was unusually intelligent and socially competent. According to the going standards he stood a good chance of becoming a success in life. Yet through it all he felt deeply the problem of the Preacher of Ecclesiastes, "What makes life worth living?"

On the Graceland campus Jack had seen that other people, too, had met this problem. Here were many students and faculty members who had a conviction that there was a purpose to life; that God had put

them here to help bring into being lives of eternal quality. These people were dedicated to the cause of developing these lives, and of developing the kind of society which would foster lives of this quality.

THE CHRISTIAN should be able to say to any person, "Through this set of values you can obtain the greatest degree of happiness which may be found." It is the job of every Latter Day Saint to show people that through love and understanding our contact with others may be made the most effective. We should show people that through the principles of stewardship and accounting all of us may achieve the best organization of our expenditures of energy, material, and spiritual resources. The practical benefits of following the principles of the living gospel include the rewards of becoming good citizens, useful workers, capable and responsible parents, and well-balanced individuals. We are held responsible for proclaiming these advantages and educating all who will try in ways of making the most of these rewards.

There are a number of agencies in our country which are actively engaged in promoting some of these aims of Christianity. Not only churches but countless other agencies, including labor unions, the National Association of Manufacturers, and even the government itself sponsor services designed to promote one or more of the social and personal objectives embodied in the Christian message. That so many institutions with such a wide range of goals and ideals find themselves in

the position of incorporating one or more ideas which were Christian in origin, I hold to be a testimony of the practicality of these ideas.

In the years since the founding of Christianity the practicality of the principles of living involved have been proved by the way that they have been taken over and absorbed into businesses, governments, and other agencies. The ideas of Christianity and the agencies sponsoring them are spread now throughout the world. With all this, the supremely practical problem is in the province of religion itself, and *only* religion. A man may not be able to utilize and direct all the assistance he can obtain in learning to live more effectively until he has answered the problem of Jack and of the Preacher, "What makes life worth living at all?"

IT IS NOT ENOUGH for a person to live a clean life. It is not enough to be a success in business. It is not enough to be a good counselor, carpenter, or minister. Though a man be helpful, clean-living, and successful, if he lives for no purpose his living may be in vain. Like Jack and like the Preacher, millions of people in the world today are searching for something which is worth giving their lives to. The dilemma of modern man is that the question of the ultimate goal of life may be answered only in religion, and modern man too frequently is undeveloped in religion. This is a problem which philosophy can but help us phrase and which science alone cannot solve. In its largest sense religion is concerned with the relation

Graceland

GAZETTE

Graceland students were recently hosts to two hundred visitors, delegates to the Youth Institute on Missions Abroad. Six workshops were held representing Australasia, Britain, Germany, Holland, Scandinavia, and Tahiti. Each workshop prepared a gift to send to the mission it was studying. The Tahitian workshop sent a recording of greetings in three languages, English, Tahitian, and French, the official language of the islands. The German workshop made a scrapbook to illustrate life at Graceland and is sending it to the Saints at Hannover. The Scandinavian mission will receive a year's subscription to *The Saints' Herald*, and the one in Holland will soon have a church flag. The Australian workshop sent letters of greeting to the Australian Zion's Leagues, and the one on Great Britain took a collection and with the proceeds assembled the food and materials for two Zion's Leagues to have parties.

Through these gifts, the delegates to the institute hope to help promote a feeling of closer fellowship among members of the church, especially young people of the church throughout the world.

* * * * *

The Graceland chapter of Alpha Phi Omega, national service fraternity for former Boy Scouts, recently sponsored a father and son banquet for the Lamoni Boy Scout troop. Sidney North, national secretary of APO, was the guest speaker.

of man to the universe. Christianity affirms that the forces of the universe are personal and spiritual as well as physical and material. Along with this, Christianity insists that man is created for a purpose and should be about the business of fulfilling that purpose.

An all-school banquet was held in Student Center on May 18. The theme was "A Cruise on the S.S. 'Gay Diversion.'" The Center was transformed into a ship, and the tables were locations where the "Gay Diversion" dropped anchor. A variety program provided entertainment, and a king and queen were chosen to reign over the affair.

* * * * *

Mr. W. Hobart Hill, Dean of Humanics at Missouri Valley State Teachers College, spoke to a recent assembly of students and staff. He explained the development, aims, and content of the college's new humanics curriculum, a program of social leadership for social workers, Boy Scout and Girl Scout leaders, and all who work with groups of people.

* * * * *

A "service in song" was presented on a recent Wednesday evening. A series of hymns sung by the congregation, the concert choir, and soloists, traced the development and changes in hymn literature from the earliest days of the Christian church to the Restoration. A brief talk reminded students that they should carry the ministry of music to their home branches.

* * * * *

Representatives from fifteen four-year colleges were present on the Graceland campus on transfer counseling day. Some colleges were represented by their administrative personnel, some by Graceland alumni now attending there, and others by their alumni who are now on the Graceland faculty. These representatives advised students who plan to transfer to one of these schools about their transfer problems, scholastic and social opportunities at the schools in question, and opportunities for church participation in the places where each is located.

Doris Marriott has accepted the position of instructor of women's physical education to take the place of Ruth Ralston who has been a member of the Graceland Family since January, 1947. Miss Ralston will marry Mr. Robert Holman of Independence, Missouri, in June. Miss Marriott, who comes from Des Moines, Iowa, is a graduate of Graceland and will receive her degree in physical education from Iowa State Teachers College this summer.

* * * * *

Granville K. Thompson, Graceland business manager, has resigned his post to accept a position in Washington, D.C. Working in the United States Office of Education, he will be responsible for priorities and allocations to college and university construction projects. Mr. Thompson and his family hope to establish a permanent residence in Washington about July 1.

* * * * *

The student council in a recent assembly presented to the student body the results of a survey it has conducted on the campus. The survey sampled student opinion on a number of points concerning Graceland life and asked for suggestions of possible changes and improvements on the campus. Council members, Dean Ritchie, and Dr. Roy Cheville commented on a number of the suggestions that were made in response to it.

* * * * *

A week-long priesthood school will be held at Graceland June 10-17. The school, sponsored by the General Church, will be under the direction of Dr. F. M. McDowell, Director of Priesthood Education. The staff will consist of General Church officers and Graceland instructors. Two to three hundred priesthood members from all over the United States are expected to attend.

New Horizons

Who Are Protestant— Who Christian?

(Continued from page 3.)

They are obnoxious to us, and we confidently believe that if there is a Christian body on earth we should qualify as Christian, and that we have far more to offer in witnessing for Him than other churches, even those that are automatically accepted by the world as Christian.

WHILE WE ARE CONSIDERING the subject, let us adopt the rule stated in the beginning of our discussion. Let us go to the dictionary and "present-day thought and writing." Again to Webster, under "Christian":

"One who believes, or professes, or is assumed to believe, in Jesus Christ, and the truth as taught by Him, an adherent of Christianity," etc.

I would contend, therefore, as long as we profess belief in and allegiance to the principles and teachings of Jesus Christ, and do not believe in any doctrine or tenets that may rightly be held to be adverse or contrary to His truth, we have every right to call ourselves and to be considered Christian. This, of course, we do, and we will ever be willing to answer for the integrity of our beliefs, in spite of the fact that portions of so-called Christianity draw the circle too small to receive us.

True to our beliefs, however, we can include all men in *our* circle and will continue to do so.

Paraphrasing some lines from Edward Markham that appeared a few years ago:

They draw a circle that shuts us out,
Heretics, rebels, things to flout.
But Love and I have the wit to win—
We draw a circle that takes them in.

And let's do it in all sincerity of soul.

ISRAEL A. SMITH.

1951 Youth Camp Schedule

Date	Camp	Place	For Reservations and Information
June 3-9	Camp Yokoma	Lions Club Health Camp, Edmond, Okla.	Victor J. Witte, 1324 S. Cheyenne Tulsa 14, Okla.
June 10-17	Camp Romoca	Palmer Lake, Colorado	W. A. Hougas, 480 Marion St. Denver 3, Colorado
June 10-17	Camp Wakonda	Racine, Missouri	Stephen Black, 101 S. High St., Neosho, Missouri
June 10-17	Camp Liahona	Brewton, Alabama	R. L. Booker, 1158 Gorgas, Mobile, Alabama
June 17-24	Camp Yopeca	Excelsior Springs, Mo.	Carl Mesle, The Auditorium, Independence, Missouri
June 17-24	Youth Camp	Barton Flats, Calif.	Thomas R. Beil, 3927½ Flower Dr., Los Angeles 37, Calif.
June 24-July 1	Camp Michivoix	Park of the Pines, Boyne City, Michigan	John Wiley, 617 S. Lansing, Mt. Pleasant, Mich.
June 24-July 1	Camp Nauvoo	Nauvoo, Illinois	Lyle Woodstock, 405 Court 4 Center Springbrook Courts, Moline, Ill.
June 24-July 1	Camp Monyoca	Elliston, Montana	C. Houston Hobart, 1013 Milwaukee, Deer Lodge, Mont.
June 30-July 5	Mo. Valley Youth Camp	Camp Sheldon, Columbus, Nebr.	Charles Neff, 811 N. 36th St., Omaha, Nebr.
July 1-8	Ontario Youth Camp	R.L.D.S. Reunion Grds. R.R. 3, Blenheim, Ont.	E. Elwood Smith, 13 Tweedsmuir Ave. Chatham, Ontario
July 1-8	Youth Camp	Blue Water Camp, Lexington, Mich.	Eldon Winters, Sandusky, Michigan
July 1-8	Camp Kimtah	Deception Pass, Wash.	Ray Sowers, 3819 N. 25th St., Tacoma 7, Wash.
Aug. 5-12	Youth Camp	Chetek, Wis.	Stephen Black, 101 S. High St. Neosho, Missouri
Aug. 19-26 Aug. 26-Sept. 2	Youth Camp	Camp Kiondashawa, New Hamburg, Pa.	Lloyd Adams, Box 522, Cedarville, Ohio
Aug. 22-29	Youth Camp	Brooksville, Maine	
Aug. 25-Sept. 3	Camp LaHacienda	Bandera, Texas	John G. Wight, 714 Avant Ave., San Antonio 10, Texas
GIRLS' CAMPS:			
June 24-July 1 July 1-8	Oriole Girls Camp Camp Oececa	Excelsior Springs, Mo.	Edna Easter, The Auditorium, Independence, Missouri
July 9-12	Skiyark Girls Camp Camp Loleachi	Excelsior Springs, Mo.	Edna Easter, The Auditorium, Independence, Missouri
JUNIOR CAMPS:			
June 24-29	Seattle District Junior Youth Camp	Silver Lake Reunion Grounds	Paul A. Wellington, 8747 Phinney Ave., Seattle, Wash.
July 1-14	Boys and Girls	Barton Flats, Calif.	G. E. Tickemyer, 1333 W. 42nd St., Los Angeles 37, Calif.
July 8-11	Mo. Valley Jr. Youth Camp	Kiwanis Camp, Fremont, Nebr.	Charles Neff, 811 N. 36th St., Omaha, Nebr.

The Word of Wisdom

(Continued from page 19.)

share it with us. This she has kindly done. Her letter is as follows:

About two years ago while I was being administered to, it came to me that I should observe the Word of Wisdom. I did not hear a voice, but the Spirit came to me very strongly and brought this message: "You come to me for blessings, but what do you do for yourself to obtain health?" I said, "Lord, what should I do? Tell me, and I will do it." Then the Spirit said, "I have given unto my people the Word of Wisdom which, if they observe, will bring them health."

After that many things were opened up to my mind in a vision in regard to foods that I had never thought of or

known before. Sugar was one of the things I found to be harmful. Before this I craved sweets. I have not bought any sugar or sweets from that time. I use honey, the natural sweetening. I eat more vegetables and fruit than I have ever eaten before, whole wheat bread and whole wheat cereals, milk and butter. I do not drink tea, coffee, or cocoa. I do not use much meat, but eat a lot of cheese.

About three months after the experience I had, I went to the doctor for a check-up. He said I was in better condition than he had ever known me to be, and I have doctored with him for years. He said that my high blood pressure ailment, and muscle spasms were gone. I had lost weight, which was good, and now I maintain an even weight. God has been good to me and has wonderfully blessed me in trying to keep the Word of Wisdom.

Bulletin Board

Notice to Members in Texas

Mr. and Mrs. George E. Wright, 3813 Argus Court, Corpus Christi, Texas, would like to contact other members living in that area.

Maine Reunion

Room reservations for the Maine Reunion may be made by contacting George Woodward, 161½ Hyler Street, Thomaston, Maine (telephone 241-12). Prices are as follows: rooms, \$2.50 per person for the week; tents with cot, \$1.50 per person; meals for adults, \$9.00; meals for children, \$6.00 for the week.

B. L. CARTER,

Secretary, Reunion Committee.

Notice to Members in Southern Missouri District

The reunion July 12 to 15 will be held at Kennett church, located four miles east and three miles south of Kennett, Missouri. (Directions: drive east on Highway 84 across floodway bridges, turn south on gravel road or go one mile east to NN—county line highway—south to Tinkerville, turn west, and drive one mile to the church.) Apostle D. O. Chesworth, Seventy D. L. Kyser, Evangelist John R. Grice, and district officers will be in charge. Mrs. Hazel Kyser will supervise the women's work. Meals are to be served at the church and sleeping quarters provided in the homes of members. There will be no charge for the beds. Members of both Southern Missouri District and other districts are invited to attend.

J. A. PHILLIPS,
District President.

West Virginia District Conference

A youth conference for young people in West Virginia District will be held June 16 and 17 at the church in Indian Creek. It will begin at 1:00 p.m., Saturday, followed by a class at 2:00 conducted by Lawrence Phillips; recreation at 3:00; a business session at 7:00; a class taught by Louis Zonker at 7:30; and a campfire directed by James Menzies. Sunday's schedule includes a prayer service at 6:00 a.m.;

To all Pastors, Bishop's Agents, Solicitors, and Friends of the Independence Sanitarium School of Nursing:

Dear Friends: Now that Sanitarium Day is over for this year, we want you to know that we heartily appreciate your every effort in behalf of your School of Nursing. The efforts of all of the church officers, appointees, and local workers are being felt already in the returns that are beginning to come in, and we want you to know all of such efforts are appreciated. Through your kindness, we hope to bring about some immediate improvements in the work of the School of Nursing which will reflect in instructions to your girls and our students in the months immediately ahead of us.

Again our sincere thanks to all who have made Sanitarium Day successful this year.

Respectfully,

Miss Nelle Morgan, R.N.

Miss Gertrude E. Copeland,
Superintendent

Donald V. Lents, Chaplain

A. Neal Deaver, Assistant
Superintendent

classes at 8:30; an ordination service at 9:30; a sermon by Louis Zonker at 11:00; and a sermon by James Menzies at 2:30 p.m. Meals will be served at the church. Theme of the conference is "Your Light and the Bushel."

MAY R. GRIFFIN,
District Secretary.

Notice to Members in Red River and Eastern Montana Districts

Apostle Paul M. Hanson and Seventy E. Y. Hunker will make a tour of as many places as possible in the Red River and Eastern Montana Districts beginning with an all-day district convention at Fargo, North Dakota, on Sunday, May 20. Other meetings are scheduled for the evening of May 21, Audubon, Minnesota; evening of May 22, Frazee, Minnesota; evening of May 23, Clitherall, Minnesota; evening of May 24, Straubville, North Dakota;

evening of May 25, Dunn Center, North Dakota; Sunday, May 27, Fairview, Montana, Eastern Montana District convention; evening of May 28, Minot, North Dakota; evening of May 29, New Rockford, North Dakota; evening of May 30, LaMoore, North Dakota; and the evening of June 1, Sioux Falls, South Dakota. As many as possible should avail themselves of the opportunity to attend these meetings.

E. Y. HUNKER,
Associate Minister in Charge.

Flint-Port Huron Women's Institute

The Flint-Port Huron District women's institute will be held May 22 and 23 at Port Huron, Michigan. Mrs. Blanche Mesley is to be the guest speaker.

MRS. W. R. KAPNICK,
District Women's Leader.

Introducing

CARL T. SELF (page 5), Omaha, Nebraska, is an attorney, specializing in War Risk Insurance, Veteran's Compensation Law, and Land Title Law. He was born near Palmyra, Nebraska, in 1878, and joined the church in 1891 at the reunion in Wilber, Nebraska. He was graduated from the Nebraska City high school in 1901, then took a course at the Omaha Commercial College in 1902-3. In 1905 he began studying law under the supervision of Hugh A. Meyers, an instructor in Omaha University. He was admitted to the bar in 1912, and is a member of the City and State Bar Associations; the R.L.D.S. Lawyers' Association, and the Omaha City Farmers' Association.

In 1903 he married Irene Fremming. They have three children: F. R. Self, Mrs. Merile Withee, and Mrs. Anne Hartwig. Brother Self was ordained a deacon in 1905, a priest in 1915, an elder in 1916, and a high priest in 1917. He served as Northeastern Nebraska District president from 1916 to 1921, as pastor of the Omaha Branch in 1922 and 1923, as bishop's agent in 1932 and 1933, as counselor to Bishop Wellman from 1935 to 1946, and as bishop's agent from 1946 to 1950. He also served as secretary to the Omaha Branch fifteen years, and has been district and branch historian since 1921.

D. O. CHESWORTH (page 8), Lamoni, Iowa, was introduced July 25, 1949.

BERNARD DEWAVRIN (page 9) was born in France in 1893 and twenty-one years later became a second lieutenant commanding an infantry regiment at the battle of the Marne. Two years later he was promoted to the rank of captain of the French reserves, and in 1917 received the award of "Legion d'Honneur" for bravery and wounds received in service.

He married in 1918 and reared a family of eight children. In 1919 he founded the Dewavrin Cotton and Spinning Mills in partnership with his brother. In 1928 he founded the Franco-Hungarian Cotton Industry in Budapest. During the war he strove to protect Jewish workers who were greatly persecuted in Hungary, and also received 150 French prisoners of war who escaped from Germany. Because of these acts of mercy, he was arrested by the Hungarian Gestapo, but the following year when the city was under siege by the Russians, he escaped to France with his family.

Since last October he has been semi-paralyzed. According to his own statement, he is "too much of an invalid to nourish the slightest ambition, but not quite enough to have lost the desire to serve." After several months' reflection, he was more convinced than ever of the need of proposing the idea summarized in the text: "A Bold, Constructive Plan."

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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h

* MARRIAGE

Every little while a case comes to light in which parents have forbidden (an action with no legal foundation) a mature, competent son or daughter to get married, saying that it is the child's duty to remain single and take care of one or both parents. They overlook the fact that the child will be very lonely when they die.

Circumstances differ. Sometimes a delaying action seems advisable to prevent an unwise marriage that would cause trouble or sorrow. But sometimes parents are guilty of pure selfishness in obstructing the marriage of their children. They prevent good marriages.

It is possible for children to marry, have their homes, and provide care for the parents too, if all parties are reasonable.

There is one good answer for the arguments of these parents. In their youth they quite rightly left their parents and married for love and happiness. Why should they deny their children a right that they selfishly took for themselves?

It is a regrettable fact that selfishness is found in some parents as well as in some children.

* TWO FINE CONCORDANCES

By this time there are probably few active members of the church who are not aware of the excellent reference work, "A Concordance to the Book of Mormon," a work of devotion produced by Brother Arthur E. Starks. With this single book, Brother Starks is assured that his name will be known to generations of church members yet unborn.

Now Brother Starks has produced, and the Herald Publishing House has published, another important reference work, "A Concordance to the Doctrine and Covenants." It is printed and bound in the same style to make it match the other book.

These books are keys to the knowledge contained in the two books. With them, the student can locate any passage he desires. Ministers and teachers will especially appreciate them.

* * * *

The legend on an old French sun dial said, "It is later than you think." True: while you think of the hour, seconds pass, and your thought is history rather than a current event. When we say casually, "There is plenty of time," it is often too late.

* * * *

Appreciation is a spice that makes all of the good things of life taste better; and it can take the bitterness out of many of the unfavorable things.

* * * *

I was walking to the west, and saw only golden sunshine, so I was smiling. I passed a man who was walking to the east. He looked afraid. I turned and looked east, and when I saw a bad storm approaching, I understood his fear.

Now complete in one album! The Messiah

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this
issue**

The Fourth Dimension

Frank W. Rucker

"Let Them Come to Me"

Clifford J. Long

Religion on Trial

Velma Ruch

the Saints' Herald

May 28, 1951

VOLUME 98

www.LatterDayTruth.org

News and Notes

NEWS OF THE PRESIDENTS

President Israel A. Smith left May 13 for Mexico City where he will be associated with Apostle Charles R. Hield in the interest of the work among the Spanish-speaking people. It is expected that they will be away for several weeks.

President F. Henry Edwards is expected to join Apostle Percy E. Farrow in Paris, Tennessee, the week end of May 20 to participate in the opening services for the new church building.

COUNCIL MEMBERS BUSY

Members of the General Council of Women have been active in institute work the past weeks. Mrs. L. W. Kohlman conducted two classes at an institute in the Southern Nebraska District held at Grand Island. Mrs. C. C. Peterson and Mrs. Frank Hocker conducted one class each at the Kaw Valley District institute held in Topeka, Kansas.

Sister Blanche Mesley has been away for several weeks touring the east in company with her husband, Apostle C. George Mesley. They traveled 4,522 miles, and Sister Mesley gave twenty lectures, participated in three forums, attended ten church dinners, visited in homes, and held interviews at branches.

BAPTISMS FOR FIRST QUARTER

Statistics on persons baptized during the first quarter of 1951 have been released. The eleven highest districts or stakes are: Society Islands, 52; Center Stake (Independence), 38; Northern California, 38; Oregon, 32; Rock Island, 29; Des Moines, 26; Eastern Colorado, 24; Kansas City, 23; Los Angeles Stake, 22; Far West, 21; and Central Texas, 21.

APOSTLE HOLDS SERIES

Apostle Maurice L. Draper conducted a two-weeks missionary series at the Liberty Street church in Independence from April 29-May 13. A baptism service was held May 20 for those who indicated a desire to unite with the church following the series. A class of instruction is being held for those who wish to study further regarding the Restoration.

BISHOP IN KANSAS

Bishop Leslie W. Kohlman toured the Kansas District with Seventy James Daugherty during the week of May 6-12. The men helped members in these branches file their financial statements, and Bishop Kohlman preached at each place. The branches visited were Wichita, Great Bend, Alexander, Wilburton, Osborne, Hutchinson, and Topeka.

HONORS TO STUDENTS

Richard Howard of Independence was recently elected president of the student body at Graceland College. He is the son of Mrs. Audrey Howard who is bookkeeper at Herald House.

David Freeman, who is the son of Ralph M. Freeman, pastor of the West College Street church, was elected president of the William Chrisman High School student body for the 1951-52 school term. Other members of the church who will serve on the council are Ruth Ann Ziegenhorn, secretary; and Janis Williams, treasurer.

HOLDS SERIES IN IOWA

President of Seventy Harold I. Velt held a missionary series in Dunlap, Iowa, from April 1-18. Brother Velt preached and also used visual aids in his lectures. The slides he used were of Mexico and Hawaii.

(Continued on page 7.)



We'd like you to know

Vance E. Link, M.D.

NATURE HAS ADMIRABLY endowed Doctor Vance for his work in life. It may have been the Nebraska atmosphere in which he was reared, or the parental influence of the Nebraska home in which he was born that is responsible. We know only that he has a good sense of humor, a winning poise, and a sturdy physique which have won him many friends and patients. It has helped to identify him as a integral part of the Sanitarium.

He came to Independence in 1943 as an associate of Dr. Charles F. Grabske. After three years service as secretary of the medical staff of the Sanitarium, he was elected its president. He is a member of several committees: Cancer Detection Clinic, Student Nurses Health Program, Doctor's Record Committee, and the Greater Kansas City Academy of General Practice. He is also a member of the board of directors of the Jackson County Chapter of American Cancer Society.

Doctor Link was born in Eustis, Nebraska, in 1918; baptized in 1928; and graduated from Eustis high school in 1935. He received his B.S. in Medicine from the University of Nebraska in 1940, his M.D. in 1942, and interned at the University Hospital in Omaha.

Margaret Catherine Weller of Lincoln, Nebraska, became Mrs. Link in 1941. They have three children: Karen Sue, 5; Richard Dennis, 3; and Ronald Vance, 1. Doctor Link's hobbies are photography and boating. During his college days he was a member of the medical fraternity, Alpha Kappa Kappa. He is a charter member of the Independence Optimist Club.

An active member of the Stone Church congregation, he was ordained a priest in 1942 and an elder in 1944. The picture shows him in a characteristic pose. The admiring gaze of freshman nurse Jean Franks may or may not be posed.

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

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The Reorganization and the Law

THE YEAR OF 1952, rapidly approaching, will make us mindful of the events of a century ago, when the Church of Jesus Christ was saved by the loyalty and the courage of men of the priesthood who, refusing false leadership, found security in the "law of the Lord."

Many hundreds were led astray into heresy and followed after strange doctrines and new gods like ancient Israel; but there *were* faithful men and women who "stood by" for a time, who forgot not the Lord's instruction to Israel, as found in II Kings 17: 37:

And the statutes, and the ordinances, and the law, and the commandments, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

They also had received a "command" in latter-day revelation:

Ye shall receive my law, that ye may know how to govern *my church*, and have *all things right before me*.—Doctrine and Covenants 41: 11.

These things they remembered and respected. They knew that following Nauvoo certain leaders had turned their faces away from the church statutes, ordinances, and commandments which made up the "law" of the church, and had persuaded many others to do likewise; after a time, it appeared that the faithful must be shepherded else the church divinely begun and divinely led by the Prophet could not be salvaged.

I have frequently expressed an admiration for the conservative and careful men who were at the helm of the faithful from 1850 and thereabouts, and for their great concern to follow the law, to "observe" the statutes and ordinances and the commandments which the Lord had given the church from 1830 to the date of the death of the Prophet.

RECENTLY I HAVE REVIEWED the history of the movement to find and gather the sheep so severely smitten by the events begun on June 27, 1844, and following.

It has been charged that some of these men to whom I refer were "apostates." Like the "cynic's ban" this epithet has been and is often yet "hurled" at our ministers; but when a bill of particulars is requested or a proposal "to make more definite and certain," our ministers are given nothing that would indicate that Elders Briggs, Gurley, Powers, Blair, Marks, and others had rejected anything *other than Mormon leadership*.

Evidently the term "apostasy" has not been understood. I find Webster defines it as "an abandonment of what one has voluntarily professed; a total desertion or departure *from one's faith*, principles, or party; an apostate's act of renunciation; especially the renunciation of a religious faith."

The great lawyer Blackstone defined apostasy as follows: "This consists in the total renunciation . . . The offense can only take place in such as have once professed the true religion."

It has always appeared so inconsistent for those who confessedly in the 1840's embraced doctrines diametrically opposed to the plain and uncontroverted doctrines of the church to cry "apostate" to those who stood immovable on the proposition that God is unchangeable and who gave unalterable allegiance to the "statutes, and the ordinances, and the law, and the *commandments*, which he," the Lord, had given his church through the Prophet. Unless, forsooth, one could be an apostate because he would not conform to what—by hearsay only—the Prophet Joseph allegedly received, but which was never established.

WHILE I PREFER to deal with principles and not personalities, I feel at this point to call attention to the alleged "revelation on plural marriage." The men who brought about the reorganization of the church specifically urged, in opposition, the fact that the Prophet had not submitted it to the church for acceptance. That omission has recently been voluntarily admitted by Mormon leaders, though they mislead their people by a distortion of the facts.

In the latest (1950) edition of the *Mormon Doctrine and Covenants Commentary*, Apostle Hyrum M. Smith and Janne M. Sjodahl, editors, we find the following on page 836:

. . . the Revelation on the subject was not committed to writing until the year 1843. It should be noted that *even then it was not given to the church*. This step was taken on the 29th of August, 1852, when the Revelation was read to a General Conference in the "Old Tabernacle," Salt Lake City, and *accepted* by the assembly as a revelation from God and part of the law of the church. In *voting for the Revelation*, the Saints firmly believed that they were . . . (The italics are mine.)

This is clearly contrary to the published record of that meeting. The facts are that the document was read and then simply "proclaimed" by Brigham Young; *it was not submitted to a vote*. No vote was asked for—no vote was given. The printed account of this conference—not a General Conference, but a "special conference," so-called by them and today not counted as one of the General Conferences of the Mormon Church—discloses that *no action* by the conference was taken.

Thus it is evident from the facts that the Mormons had departed from the faith and had in fact been
(Continued on page 15.)

Official

Priesthood Conference Classes

Graceland College, Lamoni, Iowa
June 10-17

PERVADING THEME: "WINNING
AND HOLDING OUR OWN."

The following courses of study will be offered daily, Monday to Saturday. The size of each class will be limited to thirty. Some of the courses will be repeated, thus permitting greater freedom of choice. Each man may attend two hours of classwork and two hours of laboratory work daily.

COURSES OF STUDY

FIRST CLASS HOUR 10:00 TO 10:55 DAILY

Achieving Our Purposes Through Improved:

- *1. Services of Worship
 - *2. Ministry of Preaching
 3. Ministry of Teaching
 4. Ministry in the Family
 - *5. Branch Administration
 - *6. Evangelism in the Branch
 7. Missionary Series
 8. Teaching and Practicing Stewardship
 9. Public Relations in Community
 - *10. Pastoral Ministry for Children
 - *11. Pastoral Ministry for Young People
 - *12. Pastoral Ministry for Young Adults
- * These are also offered during the second hour.

R. A. Cheville
E. J. Gleazer, Jr.
Merle Guthrie
Robert Farnham
W. Wallace Smith
Reed Holmes
P. E. Farrow
H. L. Livingston and
W. N. Johnson
(To be Supplied)
Clifford Cole
Raymond Zinser
Charles Neff

SECOND CLASS HOUR 11:10 TO 12:05 DAILY

Achieving Our Purpose Through:

- *10. Pastoral Ministry for Children
- *11. Pastoral Ministry for Young People
- *12. Pastoral Ministry for Young Adults
13. Pastoral Ministry for Middle Age-Older Adults
14. Enlisting and Co-ordinating Leadership
15. Pastoral Ministry to New Members
16. Pastoral Ministry to the Needy
17. The Ministry of Counseling
- *1. Services of Worship
- *2. Ministry of Preaching
- *5. Branch Administration
- *6. Evangelism in the Branch Program

Clifford Cole
Raymond Zinser
Charles Neff
Arthur Rock
George Mesley
Emery Jennings
Earl Higdon
F. M. McDowell
R. A. Cheville
E. J. Gleazer, Jr.
W. Wallace Smith
Reed Holmes

LABORATORY WORKSHOP 1:45 TO 3:45 P. M. DAILY

- A. Public Speaking
- B. Administering the Ordinances
- C. Children and the Ordinances
- D. Inventory Filing—Record Keeping
- E. Use of Music in Church Services
- F. Audio-Visual Aids
- G. Techniques in Evangelism
- H. Increasing Church Attendance
- I. Parliamentary Practice and Procedure
- J. Ushering

R. A. Faunce and
Arthur Rock
Emery Jennings
William Gould
Harold Cackler and
Earl Higdon
H. L. Lively
Reed Holmes
Maurice Draper and
A. A. Oakman
Merle Guthrie
F. H. Edwards
Clifford Constance

ANSWERING YOUR LAST MINUTE QUESTIONS

1. *Too late to register?* No! Send \$2.50 to cover registration and tuition to the Business Manager, Graceland College, Lamoni, Iowa.
2. *What shall I bring?* \$16.00 for board and room on the campus, personal bedding, towels, etc.
3. *What's doing besides classes?* Daily worship, inspirational lectures, recreation; four panel discussions; two fellowship services; one social; two special services and many pleasant hours of happy, congenial association with other members of the priesthood.
4. *Can you afford to go?* In all frankness, can you afford not to? Undoubtedly, this is by far the best opportunity ever provided the local priesthood by the general church.

SO PACK THAT SUITCASE AND BE ON
YOUR WAY! — FIRST MEETING
SUNDAY EVENING, JUNE 10

To Stake and District Presi- dents, Chairmen Reunion Committees:

Material has been prepared for each area of classwork for the coming reunion season. This is in harmony with the wishes of the Joint Council that a unified reunion program be carried on with an over-all theme based on "Sources of Spiritual Power."

It is anticipated that those who will be teaching the various classes will want to have the recommended text materials in their hands in advance of the reunion period so that they can make adequate preparation for presenting it.

We are not attempting to regiment these classes. We hope each individual teacher will feel free to interpret and present this material in his own characteristic style. It is available, however, and we recommend its use. Reunion Committee Chairmen are urged to send for
(Continued on page 15.)



The Fourth Dimension

By Frank W. Rucker

Editor's Note: This commencement address was delivered at Stone Church on the occasion of the graduating of the thirty-seventh class from the Independence Sanitarium and Hospital School of Nursing. Others participating in the program were Bishop G. Leslie DeLapp, secretary of the board of directors (invocation) Nelle Morgan, R.N., director of nurses (presentation of the class); Israel A. Smith, president of the board of directors (presentation of diplomas); Gertrude E. Copeland, R.N., hospital superintendent (presentation of pin); and Donald V. Lents, hospital chaplain (benediction).

IN THE REALM OF SERVICE there is a fourth dimension, just as there is in the realm of mathematics. This dimension is particularly demonstrated in the field of nursing.

Good nursing embodies more than knowledge, skill, and devotion to duty. It includes heart interest, sympathy, tenderness, and encouragement.

In other professions and in all walks of life we need to find that fourth dimension—the thing that makes our outlook on life, our deeds, our ideals beautiful, wholesome, and worth while.

The world judges by certain standards, but we must go beyond those standards to find the standard by which God judges and by which we become useful in his world.

A rich young ruler went to Jesus pretending that he wanted to become his follower. He told the Master that he knew and kept all the commandments. The trouble was he kept them to himself; he did not use them to make life helpful to others. When Jesus told him that he lacked the fourth dimension, which was a generous heart, he went away sorrowful. Jesus told him to go sell what he had and give it to the needy, but selfishness stood in his way.

An Indian chief was being taken about to see the sights of New York. He was taken to the top of the highest skyscraper. The guide said:

"Look around you—you can see so far. From here you can see four states."

The Indian looked but was unimpressed. The guide said: "But, Chief, look how far you can see—four states!" The Indian stood silent for a moment longer and then said: "But from tepee on the prairie I can see moon and stars."

I. A. R. Wylie says that soon after the war she was in England where, to a large extent, money had lost its significance — its buying power. Those who had it could no longer get what they thought they wanted with it. Clothing, food, cars, the gas to run them, and old, accepted forms of entertainment and pleasure were either rationed, nonexistent, or just too hard to come by. But if you expected to find a doleful population, you were pleasantly disappointed.

She stayed with an old school friend who, in the piping days of peace, had been a chronic grumbler. She had everything—and nothing pleased her. Now she has not much of anything and a great many things please her. She delights in simple, priceless assets that she once took indifferently for granted. She has found capacities for happiness within herself which money had actually concealed from her.

The value of money is not in the bulky, tawdry things it brings into our possession, but in the joy that we can give to others with it. It has a dimension that many of us fail to see.

THE NEWSPAPER MAN, who meets life in all its stages and forms, comes daily to a high appreciation of the commonplace things of life, which bring to each of us our happy

and our sorrowful moments, our successes and our failures, our friends and our foes, and keep us scrambling ahead.

The Almighty has placed in this world plenty of the good to overcome the evil, sweet moments to make us forget bad days, startling experiences to keep us awake, hope sufficient to lure our faith and ambition.

No story is more interesting than the everyday life of the everyday man. It is for this reason that the newspapers of today give so much space to the ordinary happenings of life that never make big headlines but always stir the higher emotions and arouse pleasant thoughts.

From time to time in the editorial columns, we have commented on such common things as items of food that we especially enjoy, the dew and the rain, the sunrise and the rainbow, the good fellow who sprinkles cinders on the highway so that our tires can hold to icy roads, the interesting books that our neighbors have lent us, the style of women's hair dress and men's whiskers today and yesterday. We have turned memories back to the country schoolhouse, the butchering days on the farm, blackberry picking in the woods, and other experiences that give fiber to our being.

Genius finds in our everyday words
The music of the woodland birds,
Discloses hidden beauty furled
In the commonplace stuff of the everyday world.

This is worth remembering when we inventory our good fortune. Let us not overlook the common blessings that come with everyday living.

IT IS NOT the architecture, the location, or the costliness of the house that gives it value. Edgar Guest so well said: "It's the livin' in it that makes it home," and the more livin' there is in it the more we appreciate that home.

When we measure it by the true joy it gives to us, we comprehend its real worth.

Emerson said: "The true test of civilization is not in the census, nor the size of cities, nor the crops, but in the kind of people the country turns out."

And William Jennings Bryan said: "The humblest citizen of all the land, when clad in the armor of a righteous cause, is stronger than all the hosts of error."

During a recent election campaign a newspaperman was asked by a well-known candidate what his fee would be to "ghostwrite" a speech.

"Five hundred dollars?" suggested the journalist. "Okay! But actually you'll be getting much more. I have an expense fund that I don't have to account for, and I can pay you in cash. Forget it on your income tax, and no one will ever know."

Had the journalist accepted the proposal, he would have been committing the crime of tax evasion, for which many a man has gone to prison. But the candidate, in urging him to cheat the government, was apparently committing no crime at all. His action was not dishonest. It was simply dishonorable.

Commenting further on this thought, Fulton Oursler, author of *The Greatest Story Ever Told*, says:

Our greatest danger today is not from Russia, but from ourselves, from our growing disregard of principles and our reliance on expediency. Along this immoral road we have already gone far, feeling meanwhile more discontent than ever before. In bookshops and drugstores, in correspondence courses and lectures, we seek peace of mind, peace of

soul. Our private lives reflect the public evidences of decay, and we are not happy about it. The renewal of conscience in modern society is its only hope.

In the darkest days of the Civil War a group of compromisers called on Abraham Lincoln with a plan for a patched-up peace. When the President declined to accept it, he was told that his best friends would be shocked at his stubbornness. Old Abe replied:

I desire so to conduct the affairs of this administration that if at the end, when I come to lay down the reins of power, I have lost every other friend on earth I shall, at least, have one friend left, and that friend shall be down inside of me.

It is not altogether gone—that old sense of honor which felt a stain like a wound. Our most important need is for better men to lift the fallen banners of our integrity and lead us again toward the light.

WHEN I WAS A STUDENT at the University of Missouri School of Journalism, I became well acquainted with a member of the faculty, who afterward became a Washington correspondent and later a foreign correspondent for the *St. Louis Post-Dispatch*. He attempted to pass on to the journalism students the fine principles that he afterward practiced. This teacher was Charley Ross, press secretary to President Truman, who fell dead at his post of duty a few months ago. Concerning him President Truman said:

Patriotism and integrity, honor and honesty, lofty ideals and nobility of intent were his guides and ordered his life from boyhood onward. He saw life steady and saw it whole. We shall miss him as a public servant and mourn him as a friend.

Charley Ross was not just an ordinary newspaper man. He had that other dimension that set him above the rank and file of his profession. He was a journalist whose search for the truth was persistent, a teacher whose instruction influenced a generation of writers and thinkers, a public servant who gave his heart, his soul, and his mind toward the interpretation and understanding of national affairs, a loyal friend and a man of great character.

A noted physician says that he once counseled a successful and very egotistic businessman, who could find no time to concern himself with the affairs and woes of his fellow men, to go to the Grand Central Station in New York and to look for someone to help. Largely in a spirit of supercilious condescension he obeyed the doctor's prescription.

He found a poor woman who had come from the rural districts to New York to meet her daughter. She had lost the slip with her daughter's address and sat weeping silently in a corner. The businessman approached her and offered help. He managed to find her daughter's address in the telephone directory, took the old lady and her bags and put her in a taxicab and accompanied her to an obscure street in the Bronx. On the way he bought the old lady a few roses. She wept for sheer joy on his shoulder. He deposited her, smiling, in her daughter's house, and then rushed to the telephone to call his doctor.

"My heavens, Doc, I feel like a human being at last!" he blurted as he told the story.

Since then he has become one of the directors of a boys' club on the lower East Side of New York and a member of various child welfare and civic organizations.

If we want to know what happiness is we must seek it, not as if it were a pot of gold at the end of the rainbow, but among human beings who are living richly and fully the good life.

JESUS HAD IN HIS LIFE that other dimension that made him the Brother and the Savior of men. He was not only physically, morally, and socially strong, but he had that touch with God that gave him spiritual strength, courage, and joy.

Paul urged the same thing upon us when he told us to put our minds on things that are just, pure, lovely, and of good report.

Lord of the far horizons
Give us the eyes to see
Over the verge of the sundown
The beauty that is to be.

On this occasion when these fine young women, equipped and measured to the fourth dimension of service, receive their diplomas, we know that they are impressed with the responsibilities of character, cheerfulness, and sympathetic understanding that must be theirs as well as the obligation to perform their routine and special duties well.

May we, too, sense the obligation that rests upon all of us to live beautifully and helpfully.

There is a petition in the Common Prayer Book that is fitting for us all:

Deliver us, we beseech thee, O God, from the service of mammon, that we may do the work which thou gavest us to do in truth, in beauty and in righteousness, with singleness of heart as thy servant and to the benefit of our fellow men.

News and Notes

(Continued from page 2.)

TRI-CITIES MISSIONARY ENDEAVOR

Evangelist Ray Whiting and Elder Lyle Woodstock have completed a missionary series in the Tri-cities area in Illinois. This area is composed of Rock Island, Moline, and Davenport. Fourteen people were baptized and several have indicated a desire to unite with the church.

CHURCH SCHOOL INSTITUTE

John Darling attended a church school institute for the Rock Island, Illinois, District April 28 and 29. Lyle Woodstock, district president, and Winifred Stiegel, district church school director, were in charge of the institute, with many of the key leaders in the district participating. The theme for the institute was "Leadership for Christ."

Included in the excellent contributions of local officials was the panel discussion Sunday afternoon under the direction of Brother Lyle Woodstock. The theme was a summary and evaluation of the institute under the title "These Things We Shall Do." Three constructive speeches were made by Brother Leonard Hendricks, Brother John Harrington, and Sister Winifred Stiegel.

BISHOP IN NEBRASKA

Bishop Leslie Kohlman was at Grand Island, Nebraska, where the Southern Nebraska District held an evangelistic institute April 29. The theme was "Our Present Task—Witnessing for Christ." Sister Aarona Kohlman and Elder Clifford Cole, district president for Northwest Iowa, were also on the staff. District President Clarence Williams of Lincoln, Nebraska, directed the institute.

"Follow Me"

By Harry Black

For whosoever would save his life, must be willing to lose it for my sake.

—Luke 9:24.

MANY YEARS AGO a certain rich man called Naaman found himself stricken with leprosy, and on information acquired from a servant girl he proceeded to the house of one Elisha, a prophet of Yahweh, the Hebrew God. On his inquiry as to a cure he was told to dip himself seven times in the River Jordan. At first he was furious with indignation, deeming it below his status to contaminate himself in such foul waters. In the midst of his rage one of his servants suggested that he try the advice given, saying that if the prophet had desired of him some great thing, he would have done it and how much more he should be willing to do this small thing. Naaman took this advice and became whole.

When Jesus was walking the earth he endeavored to illustrate the necessity of forgetting one's self and becoming immersed in working for the welfare of others. He did this in a carefully planned way. There was no bustling or bullying, just the simple invitation, "Come, follow me." In natural sequence followed periods of teaching and exhortation, then the command, "Go ye into all the world and preach the gospel"—go and give what you have been given.

As with the leprous ruler, the disciples of Christ had to forget themselves and become conscious of the full meaning of the words given and of their possibilities. They had to sever connections with certain social practices that they might fully immerse themselves in the doctrine of Jesus Christ and emerge with a regenerated body. The fear of ridicule had to be pushed aside to make room for a more developed understanding of truth. At first the disciples misunderstood the teachings of Jesus when he instructed them to

be in the world but not of it. These misunderstandings can be exemplified in the account of John's desiring the Lord to call down fire on a village that did not receive him, but Jesus walked on down the road.

Slowly the principles that Christ had been endeavoring to get across to his disciples began to take hold, and they were awakened to what their master meant when he spoke of emancipation from worldly ways. His sociability and friendliness with the Samaritans, proved his love for all races, and his helping hand offered to publican and prostitute proved that he looked deep into the actor rather than on the action. Here a little, there a little, precept upon precept, he led the acceptors to realize that the ways of the world were the fruits of those misguided individuals who had misunderstood the teachings of God and had allowed themselves to be led astray by the powers of darkness. Now they saw why their Heavenly Father had considered it necessary to incarnate his spirit into the personage of Jesus Christ in order that man might be led back to happiness and joy. This work suddenly burst into reality before the apostles' eyes as they saw the swarms of misguided individuals grasping life—life that could come only through Jesus the Christ.

No wonder he cried, "Follow me." His heart was yearning to bring about a healthy, fruitful, joyous life for those he loved. He realized the indispensable necessity of becoming "straightened out" from the hodge-podge that misunderstanding and selfishness had brought. So today his call rings clear, asking that we become lost in his teachings that in turn we might find again the path that leads to eternal glory.

"Let Them Come to Me"

By Clifford J. Long

Editor's Note: This article is timely and of vital concern in most branches. It is well for the adults to have their attention called to the fact that children are people, and that they belong to Christ even before baptism. Incidentally the author touches on a conference experience to illustrate his point. This may be a good time to mention that it is not always the fault of the minister that sermons go past the customary hour of closing. It is altogether possible that after all the special announcements on this occasion, with the reading of the call to worship and the Scripture, the singing of a solo and an anthem, and the introduction of notable visitors, that the minister did not start his sermon until 11:38. Should he have ended it abruptly at 11:57 it is quite certain that not only would the adults have been disappointed, but some of them would have expressed themselves loudly. It may not be an ideal thing to say, but the people who pay the bills usually get their way. The preacher should not be expected to condense a forty minute sermon to a twenty minute talk under such circumstances.

CAN'T YOU HAVE THE CHILDREN do something else? They are disturbing the people so much they can't hear the speaker!" These were the words of the assistant pastor of the host congregation at a district conference. The speaker, a man of much ability and prominent in church leadership, was preaching forcefully and had extended his sermon well past the usual closing time.

And what were the children doing which should be stopped? They were singing familiar church hymns! The teachers and leaders had been told to have their junior worship service close shortly before noon. Now they were waiting for the adult service to come to a close. After a while—twenty minutes past twelve—the children became restless, and their leaders had them sing hymns. Into this group activity, which in itself would appear harmless, the children gladly joined, and it did help to ease the tension. But immediately came word from the main auditorium that the adults were disturbed. "Let the children do something else. Keep them quiet. Don't even have them sing!"

To make matters worse, the children were asked to vacate the large room in which they had their service so arrangements could be made for lunch. The speaker still was going strong. In the room to which the younger members were herded, chairs had been removed for the dining room. The youngsters were expected to do nothing but stand in the

middle of the room—not to sing, not to walk around, not to get too near the windows, not to say or do anything which might prevent the adults from hearing every word the speaker said.

This actually happened in a church of our faith—a church which professes to be of and to minister for Jesus Christ. But it was not ministry truly representative of the Spirit or the words of Jesus; for he said unto those who, in his days on earth, would have shoved children away so the older folks could enjoy his companionship, "Let them come to me."

When grown men and women selfishly request children not to sing the songs of Zion, they evidence a great lack of conversion to the gospel of Christ.

LET THEM COME!" says Jesus. And this does not mean that children are only to come, sit, be still, and keep out of the way of older people. It means that provision should be made for the children to come and be ministered to—to share in worship, communion, and in companionship with the Christ. It means that they should have their share of the finest ministry that can be offered to anyone in the congregation—not just the leftovers of those features or activities which might not annoy others.

On one occasion a young mother with her small child was greeted in the lobby of a church she had come to visit with directions to take the child to the nursery. "We don't want

the service to be disturbed," the usher explained. The woman's husband was participating in the service, and she wanted to attend. In her home congregation she regularly went to church in the main auditorium without the baby's disturbing the rest of the congregation. But, because of the brother's warning, she and her mother-in-law took turns sitting in the nursery with the child—who did not need to be there.

Is a church where no child ever is heard to cry for a few seconds truly a representative church of Jesus Christ? By no means is this article meant to excuse the parents of a child who is allowed to squall lustily in church for several minutes. Certainly they should take him out as a courtesy to the rest of the congregation. My argument applies to the un-Christian attitude of an arbitrary, systematic exclusion of all infants from a regular service in the church.

Parents sometimes join hands with some ministers, unthinkingly, to flaunt the commandment of the Christ. One father was heard to say in a meeting of church workers, in support of an argument for junior church services, "We need some place for the kids so we can enjoy the service." His point was that he couldn't hold one of his youngsters, keep an eye on the others, answer a question or two, and get anything out of the service. Unfortunately this distracted father also was an elder; more unfortunately, he is not the only parent who seems to share this feeling.

"Let them come!" says Jesus—to be ministered to! A room to meet in and some activity called a "service" designed to get children out of the way of older folks or to relieve parents of their own responsibility have no place in our church. But an activity or service planned to minister to the rightful needs and desires of children and young people in help-

ing them grow in Christian character is in accord with the Master's direction.

YOUNG PEOPLE must find their place in church—and this includes children, too. They must be helped to develop a sense of belonging to the church, and of belonging in the main auditorium of the church as well as in their classrooms and junior chapels. But this sense of belonging to the main body of the church does not come overnight at a time when a boy or girl reaches a certain age. It is a growing process and must be fostered over a period of years. People cannot be excluded from church services while they are children and then be expected in their "teens" or early twenties to suddenly take their places as members of the congregation.

Effective ministry to juniors in many churches naturally involves some slight disturbance. Children's bodies, as well as their minds, are active. But, if a choice in values must be made, which is of greater value to the church and to Christ—an effective worship experience on the part of a group of young people, or a greater measure of comfort on the part of some older members acquired through limiting the singing and other worship activities of the children?

A few weeks ago an eight-year-old boy stood by the front seat in the Stone Church. Having been baptized and confirmed, he was introduced to the congregation on this particular Sunday morning when he was to partake of the sacramental emblems for the first time. While other ministers were serving the emblems to the priesthood, Elder Glaude A. Smith, pastor of Stone Church, personally went down from the rostrum and served the boy. For one hour this child had his place in the church of his elders and was made to know he belonged in the congregation. May the ministers and teachers, and other adult members of the congregation, with whom this boy comes into contact during the next eight to ten years encourage him to feel he

has place in the body of the Saints. If this can be effectively done over such a period of time, and with adequate parental support along the way, he can be counted on to take his place in the church as a young man and make the contribution of which he is capable.

IN THE CHURCH are many good, devoted, capable men and women who make it a point to minister to younger members of the congregation; and most of them do well considering the limitations surrounding their work. I speak not for myself, for I do not claim to be one who can minister effectively to juniors. But the effectiveness of many able workers is often circumscribed by parents, adults, and ministers who have not grasped the significance of the place of children in church and their need of worship. Generally speaking, it is the same ones who also circumscribe effective teaching and ministry to younger members by failing or refusing to give support by way of adequate class facilities, teaching aids, and study materials.

To these people I address my plea for the sake of the church of tomorrow, for the sake of fulfilling the full import of the gospel of Jesus Christ. Make room in your hearts for the children of all sizes and ages; and as an outward expression of that inner conversion, make place for them—not just to sit or stand still, doing nothing, but to share in worship activities of the congregation, even if that should involve some slight sacrifice on the part of your comfort or pleasure. Take pleasure in the enjoyable participation of the younger persons in various aspects of worship. Only by so doing can you adequately fulfill the charge of the Christ; and only by so doing can you possibly assure the success of the church ten to fifteen years from now by grooming these young people to take the lead in carrying the work of the church.

"Let them come!" says the Master. These words deserve fulfillment.

Picked From the Periodicals

By Aarona Booker Kohlman

May is the month that begins to usher in summer, and hot weather interests, activities, and foods largely fill the magazines, together with the usual general interest features and articles.

"What America Means to Me," *American Magazine*, was written by Jesse Stuart, and if you are familiar with his writings, you won't want to miss this. Even if you know nothing about him, you will find it interesting.

"Inattentive—or Hard of Hearing?" *Ladies' Home Journal*, is for parents who may be troubled about special behavior problems that might possibly be caused by inability to hear perfectly.

"New Ideas for Easy Sewing," *Ladies' Home Journal*, shows new fabrics and trimmings and patterns.

Again for those fashion-minded, *Good Housekeeping* contains 25 pages of a "Special Collection of Fashions for the Cotton Season."

Because the ailment seems to be fairly common, the article "Phlebitis," *Good Housekeeping*, is recommended. Causes, preventives, and cures are discussed.

We hope the occasion discussed in the next article will never occur, but if you are bothered by fear of an atomic attack, "Survival At Home," *Woman's Home Companion*, will be reassuring. Its object is to teach you how to protect yourself and your family:

"Do You Need a Friend?" *Woman's Home Companion*, is the inspiring account of one man's answer to the desperate need of so many people.

"Love, Marriage, Children—and Security," *Reader's Digest*, discusses marital security and happiness, and how to achieve it.

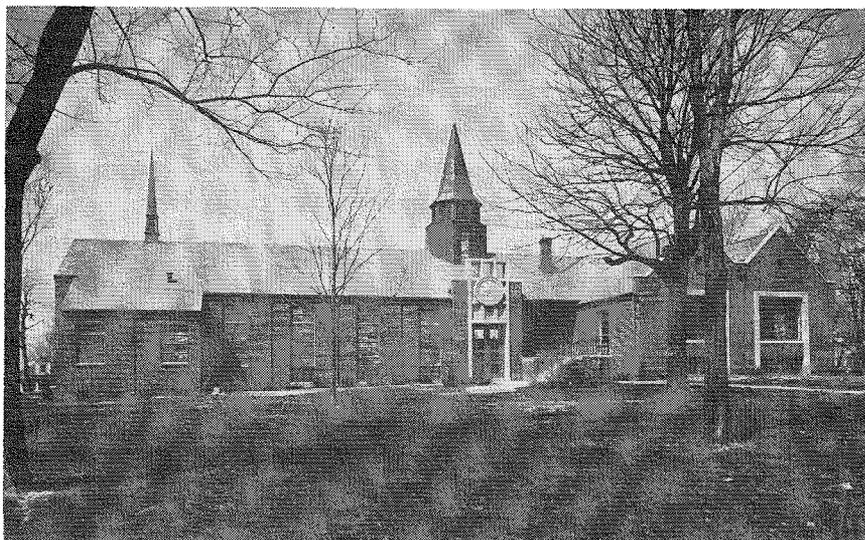
Many of us feel the urge to do some redecorating, and if you are searching for new color schemes, "Twenty-six Color Schemes—Take Your Choice," *American Home*, is just the help you need.

"Why Boys and Girls Go Wrong or Right," *Parents' Magazine*, gives the results of some new studies of well-adjusted children, and how home conditions can influence a child for better or worse.

"Guard Your Child's Foot Health," *Parents' Magazine*, tells how fast children's feet grow, and offers help in protecting foot health and selecting shoes.

National Parent-Teacher always contains a wealth of good material, and there are three articles in the May issue that deserve special mention: "Vanquishing Childhood Fears," "Emotional Stability in a Shaking World," and "Learning to Like Our Neighbors."

Beautiful Enoch Hill Church



New and Old Structures Combined in Graceful Harmony

Leadership and Achievement

NOT THE LEAST of the rewards that have come to the good people of the Enoch Hill congregation in Independence upon the completion of their church home are the ringing words of appreciation and commendation from President Israel A. Smith, as given in the fine illustrated historical and program brochure issued for the opening of the new worship auditorium on November 26:

Many pastors, whose labors will always be remembered, have shared the fortunes of this congregation; but it remained for Elder Sanford Downs to direct them at this time of their greatest success. To him and his associates, the priesthood of the group, the women's organizations, and all the faithful members, we extend our thanks and congratulations on a work planned in hope and aspiration and achieved with joy and satisfaction.

Stake President Charles V. Graham and Stake Bishop H. W. Cackler, who have planned and worked unceasingly for the development of our people and their churches here, concluded their message with these words:

We commend you for your worthy efforts and achievements, and pledge our

best in ministry with you as we bring the ministry of Christ more adequately to the souls of men, women, and children as a result of having the use of a larger, modern house of worship.

In his message to the congregation, Pastor J. Sanford Downs directed their attention to the future:

We . . . pray that the blessings of God may continue with you as you hasten to utilize this new church as a better tool for bringing to pass the redemption of Zion and the salvation of men.

The Exterior View

The picture of the new church, taken from a southeast view on Osage Street, shows the new worship auditorium at the left, with the pastor's office projecting slightly.

The twin gables are over the two new classrooms finished in 1949. The outside stairway with the iron railing leads to the junior chapel and the classrooms. The new doorway leading to the foyer can be seen just to the left of the outside stairway.

The sturdy brick exterior affords a pleasing blend of various tones of red and brown. The new doorway, like the two big windows at the far right, and the coping over the twin gables, is trimmed with white limestone.

The main spire is of copper and very attractive. The auxiliary spire to the left appears to be of the ventilator type, and serves to give a visual break in the long roof line.

Set on one of the most beautiful sites in or near Independence, the Enoch Hill church is an addition of which all may be justly proud.

Old and new have been advantageously combined in the new front so that to the outside world all of it looks new.

In the Main Auditorium

The visitor steps into the wide modern doorway, and finds himself in a pleasant, well-lighted foyer, with plate glass completely separating this part from the auditorium—a feature to prevent noise and disturbance in the meetings, and to provide distressed mothers a convenient place to escape with children.

The pews are of blond oak in a modern design. The concrete floor is covered with variegated asphalt tile. There is a wide chancel covered with heavy carpet, and a large pulpit fitting the dignity of the church. The choir is back of the chancel, with dark paneling on the wall above it. As the audience faces the chancel, the choir room is at the right and the pastor's office is at the left.

The program informs us that "The new Enoch Hill church has a seating capacity of 325, with the balcony which has fifty-six seats." The windows are of pleasing pastel-tinted glass, and admit plenty of light without glare. The color is a gentle deterrent of the tendency for attention to wander.

Brief History

In August, 1910, Bishop Ellis Short invited church people to consider this area at the south side of Independence for homesites. Church families came, built, and stayed.

In 1913 they subscribed six hundred dollars for a church. Volunteer laborers did the building, and

even the women helped to haul rock for the new foundation, held lanterns, and nailed laths. The church was finished on the inside in the spring of 1915. In 1919 a basement was dug, and the building was moved to the new foundation, being enlarged at the same time. In the mid thirties a basement annex was added at the northeast corner, which now houses the kitchen, dining room, and heating unit, and provides the foundation for the two class rooms which are under the twin gables. These were added in 1949.

On March 12, 1949, the groundbreaking ceremony for the new worship auditorium took place. The building was completed in November, 1950.

Credits

The pastorate of Enoch Hill congregation at the present time, bearing the responsibility of leadership in this work, are J. Sanford Downs, pastor; Frank D. White, associate pastor; Myron L. Holman and A. E. Boos, counselors.

The building committee is composed of Amos E. Allen, Verla Waters, Delbert Johnson, Hubert Whitehead, Myron L. Holman, J. Sanford Downs, Alma T. Whipple, and A. E. Boos.

Space prevents use of names of all the firms who participated in the work, as listed in the program. It is noted that James E. Cleveland, formerly a pastor there, made the fine Communion table and pulpit.

Statistics

The Enoch Hill membership, at the time of the opening of the new auditorium in November, was 418, representing 204 families. The old church, now the junior chapel, seats 160. The new worship auditorium, has a seating capacity of 325.

Opening Celebration

As is customary, the dedication will come later, when all expenses have been paid. But the splendid celebration for the opening of the

new worship auditorium provided an occasion for rejoicing. Pastor Sanford Downs was in charge of the morning service, and gave a pastoral message. The sermon was by President Israel A. Smith. In the afternoon there was an informal homecoming and acknowledgment service with A. E. Boos in charge. At the evening service, Frank D. White was in charge, with Bishop W. N. Johnson giving the sermon. The

many features of the program were interesting, but cannot be recounted here.

The booklet issued on the occasion, the source of most of the information given here, was edited by Howard Downs (son of the pastor) and Frances Hartman. They acknowledge gratefully the assistance of Mrs. John T. Jones, historian of the congregation for a number of years.

Satan Quoted Scripture

By Joseph A. Ferris

JESUS AND SATAN were on a pinnacle of the temple, and the Devil said to Jesus, "Cast thyself down; for it is written, they shall bear thee up, lest at any time thou dash thy foot against a stone."—Matthew 4: 6. Satan distorted Scripture by omission.

This Scripture that Satan quoted is in the ninety-first Psalm. Satan omitted seven words, "To keep thee in all thy ways." This refers to the godly, that all during their lives on earth, while saints were "godly," under direction of God Almighty angels will have charge of the faithful, to "keep them in all" their ways. To make this ninety-first Psalm apply to Jesus only, the Devil left out the statement that angels will assist the godly in all their ways. Of course this would include times when they would be tempted. So Satan left out the statement which covers every act of their lives and emphasized, "And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

The Devil asked Jesus to jump off the high pinnacle of the temple, wanting Christ to prove that he was the Son of God. He quoted Scripture to show if he did jump and if indeed Jesus were the Son of God, that angels would guard him and bear him up in their hands, preventing any harm from coming to him.

More than one person has told me that Satan was "good at quoting

Scripture." The only time I know of that the Devil quoted Scripture was the instance referred to, and although he was cunning and deceitful, he was far from being "good" at quoting Scripture when he quoted part of the ninety-first Psalm in his vain attempt to persuade Jesus to jump off a pinnacle of the temple.

THE SECURITY OF THE GODLY

The heading of the ninety-first Psalm is "The Security of the Godly," proving that the Lord had given his angels charge to protect the godly in all their ways in life. The heading of this Scripture in the Catholic Bible is "The Just is Secure Under the Protection of God." This agrees perfectly with the heading in the Inspired Version. The fact that Jesus was slain on the cross proves that this Scripture Satan quoted did not apply especially to Jesus. Being nailed to the cross took his life, which was much more severe than merely dashing his foot against a stone.

Jesus said to the chief priests and others, "Ye are of your father the Devil, and his deeds will ye do." In the book of Revelation Jesus warns against just such work as Satan did when he quoted the Scripture in question. To add to, or take from the word of God is doing the work of Satan, and the punishment is very terrible.

How "Young Joseph" Came to Amboy

Selections from the "Autobiographic Sketches" of
Edmund C. Briggs, of the Council of Twelve

Part III: The Winning of W. W. Blair

MEETING W. W. BLAIR

Night came on us as we reached East Paw Paw, where Brother Blair was living, and we went to his store. He and his clerks were waiting on customers who seemed to fairly crowd the room. I knew Brother Blair, but he did not notice me so particularly as he did Brother Gurley. I introduced Brother Gurley as "Mr. Gurley" to him. At that he at once gave some directions to his clerks about shutting up the store, etc., and then turned to me and said, "Let us go home." Soon as we stepped out of the store he turned to us and said, "Who is this Mr. Gurley? Is it Elder Zenos Gurley?"

I replied, "It is Samuel Gurley, his son, and we are on a mission."

He exclaimed, "Oh, I am so glad to see you! I never was so glad to see anyone in my life! What news have you?"

I at once informed him it had been revealed to us by the Spirit of prophecy that little Joseph would soon take his father's place, and it was his right by lineage.

He replied, "I do not know about that, but I am glad to see you anyway." When we reached the house he introduced us to his wife, who very coolly said, "Good evening," and soon got us some supper. As we sat down to the table Brother Blair told us to be at home and eat our supper, but to excuse him and he would build a fire in the sitting room. As soon as the room was warm we went in, and Brother Blair again expressed himself as being extremely glad to meet us, and said, "As we are going to talk on matters of great importance, I suggest we have a word of prayer first." We readily assented; in fact, we too felt

the spirit of prayer. He led, and we each prayed in turn, and when we arose from our knees I introduced Brother Gurley as the speaker, saying, "You now have the floor. Enter into business at once, and I will take the lounge, as I have nothing to say." They both demurred, saying, "I guess you will have something to say, too." I replied, "No, I am a spectator tonight." As I was very weary I reclined on the couch, and they were soon in earnest debate. Brother Blair believed that Joseph was a fallen prophet, hence had nothing to descend to his posterity; that the choice seer would be a descendant of Joseph, son of Lehi, and therefore would be an Indian or a Lamanite. In fact, at this time he was inclined to favor the views of James Colin Brewster. His tongue was loosed and his mind filled with thoughts to successfully oppose Brother Gurley in everything he brought up.

GURLEY CONFUSED AND CRYING

Brother Gurley was baffled and much confused. I thought several times that I would help him out, but instead of entering into the conversation or debate, I would refer to some of our prayer meetings and experiences in relation to the gifts that we had enjoyed at Zarahemla, and promises we had received, which seemed to encourage Brother Gurley, and again he would renew his argument. Thus matters continued in a spirited contention and debate until three o'clock in the morning, after which Brother Blair said, "I guess we had better retire, and we will continue this controversy in the morning." He showed us our rooms and bade us good night.

Soon as Brother Blair left us, Brother Gurley burst into tears and

sobbed like a child. He said, "I am confounded and can't say anything, and you don't try. We might as well go home." I felt very sorry for Brother Gurley, yet I could see what the messenger had told me on the cars was coming true . . . I did not know how it would be brought about, but I was certain we would have the victory in the end and Brother Blair would see the light. . . .

When I awoke the sun was shining brightly. Brother Gurley was very much overcome. He said, "I have not slept a wink tonight, and you have been sleeping like a log. We might as well go home. I am confounded and can't talk, and you don't try."

I replied, "Do not get discouraged. I guess it will come out all right." All the burden had left me, and I felt we were in the hands of the Lord, and he would deliver us so we would not be finally confounded, although I could not yet see how it would be done.

We got up and united in prayer before we left our room. Brother Gurley felt better, and tried to be cheerful as we met the family. Breakfast over, we retired to the sitting room, and after we had all joined in prayer again, Brother Gurley led in the conversation. . . .

They continued the debate until ten o'clock, when Brother Blair went out after wood to build a fire. As soon as he left the room, Brother Gurley burst into tears and cried out, "I am confounded, and I will give it up. We might as well go home!" I involuntarily replied, "I am glad of it." Brother Blair returned with a smile on his face, and while he was putting wood into the stove he remarked, "Brethren, all I want is the truth. I do not care how it

comes," and just as he sat down the Spirit of the Lord rested upon me in power and I took up the Book of Mormon, intending to find Lehi's prophecy to his son Joseph and his quotation in relation to the choice seer and read it, but instead of finding it, I read the following words: "I will forgive whom I will; and have mercy on whom I will have mercy." I then commenced expounding those passages of Scripture they had been discussing, and delivered a prophecy, declaring that Joseph would soon come forth as prophet

and president of the church. When I sat down, Brother Gurley arose and prophesied the coming of Joseph, saying it was his right according to the law of lineage and the blessing of his father upon him. Brother Blair in a flood of tears immediately said, "Brethren, pray for me! One living prophet is worth more than a hundred dead prophets."

BLAIR CONVERTED

Brother Gurley then led in prayer. Brother Blair was converted, and we

had a season of rejoicing together. We knew that the Lord was with us in very deed by the power of the Holy Ghost. Brother Gurley was ever so happy, realizing that God had delivered him from all the trials and distress of mind which he had suffered. From that time on, while we were at Brother Blair's, we had a feast of gladness and joy in the Holy Ghost. . . .

—SH 48: 123-125. February 13, 1901.

Growing Shadows

By Robert Tate Allan

Courtesy—"Washington Daily News"

Editor's Note: No one can be at all conversant with current events without sensing the development of certain issues involving the Roman Catholic Church and a stiffening of resistance on the part of Protestants. The POAU (Protestant and Other Americans United for Separation of Church and State) is apparently becoming more militant. This has aroused certain Catholic orders.

Mr. Robert Tate Allan has recently written for "The Washington Daily News" columns a summary of the present status of the controversy. The "News" kindly consents to let us use his article, which is as follows:

Two Catholic Groups Call Critics "Religious Bigots"

Two national Catholic organizations today branded as "religious bigots" the organization of Protestants and Other Americans United for Separation of Church and State.

The statements come from the Catholic War Veterans of the United States and the D. C. Knights of Columbus. They were in answer to criticism voiced last night at a mass meeting in Constitution Hall.

Author Paul Blanshard and Dr. Edwin McNeill Poteat, POAU president, charged that "a fundamental conflict exists between the ideals of democracy and the political ambitions of the Roman Catholic Church."

"DISUNITY"

Officials of Catholic War Veterans, of which Donald J. McQuade is commander, charged the POAU with "creating disunity by unproved accusations, and by distortions and misrepresentations against the spiritual leaders of 26,000,000 American Catholics."

"Fair-minded Americans" should recognize POAU "as a self-seeking,

articulate minority, dynamized by professionals and aligned with forces that misunderstand Catholic teachings," declared the statement. It added:

"They will challenge the right of POAU, which numbers but a few thousands at the most, to express the views of Protestants and Jews—generally. And they will repudiate it—as many already have done—for sowing the seeds of misunderstanding and bigotry against their Catholic fellow-citizens."

KNIGHT'S STATEMENT

C. Eugene Nichols, state deputy of the Knights of Columbus, said in his statement:

"The Catholic position on church-state relations in the United States is a matter of record. Let it be repeated that Catholics uphold the sound American principle that church and state should be separate—but not antagonistic. They reaffirm that if Catholics ever constitute a majority here they would not seek a union of church and state. They would, then as now,

recognize their moral obligations as Catholics to uphold and defend the United States Constitution and its amendments. POAU, unfortunately, misrepresents and maligns that position."

NOCTURNAL PRAYERS

Members of the Nocturnal Adoration Society, a Catholic laymen's group, meeting last night at the Shrine of the Sacred Heart, 16th St. and Park Road NW, offered prayers for "enlightenment of POAU in regard to the principles of the Catholic Church."

Mr. Blanshard, author of the best-seller *American Freedom and Catholic Power*, in his address claimed there are "five deadly parallels between Vatican policy and Kremlin policy."

"LIKE ITALY & SPAIN"

Mr. Blanshard charged "the Catholic hierarchy is trying to break down the wall of separation between church and state in this country as it has done in Italy, Spain, Portugal, Belgium and Germany," and added that "the chief American battlefield on that issue for the next decade will be the education committee of Congress."

"The first skirmish is on the issue of school buses for parochial
(Continued on page 15.)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald* Editors rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

I am a new member of the church and would like to interest some of my friends in it. How do you suggest I commence?
Australia F. P.

Answer:

We would suggest, first of all, that you continue your relationship as a friend and intensify that relationship by kind deeds and a spirit of helpfulness. Always be sure to grant to your friends respect for their choices and judgments. In other words, give full respect to their faith and seek to help them understand that you have all they have, but even more.

Always be prayerful, remembering that humility of spirit and contrition of heart is more likely to open the door to the mind of your friends than any other approach.

Make the proper kind of literature available to those you seek to win to the faith. In this matter it is not well to overburden them with a great abundance of reading matter, but give them a little at a time of that which you feel might interest them.

Then see that your friends have an invitation to come to church, particularly when something of special interest is going on at the place of worship. Such friends should have an earnest and sincere invitation to your home and an opportunity for friendship which can develop into brotherhood.

When a minister of your faith who is particularly qualified is available, make an opportunity for him to meet your friends to discuss with them the points of faith which have already been under consideration but which may need further elaboration than you have been able to give.

D. T. WILLIAMS

Question:

Can a church of only 150,000 people possibly hope to establish the new order of Zion?
Australia F. P.

Answer:

Not by themselves. But "with God all things are possible." The size of the church is quite important. The Lord made this clear many years ago when he said, "Let my army become very great." But although numbers are important, quality and numbers are even more important. That is why the Lord went on "... and let it be sanctified before me: ..."

F. HENRY EDWARDS

Question:

Why do we as a church believe in and practice close Communion?
Colorado C. B. W.

Answer:

We are close Communionists because we are an authoritative church. We teach that because an apostasy caused a rejection of the church and a loss of priesthood authority during the Dark Ages, a restoration was necessary. Without such a restoration, there was no church or ministry on earth with authority to represent or commit God in the ordinances of salvation, such as baptism and the laying on of hands.

The Communion is properly reserved for those who have made a definite, authoritative covenant through baptism and confirmation, thus becoming members of Christ's restored church on earth. Partaking of the Communion is a public avowal and pledge of continued adherence to that covenant. In reason, therefore, those who have made no such covenant through the ministry of an authori-

tative priesthood, have no right to participate or share in an ordinance which pledges continued remembrance of that covenant.

Neither have those who have made such a covenant any right to partake of Communion administered under any other authority than that under which they made the covenant in the first place. To do so would be to deny the unique authority which we believe exists in our own church and to recognize the authority of others as valid. If valid authority exists elsewhere, then our unique concept of restoration is fallacious, and our priesthood and our church are superfluous among the multitudinous denominations of Christianity today.

EVAN A. FRY

Question:

We are expecting a missionary series in a month or two. What preparation can we make to insure a successful series?
Australia F. P.

Answer:

Perhaps the initial effort should be to see that a prospect list has been developed in the branch and that each member of the church has an opportunity to contribute his part to the growth of such a list of prospective members.

Preparation for such meetings should be made in the spirit of prayer and right-living among Saints. In fact, it would be well prior to the meetings contemplated to have a number of prayer services particularly dedicated to the success of the effort.

To succeed in this kind of endeavor it is essential to have a united priesthood, not simply the unity of ideal which already exists, but a spiritual unity of individuals that they shall be one in an effort to arouse the congregation and to inspire the people to make the best of the series once it is begun.

Weeks before the beginning of such an effort there should be cottage meetings held in the homes of people who have a sincere desire to know more about the truth. The prospects in these homes can well increase the interest by inviting others to come and partake of the ministry of those who have responsibility for the cottage meeting effort.

The congregation should be so inspired and so directed that each person is willing to make an endeavor to bring another. Let there be running through such an effort the spirit of "Each One Win One." If this can be stimulated in the minds and hearts of the membership, success will attend the endeavor.

D. T. WILLIAMS

The Reorganization and the Law

(Continued from page 3.)

come a different church, different in doctrines and tenets, and *entirely different* in organizational functioning; while the Saints who brought together the faithful members of the original church continued to give their full allegiance to "the statutes, and the ordinances, and the law, and the commandments, which He [God] wrote" for the Church of Jesus Christ.

At another time I shall deal with the procedure followed in reforming the broken ranks of the church and demonstrate that the statutes, ordinances, law, and commandments given to the church were, as they have been ever since, the "guiding star" of the Reorganization.

ISRAEL A. SMITH.

Growing Shadows

(Continued from page 13.)

schools," said Mr. Blanshard, "and if the hierarchy persuades the Federal taxpayers to assume that burden, we will soon be on the high road to the European system of church-state alliance."

"TWO IMPERIALISMS"

Calling for "consistent and frank dealing with the Vatican as we now have with the Kremlin," the speaker said:

"We are confronted with two forms of foreign imperialism that are both animated by their own type of self-interest. We should not recognize the Vatican by sending an ambassador unless we are prepared to tell the Vatican to keep hands off American institutions in the same way we tell the Kremlin. If we do send an ambassador, we should also send one, in order to be consistent, to the Chief Rabbi of Jerusalem, the Archbishop of Canterbury and the Moscow Patriarch of the Russian Orthodox Church."

To Stake and District Presidents

(Continued from page 4.)

those texts they will need to distribute to their teaching staff at once. Do not order full reunion supply as this will be available at the Herald Booth in the regular manner with book stewards and others in charge of the distribution and sale of reunion classwork material.

COURSES, TEXTS, AND PRICES

(Order from Herald House)

General Class:

Witnessing Through the Sacramental Ordinances, by Maurice L. Draper, 25c.

Priesthood and Men's Class:

The Nature of Priesthood, by Charles Fry, 35c; also a *mimeographed outline* to be used by the teacher in connection with this booklet entitled "Spiritual Power Through the Ministry of Priesthood," 10c. This outline only is to be ordered through the office of Director of Priesthood Education, Auditorium, Independence, Missouri.

Women:

Developing Spiritual Power, by Council of Women, 15c.

Bishopric Classes:

The Power of Stewardship, by Bishop Earl T. Higdon, 35c.

Youth:

Tapping Spiritual Resources, by F. Carl Mesle, 25c.

Children:

This material appears in the March-April issue of *Guidelines* and additional copies may be obtained for 25c.

THE FIRST PRESIDENCY,

By W. Wallace Smith

Briefs

ORLANDO, FLORIDA—There is almost 100 per cent attendance at the Sunday service and the Thursday evening prayer services. Many of the members come as far as thirty-five miles to attend. Meetings are held in the Ebsen Studio, 15 South Hyer Street. Sunday evening cottage meetings are held in the home of Mayor and Sister Fletcher Crane in Mt. Dora, Florida.

Fellowship is shared with several northern families each winter. Members or friends coming to Orlando are invited to contact Elder William R. Martin, phone 4643.

Recently elected officers include Elder William R. Martin, pastor; Priest Robert I. Wise, church school director; Janet F. Costello, secretary; Deacon Paul Kaiser, treasurer; Priest William Williams, solicitor; Doris A. Fredrick, music supervisor; Audentia F. Moran, assistant music supervisor; Susan Williams, nursery leader; Gladys Crane, assistant nursery leader; Doris A. Fredrick, women's leader; Bertha A. Hulmes, assistant women's leader; and Bettye F. Kuhnert, publicity.

The church school has been organized with kindergarten, primary, intermediate, and two adult classes.

The group has received ministry from President W. Wallace Smith, Evangelist Ray Whiting, High Priest W. J. Breshars, and Elder F. M. McDowell for series of meetings.

Sister Rosa Parks Pitt, widow of Evangelist Frederick G. Pitt, who lives in Orlando, gives occasional talks on the Holy Land, relating her experiences in the missionary field with her husband for many years.

Music is rendered by a trio composed of Doris A. Fredrick, Janet F. Costello, and Audentia F. Moran. Evelyn Wise and Audentia Moran contribute musical solos. Gladys and Irene Crane are church school pianists. Church pianists are Audentia F. Moran and Harlow G. Fredrick, Sr.

The women's group meets twice a month. Five nonmember friends attend regularly. The women have contributed over seven hundred and fifty dollars to the building fund and have also purchased chairs, tables for church school work, and two palms.

There have been eight baptisms; Bernard and Alda Simbari and twin sons, Bernard and Russell; Eleanor Thornton, Mary Rohol, Donna Agnew, and Dennis Wise. Two men have been called to the priesthood: Robert I. Wise to the office of priest, and Paul Kaiser to the office of deacon. Four babies have been blessed: Jeffrey Ryan Fredrick, Jane Ellen Moran, Fredrick William Costello, and Judith Audentia Moran.

The mission has approximately forty members. Eleven alumni of Graceland are in that number.—Reported by BETTYE F. KUHNERT

WICHITA FALLS, TEXAS—A meeting was held in the home of Pastor R. W. Bunch April 29 to officially organize the Wichita Falls Mission. District President Ralph White of Claude, Texas, officiated at the business meeting, assisted by his counselor, Ramon Carson of Olton, Texas. The mission is under the direction of the Western Oklahoma District. Six members of this mission were present. The Lawton, Oklahoma, Saints, having no church in Lawton, have been meeting with this mission on Communion Sundays.—Reported by DOROTHY GUFF

1951 Reunion Schedule

FRESNO, CALIFORNIA—Patriarch William Dawson visited February 11. Seventy George Njeim conducted a series of meetings from February 18 to March 2.

Apostle Gleazer stopped to visit on his way to Sacramento to the district conference.

The local priesthood with the assistance of Brother Dawson have visited all the families of the branch this year.

The following have been called and ordained to the priesthood: Thomas Connell, deacon; Calvin Nephew, priest; Joe Smith, deacon.

The women's department has a doll project. Plans are being made to have two hundred dolls to sell at Christmas time. The dolls will be sold for five dollars each. The study course for the group is *I Witness for Christ* by Blanche Mesley.—Reported by W. A. SLOVER

HAILEYVILLE, OKLAHOMA—Elder Charley Goss, Fanshawe, Oklahoma, was the speaker Sunday, April 29. At the service the son of Mr. and Mrs. Bill Leonard was blessed by Elders O. O. Dollins, Jr., and Charley Goss.

The branch is well represented in extra-curricular activities in Hartshorne high school this year. Three of the girls in the quartet are active members of our church. They are Patsy Stevenson, Barbara Gail Powell, and Nancy Gail Dollins. The quartet, trio, glee club, and mixed chorus, in all of which our girls are members, rated superior and excellent in both district and state meets. The trio rated superior. Patsy Stevenson rated excellent as a soloist. Peggy Eads, another member, is the only eighth grade student who sings in the high school clubs.

Sister Homer Neece, another worker in the branch and wife of the assistant county attorney, has completed a successful year as president of the McAlester P.T. A. and has been promoted to district and state positions.

Mrs. O. O. Dollins, Jr., is president of the Hartshorne Women's Council of Churches.—Reported by ORA DOLLINS

SOUTHEAST MISSION, SOUTH GATE, CALIFORNIA—The third anniversary of the organization of the branch was celebrated March 11. A turkey banquet was served by the women's organizations of the mission. Elder Lester MacRae, the pastor, was master of ceremonies. A program was given consisting of talks, instrumental and vocal music. Mrs. Virgil E. Sheppard composed a birthday song for the occasion. A resumé of the mission's activities since organization was read by Ruth Alsin, mission historian. The sum of ninety-three dollars was raised from the banquet. The amount was given to the building fund.

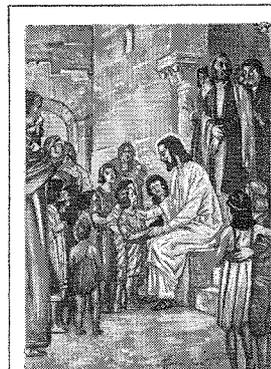
On April 8, Gayle Leslie, infant daughter of Mr. and Mrs. Craig Bluemel, was blessed by Elders Elmer Johnson and Lester MacRae. The infant's father is in service with the armed forces in Japan.

John B. Miller was baptized April 15. Elder Virgil E. Sheppard officiated. The confirmation followed by Elders Lester MacRae and Nels Johnson.

Priest Arthur E. Hawkes, who was an active reserve, was recalled for duty in the armed forces. He and his family are residing in San Francisco.

The women's department is busy making articles for bazaars, rehearsing for plays, conducting rummage sales, as well as their regular activities. At a recent rummage sale, the sum of \$75.60 was raised. The mission has a growing building fund of \$4,500. The Sunday evening offering is devoted to this fund.—Reported by ALICE SAVAGE

Date	Reunion	Place	For Reservations and Information
June 9-17	Red River Dist. & N.W. Minn.	c/o 4-H Building, Detroit Lakes, Minn.	Archie Peterson, Audubon, Minnesota
June 16-24	Kansas	Camp Fellowship, near Wichita	Ronald Manuel, 2208 Stafford, Wichita, Kansas
June 17-24	Eastern Montana	c/o Orrin Wilcox Fairview, Montana	F. L. Ballantyne, Dore, N. Dakota
June 23- July 1	Kansas City Stake	Nazarene Camp, Lakeview Park, Overland Park, Kansas	Bishop H. F. Miller, 1318 E. 30th St., Kansas City 3, Missouri
June 30- July 8	New York and Philadelphia	Deer Park, New Hope, Penn.	Mark E. Crown, 2527 So. Adams, Arlington, Va.
June 30- July 8	Gulf States	Brewton, Alabama	W. J. Breshears, P.O. Box 5046, Pensacola, Fla.
July 1-8	Northern Ontario	Park Royal, New Liskeard, Ontario	Pat Bolger, 7 Taylor Ave., Kirkland Lake, Ontario
July 1-8	Wisconsin-Minnesota	Chetek, Wisconsin	O. G. Kimball, 190 18th Ave. So., Wisconsin Rapids, Wisconsin
July 11-15	Western Colorado	Delta, Colorado	A. G. Rose, 620 Howard St., Delta, Colorado
July 12-15	South Missouri	Kennett, Missouri	J. A. Phillips, R. 3, Box 188, Kennett, Missouri
July 13-22	Southern New England	Onset, Massachusetts	A. W. Sheehy, 10 Sewall St., Somerville 45, Massachusetts
July 14-22	Center Stake of Zion	Gardner Lake, Excelsior Springs, Missouri	Bishop H. W. Cackler, 916 W. Lexington St., Independence, Missouri
July 14-22	Owen Sound-Toronto	Port Elgin, Ontario	John E. Booth, 1443 Bathurst St., Toronto, Ontario
July 21-27	Southern California	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 21-28	Rock Island District	Palisades State Park, Savanna, Illinois	Lyle W. Woodstock, 405 Ct. 4 Center, Springbrook Court, Moline, Illinois
July 21-29	Ozarks	Racine, Missouri	B. F. Kyser, 113 A St. S.W., Miami, Oklahoma
July 27- Aug. 5	Los Angeles Stake	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 28- Aug. 5	Flint-Port Huron-Detroit	Blue Water Camp, Lexington, Michigan	W. H. Chelline, 1016 Varney, Port Huron, Mich.
July 28- Aug. 5	Cent. Missouri Stake	Lake Venita, Odessa, Mo.	Bishop W. C. Becker, Box 355, Warrensburg, Mo.



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Herald House - INDEPENDENCE, MISSOURI

July 28- Aug. 5	Texas	Bandera, Texas	Mr. C. W. Tischer, Rt. 9, Box 507 Houston, Tex.
July 29- Aug. 5	Nauvoo	Nauvoo, Illinois	Finance & meals, Ralph Tripp, Housing: Elbert Tripp, Burnside, Ill.
July 29- Aug. 5	Maine	Brooksville, Maine	George Woodward, 16½ Hyler St., Thomaston, Maine
July 29- Aug. 5	Lamoni Stake	Graceland College Campus	Bishop E. T. Higdon, Lamoni, Iowa
July 29- Aug. 6	Alberta	Sylvan Lake, Alberta	Elgin Clark, Leduc, Alberta
Aug. 3-12	Northwest	Silver Lake Camp, R.F.D. 4, Everett, Wash.	G. L. Swenson, 614 W. 77th St., Seattle 7, Washington
Aug. 3-12	S.E. & Cent. Illi- nois & St. Louis	Zenia, Illinois (Brush Creek)	Sylvester Coleman, 234 E. Fair Ave., Flora, Illinois
Aug. 4-11	Ark. & La.	Lake Tahkodah, 29 mi. n.w. Bald Knob, Ark.	Robt. Cowan, 122 N. Pine St., North Little Rock, Ark.
Aug. 4-12	Cent., So. Cent. & Southern Mich.	Liahona Park, Sanford, Michigan	J. W. Blackstock, Prudenville, Mich.
Aug. 4-12	Chatham-London	Erie Beach, Ontario	J. F. Kelley, 71 Arnold St., Chatham, Ontario
Aug. 4-12	Oklahoma	Robber's Cave, State Park, Wilburton, Oklahoma	Victor Witte, 1150 N. Ellwood, Tulsa, Oklahoma
Aug. 5-12	Hawaii District	Camp Harold R. Erdman A. Mokuleia, Oahu, T. H.	A. Orlin Crownover, 1666 Mott-Smith Dr. Honolulu 14, Hawaii
Aug. 5-12	Idaho-Utah	Hagerman, Idaho	Lyle Gilmore, Hagerman, Idaho
Aug. 9-19	Far West Stake	Stewartsville, Missouri	Bishop L. E. Landsberg, 517½ Francis St., St. Joseph, Mo.
Aug. 10-19	Northern Michigan	"Park of the Pines" Boyne City, Michigan	Harry L. Doty, 220 W. 9th St., Traverse City, Michigan
Aug. 10-19	Kirtland	R.F.D. 2, Willoughby, Ohio	J. F. Wildermuth, 29617 Lake Shore Drive, Williewick, Willoughby, Ohio
Aug. 11-18	Southern Indiana	Riverdale Park, 3 mi. e. of Mitchell, Ind.	Chester Metcalf, 1805 Shelby St., New Albany, Ind.
Aug. 11-19	Eastern Michigan	Cash, Michigan	Jacques V. Pement, Sandusky, Michigan
Aug. 12-19	Chicago-Northeast- ern Illinois	Camp Aurora, Lake Geneva, Wis.	Raymond Troyer, 8053 Woodlawn, Chicago 37, Illinois.
Aug. 12-19	Des Moines	Camp Mitigwa, Madrid, Iowa	Ralph Wicker, 1316 E. Lyon St., Des Moines, Iowa
Aug. 12-19	Western Montana	Deer Lodge, Montana	Mrs. Louis Staton, Gnose Bldg., Anaconda, Mont.
Aug. 18-26	Arizona	Mt. Lemmon, Tucson, Arizona	Marion Blakely, 4154 N. 12th St., Phoenix, Arizona
Aug. 18-26	Eastern Colorado	Palmer Lake, Colorado	W. A. Hougas, 480 Marion St., Denver 3, Colorado
Aug. 19-26	Missouri Valley	Woodbine, Iowa	Clifford A. Cole, Woodbine, Iowa

Letters

A Testimony

I was baptized into the church when I was fifteen, but before my baptism I had a rich spiritual experience. My mother had joined when I was eight. Several years later she became ill and, since she had often cared for tubercular patients, she believed she was developing tuberculosis. As she grew steadily worse, she called my younger sister, my brother, and me to her side and told us how she wanted us to live if she were unable to rear us. I was heart-broken to think she might not live, but I prayed for her often and made covenants with God of things I would do if she could be spared. Although she had been quite ill, she drove with father to a conference in Clear Lake, Indiana, so that she could receive administration. Most people thought she was foolish to ride seventy miles in a buggy when her very life was at stake, but she did, and when she returned from that conference she was as well as she had ever been. One of the covenants I had made when asking for her recovery was that I would join the church if she were healed. However, I kept putting it off for three years. Once I was baptized, I had what seemed to me a great spiritual experience. I was made to know that Christ is my Savior and that I should trust him. My whole body was filled with his spirit.

When I was seventeen I moved to Belding, Michigan, and became active in the church work there. I served in several offices, but since I particularly wanted to teach, I studied and prayed that I might make my greatest contribution in that field. After my husband and I were married, we established our home in Montana and a branch was organized at Andes where we lived. We helped with the work there, and it is gratifying to see that some of the young people who used to attend meetings in that branch are now actively engaged in serving the church.

Everyone needs his own personal testimony. I once heard a man say that his father had told him in his youth, "John, my testimony of the truthfulness of this gospel and our Lord is not enough for you. I want you to seek the Lord very humbly so that you will have your own testimony to lead you into all truth. You must know for yourself."

God loves all the laborers in his vineyard. We should begin in our youth and have our parents help us develop spiritually, but we must each, individually, make our own choices and discover God. It will soon be fifty years since I covenanted to serve my Lord, and he has been near me all the while. Truly it has been written, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

EMMA V. FREEMAN

Route 2
Ava, Missouri

Appreciates Letters

My son, Pvt. Curtis L. Pettigrew, who is stationed at Camp Chaffee, Arkansas, wishes to express his thanks to all who have written to him. He is very busy at the present and cannot answer them, but he hopes to be able to in the near future. In the meantime he will appreciate getting more mail. I am grateful, too, for this kindness.

MRS. HAROLD FODDY

St. Joseph 18, Missouri

MINISTRY TO NEW MEMBERS

by Leonard J. Lea

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Herald House INDEPENDENCE, MISSOURI

"Zion Shall Flourish"

By Ruth Lewis Holman

SUE WAS TIRED—very tired! "How can I get through this day? Surely God doesn't require so much from one weak mortal!" She mused and stopped her sewing machine abruptly, feeling sorry for herself. She seldom spent time on self-pity, and her years of training conquered now. Picking up the coat she was making for one of her twins she resumed work. The last week had been exceptionally hard on her. The nine-year-old twins, Jean and June, had been exposed to measles. When they developed colds, Sue kept them home from school. That was four days ago. The colds cleared and no further measles symptoms appeared. But the twins were restless and demanded, rather vehemently, that they be permitted to return to school that afternoon. However, Sue thought it would be better to wait another day.

"But, Mother, we're so tired of staying home," Jean pleaded. Sue took time out from her regular duties to help them practice their piano lessons. Then she played games with them for a couple of hours, trying to keep them happily busy.

"Mother, have you forgot that the Skylarks meet today?" June asked suddenly.

"No, my dear little reminder, I have not. As much as I dislike leaving you, I'll have to leave now," she answered.

"Let us go too," Jean begged.

"I'm sorry, but it wouldn't be wise to let you go after being kept at home all week. Why don't you try your hand at cooking? That will count on your awards, and you do have to make up on that point, you know. Arrange your menu and prepare supper while I'm gone. Elbert will be home from school about six. 'Bye now," and Sue kissed the girls hastily and left before they had a chance to protest.

Ten little Skylarks attended the meeting that afternoon at the church. In spite of her weariness, Sue en-

joyed the meeting. She was a very efficient leader, and had prepared herself for this work by taking leadership training courses. She also had taken a special course in handcraft. She prayed daily for physical strength and ability to use her talents in a wise manner.

When her pastor asked for Skylark leaders, Sue said, "I'll try to do my best to teach the girls, especially those whose mothers do not have time to devote to them." She had been teaching in church school for a number of years. The longer she taught the more she realized that one hour on Sunday was not enough to train girls who, before long, would be "mothers in Zion." So for the past two years she had been serving as a Skylark leader also. However, being a wife, a homemaker, and a mother of three very active children was almost a full-time job, and Sue was indeed weary.

After the Skylarks left the church that afternoon, she made a decision. "I've done my share. I will give up this additional work."

George was late in getting home from work and while waiting for him Sue sat down to rest. Leaning her head over a table, she instantly fell asleep.

"Sue, wake up and come with me!"

"Did some one call me? Oh, I must have fallen asleep! I was so tired," she said. Looking up she saw a young man neatly dressed in a dark suit. He was smiling at her, and his right hand was outstretched.

"Come with me," he urged. Unhesitatingly she arose, surprised to find her weariness had disappeared. It did not occur to her to ask, "Where?" Neither did she seem surprised that this man had come instead of George, her husband.

"Feeling rested now?" he asked as she followed him out of the church.

"Oh, yes, I'm not one bit tired," she answered. As they walked along she realized she was always just a

few steps behind her guide, for surrounding him was a brilliant halo of light. She felt the wonderful radiance but was never permitted to step within the circle of light.

"Would you be interested in a bird's-eye view of the girls in your home town?" the man asked. "Would you like to see how they work and play?"

"I would like that very much," she assured him. "I've often wondered how girls—outside my own band—spend their time."

"Fine. We will visit two or three schools and then look into some of the homes."

Sue was conscious of walking, still no effort was involved. "This must be walking on air," she thought. They traveled swiftly and soon arrived at the school nearest her home. It was recess, and the children were playing in various groups on the schoolground. She knew some of them and was glad to see they were clean and neat. She heard them talking, and her guide said, "Listen carefully and mark the difference in conversation among the groups." She did so, and was thrilled when she heard the girls talking of their plans for after-school activities, for being helpful at home and taking part in school, church, and community affairs.

About fifty feet from these girls was another group of girls and boys. The boys were fighting, and the girls were urging them on. They had scowling faces and talked in a harsh, coarse manner. "How terrible for children to act and talk that way!" Sue exclaimed and started to walk toward them. But the man reached out a restraining hand and said, "You can't reach them that way! . . . Come now, and we will visit another school on the other side of the city." As they left Sue was disturbed to think such conditions existed where her own children were obliged to attend school.

In a very short time they arrived at another school, and Sue saw the

same conditions there. One group of children was happy and contented. Another stood watching these children play and seemed to wish they could join in the fun. A few of the older ones were talking in low tones, and Sue heard them planning their after-school "fun" which was anything but wholesome. Again she was disturbed.

"Why are these children allowed to talk and act this way? They must be reached and taught differently," she said to her guide as she lingered, wondering how she could help them. But the man spoke softly to her, "Come, we must hurry. The children will be going home from school now, and we'll stop in a few homes. You will understand better why the children are this way."

First they visited the home of a little girl whom Sue knew. Her mother worked part time. Lily was washing the dishes and singing as she worked. Her younger brother was helping to straighten up the rest of the house. Lily said, "Thanks, Bud. Mother will be home in an hour. If we get everything cleaned up she can take over, and then we can play."

"How thoughtful!" Sue smiled. "Evidently that mother takes time to teach her children even though she works away from home."

Their next stop was at a home in the more pretentious residential section. Two little girls were entering their yard. "Hurry, Gladys! We'll ditch our books and then tell mother we have to go to practice for a school play. She won't know the difference. She's so wrapped up in the bridge club she's entertaining!" Gladys held back a bit. "But that'd be lying." Louisa grabbed her sister's hand and said, "Aw-w—come on, don't be such a baby. I promised the boys at school we'd meet them at the corner at 4:15." Still Gladys hesitated, but again Louisa pulled her along, saying, "Mother doesn't care what we do just so we have fun, and I *know* this will be fun." Finally Gladys halfheartedly went along.

"There ought to be a law against this," Sue said emphatically and started after them. But again the man reminded her. "No, Sue, you can't reach them merely by saying, 'Stop!'"

They visited several homes. Some were poorly furnished but neat and clean. Others were just the opposite. Some children were busy, working and playing. Some were idle or getting into mischief.

"Why do the parents of these children permit them to roam the streets?" Sue asked. "Why don't they teach them at home? Surely these are not representative of the average home."

The man nodded assent. "I could show you many, many more. Ever since the world began people have assumed the responsibility of parenthood without fully comprehending their real duties. Of necessity some mothers work. Others prefer working away from home as the steady home grind upsets their nerves, so their children grow up without adequate training. Fathers often shirk their responsibility, feeling that the duty of rearing children belongs to the mother.

"Only mothers like you realize the need for training children and undertake the arduous task of teaching others as well as your own."

"I have felt it was my duty to teach the children the best I could. But I became weary and discouraged. So today I made my decision. I will quit and let some other women do their share. It's not fair that a few assume all the responsibility," she explained.

The man listened attentively, then said, "When the gospel was restored to this earth the Saints needed leaders, teachers, and preachers. The Lord spoke to them many times. One of the most beautiful promises made was, 'Zion shall flourish, and the glory of the Lord shall be upon her,

and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven.'"

"How do you think Zion shall flourish unless these children are properly taught? You are seeing a partial fulfillment of this revelation today, for in your city, from time to time, you will find people from every nation under heaven." He paused and Sue said thoughtfully, "Yes, I believe we do have people here from every part of the world."

Then the man asked, "Would you like to know of a surety that 'Zion shall flourish' and be an ensign to the world?"

"Indeed I would. I believe it with all my heart, but we are so far from it now! Sometimes I am doubtful of its ever happening," and her tone emphasized her doubt.

"Don't despair. Do your part with the girls; help others to see and feel the need for working as you have seen and felt it. 'Be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great!'" The powerful assurance accompanying this statement brought tears to Sue's eyes and a strong conviction of truthfulness to her soul.

"That sounds very familiar!" Sue said. "Where have I heard it before?" Pondering on this for a few seconds, she did not miss the man nor realize he was gone. Then remembering she looked in his direction but he was not there.

Straightening up she exclaimed, "Gracious me, I've been asleep and dreaming! I was so tired, but now I feel refreshed! Surely this was not merely a dream or figment of the imagination! God must have sent this personage to teach me, and I know he has sent his Spirit."

(Continued on page 23.)

Home Column



Religion on Trial - Part IV

By Velma Ruch

English Instructor
Graceland College

Why Doesn't God Who Is all Powerful Stop the Misery, War, and Poverty on the Earth?

SIXTY GRACELAND STUDENTS writing on this question were of almost unanimous opinion that for God to "pass a miracle" of this kind would be contrary to his nature and the laws of the universe. He has given man his agency and has, as Milton states it, made him "sufficient to have stood, though free to fall." God will help, but not to the extent of robbing man of his freedom of choice and his opportunity to work out his own salvation. The following excerpts are typical of the thinking of the students:

"Most people assume, in posing a question such as this, that God is all-powerful. My own concept is that God is first all-wise, all-intelligent, and perfect in capacity for eternal love. By very nature of this capacity, he is a creating being. He seeks to create that he may love his creation and that it may recognize and love him. He has always sought, in creating man, to bring into the universe a being close enough in nature to himself that the two can share in mutual love, in mutual knowledge, and in mutual creation. The only way in which a being can grow capable of such meaningful experiences with the Divine Power is for that being to be a free, self-directing creature—a being with agency. Robots and puppets can never love, nor have they the capacity for a soul which shares and experiences *with* God. God is all powerful in creating everything in the universe except a loving, eternal soul—that soul must help to create itself."

"God is not a genie who touches a magic wand for all bad things to disappear in a cloud of smoke.

Neither does he move man about as a little toy to satisfy the needs of the world, or to adjust man to his environment, or to get man out of the scrapes he gets into. Instead, God is a wise Father who lets his child—man—take all the consequences of his actions, enjoyable or miserable. Whenever God begins to perform large-scale miracles to stop all the misery in existence, man's priceless free agency will be gone too!"

"When God gave man his free agency, he gave him a soul, a conscience, and the power to do good on the earth. It is up to man, therefore, to stop the wars he himself has made. Why pass the buck to God?"

"To stop the poorer fruits of man's agency—war, misery, and poverty—would mean getting rid of man, or staging a puppet show. Destruction of man would indicate God's plan of creation was a failure. A puppet show is not desirable. God instead counts on man to finish his task, that of building his kingdom on earth."

CLOSELY ALLIED to this question of agency, as some of these quotations have implied, is God's plan of salvation for man, the process by which "the soul must help to create itself." The students have this to say:

"God has a plan more intricate and more marvelous than man can imagine. There is a time when God will end these things but not until man and the world have evolved sufficiently to bring it about.

"God is waiting for the time when man will become intelligent enough to fulfill his stewardship to his greatest capacity, to allow the love of

God to rule his heart. Then war, misery and poverty automatically will not exist because man will be too intelligent to allow them to have any place in the lives of people."

"If God removed all our problems, there would be no growth. We would become dependent upon him in a way which takes away human initiative. We would assert, as did the Apocalypticists, that God will in his own due time raise up and bowl over the wicked. All that he would require of us would be to wait, watch, and pray."

"Until we decide that peace and love are what we want more than power and wealth; until we lose our individual selfishness; until we open our hearts to God and prepare ourselves to live with our fellow man, God's hands are tied. He can help and sustain us in our moments of trial, but he will not actually remove our suffering. He can help us to make the right choices and decisions, but he will not make them for us."

"We learn to cope with fear through actually experiencing it; we learn to squelch greed, hate, vice, and selfishness by battling with them in a world that is full of them."

"The strains which now exist among mankind are contributory to the growth and development of something bigger and better. God works through man as a process, a slow progressive change."

"Man needs to find God even if it is by trial and error."

THERE WAS AN AWARENESS in many of the answers that suffering was visited upon the righteous and unrighteous alike, but it was always coupled with the belief

Graceland

GAZETTE

The motion picture, *Boomerang*, was shown in the chapel. It was used in connection with classwork by freshman students in English communication, who are studying the motion picture as an example of a medium of mass communication.

The audio-visual and music departments presented two recent assemblies. In one, Deam Ferris, head of the audio-visual department, ex-

plained the different types of learning experience and how audio-visual aids can make each one more effective. He was assisted by a number of students and staff members who presented skits and demonstrations, audio-visual tools themselves. In the other, three members of the music faculty discussed several musical forms and illustrated their discussion with recorded examples of each.

* * * * *

Members of the sophomore class gift committee are taking contributions for their class gift fund. The fund will be used to build a sidewalk connecting the Administration Building and the Memorial Student Center and to place a lamppost at the end of the walk near the Student Center.

* * * * *

The student publication board and the radio board have filled *Tower*, *Acacia*, and KGRA positions which will be vacated by this year's graduating sophomores. Next year's editors of the *Tower*, weekly newspaper, and the *Acacia*, school yearbook, are Dick Cheville of Lamoni, and Carol Freeman of Independence, Missouri. Others appointed to positions on the *Tower* are Jim Christenson, Holden, Missouri, and Gerry Berg, Des Moines, Iowa. Jim Postelthwait of Wellsburg, West Virginia, is the new *Acacia* business manager.

Dick Howard of Independence will be next year's manager of KGRA, Graceland radio station. Other major positions will be filled by Harold Keairnes of Kansas City, Missouri; Perry Mair of Hammond, Indiana; and Bob Creviston of Indianapolis, Indiana.

* * * * *

Graceland sponsored a youth institute on Missions Abroad on April 28, 29. This was an invitational conference for youth and youth lead-

ers which was arranged with the support of General Church officials. The institute was designed to provide information on methods and materials for assisting missions of our church abroad. Delegates to it joined college students in fun and fellowship, study and singing, worship and world outlook.

* * * * *

Graceland is one of twenty-four Iowa colleges chosen as testing centers in the United States Government's recently set-up deferment program for college students and high school graduates desiring to attend college. Under the program, deferment of a high school graduate is based upon the result of the test to be administered by the Educational Testing Service, and the deferment of a college student is based upon that or his rank in class as certified by his school.

* * * * *

The campus congregation is holding a series of services on the theme, "The Restoration." The series was opened with a fellowship on the theme, "This is my beloved Son. Hear ye Him."

* * * * *

The Graceland student body recently chose the three elected members of the Student Publications Board. They selected George Waddell, East Moline, Illinois; Dave Supe, Lakewood, Colorado; and Del Ranney, Council Bluffs, Iowa. The board is completed by the editors and business managers of the *Tower* and the *Acacia*. The board controls the publication of the *Tower* and the *Acacia* and, under faculty supervision, chooses the next year's editors and business managers of the two publications.

that such suffering could contribute to the growth of man. The following quotation is a representative sample of this thought:
"I wonder if God doesn't do us a favor when we are allowed to suffer. From this suffering can grow a deeper feeling and insight into our surroundings, goals, friends, etc. An understanding which is almost an inspiration can come from a walk down the path of pain, suffering, and war."
The great bulk of the responses centered around the three divisions indicated. A few students suggested that war might be a fulfillment of prophecy, that it was sometimes necessary to resist a tyrant, and that it might be God's means of decreasing the population for a new and better generation.
It is rather remarkable that not one paper stated that it would be desirable for God to remove the unpleasant conditions in the earth. These students were interested in a miracle, but they were aware that the greatest miracle of all was the human soul. When it comes in contact with the positive forces in the universe, when its aspirations become akin to those of God, it will truly be fashioned in his image. The "miracle" will come to fruition, and wars, poverty, and misery will be no more.

New Horizons

Bulletin Board

Our Shipping Department will be closed May 31, June 1, 2, and 4 to take our annual inventory.

Herald House

Independence, Missouri

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to the
Doctrine
and Covenants
by Arthur E. Starks

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\$3.50

Herald House

Independence, Missouri

Detroit Lakes Reunion

The reunion for Red River District will be held at the 4-H division of the fair grounds south of Detroit Lakes June 10 to 17. There are some lodging facilities in the 4-H building, and cabins are available near the grounds. Those desiring accommodations should write to Archie Peterson, Audubon, Minnesota, for a list of prices and bedding requirements.

Detroit Lakes is served by Highways No. 10 and No. 59. The main trunk line of the Northern Pacific Railroad also runs through Detroit Lakes. The fair grounds are located on the lake shore, and Highway No. 59 leading south from Detroit Lakes goes past the entrance to the grounds.

In addition to local staff helpers, Seventy and Mrs. H. I. Velt and their daughter Viola, and Seventy C. Houston Hobart are to be present. All in this area are urged to attend.

E. Y. HUNKER,
Associate Minister in Charge.

Music Workshop at Los Angeles

Franklyn S. Weddle, director of music for the General Church, will conduct a worship and music workshop at Los Angeles, California, June 5 to 10 each weekday evening from 7:45 to 9:35, all day Saturday, and Sunday afternoon from 2:30 to 4:20. The workshop will be climaxed with a presentation of Faure's *Requiem* by the Los Angeles Stake choir under the direction of Colin Ferrett, chairman of the stake music committee. Soloists will be Edna Stone, soprano, and Albert Brackenbury, bass. Aleta Runkle and Bethel Davis Knoche will assist Mr. Weddle in the classwork.

A similar school is to be conducted in Northern California District the following week.

G. E. TICKEMYER,
Stake President.

Northern Indiana Women's Institute

The annual women's institute for Northern Indiana District will be held May 26 and 27 at the Clear Lake, Indiana, church. The theme is "Enduring Foundations." Apostle and Mrs. George Mesley will be the guest instructors. Registration will begin at 1:00 p.m. Saturday. Sunday's services will begin with a fellowship at 8:00 a.m., conducted by Apostle Mesley and Elder Luther Troyer; the last meeting will be at 2:30 p.m. It is being closed at this early hour to enable those who wish to return to their homes in time for baccalaureate services to do so.

MURIEL G. COLLINS,
District Women's Leader.

Notice to Singers

1. Anyone interested in singing solos at the Kirtland Reunion please send one copy to Clyde Ebeling, R.F.D. 2, Willoughby, Ohio, for the reunion organist to prepare in advance.

2. Kirtland Reunion Music Choir participants who wish to prepare in advance with their own personal music, please send check or money order for \$2.50 to Clyde Ebeling. These funds include the cantata and a complete set of all choir music. The music program is well planned and music lovers are urged to respond.

REUNION MUSIC COMMITTEE,
By B. Scott Liston

Priesthood Institute in the East

A priesthood institute for the Pittsburgh, Youngstown, and West Virginia Districts will be held June 2 and 3 at Lock Four (North

Charleroi), Pennsylvania. The theme will be "Telling the Restoration Story." The opening service is at 2:30 p.m., Saturday, June 2. Included on the staff will be Seventy James S. Menzies and Apostle Maurice L. Draper. For housing accommodations write Clarence Winship, 502 Olive Street, North Charleroi, Pennsylvania.

Chatham District Institute

The Chatham District religious education institute for all who are interested in church school work is to be held at the Chatham church in the afternoons of Wednesday, June 20 and Thursday, June 21. The institute will begin each afternoon at 2:30 p.m. with a worship service. All are asked to be present at this hour.

JOHN BOWMAN,
Director of Religious Education
Chatham District

Religious Education Institute, Southern Michigan District

Lansing, Michigan

June 15-17, 1951

(Friday evening through Sunday afternoon)
Guest speaker: Elder John Darling of the Department of Religious Education.

Theme: "Leadership for Christ."

Friday:

7:30 p.m. Worship Service: "Jesus Calls all Nations and Ages"

8:00 p.m. "Leads to Leadership"

Saturday:

10:00 a.m. "The Great Adventure"

"The Teacher Teaches"

12:00 noon Dinner

2:00 p.m. "The Teacher Prepares"

7:30 p.m. Lesson Planning

Sunday:

10:00 a.m. Worship Service: "Leadership for Christ"

10:30 a.m. "We Teach God's Children"

2:00 p.m. "These Things We Shall Do"

"The Growing Teacher"

Registration Fee, 50c. This will be used to defray the expenses of the Institute.

MUURL F. ROBINSON,
District Director

Ontario Youth Camp

New dates: July 1-8

Location: Erie Beach Youth Camp
R.L.D.S. Reunion Ground
R.R. 3

Blenheim, Ontario

Administration:

Harry L. Doty, Camp Director

Dr. Wilfred Shute, Associate Dir.

John Wiley, Consultant

E. Elwood Smith, Business Mgr.

For the Registration Blank and further information, write:

E. Elwood Smith

13 Tweedsmuir Avenue

Chatham, Ontario

Erie Beach Youth Camp invites all youth ages 15 to 18 to a week of happy fellowship.

Summer Camp in California

The Northern California district has purchased the Happy Valley Resort three miles from Santa Cruz, California, to be used for reunion grounds, conferences, and retreats. The present facilities on these grounds are not suitable for a reunion, therefore a summer camp will be held from June 25 through August 26. Preaching services will be held each evening and on Sundays throughout the summer camp. A work project will be conducted each forenoon for the purpose of converting and enlarging facilities to accommodate a reunion. Afternoons will be free for vacationing. Mem-

bers of the district are urged to attend the summer camp with this program and purpose in mind. Apostle E. J. Gleazer and General Church appointees in this area will be present part of the time. Happy Valley Resort is one of the most beautiful resorts in the Santa Cruz mountains close to the beaches and other places of interest. For further information contact L. A. MacDonald, 1872 Eighth Avenue, Sacramento 18, California.

REQUEST FOR PRAYERS

Prayers are requested for Sallie Cunningham of Galesburg, Illinois, who was seriously injured in an automobile accident on April 22.

Mrs. Paul W. Hempel, Albany, Texas, requests prayers for her sister, Mrs. E. G. Wilson, 901 West Jeanette Street, Breckenridge, Texas, that she may be healed without surgery, which she cannot undergo at this time.

Atla Mischnick of Beatrice, Nebraska, requests prayers that she may be relieved of a nervous condition.

Mrs. E. N. Belland, Box 2394, Cristobal, Canal Zone, requests prayers for her mother, Mrs. Louise Acker, who is suffering from an ailment which the doctors are unable to diagnose.

Mrs. Ray Wilhite of Rochelle, Illinois, requests prayers for her husband, Ray Wilhite, who is in the Air Force stationed in Puerto Rico.

Mrs. Milo Kelley, R.R.1, Box 2A, Southwest City, Missouri, is an isolated Saint and is in poor health. She is seventy years old and would like the prayers of the Saints.

"Zion Shall Flourish"

(Continued from page 19.)

Sue sat meditating for a short time, then she got up and went to the door just as George drove up. He waved to her and said, "Sorry to be late, Dear, but I was busy at the office. Hope you didn't get tired of waiting." One glance at Sue's face answered his question.

"No, George, I'm glad you were late," she said and told him of her wonderful experience. "I'm still at a loss to know just where I've heard the statement the messenger made just before he left me."

"I think you'll find it in the Doctrine and Covenants," he suggested. "It's part of Section 64 in which the Saints are rebuked for not doing their part. While this was not given as direct instructions regarding children, it certainly is applicable to leaders of girls' and boys' church organizations, 'Be not weary of well doing for ye are laying the foundation of a great work, and out of small things proceedeth that which is great.' You know, Sue, if we continue doing our part *Zion shall flourish.*"

Introducing

FRANK W. RUCKER, Independence, Missouri (page 5), has had great influence in the development of the Independence which we know today. Through the art of journalism he has influenced the thinking of community leaders, and his influence has always been on the side of a morally clean and civically progressive community. Mr. Rucker was born on a farm near Jacksonville, Illinois, in 1886, and acted as business manager of the high school paper, which was the start of his present career. In the same capacity he served on the student publication of the Illinois college at Jacksonville where he received his B.A. in 1910. The next two years he was reporter for the *Jacksonville Journal*, a daily newspaper. He received his B.J. degree from the University of Missouri in 1913, and immediately received four offers of employment; selecting the *Independence Examiner* as the choice of these. He became general manager of the *Examiner* in 1922 and president of the publishing company in 1950. The University of Missouri awarded him a "medal for distinguished service in journalism" during Journalism Week in 1932. While at the University he was a member of the Sigma Delta Chi and Kappa Tau Alpha, journalistic fraternities. He has served as president of the Missouri Associated Dailies, vice-president of the Board of Directors of the Inland Daily Press Association, president of the Independence Chamber of Commerce, the Independence Kiwanis Club, and the Knife and Fork Club. He belongs to the Masonic Order and is an active worker in the Methodist Church.

In 1914 he married Esther Asplund. They have one daughter, Mrs. John H. Bunyar of Wichita Falls, Texas.

Mr. and Mrs. Rucker are leaving their lovely home in Independence next month to take up residence in Columbia, Missouri, where he is to become an associate professor of journalism at the University.

CLIFFORD J. LONG, Independence, Missouri (page 8), was born, reared, and educated in Missouri, save for the two years he attended Graceland, receiving his A.A. degree in 1932. He was born in 1912, graduated from William Chrisman high school in Independence. He received his Bachelor of Journalism degree from the University of Missouri in 1934. He is now attending the University of Kansas City Law School, taking night courses which he hopes to finish next year. His hobbies are writing, photography, and gardening. He is a Naturalization Examiner for the U. S. Immigration and Naturalization Service in Kansas City.

In 1941 he married Mary Thistlethwaite and they have one daughter, Nola Jean.

He is an elder, belongs to the Stone Church congregation of Independence, and was formerly pastor at Grandview, Missouri, and director of religious education for Central Missouri Stake.

RUTH (Lewis) HOLMAN, Independence, Missouri, (page 18) is the daughter of Patriarch William Lewis and accompanied her father and mother to England on one of his missionary appointments. She was baptized in Llanelly, South Wales, and attended school in Cardiff and Llanelly for two years, though she completed high school in Scranton, Pennsylvania. Following this she took a business course at Lackawanna College in Pennsylvania and attended Missouri Wesleyan College for two years, and studied one year in the American School of Music. Following this she gave private voice lessons for two years. She traveled much throughout the States and Canada to report patriarchal blessings for her father, and in all reported over two thousand blessings which he gave to the Saints. In addition to this, she did some work for Patriarchs J. W. Wight and Ammon White.

In 1918 she married Mark Holman of Xenia, Illinois. They have one daughter, Margaret Ann, who is just graduating from Graceland. For a number of years she and Brother Holman owned and operated a drug store in Xenia, Illinois. She is a member of the Independence Music Club, formerly was a member of the Stone Church Choir, Messiah Choir, Aeolian Chorus, Gresty Quartet, and Stone Church Ladies' Quartet. She is a charter member of the "Pollyanna Club." She is now serving on the Headquarters Committee in charge of girl's work, and as a Counselor in the Independence Skylark-Oriole Administrative Council.

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*** AH, ME!**

There are days (in which our need of help is infinite) when a man feels like the first cousin to a pretzel.

*** REJECTION**

Editors are always in search of some new rejection line for very poor manuscripts. Here is one we have thought of, but never dared to use: "Dear Brother: Couldn't we just agree to forget the whole thing, and not mention it again?"

*** OBJECT LESSON**

Try this for the benefit of the children. Take a good piece of writing paper, and with ink write such a phrase as "God is good" upon it. When it is dry, take a soft pencil and mark over the writing until it cannot be seen. Then use a soft eraser and rub over the place. The pencil marks will disappear. The ink will remain, and "God is good" will be seen again. What is good and right will remain. Inferior work will soon pass away.

*** CHURCH WORK**

This gem appeared in a manuscript recently: "One couple lived there who had been inactively engaged in church work for the past twenty years." Ah, how many, many members, like those two, are "inactively engaged" in church work. No wonder it goes so slowly!

*** TYPEWRITER TROUBLE**

Sister Jennie Elliott, a blind member who lives at the Catherine Hale Home in Kansas City, runs her typewriter by the touch system and produces articles and stories for church papers. Recently she wrote: "My typewriter and I have been in trouble again. Herbert Lively got around to see it this morning. I hate to bother him with it . . . but he's the only person I have now to help me with it. . . . It is probably the only typewriter in existence that has to have the elders of the church called when it gets sick!"

*** DEATH AT SUNDOWN**

It was nearly supper time, but the beleaguered little army in the vacant lot was unaware of it. A very young Hopalong Cassidy was there with a few trusted companions, outnumbered by the foe. Charley had planned a beautiful and dramatic end to his career. "Shoot me, Maurice—go ahead and shoot me!" he ordered. Maurice delayed, and his eyes wandered. "Please shoot me," Charley intoned. But the cap pistol remained in its gaudy holster. The execution had to wait. Maurice, with his six years of philosophical calm, was tired of war, and turned his attention to the sand pile where a castle of dreams waited its completion. . . . Some mother at a back door raised her voice in an off-key soprano to call her son to supper, and suddenly the small warriors remembered their appetites. As the sun turned to a deeper orange color and dipped into the horizon, the battlefield was deserted.

The truth will judge you, whether you can understand it or not. Therefore, try to understand.

Herald House

Reunion Texts

REUNION THEME: SOURCES OF SPIRITUAL POWER

The Nature of Priesthood

by CHARLES FRY

This is a textbook prepared for priesthood study covering such topics as grades of priesthood, historical aspects, organization, ordinances, gifts and blessings, and responsibilities of priesthood. 35¢

Developing Spiritual Power

prepared by the General Council of Women

An outline course of study to be used in the women's classes at reunions attempting to guide church women to a detailed examination of various sources and expressions of spiritual power in the home. 15¢

Witnessing Through Sacramental Ordinances

by MAURICE L. DRAPER

For a general class discussing the nature of sacramental ordinances, water baptism, laying on of hands, Lord's Supper, and marriage. 25¢

Tapping Spiritual Resources

by F. CARL MESLE

A short course of study for young people to help them secure a background and proper church concepts to tell our Restoration story to their friends. 25¢

The Power of Stewardship

by EARL T. HIGDON

A fine course of study covering all phases of stewardship. Included too is one section on the Storehouse. 35¢

Independence,
Missouri

**in
this
issue**

The Word

Gladys Gould

Sermons From Science

Felix B. Streychmans

Today's Challenge

Les Gardner

the Saints' Herald

June 4, 1951

VOLUME 98

www.LatterDayEmph.org

News and Notes

COLUMBIA HAS DEDICATION

President W. Wallace Smith, Bishops G. L. DeLapp and Willard Becker met with the group at Columbia, Missouri, May 20, to dedicate the new meeting place. A large house has been purchased, portions of it remodeled and re-decorated for a chapel. The balance is used as living quarters for students attending the University of Missouri. A number of former students instrumental in inaugurating and helping carry out this project, returned for the day. Some were from Independence, Princeton, Conception Junction, and St. Louis. A delicious basket lunch prepared by the women was served at noon. The group is to be congratulated for the way they have carried out this project. Brother Harold Condit is pastor. Harry Simons, president of the Central Missouri Stake, who has been active in guiding the project, was unable to be present for this meeting.

FROM THE PRESIDING BISHOPRIC

Comparative statements of General Church contributions, contributors, and tithing statement filers for the year 1950 have been mailed from the office of the Presiding Bishopric to bishops, bishop's agents, district presidents, and church appointees in the United States, Canada, and Hawaii. These reports rank each district and stake as to the percentage of membership contributing, the amount contributed per member, and the percentage filing tithing statements during the year. For the General Church, the percentage of contributors has increased to 26.3; the amount contributed per member to \$9.86; and the percentage filing tithing statements to 11.43.

PROGRESS IN UTAH

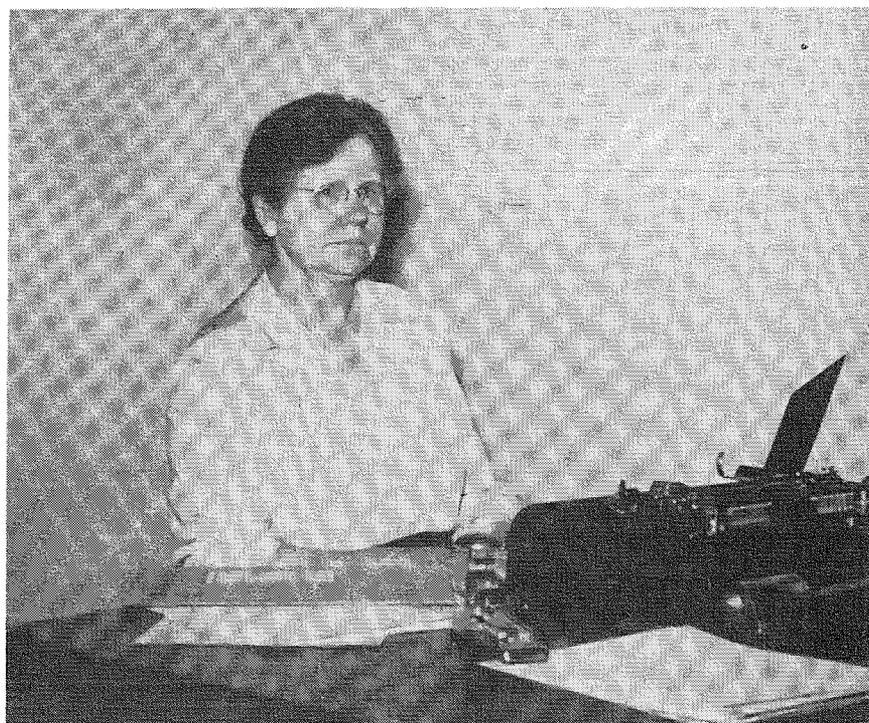
News of progress in the Utah area has been received in a letter from Seventy Russell Ralston. Brother Ralston said, "Elder James Everett, appointee president of the Provo, Utah, Branch, was able to reap some of the fruits of his conscientious and intelligent work of past months as he inducted nine people, six of them adults, into the church. This service united four families and brought another in the church."

MUSIC DIRECTOR HONORED

Franklyn S. Weddle was initiated at the University of Kansas City as an honorary member of Epsilon Mu Chapter of Phi Mu Alpha Sinfonia, men's national professional music fraternity May 19. Other church members taking part in the service were Max T. Steele, warden; and Charles P. Denny, Jr., secretary of the chapter. A banquet followed the initiation, after which Brother Weddle gave a talk concerning his work with the church and the Community Music Association of Independence. Brother Weddle is the first honorary member of Epsilon Mu Chapter, which was formed only last year.

SPRING RIVER CONFERENCE

A special conference for the Spring River District was held at the Ozark Reunion Grounds May 20. The purpose of the conference was to approve the ordination of a number of men to the priesthood. Six hundred people attended the conference which opened with a class by District President Stephen Black. His subject was "Joseph Smith—Was He a Prophet?" A fellowship followed the class, and the morning sermon was given by Elder D. O. Chesworth of the Council of Twelve. The afternoon was given to a business meeting and an ordination service.



We'd like you to know

E. Gladys Gould

LATTER DAY SAINTS teach the ideals of "seeking first the kingdom" and of "doing one's job the best he can do it." These two ideals are personified in Gladys. She had only one year in high school, but her education has never stopped. Her hunger for knowledge has led her to take advantage of every opportunity for more formal training. When advanced courses were offered in the Independence Institute of Arts and Sciences, she took all that her time and strength would permit. She was graduated in 1928.

She was born in Clitherall, Minnesota, and her mother was a "Cutlerite." She took teacher training at the Minnesota State Normal School and taught in rural schools for seven years. Then she enrolled for the secretarial course at Grace-land, which she completed in 1921. Since then she has done stenographic work in general church offices. During these thirty years she has worked for the church architect, the local bishop, the social service bureau, the Presiding Bishopric, and since 1942 for the First Presidency.

Her hobbies are books (especially poetry and scrapbooks) and flowers. She is a shrub and bulb gardener and is skilled in flower arranging. Her keen intellect gives her a sense of humor of which only her intimate associates are aware. She likes to write and does well in the juvenile story field. She has contributed many times to *Daily Bread* and the *Saints' Herald*. During the last three years she has finished college extension courses in literature and creative writing from the University of Kansas.

Gladys is secretary to the Gudgell Park congregation and she has taught in the church school children's department many years.

The Saints' Herald Vol. 98 June 4, 1951 No. 23

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

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The Problems of Children

Editorial

"The fathers have eaten sour grapes, and the children's teeth are set on edge."—Ezekiel 18:2.

JUVENILE DELINQUENCY, the popular term for identifying our topic, is one of those things invented by adults to be pushed upon children. We wash our hands of them, and put them away by themselves in a sort of social quarantine, disclaiming responsibility for them.

Whenever a child gets into trouble, you may be sure that somewhere there are adults to blame.

"Juvenile delinquents" isn't a very fair name for children in trouble. One social writer said, "The principal cause of juvenile delinquents is delinquent parents."

For the children who are delinquent, trouble has begun long before with home and society doing nothing to remedy it. There are times, too, when society is delinquent.

* * * *

VANDALS invaded the beautiful Country Club Plaza during the last Christmas season and destroyed a large statue of Rudolph the Red Nosed Reindeer and other holiday decorations erected there for the pleasure of young visitors seeing the lights. People were horrified by everything but the suffering and maladjustment of the boys who did the damage.

Vandals broke the windows in a warehouse and a school. Vandals upset the flowerpots in a lawn. Vandals wrote swear words in chalk on the sidewalks.

Who were those vandals? What was the cause of their trouble? Did anybody care?

Police, teachers, social workers—all say that these destructive persons, juvenile delinquents, come mostly from broken or unhappy homes. They are children in trouble.

Let us be very careful here to make the distinction clear. For the moment we are letting go by the fact that adults are having trouble with these juveniles. We are emphasizing the point that the juveniles are having trouble—trouble with the world and with the people in it.

* * * *

THE CHILD is a stranger in the world, a new immigrant to our country, a pilgrim finding a home in a foreign land. He needs all possible help: material necessities, protection, love, kindness, and care.

If we do our duty by him, his chances are very good for a normal, wholesome, happy development into good citizenship. If we fail, he gets into trouble. He may even be hurt and receive the punishment for our mistakes. Then, unmindful of our responsibility for his condition, we label him a "juvenile delinquent."

* * * *

THE MISSOURI ASSOCIATION FOR SOCIAL WELFARE published in December, 1950, a fine illustrated pamphlet entitled *You Can Help Stop Juvenile Delinquency*.

Here are a few of its many interesting and significant passages:

"Part of a child's growing up is learning what truth is, what belongs to him, how to control feelings like anger and jealousy. When a child has someone to help and understand him, growing up is not too difficult. . . . When the child does not get the help he needs . . . he may become a delinquent. Someone, somewhere, has failed—his parents, his teachers, his church, or maybe even in a broader sense the community."

Speaking of the child's need, the author says, "Love is the greatest essential. If understanding can be added to it, all the better."

Well, there you have it, borrowed directly from the gospel. The child needs love and understanding, and he needs it on an individual basis. If the home and society can provide that, they can help. If not, they are helpless.

What must be done to help any specific problem of juvenile delinquency depends on the individual and circumstances. Some need medical care. Some need financial help in the homes. Some need jobs. Some need friendship. Some need religion.

Communities can organize to see that widows and orphans get the means to live. This can prevent some cases of juvenile delinquency. They can provide playgrounds and supervised recreation, which will give great help. Social service, intelligent probation officers, play, opportunity for individuals to develop and provide for themselves—these humanitarian fields all offer opportunities to change children from potential criminals to potential good citizens.

* * * *

THE CHURCH has a great opportunity for service in connection with the children. It can be the expression of the organized love and good will of the people. Individually and as a group we can do much to keep informed as to the needs of the children and their families, and do something to help. Whatever needs to be done, that should be done.

To the loving heart, no rules are necessary. Intelligence is needed of course. Loving intelligence will keep alert to do what needs to be done for each individual and his home.

Above all, if we see that the children's teeth are set on edge, let us remember the words of the prophet.

L. J. L.

Official

Fathers' Day

Sunday, June 17, is designated as Fathers' Day. This will be a good opportunity for all pastors to bring a message in harmony with the suggestion of the National Fathers' Day Committee on the subject of "A Good Home Means Good Citizenship." This will give all an opportunity to emphasize the sacred bonds and duties of fatherhood. This is a very important area of our ministry and its importance is brought to our attention even by such men as Senator Kefauver in his recent state-

ment while in Kansas City that we should give direction to guide our young folks away from crime.

We trust that these suggestions can be followed out and emphases be given from our pulpits on this date.

THE FIRST PRESIDENCY,
By W. Wallace Smith

"Daily Bread"

We are quite sure that most members of the priesthood have been pleased with the production and distribution of the pamphlet, *Daily Bread*. It has been used in various ways to promote missionary endeavor throughout the church and to stimulate worship in the home and in other areas in which such a pamphlet should be used. You will

Sincerely,

THE FIRST PRESIDENCY,
By W. Wallace Smith

The Kemps Leave Hawaii

We are glad to share with our readers the following editorial tribute from the *Hilo Tribune-Herald* of Sunday, April 8, 1951, as the Kemps left to take up their new assignment at Portland, Oregon:

THEY ARE COMMUNITY ASSETS

The Rev. and Mrs. James Kemp during their residence in Hilo have established a unique niche for themselves. These two talented individuals have given endlessly of their time and fine musical ability to the community, and around them and depending more or less upon their leadership and initiative were the beginnings of new participation and appreciation in the field of music.

Seldom can it be said, literally, of an individual that "we can't do without



him," but this seems to be the case with the Hilo Symphonic Ensemble and Mr. Kemp. Besides his contribution in this field, Mr. Kemp's work with the children of Waiakea and the juvenile court has been a further asset. Hilo regretfully sees them go.

Brother Kemp has just completed a four-year mission in the Hawaiian Islands. He labored for a year in Spokane, Washington, before going to the Islands. He is a native of Springfield, Missouri, and married Helen Delores Hoefgen in 1940. Their daughter, Jacqueline Sue, is now two years old.

probably note that there are a variety of writers used in the preparation of this material. We are suggesting that more and more of the members of the priesthood produce some writing which would be acceptable for publication in this pamphlet. If you feel that you have the ability to write and would like to make a contribution, we urge you to do so, addressing your communications, based on the style of the present writing in *Daily Bread*, to the managing editor of the *Herald*, C. B. Hartshorn.

A letter from Kenneth C. Briggs shows that some of our boys in service are getting together for worship and trying to do some missionary work in Japan. A part of his letter follows:

"Before we were taken into the army, Richard Hocker, Wesley Nunamaker, Roland Postlewaite, Charles Bickle, and I attended church at the Temple City Branch in the Los Angeles Stake. We were taken into active duty with the Fortieth Division on September 1, 1950, and are now serving in Japan. At the present time, we are stationed at Camp Schimmelpfing in Sendai which is located about 200 miles above Tokyo on the seacoast. We have organized into a small worship group and meet on Sunday mornings and Wednesday evenings.

"Since we organized ourselves two weeks ago, we have brought two young men into our midst and seem to be making good headway with them, in all ways.

"We have been studying as much about the Japanese as possible, as we feel someday it may benefit the spreading of God's word."

BY THE FIRST PRESIDENCY

Across the Desk

www.LatterDayTruth.org

The Word

By E. Gladys Gould

"In the beginning was the word, and the word was with God . . ."¹

IT LIES NOW upon our bookshelves—the record of this Word which was in the beginning in the mind of God—his plan for man's creation, redemption, and way of life. As this plan began to unfold and creation in the spirit realm took form, the "morning stars sang together and all the sons of God shouted for joy."²

We have the record, from Genesis to Malachi, of man's groping for the way of life. Meanwhile, the Word was being taught to Adam by an angel, spoken by the voice of Jehovah to Abraham, traced in stone by the finger of God at Sinai, and revealed through prophets to direct mankind to the Living Word which would walk among men, lighting their way.

Then the Word became Flesh.

From Matthew to Revelation, we have the testimony of witnesses that the Son of God did walk upon the earth and did become the way, truth, light, and life. Such is the claim of the Bible.

Recently a teen-ager asked me, "Why did people back in the beginning believe that the Bible was true and not a fairy story?"

LOOKING BACK to the beginning, just outside the gates of Eden, we find Adam telling his children the truths of creation—the wonders of the Garden, why they were on the outside, and the one way by which they might re-enter—as he had been taught by God's own voice, by an angel, and by the Holy Spirit.³ For some nine hundred years Adam told what he knew of the Word to his children's children. Also a book of remembrance was kept, "for it was given unto as many as called upon God, to write by the Spirit of in-

spiration."⁴ Such record was brought to America by the Jaredites.⁵ If duplicate records were left in the eastern world, they may not have been readable after the confusion of tongues at Babel. Yet it must have been the will of God that his plan should be known in all ages when men would receive it, and he searched the hearts of men for those who would make a record of his Word available. Finding such promise in Moses, God called him to a mountain top and, face to face, revealed through vision the whole earth and all the children of men, then dictated to Moses the story of creation.⁶ To this record Moses added the history of the Israelites as it unfolded under his leading. Thus the five *Books of the Law* came to us.

Later the books known as *The Prophets* were written as "holy men of God spake as they were moved by the Holy Ghost,"⁷ and each made a separate record of what was entrusted to him.

The story of Job, the Proverbs, Ecclesiastes, and Daniel were written and collected and called *The Writings*. The *Psalms* were treasured as hymns of worship.

These various writings were copied painstakingly by the scribes, some devoting their lives to the task of writing them by hand upon parchment rolls. It is even possible that fragments of the Scriptures were written with pen upon potsherds, an early method of recording. Many copies were lost in the destruction of Jerusalem by Nebuchadnezzar in 586 B.C., by Titus in 70 A.D., and by the decree of the King of Syria in 167 B.C. that all copies be destroyed. But the Jews risked their lives, and often

gave them up, to protect the hidden manuscripts. In Babylonia, Ezekiel and Ezra preserved copies. In Egypt, Jews had translated their Scripture into Greek. This Greek Old Testament, called the Septuagint, was the Scripture used in the time of Christ and the Apostles.

THE LIGHT OF THE WORLD did come to the manger in Bethlehem and grew into the Word, to live and walk among men in the flesh, fully illustrating God's way of life for man. His disciples bore witness to what they actually knew of him, and their written experiences became the New Testament.

As Rome's power spread and took over the church of Christ, Latin became the language of the church rituals, and the Scriptures were translated from Hebrew to Latin by monks in their cloisters.

Monks introduced Christianity and their Latin Bible into Great Britain, translating it into English as they preached. The many dialects of the country made difficult a written translation of Scripture into English. But He in whose mind the Word had its conception was interested in its reaching the English people in their own tongue. In the mind of an Anglo-Saxon scholar, Bede, the desire to write an English Bible grew into a devotion which continued to the day of his death. Weak and in pain, he struggled to finish the Gospel of St. John. With the last words of the book his life ended. Later his work was destroyed, but the idea lived and earned for him the title, "The brightest light in Western Europe."

Others took up the work, but in 1066 A.D. the Normans conquered England, the Anglo-Norman language came into use, and Bible translating stopped. Translations in existence were hidden in monasteries until the fourteenth century.

IN THE DAYS when England spoke the idiom of Chaucer and suffered oppression—from church and state,

from serfdom and highwaymen—John Wycliffe (1320-1382) of Yorkshire was “born with a will to crush wrong and enthrone right.”⁸ His idea was to give an English Bible to an oppressed people to enrich their lives, to open their eyes to the deception of pope and friars, and to teach them to think for themselves. He had won honors at Oxford and was aided by her scholars in the translation. Volunteer workers, called Lollards, were organized to travel on foot in coarse, brown robes and sandals, teaching this English Bible. By this means some two hundred dialects of the English people were molded into a common language. Persecution by pope and clergy resulted. Decrees were issued threatening loss of possessions and life of those guilty of reading the English Bible. Still the books were sought and prized. A load of hay was given for the use of the New Testament for one day.

Forty-four years after Wycliffe's death, his bones were dug up and thrown in the river in condemnation of his memory, but today Wycliffe is known as “the Morning Star of the Reformation.”

IN 1453 the printing press was invented. And in 1484 William Tyndale was born in Gloucestershire, on the border of Wales, to pioneer in the *printing* of an English Bible. The king and church authorities were opposed to putting the Bible into the hands of the common people. They also objected to the marginal notes in these Bibles, uncomplimentary to the pope and bishops and his comments on controversial subjects. Destruction of Tyndale's manuscript was decreed, and he left England to hide in Germany. Three thousand New Testaments were printed and smuggled into England. Others followed, but whole editions were purchased by church authorities and burned. Tyndale began work on the Old Testament, but his hiding place was betrayed and he was thrown into a

dungeon. There he continued to translate. He was tried as a heretic and condemned. Tied to a stake, before being strangled and burned, his last words were, “Lord, open the King of England's eyes.”⁹ His book created an appetite for the English Bible and a demand for it which the government thought best to recognize, and William Tyndale has been called the “most influential Englishman that ever lived.”

TYNDALE'S PRAYER was answered when James I, a Bible student, came to the English throne in 1603. He was interested in establishing a more accurately translated version of the English Bible. Fifty-four scholars were enlisted and divided into six groups, two at Westminster, two at Oxford, two at Cambridge. Each group was given specified portions of the Scripture to revise. Comparisons were to be made with the Hebrew manuscript of the Old Testament and the Greek manuscript of the New Testament. Every man of the entire company was to pass upon the work of every other man. The men chosen were well qualified. They were professors of Hebrew, professors of Greek, noted Latinists, a doctor “skilled in Latin, Greek, Chaldee, Arabic and the Ethiopic tongue” . . . one “noted for exquisite skill in Hebrew and Greek idioms” . . . and “a Bishop who might have been interpreter general at Babel, so learned was he.”¹⁰

Of the utmost importance is the fact that this revised English translation took place in the era of England's greatest literature, at a time when Shakespeare and the illustrious writers of his day had lifted the quality of the English language to its highest peak. This council of professors could not in that day be satisfied with producing less than the highest excellence of expression. And the King James Authorized Version of the Bible of 1611 is accepted by the world's thinkers as a masterpiece, “a monument in words . . . the perfection and simplicity of its every line having inspired more

poetry, art, music than any other work of man.”⁸ The rhythm and cadence of this translation is due to Hebrew influence. The Author of all beauty must have been interested in clothing the Word in the finest English of which man is capable.

To illustrate the superiority of the Authorized Version over former translations we note one example. The Great Bible and Bishop's Bible agree in rendering Proverbs 3: 17: “Her wayes are pleasant wayes and all her paths are peaceable.” The Geneva Bible says: “Her wayes are wayes of pleasure and all her path prosperitie.” While the Authorized Version gives us: “Her wayes are wayes of pleasantness and all her pathes are peace.”

The simplicity of the Authorized Version is appreciated when compared with an eighteenth century version of the Lord's Prayer. Instead of “Our Father who art in Heaven, hallowed be thy name,” this later version reads:

Thou great governour and parent of universal nature—who manifesteth thy glory to the blessed inhabitants of heaven—may all thy rational creatures in all the parts of thy boundless dominion be happy in the knowledge of thy existence and providence, and celebrate thy perfections in a manner most worthy thy nature and perfective of their own.¹⁰

George H. Hartwig, Professor of English, Midland College, Fremont, Nebraska, in his article, “The English Bible and the Teacher of English,” says:

“In my teaching of English, the history of the Bible in England has gone hand in hand with the history of England's literature.”¹¹ He predicts that generations of students to come, in the colleges where culture is real, will combine with their study of English an intensive research of the ancient Bibles and manuscripts and will thereby gain an increasing respect for the heroes who from the beginning studied, labored, and suffered, not withholding their lives, that the Word might continue with man and become more perfectly recorded.

(Continued on page 15.)

Sermons From Science

By Felix B. Streychmans

All photographs furnished by the Moody Institute of Science.

FOR YEARS, theologians and organized religion have been plagued by doubters who found the existence of God incompatible with the laws of science. But with the passing of time more and more scientists have come to learn that the new rules they have been discovering recently fit into a general pattern which indicates that there is an over-all plan. For this reason, study of science is no longer a breeding ground for atheism.

But in even more recent years, science and religion have become closer, to the point where the rules of life on this planet no longer merely make science compatible with religion—they are in themselves the best proof of a Creator and a Ruler with a master plan.

Those who doubt this complete merging of science and religion should see one of the color motion pictures being produced by the Moody Institute of Science, which is a part of the Moody Bible Institute of Chicago. Four motion pictures already completed by a small band of technicians have created amazement among scores of industrial and community group audiences during the past year or so. With what appears to be Divine assistance—because these pictures are produced on tremendously small budgets and without any of the high-priced personnel available to Hollywood—Dr. Irwin A. Moon, the director, and his eleven assistants, who had never seen the inside of a major picture studio, have surpassed anything that has come out of Hollywood in the way of nature study, coupled with time lapse and microscopic photography. The resulting pictures deserve all the fabulous terms of praise associated with Hollywood enterprises from the entertainment standpoint, while at the same time they

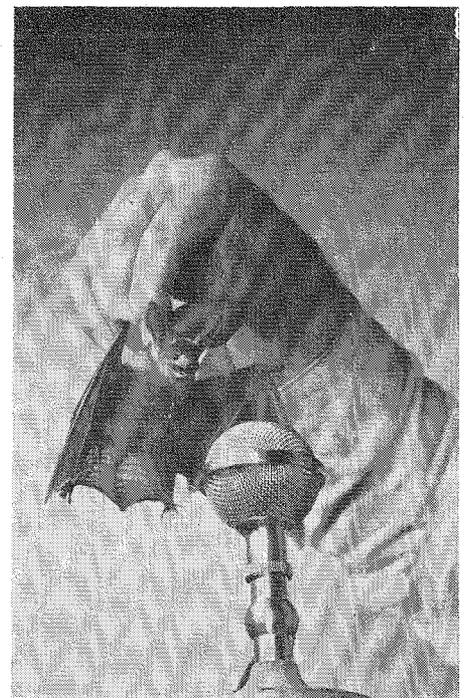
have exceeded anything previously produced anywhere with regard to theme.

THE THEME IS THIS: Without asking you to have faith, without asking you to believe in the Bible, without appealing to your idealism, and only requiring that you have an open mind, Moody shows you these photographs of animal, vegetable, insect, plant, and bird life, without argument, without quotations from Scriptures, and lets you decide at the end of each film whether what is taking place right here on earth now, before your own eyes, is a grand coincidence, an evolution of survival, or the plan of a Master, who not only has created according to his own design the world in which we live, but most obviously has a direct interest in every one of the creatures in it.

Laymen who have seen these films agree that anyone who witnesses this photographic evidence of miracle after miracle without admitting the dependence of every one of us upon a Higher Source simply has not viewed the pictures with an open mind. Here is what these remarkable films portray.

A bat has his eyes covered with adhesive tape and then he is released to fly through an areaway where vertical sticks are placed a few inches apart so that the passages are too narrow for his wing span. But when the bat comes to this line of obstacles, he banks sharply, and flies through one of the openings without touching a stick on either side. The bat obviously does not depend upon sight to avoid an object, nor does he see in the dark in order to get about, as many people think.

In another sequence, the same bat has his jaws tied shut with a thread. Then, with eyes open, he is released



A bat humming "radar" sounds into a Moody Institute microphone.

to fly through the same obstacle course and flutters helplessly against the upright sticks. Why? Through sound amplifications and photography, you are told with astonishing clarity.

THE MOODY INSTITUTE of Science has made its own equipment to translate into a frequency audible by the human ear the sound with a maximum output of about 35,000 cycles per second that a bat makes when it flies. This sound is outside the range of the human ear, which cannot detect sound above 15,000 cycles per second. The pictures show several bats flying around the microphone and as each comes near to it, the loudspeaker records the humming sound. And so, with eyes shut or open, and in the dark or in light, the bat sends out this wave of sound as he flies and whenever it hits an object ahead, it is transmitted back to him enabling him to gauge the distance and direction of any impediment in his path.

"Just like radar," you say. And you are right.

The bat's use of radar is just as complicated as man's. The hum-

ming sound that a bat makes is a series of clicks which emanates from his throat, each one lasting only about one one-hundredth of a second. But although the click itself has a constant duration, the number per second varies considerably, according to the information portrayed by the Moody Science Institute's film.

When a bat is flying in the open and there are few obstacles, the rate is only about five clicks per second, but as an obstacle is approached or if he is in close quarters, the rate increases to as many as sixty clicks per second. The more information the bat needs to navigate properly, the more impulses he sends out, increasing the amount of information he gets back. All this is shown very clearly in photography of great technical excellence.

And, as a viewer assimilates this sequence of pictures, he is bound to ask himself, "Who created the bat's radar system? Surely not the bat into whom it has been born." And the producers of the film are willing to let you decide for yourself. As the audience is deciding, each person is bound to review the articles he has read about the invention of radar by man and how great the writers of these stories have regarded man's creative ability—without ever having mentioned before that for centuries one of the lowly creatures of God has used this same system unflinchingly.

When one in the audience sees the first of these sequences, he marvels at the excellence of the photography and becomes well aware of the expensive laboratory and research work that the Moody Science Institute has in back of these films. The incident itself he regards as one of those phenomenal things that occur occasionally in nature as well as everywhere else, and perhaps he is not convinced. But as these pictures run on, and miracle after miracle is vividly impressed upon him, the mechanics of the picture, excellent though they are, begin to become less important and he begins to see,

first, the plausibility, and then the surety of the Divine plan.

TAKE THE CASE OF THE GRUNION. The grunion is a fish from five to seven inches long, which makes its home along the shores of southern California. During the spring of the year, thousands of them come up on the beaches to lay their eggs. Grunion nights are written up in the newspapers of that area. There is no question when the schools of fish will come up on shore because the eggs must be laid at precisely the right hour each year or the specie will not propagate. This is during the highest tide in the spring of the year and at night at the period of the new moon or two weeks later, during the full moon.

Not only must the grunion lay the eggs at this period, but exactly at the peak of the tide, because these small fish ride on the tide up onto the sand to the highest point that the water reaches. But even before the water reaches that point, the female arches her back and buries her tail in the sand to the depth of several inches. She couldn't do this if the sand were not thoroughly saturated with water to make it easy to penetrate. Which means that if she were to wait only a few seconds when the water had receded, her attempts would be in vain.

Moreover, the female grunion would be marooned on the sand, be-

cause she had come during the peak of the tide and succeeding breakers would not wash up high enough to get her back to the sea. As a result these fish must come in at the very moment when the tide is about to reach its greatest peak, bury parts of their bodies in the sand for just a few brief moments while the eggs are laid and while the male grunion deposit their milt in the sand around the bodies of the female. The female must then wriggle herself free immediately so that when the next wave comes, she can be washed out into the water again, because from then on the tide will be receding.

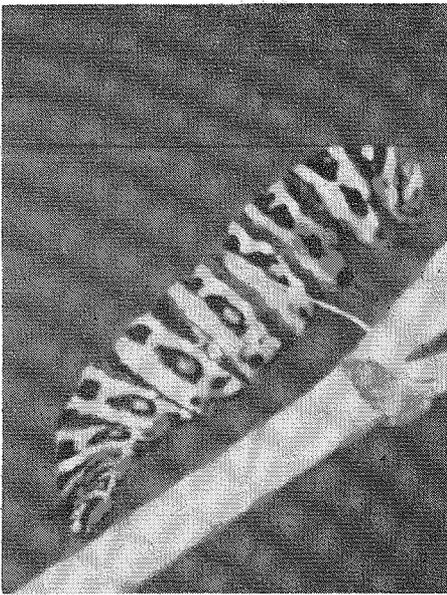
And if you are not yet convinced that this minute accuracy is essential, consider this. If the eggs were to be buried an hour too soon, succeeding waves that come up would wash the eggs out to sea where they would be destroyed. If they were buried just an hour late, when the waves were receding and not reaching their farthest point upon shore, the rising tide on the succeeding nights would wash them out.

And so, the Moody Science Institute has taken motion pictures of this phenomenon and lets its audience decide how the grunion knows just when and how to lay its eggs.

THESE REMARKABLE PHOTOGRAPHS also show the development and hatching of grunion eggs under a high-power microscope. The



Grunion on a California beach at spawning time.



A caterpillar spinning a silk loop to hold him firmly to a twig before shedding his skin.

eggs are transparent, so with the addition of time lapse photography, the audience is able to see the cells multiply.

At the center of the egg is a cluster of globules of oil which supply food for the growing embryo. By a continuous process of cell division—itsself a miracle beyond the ken of man—the egg grows until finally one can see a rhythmic throbbing, the very pulse of life.

After two days, the fish begins to take shape. Plainly formed are the circles that are to be the eyes, and before the fish is fully developed, there is a more pronounced throbbing that will be the actual heart beat when the heart comes into being. And right on the motion picture screen, egg after egg pops open and a tiny grunion comes forth—a fish which, although unable to read and unable to listen to the instructions of his parents whom it will never see, will be able in the future to lay eggs on the sand at the very time when—shall we say Nature?—intended it.

If you wonder whether the tiny grunion might be hatched in the sand and never reach the water, your wonderment is being dispelled. The narrator tells you that the tiny fish develops in seven to ten days, but does not hatch until and unless the

shell of the egg is dissolved by moisture. Therefore, the fish will not hatch unless a wave comes up over the sand in which it is developing and is therefore able to wash the young fish out to sea.

Can any audience wonder who taught the grunion all this without having the answer that theologians expect? For centuries man has studied the tide in order to navigate the seas, and there are many hulks of wrecked vessels along the rocky coasts of California to show where he has failed to perfect his knowledge. Yet man—and especially the Unbeliever—is supposed to be smarter than the grunion. If he is, it is the grunion, plus Something Else smarter than man that controls the breeding life of that small fish.

THE PACIFIC GOLDEN PLOVER is a bird that lives and mates off the coast of Alaska and Siberia but flies 2,000 miles in the wintertime to the Hawaiian Islands. If that bird's navigating instruments were only a small percentage off, the tangent would widen in 2,000 miles to the point where he would miss this small island by a wide sweep. But each year, thousands of these birds, with a wingspread of only twelve inches, arrive at their destination. And what is far more miraculous, the baby birds that are hatched too late in the season to have the ability to fly at the time the rest of the flock leaves stay behind a few weeks and then fly to Hawaii by themselves later.

When this flight is diagrammed in the film put out by Moody, the audience is left to wonder how these young birds who have never been there fly successfully to an unknown, unseen destination. And when wonderment is at its height, the film shows the instrument panel of a modern airplane with all the gadgets it takes for man to fly blind, even when he knows where he is going and has a map.

Here is a case where we may use the term, "Divine guidance," in even its narrowest sense. These young birds not only don't know where

they are going—they don't even know why. But they get there—and anyone who insists upon attributing their navigating ability to what is so easily called "instinct" will be more inclined after seeing the picture to spell the word with a capital "I."

These examples are from the latest picture produced by Moody, titled *Dust or Destiny*. The three previous ones are *God of Creation*, *God of the Atom*, and *Voice of the Deep*. In all of these pictures, the examples from science of a Master Plan seem to be limitless.

IN *God of Creation* there is one more excellent example that is all the more impressive because most movie viewers think they know all about it. That is the transformation of the caterpillar to the chrysalis and then to the butterfly. But in the Moody film, the audience learns that it would be impossible for the caterpillar to shed his skin by means of acrobatic movement if he had not previously attached himself firmly to the twig of a tree around which he had spun his cocoon. This is done first by spinning a silken web on the twig, onto which he hooks his cremaster—that is the name for the part of the caterpillar body at the rear end, which is no larger than the head of a pin yet is covered with 140 tiny, sharp hooks. Through microscopic photography, the audience sees all this quite vividly.

So after the caterpillar has spun the webbing onto which he hooks himself, he spins a silken loop holding it between his first and second pairs of feet as he joins strand after strand to form a strong cord. Then he ducks his head through the loop and hangs there quietly for a few days.

While he is hanging, suspended through this loop, his ambulatory organs, which are the equivalent of feet, gradually disappear.

Anyone who has seen the film, *God of Creation*, has had a close-

(Continued on page 19.)

Moses' Last Birthday

An Interview by David Russell, D.D.

Editor's Note: In our files we found a clipping from the "Homiletic Review" containing this phantasy which is thought-provoking and should prove of interest to our readers.

WHEN our wise old men celebrate their birthdays, our newspapers send reporters to get an interview. With a keen sense of what will interest their readers editors do not allow these opportunities to pass. And whether the words these wise old men speak are frivolous or serious, weighty or jocose, they get a prominent place in next day's edition and are eagerly read. They are eagerly read because we all find life difficult. And we feel that anyone who has lived courageously and accomplished much must have something of special value for us in those mellow days when, his fiercer battles done, he lays aside his armor, lets himself relax, and is free to play the part of philosopher and sage.

So it was that the city editor of the *Moab Monitor* called a young reporter to his desk some 3,000 years ago, and said: "Moses has just finished his latest book. Probably it's his last. He calls it *Deuteronomy*. He's 120 tomorrow, and of course he can't last forever.

"Go and interview him. He has experienced much history—made a lot of it himself, for that matter. Find out how life strikes him as he looks back over the long stretch. If you can get him to talk, we'll have something good. Do your best. I'm depending on you."

Bar-Eglon took his assignment with some trepidation. He was not accustomed to meeting great personages, and this interview might determine his whole future for better or worse. But his stage fright quickly passed before the gracious mood in which Moses received him. There was a twinkle of sympathy in Moses' eye as he stroked his long beard and told Bar-Eglon to ask him what he

would. Gaining confidence by this reception the young man said:

THE FIRST QUESTION

"My Lord Moses, there is a debate among the people. Some say that what we call God is merely a blind force. Some say he is a person. What would be your message to our readers on this point?"

"As a young man," said Moses, "I had some doubts about that matter myself. I could never be sure that divine personality had intervened to save me in my ark of bulrushes. As I grew older and studied history with my Egyptian tutors, a belief in his personality became more and more difficult. Then after that, as you know, I was a long time in the wilderness as a shepherd—forty years to be exact—and I used often to weigh the question in my solitary hours. For a long time I had no assurance. I saw the lightning and heard the thunder. I heard the rumble of the torrent, the roar of the lion, and the scream of the night fowl. I witnessed the procession of the seasons, and the wheeling of the planets—but I had no answer to my problem. Then, quite suddenly one day, it was settled for me. I saw a bush that burned but was not consumed. I turned aside to see this great sight, and there the voice of God spoke to me. Then I knew he was not a blind force, but a person.

"I had been meditating on his greatness. I was longing for some proof of his presence. I prayed, 'Show me thy glory,' and he gave me a most unexpected answer. 'I will make all my goodness to pass before thee.' All my experience subsequent to that moment has confirmed my belief in his benevolence. Every day I have lived his goodness has indeed passed before me."

THE LOVE OF GOD

"Would you care to say anything about the love of God? We always think of you in connection with the law. You will be known always as the lawgiver."

"Yes, I am glad to have a chance to speak about that. You have a papyrus in your hands, Bar-Eglon. Like the good scribe that you are, you are writing your copy on only one side of it, but it has two sides. Nor could you conceive of a papyrus with only one side to it. So God's law and God's love are only two sides of the same thing. It took me a long time to learn that, but I have no doubt about it now. You are doubtless familiar with all my books. [Here Bar-Eglon bowed low over his writing while Moses smiled slyly.] I think I over-emphasized the law in Genesis; as a matter of fact I did not refer to God's love at all. I only mention it once in Exodus. But in my last book, Deuteronomy, I have tried to set things straight. I state the fact of his love for us no less than six times. [Here Moses reported the passages.] And beyond all this—as you doubtless remember—I have written a song for the people which celebrates his never-failing love."

"I can copy all that out of the book," said Bar-Eglon to himself, and aloud: "So far, all my questions have to do with God. Would you care to say anything for our public concerning the conduct of life?"

"No, I could scarcely say anything beyond what I have already written. It is all in the Ten Commandments, you know. But if you will remember that those are the expressions of God's love, you will not find them difficult. And my other admonitions will be easy to understand and follow: I have tried to help my people to love God by making it clear that he loves them. By the way, let me give you a copy of my latest book.

I'll just read this part to you, and then mark it for you.

Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna—that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of God doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Therefore thou shalt keep the commandments of the Lord thy God. For he bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills. A land of wheat, and barley and vines and fig-trees and pomegranates; a land of oil, olive and honey. And when thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land that he hath given thee.

LOVING GOD AND ONE'S NEIGHBORS

"And I feel of course," said Moses as he finished reading, "that if one knows God's love, and is loving God, he simply can't escape loving his neighbors who are likewise God's sons and our brothers. I have put that down too somewhere—I think you will find it in Leviticus. 'Thou shalt love thy neighbor as thyself. But the stranger that dwelleth among you shall be unto you as one born among you, and thou shalt love him as thyself.' That makes the point clear."

"I must not take your time further," said Bar-Eglon, "but I would like to be sure I am representing you fairly. Am I correct if I say that you consider your work as statesman, soldier, lawgiver, and teacher of God's love as the sum of your life's activities?"

"You are like all the rest," said Moses, with a wistful smile that was half a sigh. "Why will none of you remember that I have been devoted, all my life, to art and the beautiful. I have written several songs. I wish now I had written more. I have one psalm to my credit—the one beginning, 'Lord, Thou hast been our dwelling-place in all generations,' I wrote that when we had been wandering so long that it seemed that we never would have a real dwelling-place, and it did more for our morale than I can tell you. Those who ought to know say it is good poetry.

But my chief concern with art has been in a different direction. Israel will never lack poets and musicians—any one who knows us knows that—but mechanical arts; form and design; representations of whatever kind; in these my people show a lack of skill that is positively sickening. In all this they are rank Philistines. However, some of my men picked up a few ideas in Egypt. I encouraged them all I could. There was one fellow particularly. His name was—just a moment—Bezaleel! Now there was a genius. He was a goldsmith and a silversmith, and his brasswork was immense! He could cut stone, or carve wood, or do any clever thing you asked. He got hold of another man named Aholiab. Aholiab was almost as deft as Bezaleel himself. I let them open a school. It was uphill work, but I really think we accomplished something. When we had a group who could tell the difference between a saw and a gimlet I put them at work on the tabernacle. It was a crude affair, of course—the tabernacle.

"But it was beautiful if I do say it. People gave us their treasures—gold and silver ornaments—and we gave good measure back in the work we did. It was half house, half tent. It had to stand all the wear and tear of knocking around the desert. We put it up and took it down a thousand times. But you should have seen the fine twined linen curtains, all blue and purple and scarlet. And the gold clasps that held them! And the roof—rams' skins dyed red! And the woodwork, fire-grade acacia, the ends of the boards in silver sockets! And the beams overlaid with gold, and the pillars also. And the golden altar, and the ark of silver and gold and fine linenwork, and the seven-branched candlesticks—but I talk too much. Your readers will hardly be interested in all this."

"But why did you give so much time and thought to that tabernacle? I could understand . . ."

The editor of the *Moab Monitor* was pleased with his cub reporter. After a judicious blue-penciling, lest the young man's head swell too

much, the story was printed. Near the end were these words: "Although he has reached the advanced age of 120, the patriarch seems to have a good many years ahead of him. His eye is not dimmed, nor his natural force abated." Nevertheless, it was only a few months later that Bar-Eglon was called to the editor's desk again. "We have a rumor that Moses is dead. Looks as if it were true. Drop whatever you are doing and cover that. It will be front-page stuff. If you like you can write it in the first person."

THE DEATH OF MOSES

Next day the editor had the copy before him. "Although some mystery surrounds the disappearance of Moses," it ran, "there seems little doubt that he is dead. I made my way across the plain to the camp through a blinding sandstorm which abated only as I reached the foot of the mountains where the tents stand. There I talked with several elders of the tribe. It seems that Moses knew the end was near. As always, his concern was not for himself but for his followers. He made no excuses, nor did he murmur against his fate. He insisted that his successor be appointed so that, as he put it, the congregation would not be scattered as sheep without a shepherd. He ordained one Joshua to this office and gave him a solemn charge. He repeated once more the ancient law; then gathered up the lessons of the past into a national anthem from which all later Hebrew poets must borrow. He comforted his people, saying, 'As thy days so shall thy strength be. The eternal God is thy refuge, and underneath are the everlasting arms!' Then, according to my informants, he turned away and took the lonesome trail that leads up Nebo. The people—men and women and children—rose as one, and stood at the tent doors to see him pass. Strangely enough, none of the tribe followed him. Some superstition, some fineness of feeling, or some

(Continued on page 19.)

How "Young Joseph" Came to Amboy

Selections from the "Autobiographic Sketches" of
Edmund C. Briggs, of the Council of Twelve

Part IV: The Call to Joseph Smith, 1856

MEETING EMMA SMITH

We remained at Brother Blair's until Wednesday morning, when he took us in carriages to Ottawa railroad station. By cars and stage we came to Nauvoo on the following Friday, the fifth of December, 1856, and stopped at the mansion house kept by Major L. C. Bidamon. He had married Emma, the widow of Joseph Smith. . . .

He [Major Bidamon] took us into the dining room, where his wife was and introduced us to her. We informed her that we were on a mission preaching the gospel. She appeared quite reserved; seemed inclined to talk very little with us, and we avoided telling our special object of visiting Nauvoo at this time. We stayed overnight in the hotel, and until about the middle of the afternoon Saturday. Major Bidamon informed us he expected Joseph in the city, but as he did not come, about three o'clock in the afternoon we walked out to the farm to see him.—SH 48: 123-125. February 13, 1901.

A LETTER FROM ZARAHEMLA

When we arrived at his place, Joseph was not in the house, but soon came in, and his wife introduced us to him as strangers who wished to see him. Elder Gurley at once introduced himself and me as missionaries of the Reorganized Church of Latter Day Saints and stated that we wished to talk with him. We handed him the following letter:

The Church of Zarahemla, Wisconsin, to Joseph Smith: Our faith is not unknown to you, neither our hope in the regathering of the pure in heart enthralled in darkness, together with the means, to the accomplishment of the

same, viz.; that the seed of him to whom the work was first committed should stand forth and bear the responsibility (as well as wear the crown) of a wise master builder—to close up the breach, and to combine in one host, who, though in captivity and sorely tried, still refuse to strengthen the hands of usurpers. As that seed, to whom pertains this right and heaven-appointed duty, you cannot be unmindful nor indifferent.

The God of Abram, Isaac, and Jacob covenanted with them and their seed. So the God of Joseph covenanted with him and his seed, that his word should not depart out of his mouth, nor out of the mouth of his seed, nor out of the mouth of his seed's seed, till the end come. A Zerubbabel in Israel art thou. As a nail fastened in a sure place, so are the promises unto thee to make thee a restorer in Zion, to set in order the house of God.

And the Holy Spirit that searcheth the deep things of God hath signified to us that the time has come, for through fasting and prayer hath the answer from God come unto us, saying, Communicate with my servant Joseph Smith, son of Joseph the Prophet. Arise, call upon God, and be strong, for a deliverer art thou to the Latter Day Saints, and the Holy Spirit is the prompter.

The apostles, elders, and Saints who have assembled with us have beheld the vacant seat, and the seed that is wanting, and like Ezra of old with his brethren, by the direction of the Holy Spirit have we sent faithful messengers to bear this our message to you, trusting you will by their hands notify us of your readiness to occupy that seat, and answer to the name and duties of that seed. For this have our prayers been offered up without ceasing for the last five years. We are assured that the same Spirit that has testified to us has signified the same things to you.

Many have arisen perverting the work of the Lord. But the good and the true are throughout the land waiting the true successor of Joseph the Prophet as president of the church and of the priesthood. In our publications—sent to you—we have shown the right of succession to rest in the lineal descendant of the chosen seed to whom the promise was made, and also the manner of ordination thereto. We cannot forbear reminding you that the commandments

as well as the promises given to Joseph your father, were given to him and his seed.

And in the name of the Master, even Jesus Christ, as moved upon by the Holy Ghost we say, Arise in the strength of the Lord and realize those promises by executing these commandments, and we, by the grace of God, are thy helpers in restoring the exiled sons and daughters of Zion to their inheritances in the kingdom of God, and to the faith once delivered to the Saints.

Holding fast that which is good, and resisting evil, we invoke the blessings of the God of Israel upon thee and upon all Saints, for whom we will ever pray.

J. W. BRIGGS

Representative President of the Church and the Priesthood in Zarahemla.
Zarahemla, November 18, 1856

SH 48: 143-144. February 20, 1901.

THE FIRST MEETING WITH YOUNG JOSEPH

After reading the letter, Joseph handed it back to Elder Gurley and said, "Gentleman, I will talk with you on politics or any other subject, but on religion I will not allow one word spoken in my house."

Elder Gurley replied, "But we wish to tell you what we believe."

Mr. Smith in a most emphatic manner replied, "I will not allow one word spoken on the subject to me in my house."

At this juncture I said, "Mr. Smith, while we respect your feelings as a man and do not wish to injure your feelings, we will not allow you to hinder us in doing our duty, as we have been sent by the command of God to tell you what we know and most surely believe in relation to your calling as the successor of your father."

At that Joseph arose to his feet and said in a hasty tone of voice: "When men come to my house and tell me what I must do, I tell them there is the door and they can go out."

Brother Gurley then said to me, "Come, let us go."

I replied, "Brother Gurley, do not be in a hurry," and Joseph's wife said, "Don't, Joseph, don't" (I will never forget her beautiful eyes as she looked up so imploringly to Joseph).

Joseph then calmed down and said, "I do not mean to injure your feelings, and I ask your forgiveness." Brother Gurley also then asked his forgiveness. I did not, for I felt I had only done my duty and need not ask to be forgiven. I told him briefly that it had been revealed to us that he would be the successor of his father in the church, and that we had been commanded to so inform him of our hope and faith in the matter.

He replied, "I do not allow myself to talk on such matters in relation to my own calling, or what I may do in the future." . . . I spoke in an earnest manner and a part of the time quite loud. A quieter feeling now prevailed, and Joseph informed us that Elders George A. Smith and [Erastus] Snow from Utah had been to see him but a short time before, and that he would not have anything to do with that people or their corrupt doctrines.

Supper was now ready and Joseph invited us to eat with him, which we did, and after supper we talked in relation to our mission and hope, but he objected to any reference to his own calling. I then said, "Will you meet us in the morning in the city?"

He promised to do so, after which we bade him good night and walked to Nauvoo. Soon as we had left the house Brother Gurley remarked to me, "He insulted us and will not receive our mission. We might as well go home. He might as well have turned us out-of-doors."

I said, "We have not yet finished our mission to him. Don't you remember that we were commanded in case he did not receive our mission to raise our hands before him and leave him in the hands of the Lord?"

Brother Gurley exclaimed, "Oh, I forgot that! Let us go back and do it now."

"No," I replied, "he promised to meet us in the morning at the mansion house. We will talk some more, and if he does not accept our message to him, then we will present him to the Lord with uplifted hands."

Brother Gurley said, "That will do. How came you to think to ask him to meet us in the morning?"

I replied, "I thought of it all the time."

NO DECISION, 1856

The next morning was Sunday, and after breakfast we started to take a walk. Just as we got to the door, Joseph opened it and said, "Good morning."

Brother Gurley hastily and abruptly said, "Have you received the evidence yet?"

Joseph answered, "No!"

"Then let us go and have a talk," Brother Gurley continued.

Joseph led the way to a room upstairs, and when he had shut the door he said to us, "If you men have been commanded of God to do anything, why can't you do it without any reference to me, for I know that no man or the angels from heaven can lead the church in the condition it is now in."

I then said, "Mr. Smith, we can do our duty without any reference to other men, for we do not recognize any man, priest, or king as our leader save Jesus Christ only, neither would we receive you except that you are called of God yourself. But as ministers sent to scattered latter-day Israel, we call on you as one of the spiritual stones of the house of God to come and take your place as it has been shown to us by the gifts of prophecy."

At that my hands involuntarily rose, and Joseph said, "Don't curse me. I can't stand that."

I looked, and Gurley also stood with his hands uplifted, and he replied, "That be far from us. We

rather bless than curse." He then offered a short but fervent prayer for Joseph, and presented him to the Lord in the name of Jesus Christ.

Joseph then asked, "Are you now through?"

Gurley answered, "Yes."

Then Joseph with uplifted hands rose to his feet and offered a most fervent prayer. Among the things he said in his prayer were "Heavenly Father, keep me from wrongdoing, and that my face may be like a flint, that I may not fear the face of clay. In the name of Jesus Christ. Amen." He then said, "I am through, and will take the responsibility upon myself for my own actions." A peaceful feeling pervaded my mind, and there seemed to be a good feeling on the part of all.

SH 48: 144. February 20, 1901

A Man and His Friend

By Louise Wrigley

The two were walking down the road—the tall man and the slim. You would have liked the easy gait—the graceful way of him. He looked to be not yet a man until you saw his face. The lines of pain were fine and deep. His smile could not erase the awful agony of tears which hung behind his eyes as if they, mute and dark and clear, held fast his unheard cries.

The tall man swung along beside the slim one, and their stride was matched, and in a friendly way held peace, and calm, sweet pride. Who knows on what their hearts were bent—such clean hearts, frank and pure? It must have been for someone's good. They seemed so glad, so sure.

They strode along the dusty road. They did not talk at all; yet each one knew the other's love, the slim man and the tall. The carpenter, the fisherman, the brilliant man, the weak; they disappeared into the sun. . . .

What is it that I seek? I wish—the slim one would return for me. Why, here he is! I wonder . . . can I ever match my faltering stride to his?

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

Why did Jesus say to one of the malefactors nailed on the cross, "This day shalt thou be with me in paradise"? Had he previously been baptized and confirmed?

Iowa

H. H. M.

Answer:

To assume that the repentant thief *must* have been a baptized and confirmed believer we must accept the untenable premise that only baptized and confirmed believers will go to paradise at death. We have no record of Abraham's baptism, nor of Lazarus', but in Jesus' parable of the rich man and Lazarus he refers to paradise, where both were, as "Abraham's bosom."

What about all those who have died without the law? Are they in torment, or in paradise? Would a God of justice torment them for something they could not help or control? The test of salvation is not baptism and confirmation, but acceptance of Christ, without which baptism would be meaningless. This is not to say that baptism is not essential; it is one of the *works of obedience* essential to a fullness of celestial glory, but it is not necessarily essential to being spared the punishment of hell and the second death.

Those who have had no chance to accept Christ in this life will have a chance in the spirit world and will not be punished for their failure to have heard the gospel. But it is well to remember that such acceptance cannot change the "works done in the flesh," on which their degree of reward and of glory will be based. The thief's belated acceptance of Christ spared him from the punishments which might have been necessary to bring him to that acceptance in the spirit world, but it could in no wise

make him capable of enjoying or even enduring a greater glory than he had earned by his works while in the flesh.

EVAN A. FRY

Question:

If a member of the church be cut off from the church, would he have to be re-baptized before he would be a member of the church again, or would his former baptism be sufficient?

Arkansas

G. A. C.

Answer:

The following action by the General Conference of 1932, as recorded on page 111 of the Conference Daily, settled this question:

"Whenever the law of the church permits and a court so recommends, persons expelled from the church and desiring to return should be permitted to apply to the proper church officers for re-admission to the church, and should be permitted to re-enter the church without rebaptism."

A modification of this procedure occurs in cases where expulsion for second offense of adultery is involved. Action in such cases may be finalized only by the Standing High Council, and re-entry to the church must be by rebaptism.

O. W. NEWTON

Question:

Christ says of the people at the time of the second coming, "One shall be taken in the field and one shall be left" and also about the women grinding at the mill, one was to be taken and the other left. Does this mean that at that time the good and the wicked shall all be living together as they are at present?

Missouri

Mr. R. E. B.

Answer:

When Christ returns three qualities of people shall be living on the earth. One shall be the Zionite righteous, who will be caught up to meet him. Another will be the wicked, who shall be destroyed in the flesh at this time. The third will be those who, understanding and recognizing opportunities, shall lie between that of the righteous and the wicked. Isaiah 65: 20 and Doctrine and Covenants 98: 5 indicate that those in the middle group will be taught the gospel and live to be a hundred years old. Those who live righteously shall be changed from mortal to immortal without tasting death; and those who are wicked shall be condemned accordingly. It is thought-provoking and heart-rending to contemplate this spectacle of husbands and wives and children and friends who shall thus be torn apart in that day of separation of the righteous from the wicked. Members and non-members should unite their families in the family of God, his church, and kingdom. Where this is done it shall be true that "two shall be grinding at the mill and two shall be in the field, and they shall not be separated, but shall go joyously together toward the good things God has prepared for those who love him and keep the laws of his kingdom."

ALMA C. ANDREWS

Question:

Does your church believe in co-operating with other Christian bodies? If so, in view of your claim, why?

Australia

F. P.

Answer:

We do believe in co-operating with other Christian bodies wherever we can conscientiously do so. It seems wise, for example, to co-operate in taking a community survey, on the basis of which the various denominations are likely to learn of the church preferences of the citizens of the community. On the other hand, there are some things in which we cannot co-operate. We do not join with other religious bodies, for example, in Communion services.

This question appears to take its rise from our position concerning church authority. We would therefore say that we are happy to co-operate with churches or any other organizations in any endeavor pointing toward the public good which does not involve denial of the fundamental church position on priesthood.

F. HENRY EDWARDS

The Word

(Continued from page 6.)

The Bible has been published in modern speech by Weymouth, Moffatt, Goodspeed, and others, and these versions have an appeal for some. However, their works represent the efforts of the few in comparison with the combined wisdom of the many minds that produced the Authorized Version.

THE WONDERS AND MIRACLES in the Book of Books outrival any fairy tales. Why are they held as truths? Recopied and retranslated through the centuries, the Scriptures have suffered loss. Being man's interpretation of the Word, they are faulty as man is faulty. Yet the vital plan of God for man's salvation has been preserved.

The Bible is more than history. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding."¹² By such inspiration did men of old write, and others collected and selected that which should be preserved. By such inspiration did Joseph Smith revise the Authorized Version, correcting man's errors and restoring revealed truths, until we can read with understanding and satisfaction the *Inspired Version*.

The perfect plan of God for man bears its own testimony, for "our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."¹³ This thought has been expressed by modern writers in the book, *God Has Spoken*:

The same Spirit of God that gave understanding and vision to the prophets can dwell in us to take away our blindness and confusion. . . . The Holy Spirit will speak through the words of Scripture to the deepest needs of your life. . . . There is no other way for you to be certain that it is true than to have it come true in your own experience.¹⁴

From our own experiences in obedience and through the influence of the Holy Spirit, we today sense:

The truth of Isaiah's assurance,
The grass withereth, the flower fadeth;
but the word of our God shall stand forever.¹⁵

David's inspired counsel,
Be still, and know that I am God.¹⁶

Job's testimony,
I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and . . . in my flesh shall I see God.¹⁷

The everlasting covenant between God and Enoch, renewed to Noah,

That when thy posterity shall embrace the truth and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy.¹⁸

And the promises of the Savior,
My doctrine is not mine, but his that sent me. If any man will *do* his will, he shall *know* of the doctrine, whether it be of God. . . .¹⁹

Although the days will come that heaven and earth shall pass away, yet my word shall not pass away; but all shall be fulfilled.²⁰

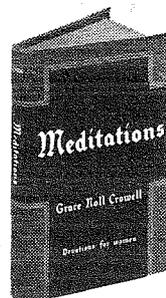
There it lies upon our bookshelves, the written Word. Preserved through centuries of persecution, refined in translation by the best minds of a most cultured age, corrected and re-

stored by revelation in latter days, it holds secure its timeless message. At great cost it has come down the ages to inspire men through its revelation of the love of God to accept the joyous privilege of being co-workers with him.

Having accepted, our responsibility becomes one with that of the Master of men. We, too, are called to make the Word flesh, to become in our daily lives, to our generation, the way of truth, the light to a darkened world.

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MEDITATIONS

by Grace Noll Crowell

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Herald House INDEPENDENCE, MISSOURI

Briefs

WALTHILL, NEBRASKA.—Sunday, February 5, Pastor Lester Hunt gave the first sermon of a series to acquaint the community with the doctrine of the church. The theme of the series was "What the Reorganized Church of Jesus Christ of Latter Day Saints teaches."

District President Charles Neff of Omaha, Nebraska, followed four evenings, and Elder Albert Livingston of Omaha presented the last two sermons.

Brother and Sister William Olofson celebrated their fiftieth wedding anniversary February 27. The branch held a social for them at the Lester Hunt home and presented them a set of dishes.

A baptism service was held Easter Sunday morning following the sunrise service. The candidates baptized were Lavonne Maryott and Douglas Davis. The morning sermon was presented by Brother Lester Hunt.

Ronald Hunt was ordained to the office of priest April 8, by Elder Albert Livingston and Elder Russell Maryott.

Two members of the branch passed away recently. Daisy Schlotman died April 23 and Peter Birdsall, April 13.

Clifford Cole of Woodbine, Iowa, spoke at the Mothers' Day service.

A special business meeting was held Wednesday, May 16, following the prayer service. The purpose of the meeting was to elect officers to fill the vacancies left by Brother and Sister Lester Hunt and daughter, Dolley. The Hunts moved to Berryville, Arkansas, June 1. Officers elected were: Elder Russell Maryott, pastor; Mazie Wingett, church school director; Bessie Taylor, church school secretary; Beulah Maryott, branch reporter.—Reported by HAZEL HUNT

MUSCATINE, IOWA.—District Patriarch W. W. Richards gave five patriarchal blessings April 29. Nine people were baptized and Brother Richards assisted in the confirmations. Elder Griffith Goddard, pastor, was in charge of the service. The baptismal font was decorated with greenery and spring flowers. The Donald Cameron family was baptized—Brother and Sister Cameron, Donna, Donald, Mary Ann, and Richard. Mr. and Mrs. Peter Hahn and Lovell Fountain were also baptized. Brother Goddard baptized the candidates.

Brothers Goddard and Richards confirmed five candidates, and Brothers Leon L. Allen and Philip Wagler confirmed the other four. Brother Richards gave a short talk on the significance of membership in the church. The closing hymn was "O, Jesus I Have Promised."

The Skylarks with the assistance of their leader, Mrs. Philip Roth and Mrs. Hurschell Symmonds made violet corsages for Mothers' Day. The girls presented them to the mothers at the service May 13.—Reported by JUANITA NORDEEN

JACKSONVILLE, FLORIDA.—The group is desirous of securing the names and addresses of members living in or near Jacksonville. The group is accessible to the Naval Air Station, Lee Field and Cecil Field. Services are held in the home of the pastor, Joseph Enge. Church school is held every Sunday morning at eleven o'clock and the first Sunday Communion and preaching are at the same time. Brother and

Sister Varner of Pensacola, Florida, have recently joined the group. Jay Mossman from Coldwater, Michigan, met with the congregation before his transfer to Memphis, Tennessee. Ward (Bud) Barritt from Council Bluffs, Iowa, is stationed at the Naval Air Base and will attend services during his stay in Jacksonville. All service men or women are welcomed to the congregation. They may get in touch with the group by calling 2-2181. The address is 2104 Water Street, Jacksonville, 5, Florida. A pre-baptism class is being conducted at the present time.—Reported by L. M. ENGE

FANSHAW, OKLAHOMA.—Elder William Haden of Lamoni, Iowa, held a series of meetings April 30 to May 11. Six candidates were baptized May 11 by Brother Haden. They were Ammon and Jewel Dean Brannon, Johnney Fay Perkins, John Edward Glenn, Norma Jean Goss, Warren Henry Glenn. Elders officiating in the confirmation were J. J. Jackson, William Haden, O. O. Dollins, C. E. Goss, and O. O. Dollins, Jr.—Reported by LONA BURGESS

DETROIT INTERNATIONAL STAKE, MICHIGAN.—Henry V. Knight of the Plymouth congregation was awarded second prize of \$200 cash by the University of Michigan for his essay on "The Social Responsibility of an Engineer." He was also granted a \$200 scholarship for next year. Henry, the son of Mr. and Mrs. Russell J. Knight, is a junior in the Engineering School of the University of Michigan. He is a graduate of Graceland, class of 1950, and has always been active in local stake projects.

The seventh annual talent night program and hobby show, sponsored by the women's department of the stake, was held at Central Church in Detroit, April 27, 1951. The sixty-three entries included piano, instrumental music, organ, vocal, drama, art, religion, crafts, and hobbies. Cash prizes and a certificate of recognition were given in each division. A ribbon badge was presented to each participant, and anyone up to eighteen years of age was eligible. This has proved to be a source for discovery of program material.

A special Mothers' Day service was planned by the Lake Orion congregation to honor especially three outstanding mothers: Julia Hammond, Mary Mae Forbes, and Emma Schaar. This service was planned by their children and by John L. Hall, a former pastor who had ministered to all three.

Favorite hymns of these mothers were sung by the congregation. A song by Sister Julia Hammond and Sister Verna Gustavus was sung by a trio composed of Verna Gustavus, Ardyce Schick, and Harriet Schaar. Following the sermonette by Brother Hall on "Mothers in Israel," poems by Sister Hammond were read by Verna Tebeau. Personal tributes were given by Verna Gustavus to the memory of Sister Hammond who was known as "Aunt Jule" to the entire congregation for fifty years; by Lloyd Forbes to his mother, Mary Mae Forbes; and by Mona Knight to her mother, Emma Schaar. Ardyce Schick then sang her mother's favorite song, "One Sweetly Solemn Thought."

Pulpit editions of the Three Standard Books were presented to the pastor, Elder Henry Webster. The Inspired Version was presented by Eric Allen in memory of his grandmother, Emma Schaar. The Book of Mormon was given by Beverly Hugill in memory of her grandmother, Mary Mae Forbes. The Doctrine and Covenants was presented by Ardyce Melendorf in memory of Aunt Jule Hammond. The service closed with an original song by Sister Hammond, "Zion Still Beckons Us On." The invocation and benediction were offered by Vincent Schaar, husband of Emma Schaar. Pulpit flowers were presented by John L. Hall in memory of his wife, Helen.—Reported by MONA KNIGHT

AUSTIN, TEXAS.—Elder J. G. Wight, Southwest Texas district missionary, concluded a one-month series of cottage meetings in Austin April 29. In addition to preaching services each Sunday morning and evening, cottage meetings were held in three homes and eight nonmembers contacted. During the last week of Brother Wight's visit, Elder Wayne Simmons visited to contact some of the ninety Latin American students at the University of

MINISTRY TO NEW MEMBERS

by Leonard J. Lea

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Herald House INDEPENDENCE, MISSOURI

Texas. He conducted a cottage meeting in the home of Pastor Preston Wheeler for a Latin American family.

The women's department spent an active year under the leadership of Frances McCormick. Recently they held a food sale booth at the county courthouse, sponsored a health talk at the church by a local naturopath, contributed three books and a subscription to the *Saints' Herald* to the Austin Public Library, and added a number of books to the branch library. Six members entered a talent contest in which each one was given one dollar to multiply as she could. Total proceeds were \$48.70.

The Zion's League, meeting each Sunday evening, is functioning under the commission system with Bun Bobbitt as president. The group built twenty-four songbook racks. This group publishes the monthly branch bulletin, "The Liahona."

The branch welcomes M/Sgt. Bennett Enfield from El Reno, Oklahoma, now stationed at Bergstrom Air Base; Cpl. and Mrs. R. E. Welch from Independence, Missouri, stationed at Camp Hood; Mr. and Mrs. Charles Johnson and family from Independence; and Mrs. Richard Bredvad from Cataract, Wisconsin.

Several boys in the branch have been called into military service, including two university students—Don Everett and Bill Hall. Others are Bobby Millner and Richard Bredvad both in Korea.

For Easter the choir joined with the San Antonio choir for two productions. One was given in Austin and the other in San Antonio. "The Crucifixion," by Stainer was presented. It was directed by Emma Jackson of San Antonio.—Reported by LILLIAN MORSE

ODESSA, TEXAS.—Several of the Saints attended the district conference March 17 and 18. Windle Parker, son of Elder Iral Parker, was ordained to the office of deacon. Apostle Reed M. Holmes and Seventy Albert Scherer directed the activities.

On Easter Sunday Opal Reeder, Lawrence Hickman, Sr., and his two sons: Lawrence, Jr., and Harold, were baptized. Jo Nell, daughter of Mr. and Mrs. Pug Smith was baptized Mothers' Day.

The average attendance for the mission is forty-five. Families from surrounding areas also attending are Mr. and Mrs. Pug Smith, Kermit, Texas; Mr. and Mrs. Ralph Sader, Midland, Texas; and families from Andrews and Wink, Texas. Elder W. F. Page of Andrews has spoken to the branch several times.—Reported by MRS. OTIS BAKER

SEATTLE, WASHINGTON.—The district priesthood institute was held April 28 at First Church. Apostle E. J. Gleazer, Sr., was the instructor. Courses studied included fundamentals, ordinances, and sacraments. Apostle Gleazer discussed the duties of pastors and assisting priesthood. Seventy A. F. Gibbs spoke on missionary helps and methods. In the evening Apostle Gleazer continued instruction on priesthood ministry.

An early morning priesthood prayer service was held Sunday, after which Apostle Gleazer continued his class. The women and youth of the district joined together at the morning worship when Apostle Gleazer preached the morning sermon.

Guests for the institute were housed and fed by the Seattle branches. Brother William Harris, with the assistance of other men and members of the Zion's League offered service by preparing a special banquet for priesthood fellowship on Saturday evening. A basket dinner was supplied on Sunday by the women of the Seattle city congregations.

The women's conference for the district met at the Second Church on April 28 and 29. A formal welcome was made by Sister Ruth Selzer. The various branches and missions gave resumes of the work that had been done in their groups in the past year. The Puyallup group organized the meeting Saturday afternoon. It was presented as an exemplary business meeting demonstrating the method for conducting and carrying out a business program. Sister Wana McDole spoke on "Human Relationships." Four imaginary telephone conversations were dramatized and discussed. Mrs. David Williams spoke on "The Art of Conversation." A film, "Cancer and Self-discovery," was presented. A doctor was present to answer ques-

tions concerning the film. Saturday evening's program was a talent show.

A women's fellowship service met at Seattle First Church early Sunday morning. Following the service, the district women's leader, Sister Eva Lundeen, spoke of "How to Implement the Stewardship of Service." The women joined with other district membership for the remaining Sunday services.

The district spring conference convened in the afternoon Sunday, April 29. The business session was presided over by High Priest Granville Swenson, district president, assisted by Apostle E. J. Gleazer, and district counselors Ray Sowers and Paul Wellington.

Bishop Lasater read the minutes of the last session. After the approval, Brother Swenson read his report on the biennium activities of the district.

Apostle Gleazer then presided while recommendations for calls to the priesthood were presented and approved. The men called from Seattle First Branch were Arnold Rhoads, elder; Kenneth Fernandes, priest; and Oluf Nasset, teacher. From Tacoma: Matthew Maddess, priest; from Centralia: Earl Stancer, elder. From Yakima: Revere Brown, elder; George Whitney, elder; Glenn Banks, deacon. From Wenatchee: W. J. B. Buckingham, elder; Ronald Smith, elder.

Brother Swenson then presided during the discussion of new business. A motion was approved to assist the Everett Branch in providing a church booth at the Monroe County Fair this summer. The booth would advertise for the church and be an instrument in explaining the beliefs of the church to the public. Other fairs will be investigated for the same project.—Reported by PAUL A. WELLINGTON, ROSEMARY SWAYNE, and ELMER COUSINEAU

PITTSBURG, KANSAS.—The women's department was in charge of the Mothers' Day program. Mrs. Gail B. Wilson of Independence, Missouri, was the speaker. Mrs. Kenneth Colyer sang a solo. An organ prelude was played by Dale Swall. A mother-daughter program was held in the afternoon at the home of Mrs. T. W. Bath, the women's leader. Mrs. Wilson spoke on the subject "Mothers of Yesterday, Today, and Tomorrow." Mrs. Bath told the significance of Mothers' Day. The oldest mother present was Mrs. J. T. Riley, who is eighty-eight years old. Joan Margrane and Mrs. Willard Wehmeyer sang solos.

Curtis Pearson has been approved by the branch for ordination to the office of elder, and Eldon Hart to the office of priest.

Seventy James Daugherty was the speaker at the evening service May 13. His family was present also.

"Portraits of the Restoration," the evening service April 29, was directed by the Golden Key Circle. Portrayals were by Mrs. Curtis Pearson as Lucy Mack Smith; Mrs. Lewis Bennington as Phoebe Rigdon; Mrs. Roy Heller as Emma Smith; Mrs. Leonard Boone as Marietta Walker; Mrs. Al Comstock as Ruth Lyman Smith. Others who assisted were Mrs. T. W. Bath, Mrs. Joe McAdams, Mrs. Clyde Wiley, and Miss Kathryn Cochran. The Golden Key Circle met with Mrs. William Miller of Galesburg, Missouri, May 8.

Harmony Circle is now studying "Each One Win One," by Apostle D. T. Williams.

The Zion's League class, taught by Mrs. Roy Heller, has completed its study of "Exploring the Church," by Patriarch Elbert A. Smith.

Two of the Leaguers, Marie Gates and Rebecca Lewis, were queen candidates for the Pittsburg Diamond Jubilee. Two performances of "Cavalcade of Progress," a historical pageant, were given May 18 and 19 at the college stadium.—Reported by ESTHER HELLER

PRIMARY STORY WORSHIP PROGRAMS

By Mary Kirkpatrick Berg

These are stories of people, both young and old, who have proved that the Christian virtues of love, faith, hope, gratitude, self-sacrifice, patience, obedience, brotherhood, self-control and service make life bigger and stronger and more useful. Each of them can be effectively correlated with the Bible by song, prayer, and music to illuminate the teaching of religious truth.

\$1.75

Herald House - INDEPENDENCE, MISSOURI

Handicap to Happiness

By Celia Rae Zinser

Help the Stuttering Child

MANY TEACHERS are shocked to find that 1 per cent of school children are classified as stutterers. This fact points out a definite need for teachers today to become educated to the problems of stutterers, and to discover a program for helping these children.

Of the million stutterers in the United States, certainly many of them could have been helped or cured by an intelligently sympathetic teacher with an objective and informative program.

In order to effectively begin correctionist work, a teacher must be able to recognize a stutterer. A combination of three factors identify a stutterer as such.

The first symptom is indicated if a child unmistakably shows tension and anxiety about the non-fluency of his speech. Some indications of these feelings may be tightly pressed lips when starting a word, uncontrolled and pointless mouth movements, breath holding, excessive pausing, eye blinking during these pauses, and general tension and strain.

The second criterion for recognition is if the child has been and is now regarded as a stutterer. Careful check should be made of the sources of the judgment to determine the validity of the information and evaluations. The teacher, too, should observe the child's speech carefully.

Again, a child may declare himself to be a stutterer, but this is not an essential criterion, for many children are unashamed or unaware of their stuttering.

Once the teacher has definitely established the fact that a child does stutter, it is her duty and privilege to help him. In beginning treatment the child should be helped to face the problem frankly and should be

assisted in developing an attitude of acceptance.

It is important in establishing rapport that the teacher be casual, kindly, gentle, understanding, patient, and careful of her choice of words. She should speak of a speech "tension," "effort," "stoppage," "hesitancy," or "difficulty"—never of a "defect," "spasm," or "abnormality."

Using all sources of information available to become acquainted with the child and his background, she can then get him to talk freely. This has a two-fold purpose—catharsis and rethinking for the child. Reassuring and objective information about stuttering should be made available to the student and his family, and the child should be encouraged to "advertise" his stuttering to teacher, family, friends, and classmates.

Next, the child should be made confident in his basic physical ability to speak normally. To prove to the child that he *can* speak without stuttering, suggest that he talk to himself or pets when no one is near; sing songs he knows well; read aloud in chorus with the correctionist; and do any types of speaking or reading in which he has no difficulty. Almost all stutterers are able to speak normally in these situations.

Impress the child with the fact that he can become adept in handling speaking situations even as a stutterer. Self-advertising of the fact that he stutters will aid in this. The cultivation of a sense of humor is a help. Also suggest to the child that when he stutters, to think objectively about it and forget it immediately.

Another important step is to rid the child of unnecessary and undesirable speech mannerisms. Often these can be eliminated by mirror work and "faking" the odd sounds or body and facial movements.

A stutterer's speech may improve if he delays or slows down the stuttering reactions. This does not mean that the child should be asked to *talk* slowly, but to *stutter* in a more leisurely manner. By imitating his usual, quick, tense way of stuttering, he can become aware of ways to perform at a slower rate.

"Go ahead and stutter," is a helpful thing to tell the child. As he tries to stutter as easily as possible he will discover that he can change the way of stuttering. The key problem is anxiety.

If the child is encouraged to talk as much as possible and rewarded for his efforts, he will benefit. He should cultivate his talents and personality in order to win the much-needed recognition and approval of his peers. He can be guided in participating in clubs and cultural activities and instructed in manners and the acquisition of good personal qualities.

Poor health and fatigue can have a direct bearing on the severity of stuttering. For this reason, the necessity for good physical hygiene practices must be impressed on the child—not because he is different, but because every normal child must observe basic health rules.

By using these simple techniques for helping the stuttering child, a teacher may have an extremely rewarding experience, as she sees a child's stuttering problem greatly lessened or eliminated completely.

What a thrill it must be to a teacher to know that she has helped a pupil overcome his greatest handicap to happiness!

Home Column

Sermons From Science

(Continued from page 9.)

up front-row seat at the transformation of a caterpillar into a chrysalis and sees the rhythmic, muscular contractions that he makes as he sheds his skin. And the audience is quite impressed with the predicament he would have been in had he not first attached his rear end firmly to the twig and, second, prepared that loop in which to suspend himself.

All the succeeding operations are shown very clearly, the most startling probably being the emergence of the butterfly from the cocoon. Tiny tubes within the wings fill up. They aren't all the same kind of tubes, and they aren't all filled with the same thing. Some are filled with blood, some with air, and some with a liquid—a liquid that dries to form a cement and gives the wings rigidity and strength.

THE EXAMPLES IN THE FILMS are not restricted to the animal world—Moody Science Institute has gone down to the floor of the ocean to get material and has photographed interesting sequences through a telescope aimed at the stars.

Regardless of theme, many of their pictures are outstanding examples of excellent photography and original contribution to science. The caterpillar-chrysalis-butterfly sequence is the only picture of its kind. Moody has also recorded on sound film the speech of fish, which everyone thinks are mute.

Probably the best indication of the all-round excellence of the films is the fact that they are most enthusiastically received by plant workers in industry. For one thing, the subject has to be really gripping to get the men of the assembly line to say that the pictures are worth while. For another thing, it isn't easy for management to propagandize its employees—especially on a subject like religion, even though it is nondenomi-

national—without danger of resentment. But factory workers in all lines of industry who have seen these films leave the projection hall with nothing but gratitude toward their employers.

Hollywood studios have tried to get distribution rights to these films without success, and some of them would give their eye teeth for the services of several of the Moody technicians, who work for modest salaries and improvise all their equipment.

So here is a wonderful example of not only the triumph of the spiritual over the material, but of a perfect union of them.

Used by permission of *The Kiwanis Magazine* (March, 1951).

Moses' Last Birthday

(Continued from page 11.)

sense of his desire to be alone held them back. Needless to say, my profession has bred no such restraint in me, so when they pointed out the way he had gone I followed it and made my way to the top. I could find no trace of the body; but as I recalled what he had once said to me about his passion for beauty it seemed that here was the one appropriate death chamber for this majestic, lonely man. In the clear light of early afternoon I pictured him standing and gazing about him there in his last hour. Eastward rolled a boundless plain, a waving sea of corn and grass. Southward his eye ranged over the land till it rested on the sharp outline of Mt. Hor, where he had watched his brother die, and buried him. Beneath him 4,500 feet below, spread the camp in its orderly streets, with the loved people who would see his face no more. Beyond was the Dead Sea, like a long strip of molten metal, with the sun blazing on its surface. Across the dark, winding bed of Jordan was the fair land toward which he had struggled, but was not to enter. The rounded top of Gerizim loomed up, and, be-

yond the blue shoulder of Carmel, he saw the haze that whispered of the utmost sea. Far to the north was the fine line of Tabor, snowy Hermon mantled with cloud, and Lebanon behind. He stood there drinking in the prospect, glowing with the assurance of the future that awaited Israel. His own past life came to mind, from the floating cradle on the Nile to this border of his long life's goal.

"He had seen all his generations die. Now he himself was to pass a way untried before. He had met God in the cloud. Now he was to see him as he is. The sun was sinking and the sudden twilight cast its veil around. Chastened from all regrets, lifted above all fear, he made his way down the hill into some secluded valley. The wide silence was filled with an unseen presence. And then, tenderly, as a mother lifts her tired child to her bosom, God took him into those 'everlasting arms,' and all was peace.

"I, Bar-Eglon, will never have another assignment like this. I am a wiser man for having known him; a better man since I have looked upon the mountain of his sepulcher. There were some inconsistencies in his life. These will hardly be remembered. His fame as man of letters, soldier, statesman, prophet, saint, and patron of the arts is secure in the five books he has written. Given the choice, early in life, between luxury and honor at Pharaoh's court, and obloquy among his own kindred—between royalty and rags—he chose rags. Because of that choice the world is forever in his debt. He was God's great man. Whatever the future of the human race, his impress will abide upon it. As when a mountain rears itself above the river at its foot, and sends its shadow across the stream, so is he above the current of our life—the might fixing himself immutably upon the changing."

Today's Challenge

By Les Gardner

I CAN'T IMAGINE what life would be like without challenges. From the very day of our birth we are met with challenges one after the other—challenges to live, to learn, and to love. When we are children, the challenge is given to us to “choose . . . whom we shall serve,” and as many as choose to serve God take upon their shoulders the great challenge of building the kingdom of God. I am now in the process of accepting a challenge—that of coming to Graceland—and there, through study in all phases of life, to better equip myself for the service of my church. Let me tell you how this challenge came to me.

In Australia's city of Newcastle there has been meeting every summer since 1945 a group of about thirty young people between the ages of fifteen and twenty-five, who, under capable, qualified leadership, study subjects which will magnify their ability to serve in the church. These subjects range from *Overviews of the Book of Mormon*, *Doctrine and Covenants*, *Church History*, *Latter Day Saint philosophy* and *sociology*, *principles of worship*, *Zion's League planning*, *teaching principles*, *story-telling*, *Christian personality*. The group lives for two weeks in the city pastor's home—the girls indoors in bedrooms converted into dormitories, and the boys outside in a big garage or in a dormitory tent. Another large tent on the lawn serves as a dining hall. Each student is daily allotted certain duties such as washing dishes, helping to prepare meals, and setting tables. This makes the work of keeping house a reasonably light burden on the staff. The students also select a student council of four, including a student leader. The coun-

cil's job is to maintain continuity in program, to plan recreation and other leisure time activities, and to help in all matters of student-faculty relationships.

In the mornings there are four fifty-minute class periods, and in each period two groups meet in different parts of the house. The afternoons are devoted to recreation and trips to the beach or to interesting parts of the city. Devotions are held

Here Is the Writer . . .



Les Gardner, twenty-one years old, is a native of Wallsend, New South Wales, Australia. After graduating from the Newcastle Boys High School he worked in a bank four and a half years to save up money enough to come to Graceland, where he is vice-president of the freshman class and a member of the student council. In Australia he was ordained a deacon in 1948, served his branch as financial agent, and was president of the League at the time he left for America. His ambition, he says, "is to make my life a continual development for the service of my church."

after supper; these are prepared and presented by the students. Then three more class periods, an hour of study, a snack, and off to bed. On the final Sunday evening of the college session, the student body presents a program at the local church. At this service certificates are presented to students who have completed two sessions of study and any individual work assigned to them. In addition to the experience of group study at the college, students are given individual assignments to do at their leisure during the following year. Here at Wandell College—so named after Charles Wesley Wandell, the first missionary of the Reorganization to Australia—young

people from every state of Australia and from New Zealand learn to live together. In doing so, they catch a vision of the Zionite life.

IT WAS THROUGH my happy experiences at Wandell that I first decided Graceland must be just like our little college, but on a larger scale. A few weeks after one college session I was discussing this theory with my pastor and telling him how much I would like to find out for myself, when he quietly said to me, "It's good to want to do a thing like that, Les, but it's far better to go ahead and do it. Why don't you save your money and go to Graceland?" Of course I had thought of going to Graceland before and had as many times dismissed the thought, but here it was as a challenge—a challenge I could accept if I wanted to enough. And I found I wanted to enough. I saved and dreamed and prayed and saved some more, and here I am on Graceland Hill.

This story has a happy ending. I met the challenge and have, I feel, been rewarded, for at Graceland I have found the Tower, reaching up into the sky, symbolizing the high ideals and upward path of the college. I have found the West Door, open to all who would enter to learn and go forth to serve. I have found students from all parts of this country and from all over the world who have come here seeking a deeper understanding of life. I have found devoted men and women who have dedicated their lives to the guidance and instruction of the students who pass through their classrooms. I have found precious friendships between teacher and student as they have found the thrill of exploring and discovering together. I have found the spirit of the living Christ on this campus, not only at Wednesday evening fellowships or Sunday morning church services, but every day, every hour in dormitory, classroom, and on the campus. I have found new hope, new inspiration, new courage, and new faith.

Graceland

GAZETTE

President E. J. Gleazer, Jr., announced that the Board of Trustees has accepted the resignations of R. Edwin Browne, Director of Public Relations, and Malcolm Ritchie, Dean of Students. Dean Ritchie, who has been on the faculty for two years, is an Air Corps Reservist and has been alerted for duty. He plans to enroll in the University of Illinois to work on his Ph.D. until he is called for duty. Mr. Browne resigns

GRACELAND has fitted so perfectly into my plan for a more abundant life that I now realize it, too, is but one phase of the great challenge—"to live as Christ lived—to build as he built." There is no challenge more worthy for young people of today to accept than this. There is so much we can do to help build Zion in our life, in our church, and in our world. We have a wonderful church organization to serve—one which gives us a full scope for our talents. I remember once in a discussion group at an Easter youth conference at home, we decided that there was no worth-while idea or activity in life which could not be modified to be included in the program of the church. If this is so, anything we do which cannot fit into the program of the church surely merits a re-evaluation to determine whether it really is a worth-while activity. If we could realize this and put all our talents and abilities into the task of building Zion, if we could meet the challenge of working together to achieve perfection, we could see the promise of Zion coming into fruition in our day. This is today's challenge to the youth of the church. Shall we dismiss it as immaterial, or shall we accept it as the most vital concept in our existence?

after serving Graceland since 1946 to accept a position as Director of Radio at the University of Kansas.

Dr. William S. Gould will be the new Director of Public Relations. Dr. Gould completed his Ed.D. requirements in the field of Communications last year at Columbia University.

* * * * *

Six different groups recently met for Wednesday evening fellowship on the theme, "Once I was . . . but now I see." Since this was the next to the last fellowship of the school year and the directors of religious activity felt it to be one of the most important, the six smaller groups were arranged to provide with the opportunity to participate.

* * * * *

Dick Howard, a freshman from Independence, Missouri, was elected student body president for 1951-52. Dick has been a member of the student council. He now automatically becomes president of the council, and another student will take his former position. The student body president also has the responsibility of representing the school to visitors and welcoming new students in the fall.

* * * * *

The motion picture *Brigham Young* was shown to the campus congregation as a Wednesday evening service. The picture begins with the events directly preceding Joseph Smith's assassination and follows the band that went with Brigham Young to Utah from the time of their leaving Illinois to the time of their crop's being saved from the crickets by the seagulls. Many found the picture particularly interesting for its portrayal of the doubt Brigham felt in regard to what he was doing.

Ilene Sheehy, a sophomore from Greeley, Colorado, studying public school music, recently presented her graduate organ recital. She played works by Bach, Mendelssohn, Franck, and others.

* * * * *

The sophomores defeated the freshmen 5-2 in the annual freshman-sophomore softball game held in a recent assembly period. The game is one of the traditional events that mark the close of the school year to sophomores.

* * * * *

Graceland's camping class traveled to Nauvoo on a recent week end accompanied by Mr. Zinser and Miss York. There they set up a camp typical of those sponsored by church groups, complete with crafts, boating, group games, fellowships, and other camp activities. The course in camping is designed to provide instruction for those who wish to be camp counselors and this trip was one of Graceland's laboratory learning experiences.

* * * * *

The 1951 *Acacias* have just come off the press at the Herald House. A unique cover has been chosen for this year's book. It is made of natural colored fabric with green lettering. Editor for the annual was Jane Cook. The business manager was Clarke Ballinger.

* * * * *

May 20, Paul Deaver, piano instructor, and Mary Lou Henson, student, presented a piano recital at 2:30 in the Student Center. Immediately following the recital the couple were married in the chapel. Chester Henson, brother of the bride, performed the ceremony.

New Horizons

Bulletin Board

Wants Correspondence

Pvt. Thomas E. Kemple
Ra. 17322290
Btry. "A" 542nd A.F.A. Bu.
5th Armored Division Div. Arty.
Camp Chaffee, Arkansas

Books Wanted

Oluf T. Nasset, 2210 82nd Avenue, S.E.,
Mercer Island, Washington, would like to
purchase a copy of *Gospel Messenger*, by Elder
Roth and *The Instructor*.

Richmond, Missouri, Also Served

Our attention has been called to the incompleteness of our *Saints' Herald* for May 14 (page two) account of Kisuke Sekine's arrival in San Francisco. More complete information indicates that the reception committee consisted of Brother and Sister Donald Rightmeyer and son Allen, Wayne and Mr. and Mrs. Joe M. Ware and two children. He was introduced by this group to his first American dinner and spent the afternoon with them before meeting Brother Andrews and the Berkeley Saints.

We are glad to acknowledge this service by our Richmond Saints.

Concerning Kodachrome Slides

There is an increasing trend among church amateur photographers to make colored pictures and reproduce these in slides. Elder C. Ed. Miller urges that under-developed or over-developed films be not thrown away as it is possible to treat these so that good results can be obtained in slides. At the present time no commercial service is available but he feels certain that if you will keep these that before long a service will be available to obtain good results from these films at a very modest expense.

Oregon District Meeting at Myrtle Point

The institute to be held at Myrtle Point, Oregon, in the new church building will be changed from June 8, 9, and 10 to July 6, 7, and 8. The change has been made so that Apostle E. J. Gleazer can be present with Bishop M. E. Lasater, Missionary James Kemp, and district officers. Write the pastor, Elder George Price, Myrtle Point, Oregon, for reservations.

J. L. VERHEL
District President

Needs Information

Elder James S. Menzies is desirous of obtaining the names and addresses of all members or interested church friends who are living in Erie, Pennsylvania. There is a possibility that a mission may be organized there. Anyone who has a knowledge of church members or friends in this area should forward the information to the missionary in charge of this field, Elder James S. Menzies, 2606 23rd Street, Parkersburg, West Virginia.

Change of Address

Calvin and LaVon French
102 South Chrysler
Independence, Missouri

Correction

In the *Herald* of May 7 "News and Notes" carried an item on the new church at Council Bluffs which is now being built. The name of the construction company should have been stated as the Ranch Construction Company.

ENGAGEMENTS

Worth-Eagan

Mr. and Mrs. Roy Eagan of Lamar, Colorado, announce the engagement of their daughter, Marguerite Estella, to Frederick Eugene Worth, son of Mr. and Mrs. William Worth, Jr., of Independence, Missouri. Marguerite, a graduate of Graceland College, is cashier and bookkeeper in the Graceland business office. Frederick will be graduated from Graceland in June. The wedding is planned for early fall in Colorado.

Brown-Cline

Mrs. Lewis Cline of San Jose, California, announces the engagement of her daughter, Ruth, to Robert C. Brown, son of Mr. and Mrs. J. W. Brown of Oakland, California. The wedding will take place in early July.

Ferguson-Baeth

Mr. and Mrs. Louis R. Baeth of Moorhead, Iowa, announce the engagement of their daughter, Beverly Jeanne, to Robert Charles Ferguson, son of Mr. and Mrs. Charles A. Ferguson of Columbus, Ohio. The wedding will take place in late summer. Both are students at Graceland College. Robert will graduate from Graceland in June. The couple will reside in Columbus.

WEDDINGS

Lotz-Nelson

Mrs. Cecil J. Nelson announces the marriage of her daughter, Jeane Claire, to Richard Roy Lotz, son of Mr. and Mrs. Roy M. Lotz of Webster Groves, Missouri. The wedding took place May 15 at Mill Spring, Missouri. Elder James S. Gray performed the ceremony.

Sako-Mair

Lois Loleta Mair, daughter of Mr. and Mrs. Ray Mair of Hammond, Indiana, and Ernest J. Sako, also of Hammond, were married March 20. The bride attended Graceland 1949-51. The groom is serving in the armed forces.

Pixler-Marshall

Alice Marshall, daughter of William Marshall of Turin, Iowa, and Harold A. Pixler, son of Mr. and Mrs. A. H. Pixler of Whiting, Iowa, were married April 29 at the Reorganized Church in Moorhead, Iowa, Elder Lee Landon officiating. The bride is a graduate of the Independence Sanitarium School of Nursing. They will make their home near Whiting.

Burke-Kemple

Angeline Louise, daughter of Elder and Mrs. William H. Kemple of Ontario, California, and Miles C. Burke, son of Mrs. Raymond Burke of Fillmore, California, were married November 11 at Central Los Angeles Church, Elder Thomas R. Beil officiating. They are making their home in Ventura, California.

Barritt-Clow

Shirley Clow, daughter of Mrs. Alice L. Clow of San Diego, California, and Warren L. Barritt, son of Mr. and Mrs. Ward L. Barritt of Council Bluffs, Iowa, were married March 28 in the Graceland College Chapel by Dr. Roy A. Chevillie. They are living in Lamoni until Mr. Barritt is graduated from Graceland in June. Mrs. Barritt attended Graceland in 1948-50.

Lister-Sartwell

Margaret Sartwell of Savanna, Illinois, and Frank Lister were married at the Reorganized Church in Savanna on March 24. Lyle W. Woodstock, president of Rock Island District, read the ceremony.

Snell-Stade

Elizabeth Stade of the Grand Valley Branch was married to Luther John Snell of the Redickville Branch April 28 at Grand Valley. Elder R. J. Farthing officiated, assisted by Bishop Joseph E. Baldwin of London, Ontario.

BIRTHS

Twin sons, Gary Lee and Larry Ray, were born on December 18 to Mr. and Mrs. Wesley Cottle of Independence, Missouri. They were blessed April 15 at Stone Church by High Priest Carl Mesle and Pastor Glaude A. Smith. Mrs. Cottle, the former Jean Pederson, attended Graceland in 1946-47.

Mr. and Mrs. Bert Sartwell of Independence, Missouri, announce the birth of a son, Dennis Charles, born May 2. Mrs. Sartwell is the former Eleanor Moorman.

Mr. and Mrs. Frank Nickel of Zanesville, Ohio, announce the birth of a daughter, Margaret Ann, born April 26. Mrs. Nickel is the former Dea Davey.

A son, Bryan Floyd, was born on January 28 to Mr. and Mrs. Floyd Brown of Merlin, Ontario.

A daughter, Barbara Ann, was born on March 19 to Mr. and Mrs. William Lanham of Morgantown, West Virginia. Mrs. Lanham is the former Norma Jean Coven.

A son, Gary Edward, was born to Mr. and Mrs. Clare Brown of Merlin, Ontario, on March 18, 1950.

A son, Forest Lee Roy, was born on September 14, 1950, to Mr. and Mrs. Dennis Cambey of Comber, Ontario. Mrs. Cambey is the former Marjorie Haskell.

A daughter, Betty Lou, was born to Roy and Delores Stubble of Merlin, Ontario, on October 17, 1950.

Mr. and Mrs. Harold Allen of Seattle, Washington, announce the birth of a son, Daniel Harold, born April 20.

Mr. and Mrs. Wilmer B. Graybill of Ames, Iowa, announce the birth of a son, Clark Steven, born on April 29. Mr. Graybill is enrolled at Iowa State College and is an alumnus of Graceland College.

Mr. and Mrs. Franklin W. Coil of Independence, Missouri, announce the birth of a son, Stephen Franklin, born May 7. Mrs. Coil, the former Eula Barrett, was a nurse at the Sanitarium.

A daughter, Drew Fury, was born March 13, to Mr. and Mrs. B. J. Larvin of Austin, Texas. Mrs. Larvin is the former Corrine Kuykendall.

Mr. and Mrs. Don Millner of Austin, Texas, announce the birth of a son, Donald Frederick, Jr., on February 11. Mrs. Millner was formerly Joyce Sheldon.

Mr. and Mrs. Walter Williams of Quindaro Branch, Kansas City, Kansas, announce the birth of a daughter, Wendy Ann, on May 17. Mrs. Williams is the former Jeanrose Johnson and is a graduate of the Independence Sanitarium and Hospital School of Nursing.

DEATHS

SMITH.—Martha Estella, daughter of Lewis L. and Rachael Emma Wix, was born February 14, 1894, in Bates County, Missouri, and died April 24, 1951, in Butler, Missouri, where she had spent most of her life. On April 12, 1914, she was married to Howard W. Smith; five sons were born to them. Mr. Smith preceded her in death. Early in life she became a member of the Reorganized Church and served faithfully until the end. She had been a church school teacher, children's supervisor, and women's leader.

Surviving are her sons: Wilbur W. of Butler; Ronald C. and Marion D. of Wenatchee, Washington; Delbert D. of Ames, Iowa; and H. Hubert of Lamoni, Iowa; two sisters: Rosa A. Wix of Loomis, Washington, and Sallie E. Smith of Butler; and two brothers: Joe Wix of Culbertson, Montana, and Ava Wix of Phoenix, Arizona. Funeral services were conducted by Elders Evan A. Fry and Leroy Beckman. Burial was in the Butler cemetery.

DAVIS.—Arthur M., son of John A. and Barbara Davis, was born February 20, 1874, in Labette County, Kansas, and died March 6, 1951, at the home of his daughter, Mrs. Arlie Allen, in Rich Hill, Missouri. On January 5, 1905, he was married to Mary Vickers; four children were born to them. Mrs. Davis preceded him in death in 1917. He was a member of the Reorganized Church and had served in the office of teacher since 1912.

Surviving are two sons: Millard of Rich Hill and Lester of Clifton Hill, Missouri; two daughters: Mrs. Robert Warnock of Kansas City, Missouri, and Mrs. Arlie Allen; a broth-

er, Evan E. Davis of Pittsburg, Kansas; and five grandchildren. Funeral services were held at the Reorganized Church in Rich Hill, Elder John Deller and Priest Walter Nash officiating. Interment was in the Mount Olive Cemetery at Pittsburg.

DeLONG.—Isaac Newton, Jr., was born August 24, 1887, at Walsh, Colorado, and died April 18, 1951, at Delta Memorial Hospital in Delta, Colorado. He was baptized a member of the Reorganized Church on March 24, 1901, and had held the offices of deacon and teacher before being ordained an elder on September 25, 1921. He served the church faithfully until April 10 when he suffered a stroke. Death came eight days later.

He is survived by his wife, Dola; four daughters: Mrs. Dola Mitchell of Kim, Colorado; Mrs. Ann Bertram of Eckert, Colorado; Mrs. Georgia Rose of Albuquerque, New Mexico; and Mrs. Patricia Crownover of Richland, Washington; and one son, Joseph F. DeLong of Miami, Florida.

MOORE.—Ada Frances Loudonbeck, was born July 31, 1880, at Marengo, Illinois, and died March 20, 1951, at the Lutheran Hospital in Omaha, Nebraska. She was married to Giles B. Moore on Thanksgiving Day, 1901; the two daughters born to them preceded her in death. She was baptized into the Reorganized Church on August 16, 1903. For a number of years she and her husband were in the restaurant business in Missouri Valley, later moving to Omaha where she attended Omaha Branch.

She is survived by her husband, Giles; and two sisters: Mrs. Leota Whitmer of Sioux City, Iowa, and Mrs. Mable Oaks of Omaha. Funeral services were held at the John A. Gentlemen Mortuary in Omaha, Elders Carl T. Self and Charles D. Neff officiating. Interment was in the family lot at Missouri Valley.

WALK.—Leon, daughter of Frank and Eunice Beam, was born May 27, 1894, at Sykesville, Pennsylvania, and died May 2, 1951, at her home in Punxsutawney, Pennsylvania. In 1928 she was married to Amos Walk, who survives her. She had been a member of the Reorganized Church since childhood.

Besides her husband she leaves a daughter, Betty; two sons: Keith and William; and a sister, Mrs. Donald Marge of Kirtland, Ohio. Funeral services were conducted by Elder E. H. Brennan at the Pifer Chapel in Punxsutawney. Interment was in Paradise Cemetery.

McCUNE.—William G., son of William and Elizabeth McCune, was born May 3, 1891, in Pittsburgh, Pennsylvania, and died (date and place of death not given) following three years of illness. He was ordained a teacher on November 16, 1919; a priest on July 31, 1920; and an elder on January 14, 1923. He served as a pastor for twenty-seven years and as director of Youngstown District since 1947. An employee of the Bell Telephone Company since 1911, he retired in 1945. He was married thirty-eight years ago to Emma Biddle who survives him.

Besides his wife he leaves two daughters: Mrs. John Henley and Mrs. Howard McWoell; a son, William McCune; three brothers: David J., Robert J., and Raymond McCune; and five grandchildren. Two sons, Robert and Franklin, died during World War II. Funeral services were held at the Leyde Chapel, Elders James Menzies and George Franklin officiating. Burial was in Castle View Burial Park.

SALYARDS. — Christiana, daughter of Charles and Catherine Steadman, was born March 30, 1861, in Rochelle, Illinois, and died April 16, 1951, at Resthaven in Independence, Missouri. Following graduation from high school she attended Illinois State Teachers College and then began her teaching career. At the age of twenty-three she was baptized into the Reorganized Church. In 1892 she moved to Lamoni and began writing church school quarterlies, this work she continued to do until 1927. In 1895 she was married to Richard Salyards, General Church Secretary, and helped him rear his three children. Besides her quarterly work she wrote three books for the church: "Jesus and His Message," "Men Nearest the Master," and "The Enduring Word." In 1924 she and her husband moved to Independence, where he died in 1944.

Surviving are three stepchildren: Miss Zaide Salyards and Richard Salyards, Jr., of Denver, Colorado, and Joseph Salyards of Omaha, Nebraska; and one sister, Mrs. Charlotte Hopper of Des Moines, Iowa. Funeral services were held at the Henry Stahl Chapel in Independence, Evangelists Arthur E. Stoff and Frederick A. Smith officiating. Interment was in Mound Grove Cemetery.

McCHRISTY.—George Walter, son of James H. and Selma McChristy, was born February 1, 1902, at Independence, Missouri, and died April 26, 1951, at the Independence Sanitarium. He was baptized into the Reorganized Church on August 25, 1912, and attended services thereafter when he was near enough a branch to go. During the past four years he was unable to attend regularly because of his work as a fireman. He was a member

of Mt. Washington Lodge 614 A.F. and A.M., Independence Chapter No. 12, Palestine Commandery No. 17, and Ararat Shrine.

He is survived by two sisters: Mrs. Bernice Stobaugh of Independence and Mrs. Emma Lee Adams of Milwaukee, Wisconsin. Funeral services were held at the George Carson Chapel, Elders Glaude A. Smith and Arthur E. Stoff officiating. Interment was in Mound Grove Cemetery.

1951 Youth Camp Schedule

<u>Date</u>	<u>Camp</u>	<u>Place</u>	<u>For Reservations and Information</u>
June 3-9	Camp Yokoma	Lions Club Health Camp, Edmond, Okla.	Victor J. Witte, 1324 S. Cheyenne Tulsa 14, Okla.
June 10-17	Camp Romoca	Palmer Lake, Colorado	W. A. Hougas, 480 Marion St. Denver 3, Colorado
June 10-17	Camp Wakonda	Racine, Missouri	Stephen Black, 101 S. High St., Neosho, Missouri
June 10-17	Camp Liahona	Brewton, Alabama	R. L. Booker, 1158 Gorgas, Mobile, Alabama
June 17-24	Camp Yopeca	Excelsior Springs, Mo.	Carl Mesle, The Auditorium, Independence, Missouri
June 17-24	Youth Camp	Barton Flats, Calif.	Thomas R. Beil, 3927½ Flower Dr., Los Angeles 37, Calif.
June 24-July 1	Camp Michivoix	Park of the Pines, Boyne City, Michigan	John Wiley, 617 S. Lansing, Mt. Pleasant, Mich.
June 24-July 1	Camp Nauvoo	Nauvoo, Illinois	Lyle Woodstock, 405 Court 4 Center Springbrook Courts, Moline, Ill.
June 24-July 1	Camp Monyoca	Elliston, Montana	C. Houston Hobart, 1013 Milwaukee, Deer Lodge, Mont.
June 30-July 5	Mo. Valley Youth Camp	Camp Sheldon, Columbus, Nebr.	Charles Neff, 811 N. 36th St., Omaha, Nebr.
July 1-8	Ontario Youth Camp	R.L.D.S. Reunion Grds. R.R. 3, Blenheim, Ont.	E. Elwood Smith, 13 Tweedsmuir Ave. Chatham, Ontario
July 1-8	Youth Camp	Blue Water Camp, Lexington, Mich.	Eldon Winters, Sandusky, Michigan
July 1-8	Camp Kimtah	Deception Pass, Wash.	Ray Sowers, 3819 N. 25th St., Tacoma 7, Wash.
Aug. 5-12	Youth Camp	Chetek, Wis.	Stephen Black, 101 S. High St. Neosho, Missouri
Aug. 19-26 Aug. 26-Sept. 2	Youth Camp	Camp Kiondashawa, New Hamburg, Pa.	Loyd Adams, Box 522, Cedarville, Ohio
Aug. 22-29	Youth Camp	Brooksville, Maine	
Aug. 25-Sept. 3	Camp LaHacienda	Bandera, Texas	John G. Wight, 714 Avant Ave., San Antonio 10, Texas
GIRLS' CAMPS:			
June 24-July 1	Oriole Girls Camp	Excelsior Springs, Mo.	Edna Easter, The Auditorium, Independence, Missouri
July 1-8	Camp Oececa		
July 9-12	Skylark Girls Camp Loleachi	Excelsior Springs, Mo.	Edna Easter, The Auditorium, Independence, Missouri
JUNIOR CAMPS:			
June 24-29	Seattle District Junior Youth Camp	Silver Lake Reunion Grounds	Paul A. Wellington, 8747 Phinney Ave., Seattle, Wash.
July 1-14	Boys and Girls	Barton Flats, Calif.	G. E. Tickemyer, 1333 W. 42nd St., Los Angeles 37, Calif.
July 8-11	Mo. Valley Jr. Youth Camp	Kiwanis Camp, Fremont, Nebr.	Charles Neff, 811 N. 36th St., Omaha, Nebr.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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*** A LEGEND OF CHARLES**

Barbara tells this interesting story about her young brother, Charles.

He was quite distressed by the fact that his friend, Dick, had picked up the habit of swearing. And if swearing could be regarded as a talent, it might be said that Dick was a sort of genius at it. His vocabulary was rich and colorful; his range original and imaginative.

Charles, trained in a good church home, knew this was all wrong. Yet he recognized in his friend certain traits of character that God would love.

"If you don't stop swearing," Charles said to Dick one day, "I'm going to have to pray for you!"

And who knows? That treatment might be more effective than whippings or getting the mouth washed out with soap!

*** DEAD BRANCHES**

In trimming a barberry hedge, a place was found where a bush was dying. Where the dead black branches remained, no new living branches could grow. As soon as they were cut away, new branches from adjoining bushes began to fill the space. The process was slow but sure.

The phrase "dead works" is used in Hebrews 9:14, and there may be a lesson for us here. We must get the old faults and sins out of our lives before the new habits of righteousness can take their places. We must give up the evil friends and associations before we can have the good new ones. We must give up evil before we can have God in our lives.

*** PATIENCE**

When you find life "getting under your skin," when you feel critical of people and dissatisfied with conditions, you might try tacking a card up somewhere that you can see it often. Over the kitchen sink if you are a housewife, over the desk if you are an executive, over the bench if you are a factory worker, perhaps in your heart if you are on the move.

Your card should have two words on it: "Be Patient."

"In your patience possess ye your souls."— Luke 21:18. When you are impatient, something else possesses your soul. You do not belong to yourself. The grievance has "got" you. Patience is a means of setting us free, and putting our fate in our own hands.

*** TROUBLE**

It is much easier to start trouble than it is to get out of it.

Trouble has a way of spreading, like a gasoline fire. It may get out of control, and destroy many valuable things before it finally burns itself out.

If a person is wise, he will ask himself, before he makes any harsh criticism of other people, "Will this lead to trouble?" If it will, he had better wait and consider.

Many a question, many a problem, can be solved without trouble, if we will take the necessary time and patience to work it out.

Reunion Texts

REUNION THEME: SOURCES OF SPIRITUAL POWER

The Nature of Priesthood

by CHARLES FRY

This is a textbook prepared for priesthood study covering such topics as grades of priesthood, historical aspects, organization, ordinances, gifts and blessings, and responsibilities of priesthood. 35¢

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prepared by the General Council of Women

An outline course of study to be used in the women's classes at reunions attempting to guide church women to a detailed examination of various sources and expressions of spiritual power in the home. 15¢

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by MAURICE L. DRAPER

For a general class discussing the nature of sacramental ordinances, water baptism, laying on of hands, Lord's Supper, and marriage. 25¢

Tapping Spiritual Resources

by F. CARL MESLE

A short course of study for young people to help them secure a background and proper church concepts to tell our Restoration story to their friends. 25¢

The Power of Stewardship

by EARL T. HIGDON

A fine course of study covering all phases of stewardship. Included too is one section on the Storehouse. 35¢

HERALD HOUSE INDEPENDENCE, MO.

in
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True Worth

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June 11, 1951

VOLUME 98

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News and Notes

We'd
Like
You
To
Know . . .



Roscoe Faunce

IT ISN'T UNUSUAL to find Roscoe Faunce up high on a ladder adjusting a bit of stage scenery or in his casual and friendly manner teaching his "communication" class at Graceland College. A teacher of speech, drama, and communication, Mr. Faunce is best known for the many outstanding dramatic productions presented on the campus. In 1949 Graceland's theatre fare was enriched by the remodeling of the old boiler plant into "the playshop," and it is in this barn-style workshop that Mr. Faunce instills in would-be actors and actresses the "grand traditions of the theatre."

Born and reared in Nebraska City, Nebraska, Mr. Faunce was baptized at the age of eight. He was ordained a priest in 1938, and an elder in 1943, and assists in many of the campus services.

After graduating from high school, he attended Graceland for three years, graduating in 1926. He then attended the University of Iowa, receiving his Bachelor's degree in 1927 and his Master's degree in 1928. He has taken additional graduate work at the Pasadena Playhouse in 1931 and the University of Michigan in 1932-33.

Mr. Faunce began his teaching career at Kansas State College at Manhattan in 1930 and joined the Graceland faculty in 1934. He has taken an active interest in Lamoni's Fireside Drama Club, his latest dramatic success being in the role of Elwood P. Dobbs in "Harvey." He has worked with the cub scouts for the last year, and has just taken over as cubmaster of Lamoni's pack 116.

He is married to the former Grace Edwards of Dundalk, Maryland. He met her during his first years on the Graceland faculty while she was a student, and they were married in 1937. They have four children, Ed, 12; Art, 11; Billy, 9; and Janice, 6.

The Saints' Herald Vol. 98 June 11, 1951 No. 24

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

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CONFERENCE IN NEBRASKA

Apostle D. T. Williams, and Brother and Sister John Darling attended an institute and conference at Clearwater, Nebraska, May 25-27. Classwork was conducted by Brother and Sister Darling. Brother Darling worked chiefly among the young people, and Sister Darling worked with the women. Apostle Williams presided over the conference and preached several times.

PASTOR ORDAINED

President F. Henry Edwards met at the Grandview, Kansas, church, May 27, for the ordination of Brother Curtis A. Vernon, pastor of the Grandview Branch, to the office of high priest. The Stake Presidency also assisted in the ordination.

NEWS OF THE APOSTLES

Apostle D. O. Chesworth ministered to the Saints in St. Louis during May 23-25. He preached at Council Bluffs, Iowa, May 27.

Apostle Reed M. Holmes met with the students at Iowa City, Iowa, May 19 and 20. He met with the Topeka, Kansas, Saints, May 23. May 25 he spoke to the young adults at the Van Brunt Branch in the Kansas City Stake. He delivered the baccalaureate address to the Graceland College students, May 27.

TOURS CALIFORNIA

During April, Mrs. S. S. Arnson, Chairman of the General Council of Women, visited women's groups in California. Arrangements for the trip were made by Apostle E. J. Gleazer in co-operation with district and stake officers. Meetings were held in twelve cities. Members of the Southern California District gathered at Santa Ana for the district meeting. Institutes were conducted for the Metropolitan Stake at Los Angeles and for the Northern California District at Berkeley. Talks were also given at other places in the Southern and Northern California Districts. Sister Arnson reports that splendid work is being done for the church by the fine groups of devoted and capable women workers and feels that the trip was mutually beneficial.

AWARD TO STUDENTS

The Chicago Tribune medals to the outstanding junior and senior R.O.T.C. cadet for the semester at William Chrisman High School in Independence were given to Sgt. David Freeman, son of Mr. and Mrs. Ralph Freeman; and Capt. Robert Rannie, son of Dr. and Mrs. Paul R. Rannie; respectively. Robert's medal was gold, David's silver.

VETERAN SAINTS PASS AWAY

News has been received from Sweden of the death of Brother A. W. Lundstrom of Jerna. Brother Lundstrom has been in poor health for several years, and passed away April 25.

Sister Allen Schreur of Gaylord, Michigan, was buried May 22. Brother Schreur was president of the Northern Michigan District for many years.

Editorial

Proclaim Liberty to the Captives

"If the Son therefore shall make you free, ye shall be free indeed."—John 8: 36.

MANY OF THE PEOPLE you pass on the street are slaves to something or other: a bad habit, an uncontrolled temper, a wrong idea or fixation, or a set of circumstances from which they cannot escape. Their chains and prison walls are invisible, but very real.

It is to these people, among other kinds of slaves, that the Son of God comes, offering freedom. It is true in this world that no one can enjoy political freedom without the protection of a great and powerful government. It is also true that no one can enjoy moral and spiritual freedom except under the protection of God.

* * * * *

ONE OF THE FAMILIAR SIGHTS of the city is a man who is never seen without the stump of a cigar clenched tightly in his teeth. If he ever had a fear in his life, it was probably of losing his cigar. He looks as if he couldn't bear to face the world without it. It is as much a part of his costume as his necktie and a clean shirt.

This man appears to think that he has the cigar.

He is mistaken. The cigar has him. It has him in a grip that he cannot break except by dying.

* * * * *

IT WAS AROUND ZERO one winter night when we waited for a bus to cross the river. The "Slow and Seldom Transportation Service" was extra late. The wind from the north-east had a sharp cutting edge. It was going through us, as they say, "without bothering to go around." We were miserable.

Just back of us was a package liquor store, open. Tiers of bottles (and, one might say, bottles of tears) filled the racks. Warmth and

comfort were on the other side of a thin plate glass.

An old man went by and said, "Why don't you go in and get warm? It will be all right." Would it? We considered that . . . but we didn't go in.

The clerk was alone in the store. In his clean jacket, he was bent over, elbows on the counter, face in his hands, looking down. He did not look up once while we waited. Of the two miseries, our discomfort of body must have been easier to bear than his distress of spirit. He looked like one in the depth of despair.

That man was a prisoner—a prisoner in his business. The chains that bound him and the walls that enclosed him were invisible, but they were very real.

C. S. Lewis once wrote something like this: The Devil is seeking slaves to fatten for his table; but God wants people to grow in freedom and become his sons.

* * * * *

A YOUNG WOMAN came in to talk about a personal problem. It is hard for anyone to see himself as others see him, and she was no exception. She couldn't understand the one factor that was the cause of her problem. It was clear that only the truth could make her free of that trouble.

"Do you think you can take it if I speak frankly?" she was asked.

"Oh, yes," she said casually, "I can take anything."

An effort was made to tell her, but it failed. She "couldn't take it" at all. The truth hit her emotions rather than registering on her mind. She was hurt. She could not be free of her problem because she could not face the truth.

THE WALL YOU BUILD to keep others out will also keep you in. The man who is defending himself in a fortress may find, too late, that he has locked himself in a prison.

Invisible chains can be broken, not by physical strength, but by faith and an effort of the will.

A story—probably apocryphal—is told of an aristocrat who was imprisoned during the French Revolution. He remained in his cell for many years. Food and drink were brought to him, and he was allowed to read. One day, purely as a matter of curiosity, he pushed at his cell door. It swung open. There was no lock on it. He walked down the hall. No one stopped him. He went out a free man. All those years of imprisonment were unnecessary.

Even so we are the prisoners of many things—ideas, faults, mistakes, sins, weaknesses. Most of them are unnecessary.

* * * * *

WHEN JESUS BEGAN his ministry in the synagogue at Nazareth, he chose for his first text a passage from Isaiah 61 dealing with freedom:

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Paul also said:

The law of the Spirit of life in Christ Jesus hath made me free of the law of sin and death.—Romans 8: 2.

All freedom relates eventually to the mind and spirit of man. The greatest of all promises ever given to humanity was spoken by Jesus: "Ye shall know the truth, and the truth shall make you free."—John 8: 32. L. J. L.

Official

Notice of Change of Agent for the New York District

Notice is hereby given of the appointment of Brother Thomas Yates, 2451 Michigan Avenue, Niagara Falls, New York, to serve as bishop's agent of the New York District succeeding Brother Walter O. Simpson whose resignation has been received. Solicitors are hereby notified to send their reports for the month of May and each succeeding month thereafter to Brother Yates at this address.

Our sincere appreciation is expressed for the good services rendered by Brother Simpson. We have also appreciated the support given Brother Simpson by the Saints of the New York District during the period of about a year which he was able to serve. We are assured that the same loyal support will be given to Brother Yates by our members in this district as he enters into his new responsibilities.

THE PRESIDING BISHOPRIC,
By W. N. Johnson

Approved:
THE FIRST PRESIDENCY,
By W. Wallace Smith

On Family Relations Institute at Los Angeles

(Editor's Note: Our attention has been called to an excellent opportunity for *Herald* readers living in the Los Angeles area to get a better understanding of the home and family relations. While the church is in no official way associated with the development of this project, we do commend it to those living near by who are able to take advantage of the workshop. Knowing the splendid work done by Dr. Paul Popenoe and

his general reputation in this field leads us to give the project this support.)

Dr. Paul Popenoe, general director of the American Institute of Family Relations, his associate, Dr. Roswell Johnson, and other staff members will conduct a workshop in family relations August 6 to 11 at Los Angeles. Classes will be offered in the technique of marriage counseling, premarital education, dealing with problems of adolescence and old age, use of temperament and personality tests, and methods of education in family life. Such training has been found to strengthen the Christian home; ministers, and religious educators are invited to attend. Ten scholarships will be offered to workers living outside California. Detailed information, together with applications blanks for registration and for the scholarships (which cover the full registration fee of \$25) may be had on request to the American Institute of Family Relations, 5287 Sunset Boulevard, Los Angeles 27, California.

Smoking and Lung Cancer

WITH THE NUMBER of reported cases of cancer of the lung increasing at a startling rate during the last few years, the journal, *Radiology*, has asked radiologists throughout the country to give more attention to the disease.

The January issue states editorially that many statistical studies have been made to show that chronic smoking may be an important factor in the cause of cancer of the lung.

One study was made by physicians Ernest L. Wynder of Georgetown Hospital, Washington, D. C., and Everts A. Graham of St. Louis, who developed total pneumonectomy. The study consisted of 684 cases of proved lung cancer. In 605 of these (in men) they found that over 50 per cent of the patients were excessive or chain smokers compared to 19 per cent of the general hospital group without cancer. Only 2 per cent of the lesions occurred in nonsmokers

or minimal smokers. In 96 per cent of the cancer series there was a history of smoking for over twenty years, "which may account for the greater incidence of the disease in men, as excessive smoking by women is of relatively recent development."

Drs. Wynder and Graham believe, according to the editorial, that there may be a lag period of ten years or more before the development of the cancer.

The editorial said also that the practice of inhalation among cigarette smokers may be significant from a medical standpoint.

The journal also referred to three other investigators who found that cancer of the lung occurs more than twice as frequently among those who have smoked cigarettes for 25 years than among nonsmokers of comparable age.

"The offending agent is not indicated from any of these studies, as distillates from tobacco have never been proved to be carcinogenic," the editorial said, adding that there is a possibility that some other agent, such as spray material on tobacco plants, may be responsible.

"The foregoing observations," the article said, "offer statistical evidence that there may be more than a casual relationship between long-continued heavy smoking, especially of cigarettes, and the occurrence of lung cancer."—From *General Electric X-Ray News*, March, 1951.

Horse in America Before Christ

by James F. Keir

ON PAGE 63, verse 216, of the Book of Mormon Nephi states that upon arrival in America, he found the horse.

In *Popular Mechanics Magazine*, January, 1949, is an article which tells of the discovery of Ventana Cave, about 110 miles from Tucson, Arizona, by Emil Haury, professor of anthropology at the University of Arizona.

(Continued on page 22.)

What Kind of a Father?

Based on a sermon preached at South Crysler Church, Independence, Missouri

By John F. Sheehy

From wire recording by Floy Patience

A certain man had two sons; And the younger of them said to his father, Father, give me the portion of goods which falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in the land and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and say unto him, Father, I have sinned against heaven, and before thee; And am no more worthy to be called thy son; make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off his father saw him, and had compassion, and ran and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said unto his servants, Bring forth the best robe, and put it on him; and put a ring on his finger and shoes on his feet; And bring hither the fatted calf, and kill it; and let us eat, and be merry; For this my son was dead and is alive again; he was lost and is found. And they began to be merry. Now his elder son was in the field; and as he came, and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come and thy father hath killed the fatted calf, because hath he received him safe and sound. And he was angry, and would not go in; therefore came his father out, and entreated him, And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and thou never gavest me a kid, that I might make merry with my friends; But as soon as this thy son was come, which devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son thou art ever with me; and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; was lost and is found.

—Luke 15: 11-32, I. V.

A LONG WITH THIS SCRIPTURE I should like to read a few verses from the seventh chapter of Genesis, beginning with the forty-second verse:

Behold, I am God, Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name also. Where I can stretch forth my hands and hold all the creations which I have made, and mine eye can pierce them also. And among all the workmanship of my hands there has not been so great wickedness as among thy brethren; but, behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands. Wherefore should not the heavens weep, seeing these shall suffer? But behold, these which thine eyes are upon shall perish in the floods; and,

behold, I will shut them up; a prison have I prepared for them, and he whom I have chosen has plead before my face; Wherefore he suffereth for their sins, inasmuch as they will repent, in the day that my chosen shall return unto me; and until that day they shall be in torment. Wherefore for this shall the heavens weep; yea, and all the workmanship of my hands.

In the twenty-first chapter of the book of Revelation, second to fifth verses, we read of a day to come when all present conditions will be changed. There will be a new heaven and a new earth. There will be no more pain, no more tears, no more sorrow, no more death. In the second book of Nephi, chapter one, verse 115, we read that God made men that they might have joy.



The Penitent Prodigal

We have heard many sermons about the awfulness of sin and the effects of sin upon the sinner. We know there have been times that, as a result of transgression, man has lost his relationship with God and with his loved ones. As a result of sin, he has experienced the very opposite that God purposed for him in the creation; and instead of experiencing the fullness of joy, he has suffered pain, misery, sorrow, and death.

This morning I would like to talk to you about God, and how the transgression of man affects the Eternal Father. The fifteenth chapter of Luke records the story that Jesus told, commonly called the parable of the Prodigal Son. But Jesus never intended that this parable should become famous because of the prodigal son. He told the story about a father and his two sons, placing the emphasis upon the father rather than upon the sons.

Jesus is the perfect revelation of God. When you see Jesus, you see the Father—infinite in mercy, in compassion, in love, and ever ready to forgive and receive all who will return to him.

Now let us review the parable. This certain man was face to face one day with the problem of a wayward son—a son who was not content to remain within the family circle, a son who wanted to use his inheritance exactly as he wished. This

boy was determined to go wherever he wanted without any regard for the desires or commandments or teachings of his father. He wanted to exercise his right of agency—and to do as *he* pleased. And his father granted permission for him to do so. (It is more interesting when one stops to realize Jesus was telling this story to Jews.)

This young man spent his life in transgression. Sin, transgression—call it what you will—is turning away from God. So that the Jews might understand how far he went, Jesus said that he was feeding swine and was hungry and destitute. He gladly would have eaten the food he was feeding to the pigs.

In this fallen state he meditated upon his condition, and he remembered that the servants in his father's house were treated much better than he was being treated by the world on which he had spent his fortune. Thinking of the misery that was his, he decided to return to his father. He was truly penitent and sensed his unworthiness to be called his father's son, but he returned home nevertheless.

The Father's Suffering

The wayward son was not the only one who suffered; his father also suffered. God created man that he might have joy, and when man does not experience this joy ordained of God, then both God and man suffer. This is true of families. Those who are unitedly engaged in the work of the church experience the highest type of happiness. But if one member of a family forsakes this work, a portion of the joy experienced by that family is absent until the erring one returns.

So the prodigal son returned. His father had waited anxiously for him and, when he saw the boy coming, ran to meet him. In the spirit of humility the boy confessed, acknowledging his mistakes and saying, "I am no longer worthy to be thy son." Then the father threw his arms around the boy and called for the

best robe to be put upon him. He also gave him a ring for his finger and shoes for his feet and ordered his servants to prepare a feast.

Joy for Repentance

In Luke 15: 10 Jesus says there is joy in heaven over one sinner that repents. Herein is contained the true meaning of worship. The purpose of all worship—whether in praying, preaching, or singing—is to bring men back to God, and to bring back to God the joy and happiness which belong to him. The heart of God is made heavy by human sinning, and the sorrow will remain until men return to him.

A Brother's Jealousy

How can God be happy when he looks upon his creation and sees it doing everything that displeases him? And why should you or I be disturbed where or when or how a man returns to his father? Likewise, why should we be disturbed at the willingness of God to forgive those who have sinned and restore them to their rightful state?

When the son who remained at home asked the servants about the feast, they said, "Your brother has returned and has been forgiven. The family ring has been placed upon his finger, and he has been restored to the family circle!" But the obedient son was displeased and complained to his father, "You never did this for me." Then his father reminded him, "My son, all that I have is thine, and has always been thine, and will always be thine, but your brother has denied himself the joy he could have had—the association with good people and with God. Now come in and be happy with us, for your brother who was lost is found."

The Father's Work and Glory

It is not God's intention that man find joy in this life alone. In latter-day revelation God says, "This is my work and my glory to bring to pass the immortality and eternal life of man." The crowning achieve-

ment of his purpose is that his creation will be happy throughout eternal ages.

The parable of the prodigal son is really the story of a kind, loving, understanding father who wanted his child to have the best in life, because only then would he himself find joy. The effects of sin are not confined to this earth alone. They are felt in heaven.

God has never taken any pleasure in the transgression of his people; every transgression in every generation has brought sorrow to his heart.

One of the most marvelous things about this relationship is that it becomes a personal thing, and when we try to realize just how personal this is we become amazed at the love of God and his interest in every one of us.

Jesus is the Savior of this world. But listen—Jesus is *your* Savior! Jesus and God are interested in you, concerned about you. It doesn't matter who you are or what your place in life, God is interested and concerned about you.

The Vision of the Father

In everything Jesus did or said, he he was conscious of the fact that he was representing God to the people. He was successful, though at one time during his ministry he had the feeling that probably he hadn't been as successful in doing this as he wanted to be. Just before he went to the cross he was talking to his disciples about God. Philip said to him, "Lord, show us the Father." Then Jesus said—and I rather think in a tone of disappointment and concern—"Have I been so long with you, and yet thou hast not known me, Philip? He that hath seen me hath seen the Father." He was aware from day to day that one of his missions during his ministry was to give to this world a perfect revelation of God.

In the story of the prodigal son, as in others, Christ was talking about the kind of a father we have in heaven and would have us remember that our sins affect not only us,

(Continued on page 22.)

"Thou Art Not Far From the Kingdom of God"

By William McMurray

Now we will compare the word unto a seed. Now if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breast; And when you feel these swelling motions, ye will begin to say within yourselves, It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding; yea, and it beginneth to be delicious to me. Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge. But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then ye must needs say, that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now behold, will not this strengthen your faith? Yea, it will strengthen your faith, for ye will say, I know that this is a good seed, for behold, it sprouteth and beginneth to grow. And now behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness; therefore, if a seed groweth, it is good, but if it groweth not, behold, it is not good; therefore it is cast away.—Alma 16: 152-158.

THROUGH THE MEDIUM of great writers, most of us, at some time or another, have shared with outstanding men of history the moments of their greatest achievements. The surprising thing about these experiences is not that we are able to project ourselves into the great moments of these men but rather that we are able to feel at home in their presence. As we journey through time with the historian, we are never made to feel that we are unfit to share the triumphs of the heroes of freedom. On the field of Gettysburg we stand side by side with Lincoln and lend silent assent to his words. With the poet we storm into the valley of death in the ride of the gallant four hundred, never questioning our willingness to accompany those brave men in the "Charge of the Light Brigade," or our right to enjoy the glory of their sacrifice. Even into the privacy of love we burst unhesitatingly, never fearing that we intrude as we gaze upon the embrace of Romeo and Juliet, never turning away because this moment is theirs alone. Far from feeling unfit to stand in the presence of these great figures, we tend to become identified with their accomplishments and even take to ourselves the glory of achievement which rightfully belongs only to them.

In the spiritual experiences of religious pioneers, too, we stand unashamed. Leaving behind our world-

ly possessions, the security which we have enjoyed, the friends who have enriched our lives, we walk in the footsteps of Lehi, never doubting our tenacity nor our ability to display his obedience to divine command. On the road to Damascus we see the light and respond with Paul, "What wouldst thou have me to do?" Then, hearing the command of God, we turn our back upon our past life to follow him, never searching our heart to find the seeds of failure, never seriously wondering if we have the strength to remain constant in our dedication as did Paul. Even in the shadow of the cross we kneel with Jesus and echo his prayer, "Thy will be done." For a moment we experience his love, his sacrifice. But how often do we truly recognize our inadequacy for his task, our unfitness to utter his prayer?

WHEN WE HEAR THE RESPONSE of great men to their challenges, this tendency to identify ourselves with greatness, this experience of spiritual uplift which is ours, is most desirable. Indeed, the ability to project ourselves into the lives of great men and women in the midst of their accomplishments is the germ of greatness in each of us. Too often, however, we are satisfied with this fleeting glimpse into their lives, this momentary dream of greatness. To realize this ambition and

achieve this greatness requires effort which we seldom are willing to make.

A story is told of an antique dealer who placed a crucifix in his store window, displaying a sign "This beautiful cross CHEAP." Many times this is the thing for which we hope, the cross of Jesus cheap. We look for the salvation of Christ in the bargain basements of life. We desire great accomplishments but are unwilling to pay the price.

In conversation with his father, Jesus accepted the responsibility of saving humanity. After accepting this challenge he could have experienced the joy of Saviorhood throughout his life and still have turned away in the last moments from the cross. Though he would have had thirty-three years of honor, it would only have been a glimpse of the achievement which was available to him. He would have denied himself the glory which is now his throughout eternity because he paid the price of Saviorhood.

SOMETIMES IN OUR LIVES there are moments when we have brief glimpses of great accomplishments which can be ours. Perhaps in a prayer meeting, at a reunion, preaching service, or possibly as we kneel in the silence of our room, we feel the urge to achieve greatness. Many times in the presence of the complete dedication of another we feel the challenging call of the Savior. In those brief flashes, without effort, we experience the joy of building a kingdom. Just for seconds we gaze on Zion accomplished and know that we have participated in its establishment. These are outstanding experiences in our lives, although they are but temporary. Like Jesus, we must decide whether this joy shall be ours for one brief moment alone or for the eternity that lies ahead.

EXCAVATIONS IN THE TOMB of a rich Egyptian disclosed a few handfuls of wheat which had been buried with other possessions in the vault. The wheat still held its original form. Over the many years which had elapsed no change had taken place. If this wheat had been planted somewhere along the banks of the Nile, its yield returned to the earth year after year, would have made enough flour to feed the teeming millions of hungry people in the world.

We too have been given a few handfuls of seeds. These are the momentary aspirations to accomplish big things, the brief flashes of greatness which have lighted our lives. These are the seeds of the kingdom of God. We must now choose whether we shall bury them in the tomb of our minds or plant them in the garden of Christ where year upon year they shall bring forth good fruit.

If we fail to respond to the voice of Jesus which calls us to ever higher and better service, if we satisfy ourselves with the fleeting glimpses of greatness which are given to us, we shall have been called to heights which we were unable or unwilling to scale. But if we respond to the challenge of the accomplishments of great men and women who have gone before us, we shall share the glory of the Savior in the eternal kingdom which we are called to build.

Man is not the creature of circumstances. Circumstances are the creatures of man.—DISRAELI.

Men might be better if we better deemed of them. The worst way to improve the world is to condemn it.—PHILIP JAMES BAILEY.

The easiest person to deceive is one's own self.—BULWER-LYTTON.

The illusion that times that were are better than those that are, has probably pervaded all ages.—HORACE GREELEY.

Temples for God By Courtney L. Hunter

"Mankind was never so happily inspired as when it made a cathedral."—Robert Louis Stevenson.

THE CREATION OF CHURCHES, both great and small, signifies man's efforts to set aside a place where he can worship—a tangible place, wholesome and pure, where he can meet and commune with his God.

Physical violence, improprieties, and unseemly conduct are virtually unheard of in the quiet recesses of a church. Man respects the sanctity of his temple built for God. Upon entering a church, he dons an air of meekness, humility, reverence which perhaps he duplicates no place else.

But there is another kind of temple—man's body—of which Paul says, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"—I Corinthians 6:19. This temple is treated with something far less than deference and love.

If we have a direct and personal concept of God, it is significant that his Holy Spirit would much prefer a dwelling place in the body of man to intermittent lodgings within the cold and impersonal confines of an architectural creation.

It is a misconception to believe that to gain eternal life one must eternally and exclusively occupy himself with spiritual affairs. This is an impossible task in a physical world.

A man once said, "I'm not interested in anything about religion except how to gain the Spirit of God and to keep it. How is it done?" He believed there was a secret combination that would unlock the door to the Holy Ghost, yet require no drastic physical improvement in his own behavior and condition. That man is still seeking.

Yearning and asking for the beautiful, finished product of God's Holy Spirit at the snap of one's fingers is like dreaming of a fabulous wish to be granted by a fairy godmother.

OUR BODIES are God's bodies, and it is his wish that we live this life abundantly. It does make a difference to what use we put our bodies in this world. Physical development and improvement go hand in hand with spiritual growth.

How could God disapprove of the man who puts a strong and energetic emphasis on the temporal law, provided it is done "with an eye single to the glory of God"?—Doctrine and Covenants 4:1. It is the man who allows his physical victories over temptation to become a juggernaut for his own personal ego who will incur divine displeasure.

Legal and public condemnation of the grosser sins of murder, robbery, and adultery is also part of God's law. The condoning of the so-called lesser sins of hate, greed, and jealousy is not part of God's law, ". . . for I the Lord can not look upon sin with the least degree of allowance."—Doctrine and Covenants 1:5.

Frowning upon the use of alcohol and tobacco for the body is considered proper because abstinence from these things is part of God's advice to us. However, ignoring the apparent evils of overeating, unbalanced diet, and improper rest is to prevent the perfection of Zion, ". . . and no one can assist in this work except he shall be humble and full of love, having faith, hope and charity, being temperate in all things, whatsoever shall be intrusted to his care."—Doctrine and Covenants 11:4.

The victory of overcoming the tantalization of brute matter teaches and shows us a spiritual happiness of firm well-being and a confidence in our ability and worth to help establish the kingdom of God. This God-given power becomes an example so strong and irresistible that it inspires untold numbers to seek to follow in the footsteps of the Christ. Mankind was never so happily inspired as when it made a holy, living temple of its human body.

True Worth

*True worth is in being, not seeming—
In doing each day that goes by
Some little good; not in dreaming
Of great things to do by and by.*

TRUE WORTH can be determined by the stand one takes when truth is on the scaffold. It is not resolved by the abundance of a person's possessions, nor is it to be judged by his culture or his acquired education. Neither triumphs nor defeats decide one's course. These are but incidents along the way of life.

True worth comes from the deep recesses of the soul, wherein are determined attitudes toward all things. There is a spark of divinity or true worth in every soul. It is the purpose of the gospel to find that soul and nurture that seed so it will bring forth abundantly. This requires a service to others.

How to Evaluate True Worth

It is a universal rule that mankind finally comes to appreciate merit wherever it is found. The true character of any person is easily determined by the way he treats one from whom he can expect no favors. Great men and women find ways to show their love of the lowly. Small minds are self-centered. It is impossible for big minds to harbor hate. Love finds no barrier in race, class, or creed. It is godlike to forgive and forget a wrong. Assistance extended to the weak and unfortunate of earth makes the giver strong.

The quality of mercy is not strained,
It droppeth as the gentle rain from
heaven upon the place beneath.
It is twice blessed: It blesseth him that
gives, and him that takes.

—Shakespeare.

Here again attitudes determine each individual character, for generosity can be a debilitating thing when one is on the receiving end of it.

By Orrin R. Wilcox

Equity, justice, and mercy are becoming watchwords in the tribunals of most nations. Ideals of freedom and democracy are sweeping the earth. The Golden Rule is becoming a standard of measurement among men and nations. No man can be miserable when helping his fellow men. This is also true of institutions and nations.

Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.—Hebrews 13: 1, 2.

King Benjamin, a wise king of Book of Mormon times, taught his people to be humble. He knew that in the past men and nations had ripened in iniquity because of pride. So well did this great leader teach his people that we are told, "They viewed themselves in their own carnal state, even less than the dust of the earth."—Mosiah 2: 2.

Such humility will help one to get acquainted with himself. It will recognize limitations and comprehend responsibilities together with the equipment for development.

Where Can True Worth Be Demonstrated?

Must one go on a mission to Tibet to convert the heathen? Are there heathen nearer home?

As an outcome of World War II India, Japan, Indonesia, Turkey, Greece, and other nations are on more friendly terms with the United States. It is the purpose of the United Nations to promote this feeling of brotherhood throughout the world. This is a tremendous task conceived in the Restoration Movement. It should pave the way for the preaching of the gospel of peace. We must make friends before we can make converts. All nations must be invited to the marriage supper of the Lamb (Doctrine and Covenants 58: 3).

The true worth and progress of our church might well be compared in some respects to the struggle of the Negro since the Emancipation Proclamation. Upon the liberation of the Negroes in the United States there was a rush among them to secure white collar jobs. Labor with the hands was shunned. Many unqualified colored men became ministers, school teachers, and politicians over night. Turmoil, corruption, and chaos was the result until wise men began to teach the essence of true worth and progress.

Booker T. Washington in his "Atlanta Exposition Address" illustrated their need in this picture of a ship lost at sea:

A ship lost at sea for many days suddenly sighted a friendly vessel. From the mast of the unfortunate vessel was seen a signal, "Water, water, we die of thirst!"

The answer from the friendly vessel at once came back, "Cast down your bucket where you are."

A second time the signal, "Water, water, send us water," ran up from the distressed vessel and was answered, "Cast down your bucket where you are." A third and a fourth signal were answered, "Cast down your bucket where you are."

The captain of the distressed vessel at last heeded the injunction, cast down his bucket, and it came up full of fresh, sparkling water from the mouth of the Amazon River.—*Up From Slavery*, page 219.

Cast down your bucket where you are. Cast it down in your homes and in the homes of your neighbors. Cast it down in your branches and your districts, in your offices and on your farms, at school and at church. Cast your bread upon the water. Thrust in your sickle and reap where you are.

Some day the call may come to you to carry the gospel to foreign nations. Now is the time to prepare by casting down your bucket where you are. Out of the scenes of confusion of present world conditions God will yet pave a way for more friendly relations with the benighted peoples behind the iron curtain (Matthew 24: 14, Doctrine and Covenants 102: 3; 58: 3).

God can appreciate and use true worth wherever it be found. "Of a truth I perceive that God is no respecter of persons! But in every nation he that feareth him and worketh righteousness is accepted with him."—Acts 10: 34, 35.

Who Demonstrates True Worth?

Must one wait for a call to the priesthood? Can an elder serve better than a teacher? Can a man serve better than a woman?

Jesus answered these questions by saying, "Whosoever will be chief among you let him be your servant." The service of the widow who cast her mite into the treasury was more acceptable than the contribution of the rich young man who turned away sorrowful "because he had much possessions."

The prayer of the publican was of greater worth than the long prayer of the Pharisee because the publican was humble while the Pharisee was proud and self-centered.

True worth among nations will be determined by their proximity to the kingdom of God. Antichrists will not be produced by any one kingdom or nation. Atheism, corruption, and crime shake the very foundations of our nation today. Though these foundations were laid by inspired men, we must continue to produce even greater men today if our nation is to survive and fulfill its mission.

Gog and Magog will find recruits in many lands. These agents of Satan together with all antichrists will be exposed and overthrown in their time. Meanwhile Saints would do well to get better acquainted with God and Christ! It is the fundamental mission of Saints as well as of prophets to reveal more of God to the world. America will have no fear of other nations if its citizens are righteous. "Perfect love casteth out fear."

Speaking of the inhabitants of America Nephi says, "Wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity."—II Nephi 1: 13.

How Does the World Judge True Worth?

"By this shall all men know that ye are my disciples, if ye have love one to another."—John 13: 35. Love is the strongest dynamic in the universe—totalitarianism by force is the devil's counterfeit for equity by love. No government motivated by hate can expect to overthrow this counterfeit.

Not long ago a Jewish scientist gave this simple equation: $E=MC^2$;

Helps Along the Way

By Mabel Williams Crayne

Lives of great men all remind us we can make our lives sublime, and, departing, leave behind us footprints on the sands of time; footprints, that perhaps another, sailing o'er life's solemn main, a forlorn and shipwrecked brother, seeing, shall take heart again.

—LONGFELLOW

THE PEN of many an inspired writer has helped solve serious problems and lifted heart-broken souls to God. We seldom remember the whole of a lecture or sermon, but the speaker may drive home one vital point that changes the course of our entire lives. We would be amazed if we could look back and see how many long-forgotten people—some friends, some foes—have helped to mold our characters and personalities and even changed our environments.

The cover page of the January issue of *Vision and Revision* is most challenging. In the upper right-hand corner is this permanent slogan, "The future belongs to those who prepare for it." The rest of the page is taken up by the following in very large print: *For your 1951 and for all the years thereafter My wish for you: Vision to See, Faith to Believe, Courage to Do.*

This will be interpreted as each life demands. To most of us it means seeing our own mistakes and the good in others, visualizing the future as filled with opportunities for service to God and those about us, and not losing sight of the God-given beauties of the earth, even though the smoke of battle darkens the sky above us. It means having faith in the promises of God and the ultimate triumph of right over wrong, and having the courage to do what we know to be right no matter how great the sacrifice.

In the book *Courage for Today* by Preston Bradley, the following has so

that is, "Energy equals mass times the velocity of light squared." This led to the atom bomb. Now Einstein says, "Civilization can avoid disaster only by the way of Gandhi, the path of nonviolence, and love." Love will ultimately triumph over all the power of Satan and release the captives of earth and hell; death, hell and the grave will be destroyed by love. It will bring about Zion from which the wicked will flee away and say, "We will not go up to battle against Zion, for Zion is terrible."

impressed me that I want to share it with others. This book is out of print, but can be found in most public libraries.

The good news of a life which casts out fear and worry is that each of us can begin wherever he is today, whatever his age may be. It makes no difference whether we are fifteen or eighty, what our social position is, whether we are rich or poor. I want you to claim your heritage. Every broken, worried, fearful and distorted life, every ravaged heart, every spirit that has lost touch with the reality and the loyalty of nature, is entitled to its own share. In the daily walks of life, if a man owes you a debt, you feel justified in asking him to pay it when it is due. Why should we not practice, in the world of spiritual and eternal truth, the same technique? No heart is entitled to disaster; no mind obliged to experience the agony of fear and worry. Each of us has the right, if he is living beautifully, to life's best. I fling you the challenge:

Demand and ask for yourself from the eternal, undiminished source of all unity and all life and all power that which is your very own, and it will not be denied you.

Reconstruct your approach as the nation must reconstruct its technique. As America faces the future, the mere equitable adjustment of economic machinery, the mere perfection of industrial processes and the mere growth of governmental regulation will never be the answer. The human heart of the Republic, as our own, must be safely anchored to the promise of eternal and everlasting spiritual perfection.

Let's make the start! Worried, fearful, tired, sick—what has fear done to you? Well, say right back to fear; "You have done all you are going to do. There are no obsessions that I am going to carry with me twenty-four hours a day. I am through with them. Do you think they are big enough to break me? No, I shall have no place for fear, no place for worry, for my days will always be crowded to overflowing with aspiration and good deeds."—Page 38.

Civilization is enduring now, as it has endured through repeated stress. It will survive because true civilization is born of the spirit and there will always be someone, somewhere, to keep it alive. So in this hour, let the pessimist croak. In this hour, let the materialist have his fate. I still have left my dreams and my ideals and my love, and so have you.—Page 42.

(Continued on page 12.)

Repentance

By Ladd Duryea

... according to justice, the plan of redemption could not be brought about, only, on conditions of repentance of men in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice.—Alma 19: 94.

ONE OF THE BASIC REQUIREMENTS of the plan of salvation, as stated in the above Scripture, is repentance. And the prophet Alma is not alone in giving this instruction. It is evident from the hundreds of examples in the Bible, Book of Mormon, and Doctrine and Covenants that repentance is an absolute prerequisite to baptism by the Holy Ghost and to eternal salvation. Doctrine and Covenants 16: 3 says that Christ urged David Whitmer and Oliver Cowdery to turn from every appearance of evil, "... for, behold, I command all men everywhere to repent." Alma adds, "And the Father, said, Repent ye, repent ye, and be baptized in the name of my beloved Son."—II Nephi 13: 14. In the Holy Bible the Prince of Peace pleads with his people to turn to things of virtue and truth, for "... except ye repent, ye shall all ... perish."—Luke 13: 3.

Now the question arises as to what is meant by repentance. According to *The Winston Dictionary*, to repent is "to feel regret or sorrow on account of something done or left undone."¹ However the meaning of repentance, as the word is used in the Scriptures, is much more comprehensive than this. In his tract, "The Latter Day Saints and What They Believe," A. B. Phillips says:

The restored gospel teaches that repentance is more than sorrow for sins committed. It is sorrow plus a reformation of character in conformity with the law of God. True repentance prompts the sinner to make all possible restitution for his trespasses. Until one turns from sin to righteousness, he has not fully repented.²

ACCORDING TO F. HENRY EDWARDS³ repentance in the fullest sense of the word consists of four steps. The first step—and the most

obvious one—is sincere, godly sorrow for past sinning. This sorrow is caused primarily by a growing love of God. One hates to hurt those dear to him—parents, children, friends, husband, wife, God, or Christ. His trespasses often hurt his mortal friends and relatives, and it always hurts Christ and God. Jesus wept over Jerusalem because it persecuted the prophets and would not accept him. Surely he weeps over the wickedness of the world today. As one comes to realize the pain which his sins have caused the Savior, he is sorry that he has transgressed.

The second step in repentance is, as Brother Edwards puts it, "to face sin in its true guise." This simply means to accept the blame for one's sins and to offer no excuses for them. Alma tells his son, "Do not endeavor to excuse yourself in the least point, because of your sins."—Alma 19: 114.

It almost seems natural for one to try to defend his actions. He always seems to have excuses for himself. I doubt if anybody has ever committed a crime without some excuse, feeble or otherwise. Hitler published many of his excuses for the armed aggression which led to World War II in his book, *Mein Kampf*. Probably every murderer considers his crime less reprehensible than a murder committed by another person. Nearly everyone tends to offer excuses, if only to himself, for things he has done wrong and things he should have done but did not. However, in the eyes of God, sin is sin. An act is either wrong or right. Undoubtedly being a just God, he makes allowance for different circumstances; yet one must face the reality that any sin is a transgres-

sion of God's law and must, therefore, be repented of or the person who committed the sin must be punished in accordance with the law of justice.

The third step in repentance is "to divorce oneself utterly from sin." This involves a complete change of attitude. Sinfulness comes from following the selfish demands of one's being. Righteousness comes from following the dictates of a spirit in tune with God's wishes and from depending upon God. Repentance means that one must start an almost new life, abandoning pride, selfishness, and vanity, and substituting for them humility, devotion, and benevolence. In Proverbs 8: 13 the wise man of Israel recognized that the Lord hates "pride, arrogancy, and the evil way . . ." And in I Peter 5: 5, an apostle of the Almighty God writes: "Yea, all of you . . . be clothed with humility; for God resisteth the proud, and giveth grace to the humble."

The fourth step in repentance is "to build safeguards against future sinning." One must not only regret his past sins, but also fortify himself against sinning in the future. He must develop a deep determination to cling to what he knows is right in God's sight and to avoid actions which are contrary to His laws. He must vaccinate his character against the disease of sin with faith and prayer. This step is obviously completely necessary, for of what value is passive sorrow for sins committed if it is not backed up by action?

ALTHOUGH THE SCRIPTURES quoted so far have been chosen primarily to define repentance, a number of them contain information concerning who should repent. Doctrine and Covenants 16: 3 states: "... for, behold, I command all men everywhere to repent." Everybody is to repent. However, one must recognize that all men are commanded to repent not because they are men, but because they have sinned, as stated in Romans 3: 23:

“... all have sinned, and come short of the glory of God.” This statement is substantiated in I John 1:8: “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” The tenth verse says the same thing in a slightly different way: “If we say that we have not sinned, we make him a liar, and his word is not in us.”

These are just a few of the Scriptures which charge that no man is sinless. Accepting this, the fact from Romans 7: 16 that God and Christ hate sin, and the statement from Isaiah 13: 11 that God is going to punish the world for its evil, one is given a gloomy picture of what is to come. It would seem that no one has a chance of escaping His wrath. This is where repentance comes in. Through it one can escape the wrath of God for past disobedience. Repentance is the means by which he can take advantage of Christ's atonement for men's sins. He was born, He lived on earth in a fleshy body, and was crucified that the sins of men might be forgiven; but it is for each individual to repent. If one does not repent the atonement has no value for him. Christ's atonement applies only to those who admit they are sinners, sorrow for it, ask forgiveness, and determine to sin no more.

If one does truly repent of his transgressions, he is forgiven; God's mercy will have claim on him, and His law of justice will be satisfied by Christ's atonement. Man is assured in I John 1:9: “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” In the Book of Mormon the Lord tells Alma: “And if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also;

“Yea, and as often as my people repent, will I forgive them their trespasses against me.”—Mosiah 11:138, 139.

This promise is as good today as it was in Alma's time.

REPENTANCE IS NOT ALWAYS EASY. In fact, it seldom is. It cost Zacchaeus much in terms of money. He was a rich publican until Christ was his guest. Then he repented and gave half of his fortune to the poor and repaid fourfold those whom he had taxed unjustly. Repentance caused Paul to lose his friends and position. The same can be true today. When one repents, he may be forced to change his whole way of life. Sometimes he will find that people he thought were his friends avoid or ridicule him. Perhaps some people have had to change their occupations due to repentance.

But on the other hand, the things one loses through repentance are temporary and basically unimportant. Mark 8: 39—“For what shall it profit a man if he shall gain the whole world and lose his own soul?”—could apply inversely here. If a man shall save his soul for eternity, what does it matter if he loses the whole world?

Repentance is an essential act for everyone who wants to gain admittance into the kingdom of God. It is something to be done before baptism into the church of Christ for the remission of sin. After baptism, then, one can start a new spiritual life, spotless in the sight of God. If he could remain spotless, further repentance would not be necessary. However, being human, everyone does sin even after baptism. Therefore, the need for repentance by all members of the church is as great as it is for those just coming into the church. Perhaps it is even greater, for those in the church have a greater responsibility than nonmembers. People out of the church do not have the fullness of the gospel with which those in the church have been blessed. Luke 12: 57 warns: “. . . for unto whomsoever much is given, of him shall much be required; and to whom the Lord has committed much, of him will men ask the more.” Latter Day Saints have been given more of God's truth than any other people existing today. Will not more be required of them?

One should seek to repent as often as he sins. With every sin he should diagnose himself to see what caused him to transgress. Then he should seek to remove that influence from his life or to strengthen himself so that he can meet it the next time without erring.

It is easy to become discouraged and disappointed in trying to do right. One's attempts may seem feeble, almost futile. But even very short, weary steps will add up into miles if enough of them are taken. The promise is given in Romans 8: 13 that the Spirit will help man's infirmities. With daily effort and prayer one can definitely progress.

The life of a Saint cannot be something static. It does not appear possible for one to remain constant as far as living in accordance with God's laws is concerned. He must either progress or retrogress, and to progress he must repent of his sins.

Today in the present wilderness of iniquity, there is still a voice crying, praying that man will hear: “Repent ye; for the kingdom of heaven is at hand.” He must heed that voice or be eternally damned.

1. William J. Peio, *The Secretary's Desk Book* (including the *Winston Dictionary*), page 599 of the dictionary, the John C. Winston Company, Philadelphia, 1945.

2. A. B. Phillips, “The Latter Day Saints and What They Believe,” page 202, Herald Publishing House, Independence, Missouri.

3. F. Henry Edwards, *Missionary Sermon Studies*, pages 173, 174, Herald Publishing House, Independence, Missouri, 1949.

Helps Along the Way

(Continued from page 10.)

Good, truth, beauty, have survival values and in the end of every experience they will triumph. Wherever good has been, good remains; wherever life has been, life remains, for life was made to be victorious.

—From *Courage for Today* by Preston Bradley, copyright 1934, used by special permission of the publishers, the Bobbs-Merrill Company, Incorporated.

In our own church publications, and from the pulpit, we find this same philosophy advocating that the spiritually-filled life will rise above the fears and hurts that so often beset us. In our association with other Saints we see this same philosophy being lived day after day. We marvel at their endurance, then pick up our own little pack and trudge on, praying that we too may have the vision to see, faith to believe, and courage to do.

How "Young Joseph" Came to Amboy

Selections from the "Autobiographic Sketches" of
Edmund C. Briggs, of the Council of Twelve

Part V: Impressions of the Smith Family

AN INTERVIEW WITH EMMA SMITH

In the evening we had some little conversation with his [Young Joseph Smith's] mother. She made several inquiries about our meetings and the interests of the church at Zarahemla, and we informed her of the evidence we had received of her son taking the leadership of the church, as it was his right by lineage. She seemed to wish to avoid any reference about her children having anything to do with the church; spoke of her former husband with tears in her eyes.

The next morning she said: "I have always counseled the Saints who came to me for advice as to where they should go, to go north."

I inquired, "Why did you give them that counsel? Did you think James J. Strang's claims were right?"

She quickly replied, "No, but I thought if they went up north they could soon get away again, but if they went west they could not, and I always believed the church would arise again in the north. I have always avoided talking to my children about having anything to do with the church, for I have suffered so much I have dreaded to have them take any part in it. But I have always believed if God wanted them to do anything in the church, the same one who called their father would make it known to them, and it was not necessary for me to talk to them about it; but I never had confidence in Brigham Young, and Joseph did not for some time before his death."

I then said to her: "Did Joseph have any knowledge or premonition of his death before it took place?"

She replied: "Yes, he was expecting it for some time before he was murdered. About the time he wrote those letters that are in the Book of Covenants he was promised if he would go and hide from the church

until it was cleansed he should live until he had accomplished his work in the redemption of Zion, and he once left home intending not to return until the church was sifted and thoroughly cleansed. But his persecutors were stirring up trouble at the time, and his absence provoked some of the brethren to say he had run away, and they called him a coward, and Joseph heard of it, and he returned, and said, 'I will die before I will be called a coward.'

"He was going to find a place and then send for the family, but when he came back I felt the worst I ever did in my life, and from that time I looked for him to be killed, and had felt so bad about it, that when he was murdered I was not taken by surprise, and did not feel so bad as I had for months before."

While she talked to us the tears flowed from her large, bright eyes like rain, and I could see in every act affection for Joseph.

—SH 48: 144, 145, February 20, 1901.

A DESCRIPTION OF THE SMITH FAMILY

I remained in Nauvoo and vicinity until the fall of '57; worked a part of the time for Joseph on his farm; though he had moved into the city and his brother Frederick worked the place.

I became quite well acquainted with the Smith family. Frederick was prepossessing, in fact, a gentleman in his appearance, open and frank in his countenance, six feet high and well proportioned, and I noticed he was very affectionate to his mother, and often saluted her with a loving kiss and good morning or good-by. Everybody loved him.

Joseph was always cheerful, very respectful to his mother, always seemed to be busy. Alexander was

quiet around the house and doing chores. David was a handsome boy, modest and retiring in disposition, studious, and quite an artist; loved and admired by everybody who formed his acquaintance. Sister Emma was an exceptionally good woman whom everybody spoke of as an example worthy of imitation. In fact, the whole family were esteemed by all people who knew them as good worthy citizens above reproach, having the reputation of being strictly moral and temperate in all things.—SH 48: 163. February 27, 1901.

THE INTERVAL OF WAITING

(An Explanatory Note)

From 1856 to 1860 was a time of anxious waiting, of working, of seeking to bring scattered members of the old church into the Reorganization.

In fulfillment of prophecy, Brother Briggs did not return to Zarahemla, Wisconsin, until after Joseph was received as President of the church.

Joseph Smith had reason to wait and be patient until he was fully persuaded that it was the will of God he should take his position in the church. Men had come to him, had sought to persuade and cajole him, even to threaten him, in order to use his name and his influence, to further their designs, and to bring him under their control. He was adamant in his determination that he should yield obedience to only one control—the leadings of the Spirit of God.

No people could expect that their desires in this matter would be had simply by writing a letter and issuing an invitation. Their sincerity and fortitude needed to be tested to see if they were true. Five years was not too long a time to wait. In so great a cause, things move slowly.

When Joseph accepted the call and came to the church, he stated his conditions clearly, and he lived up to them all of his life. They were reasonable and just. By that time the people knew how very much they wanted and needed him; they had passed a test. They were ready to receive their awaited leader, the son of the prophet and founder of the church.—EDITORS.

Letters

Note of Thanks

I am grateful to all who remembered me in prayer and sent cards and letters after I received a bad fracture in January, 1948. My leg has mended satisfactorily, although it is somewhat longer than before and I have to wear a built-up shoe to keep from limping. I am back on my regular job as night watchman; this requires over ten miles of walking every evening. Considering the fact that I am sixty-seven years old, I feel that I am very fortunate to be able to keep on working at this job.

A. H. DAMMON

14 Hazelwood Terrace
Rochester 9, New York

Asks Help for Son

Since reading "The Second Miracle" by Ruby Tinkham I have been comparing the story with what has happened in our own family. My son was raised from his bed of affliction like Paula, but he has not been able to find himself. I believe that the united prayers of the Saints can work miracles, so I am asking that those who read this will pray for my son. I believe he could do much good if he could overcome this obstacle in his life.

A MOTHER.

A Glimpse of the Beyond

I have lost my husband, my mother, and my youngest daughter in the past two years. Since their death I often wondered if they were given a chance to choose, would they want to come back. Before Easter I prayed and fasted to know the answer and was permitted to see my daughter. She was bright and happy and her body was clear as glass. I knew then that my loved ones were content to be wherever they are. This made Easter mean more to me than ever before.

I have been ill all winter, and I wish to thank those who have remembered me in their prayers. My prayer is that we may all live humbly before our Heavenly Father so that he can bless us with his spirit.

MRS. J. W. BAILEY.

1225 South Noland
Independence, Missouri

A Little Child Shall Lead Them

A wonderful experience occurred in our family recently as a result of our nine-year-old grandson's faith. Howard's parents live next door, and ever since he was a small boy I have read to him from church school papers and quarterlies. The nearest mission is eighteen miles away, so he has not been able to attend church regularly. On his way to school he often stops to join us in our morning devotional, taking part in the prayer with us. I have taught him about the good things and the sinful things in life, and he used to reprimand his parents for staying out late nights. A few weeks ago when our missionary came to hold cottage meetings, Howard was the first one to ask for baptism without any of us knowing about it. His father asked him if he understood what he was doing, and he said, "Yes, and I want you and Mother to be baptized too." This, through united prayers and the labors of our missionary, has taken place.

I hope that all parents and grandparents in the church may take the responsibility of teaching the gospel to their little ones. It

is so much easier to teach them when they are young and their minds are pure. Even when there is no church near, they can be helped in developing an appreciation of God and his works. Then when the opportunity for baptism comes they will be ready.

MRS. LILLIAN MATNEY

323 South Fourth Street
Iola, Kansas

Blessings Through Prayer and Administration

I have received many blessings and would like to tell of some of them. In 1904 my husband had blood poison in his arm. It was hard as a rock and the doctor said it would have to be amputated. Before he left for the operation he was administered to and truly received a blessing. When he returned from the city, he still had his arm and soon he was able to work again.

At another time our family had scarlet fever. Our seven-weeks-old son, Albert, was very ill and restless. We did not call the doctor, but we prayed for our sick child. During the night my husband asked, "How is he?" I said that he was sleeping peacefully on my arm and that much of the mucus in his throat had cleared up. My husband said he had just seen the child being administered to by an elder and several angels.

I know God answers prayer when we pray in the right spirit, having faith. I am grateful for the health and strength I enjoy and for the fact that I am able to attend church each Sunday even though I am growing old.

BERTHA J. BRACKENBURY

4925 Sixth Avenue
Los Angeles 43, California

Helped During an Illness

For twenty-one years I suffered with a gall bladder condition which finally demanded surgery. The first three days after my operation I was in great pain, and I wished that I might have administration. However, the opportunity did not present itself, and on the fourth day I told my nurse that I could not

bear to suffer any longer. She asked what church I belonged to, and I told her. Then she said, "Sister, I've never seen a Latter Day Saint yet who can't take it." She gave me a treatment that made me feel much better, and that evening the elders came and administered to me. I felt that God made me well at that very moment. The doctor was surprised at my rapid recovery and said he wished that others having the same type operation would get along as well.

MRS. WILLIAM G. WHITE

403 North Seventeenth Street
Corvallis, Oregon

A Visit to the Center Place

Two recent visits to Independence have convinced me that Zion may be nearer than many people think. On my first trip I visited the Social Service Center. I was surprised at the variety of merchandise for sale and pleased to see that those who serve there are so kind and ready to help. My only criticism of the place was that I couldn't find any slacks my size. My second visit was to the Sanitarium where a friend of mine was ill. Here I expressed a desire to see the building and was immediately given a guide who courteously showed me both the Sanitarium and the nurses' home. I was impressed by the fact that each has a chapel for worship services. The doctors and nurses all looked pleasant, and each department was an inspiration to me. As I watched the babies in their glassed-in nursery, the words of the Savior came to me, "of such is the kingdom of heaven," and I breathed a prayer that these children might become stalwart, faithful workers for the cause of Zion. From one of the upper floors of the hospital I looked out the window at the multicolored roofs in a sea of bright green foliage. I thought, "What a beautiful setting for the New Jerusalem." If each of us can catch this vision of Zion and use our individual gifts to make it a reality, surely it cannot be long in materializing.

WALTER M. DAVIS

1312 West Thirty-ninth
Kansas City, Missouri

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by Robbie Trent

pictured by Elinore Blaisdell

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Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

Is an elder inspired to speak the words given in a confirmation prayer?
Australia F. P.

Answer:

Not necessarily so. On the other hand, when a person has recently made an honest, understanding, and sacrificial covenant with God in baptism, then comes in prayerful mood to ask for the endowment of the Holy Spirit which has been promised to the obedient; and when the officiating minister has carried this person on his heart and mind and conscience in the presence of God, as he should, the situation is favorable to a great measure of spiritual light.

Yet it should be remembered that there is no promise of prophecy, in the sense of foretelling, in connection with this ordinance. What is promised is the endowment of the Spirit.

F. HENRY EDWARDS

Question:

A. The Book of Mormon speaks of three men, namely, Zenos, Zenock, and Neum, who are spoken of as prophets of old. Their words appeared to have been written on the plates of brass. What became of the brass plates?
Michigan E. D.

Answer:

The brass plates were among the sacred records deposited by Ammoron in the Hill Shim in the land of Antum when Mormon was about ten years old. Ammoron instructed him to go to the Hill Shim when he should become about twenty-four years old and take the plates of Nephi for further engraving of history, leaving the rest of the plates where they were (Mormon 1: 1-6).

Because of Lamanite encroachments northward between 375 A.D. and 379 A.D., Mormon took all the sacred records from the Hill Shim (Mormon 2: 18-31) and about 384 A.D. deposited

them with the plates of Nephi in the Hill Cumorah, northward from the Hill Shim toward the east sea (Mormon 3: 1-8; Ether 4: 3, 4), and where the Jaredites and the Nephites in turn fought their last great battles (Ether 6: 83). Thus the brass plates and all the plates with the exception of Mormon's abridgment, the Book of Mormon, were left in the Hill Cumorah. Escaping northward Moroni carried with him the Book of Mormon plates which in 1823 were revealed to Joseph Smith in the state of New York (Mormon 3: 8). Presumably the brass plates and many others are still in the Hill Cumorah unless angelic hands have seen fit to remove them.

Perhaps the last mention we have of them is in a statement credited to David Whitmer in Richmond, Missouri, September 7, 1878, to the effect that the three witnesses not only saw the plates of the Book of Mormon, "but also the brass plates, the plates of the Book of Ether, the plates containing the wickedness of the world and the secret combinations of the world down to the time of their being engraved, and many other plates." (*Latter Day Saint Biographical Encyclopedia*, "Whitmer, David.") We do not vouch for the correctness of this reported statement, but under any circumstances the brass plates are yet to be revealed along with other ancient American sacred records. Containing as they did the history of the Jews from the beginning with their genealogy down to 600 B.C., the five books of Moses, the prophecies of Isaiah, Jeremiah, Zenos, Zenock, Neum, and others, the brass plates were of great value to the Nephites (I Nephi 1: 158-168, page 15; I Nephi 6: 1-4, page 67). They are yet to go forth "unto every nation, kindred, tongue and people, that they shall know of the mysteries contained thereon." They will retain their brightness, never being dimmed by time (Alma 17: 17-35, page 437; I Nephi 4: 164-170, page 15).

The prophecies of Zenos, Zenock, and Neum were freely quoted by Nephite

writers acquainted with the records on the brass plates (Book of Mormon, pages 65, 66, 177, 188, 426, 428, 630).

B. Are there any other records concerning these prophets?

We know of no record of them except in the Book of Mormon. There is a parallel case here to that of the Bible. The Bible mentions many prophets and writings not known to us today. (See Jude 14; Numbers 21: 14; Joshua 10: 13; I Samuel 10: 25; I Kings 11: 41; I Chronicles 29: 29; II Chronicles 9: 29; 12: 15; 12: 34.)

HAROLD I. VOLT

Question:

Why should I bother about joining a church so long as I live an honest life and treat everybody fairly?
Australia F. P.

Answer:

You must "bother about joining a church" in order to "live an honest life and treat everybody fairly." You must be honest and fair with God, too. This is not because he says that you must, but because only then are you a fair and honest person. And I am sure you will agree that it is not fair to receive all you do receive from your Heavenly Father and then to refuse to help him in the work he is trying to do for all mankind. Nor is it strictly honest to take the investments which he has made in you and use them according to your own wishes, disregarding the purpose which underlies the investment. God does not invest time and talent in you just for your sake. All his investments in you are for you plus those who might be blessed through you.

The insurance advertisements say that a man "owes his wife a living, dead or alive." In much the same fashion, dead or alive you owe your neighbor a testimony. You can give a much better testimony as a member of the church, cooperating with others according to the gifts of God to you and for the achievement of the purposes of God. This is obviously true while you are alive. It is also true after you have passed on. If you do join the church, and function as an active member in the church, you strengthen a living organism whose testimony goes on down the years when you may have been forgotten, but when a clear, strong testimony is still needed.

There are times when no man has a right to be neutral—when he is under moral obligation to take sides. This is one of those times. In the fight for the kingdom which is now going on, good men need to stand up and be counted.

F. HENRY EDWARDS

Briefs

SASKATOON, SASKATCHEWAN. — The following babies were blessed by Elder J. A. Gendron on April 30: Donna Louise, daughter of Betty and John Bruce Greig; Gary Ralph, son of Phyllis Louise and Ralph Hawkins; and Sandra Rose, daughter of Phyllis Louise and Ralph Greig. Brother Genderson and Elder Aylmer Powell blessed Stephen Kenneth, son of Dorothy Lavina and Henry Phillips on May 13.

A welcoming party was held for the new families who have moved to Saskatoon. The newcomers were welcomed by the pastor and a program was given. Refreshments were served by the Daughters of Zion.

Wedding gifts were presented to Mr. and Mrs. James Cheeseman and Mr. and Mrs. Wallace Cheeseman.

The LaDaSa group sponsored a recommendation that no soft drinks be served at future reunions. This was ratified by the Saskatoon branch and the suggestion sent to the district presidency.

The branch pastor, Elder J. A. Gendron, is conducting a prebaptismal class which is well attended.

The director of music, Mr. Bruce Waddell, is directing a kindergarten choir and Miss Joy Fisher is leading the junior choir.

Priest Dan Laverty baptized Mrs. Elsie Laura Bacon on April 15.

Myron Laverty, son of Priest and Mrs. Dan Laverty, of Saskatoon, Saskatchewan, was awarded first prize for the Dominion of Canada for his reference book on narcotics. The book has won prizes at several other occasions. Myron is in the eighth grade and won the honor in spite of a serious physical handicap. He was presented with the prize at the Provincial W. C. T. U. convention held in Grace United Church in Saskatoon.—Reported by MRS. C. E. DIGGLE

HAWAII.—The Restoration banquet held April 6, and participated in by the three Honolulu congregations was well attended.

Elder Akira Sakima baptized Mrs. Kiiko Miyashiro and Miss Matsuko Igarashi in April. These are additions to the Kalihi congregations.

Elder James N. Kemp and family, who had been under appointment in Hilo, recently left for Portland, Oregon, to take up their new assignment there.

Sister Puarose Mahi was in charge of a music festival in the evening on Mothers' Day. This was held at the Makiki congregation in Honolulu.

Elder Elwin R. Vest and family, formerly of Portland, Oregon, arrived in Hawaii on the S. S. "Lurline" May 9 to begin an appointment in the Islands. They were met in true Hawaiian custom with beautiful leis and all the accompanying features as they disembarked from the ship. They received a good welcome by the combined congregations of Honolulu at Makiki that evening. Brother Vest and family were accompanied by District President A. Orlin Crownover to Hilo on the island of Hawaii and Brother Vest was installed as the pastor of the Hilo Branch, May 13.

A garden festival of music was presented by the Kalihi congregation, under the direction of Sister Sumako Sora on May 26. It was well attended by both members and non-members.—Reported by A. ORLIN CROWNOVER

1951 Reunion Schedule

Date	Reunion	Place	For Reservations and Information.
June 9-17	Red River Dist. & N.W. Minn.	c/o 4-H Building, Detroit Lakes, Minn.	Archie Peterson, Audubon, Minnesota
June 16-24	Kansas	Camp Fellowship, near Wichita	Ronald Manuel, 2208 Stafford, Wichita, Kansas
June 17-24	Eastern Montana	R. L. D. S. Church, Fairview, Montana	F. L. Ballantyne, Dore, N. Dakota
June 23-July 1	Kansas City Stake	Nazarene Camp, Lakeview Park, Overland Park, Kansas	Bishop H. F. Miller, 1318 E. 30th St., Kansas City 3, Missouri
June 30-July 8	New York and Philadelphia	Deer Park, New Hope, Penn.	Mark E. Crown, 2527 So. Adams, Arlington, Va.
June 30-July 8	Gulf States	Brewton, Alabama	W. J. Breshears, P.O. Box 5046, Pensacola, Fla.
July 1-8	Northern Ontario	Park Royal, New Liskeard, Ontario	Pat Bolger, 7 Taylor Ave., Kirkland Lake, Ontario
July 1-8	Wisconsin-Minnesota	Chetek, Wisconsin	O. G. Kimball, 190 18th Ave. So., Wisconsin Rapids, Wisconsin
July 6-8	Manitoba	Winnipeg, Manitoba	Z. Z. Renfroe, General Delivery, Calgary, Alberta.
July 8-15	Black Hills	Bob Marshall Camp, near Custer, South Dakota	Dale Larsen, 27 Forest, Apt. 3, Deadwood, South Dakota
July 11-15	Western Colorado	Delta, Colorado	A. G. Rose, 620 Howard St., Delta, Colorado
July 12-15	South Missouri	Kennett, Missouri	J. A. Phillips, R. 3, Box 188, Kennett, Missouri
July 13-22	Southern New England	Onset, Massachusetts	A. W. Sheehy, 10 Sewall St., Somerville 45, Massachusetts
July 14-22	Center Stake of Zion	Gardner Lake, Excelsior Springs, Missouri	Bishop H. W. Cackler, 916 W. Lexington St., Independence, Missouri
July 14-22	Owen Sound-Toronto	Port Elgin, Ontario	John E. Booth, 1443 Bathurst St., Toronto, Ontario
July 15-22	Saskatoon	Saskatoon, Sask.	Z. Z. Renfroe, General Delivery, Calgary, Alberta
July 21-27	Southern California	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 21-28	Rock Island District	Palisades State Park, Savanna, Illinois	Lyle W. Woodstock, 405 Ct. 4 Center, Springbrook Court, Moline, Illinois
July 21-29	Ozarks	Racine, Missouri	B. F. Kyser, 113 A St. S.W., Miami, Oklahoma
July 27-Aug. 5	Los Angeles Stake	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 28-Aug. 5	Flint-Port Huron-Detroit	Blue Water Camp, Lexington, Michigan	W. H. Chelline, 1016 Varney, Port Huron, Mich.

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INDEPENDENCE, MISSOURI

July 28-Aug. 5	Cent. Missouri Stake	Lake Venita, Odessa, Mo.	Bishop W. C. Becker, Box 355, Warrensburg, Mo.
July 28-Aug. 5	Texas	Bandera, Texas	Mr. C. W. Tischer, Rt. 9, Box 507, Houston, Tex.
July 29-Aug. 5	Nauvoo	Nauvoo, Illinois	Finance & meals, Ralph Tripp, Housing: Elbert Tripp, Burnside, Ill.
July 29-Aug. 5	Maine	Brooksville, Maine	George Woodward, 16½ Hyler St., Thomaston, Maine
July 29-Aug. 5	Lamoni Stake	Graceland College Campus	Bishop E. T. Higdon, Lamoni, Iowa
July 29-Aug. 6	Alberta	Sylvan Lake, Alberta	Elgin Clark, Leduc, Alberta
Aug. 3-12	Northwest	Silver Lake Camp, R.F.D. 4, Everett, Wash.	G. L. Swenson, 614 W. 77th St., Seattle 7, Washington
Aug. 3-12	S.E. & Cent. Illinois & St. Louis	Zenia, Illinois (Brush Creek)	Sylvester Coleman, 234 E. Fair Ave., Flora, Illinois
Aug. 4-11	Ark. & La.	Lake Tahkodah, 29 mi. n.w. Bald Knob, Ark.	Robt. Cowan, 122 N. Pine St., North Little Rock, Ark.
Aug. 4-12	Cent., So. Cent. & Southern Mich.	Liahona Park, Sanford, Michigan	J. W. Blackstock, Prudenville, Mich.
Aug. 4-12	Chatham-London	Erie Beach, Ontario	J. F. Kelley, 71 Arnold St., Chatham, Ontario
Aug. 4-12	Oklahoma	Robber's Cave, State Park, Wilburton, Oklahoma	Victor Witte, 1150 N. Ellwood, Tulsa, Oklahoma
Aug. 5-12	Hawaii District	Camp Harold R. Erdman A. Mokuleia, Oahu, T. H.	A. Orlin Crownover, 1666 Mott-Smith Dr. Honolulu 14, Hawaii
Aug. 5-12	Idaho-Utah	Hagerman, Idaho	Lyle Gilmore, Hagerman, Idaho
Aug. 9-19	Far West Stake	Stewartsville, Missouri	Bishop L. E. Landsberg, 517½ Francis St., St. Joseph, Mo.
Aug. 10-19	Northern Michigan	"Park of the Pines" Boyne City, Michigan	Harry L. Doty, 220 W. 9th St., Traverse City, Michigan
Aug. 10-19	Kirtland	R.F.D. 2, Willoughby, Ohio	J. F. Wildermuth, 29617 Lake Shore Drive, Willoughby, Ohio
Aug. 11-18	Southern Indiana	Riverdale Park, 3 mi. e. of Mitchell, Ind.	Chester Metcalf, 1805 Shelby St., New Albany, Ind.
Aug. 11-19	Eastern Michigan	Cash, Michigan	Jacques V. Pement, Sandusky, Michigan
Aug. 12-19	Chicago-Northeastern Illinois	Camp Aurora, Lake Geneva, Wis.	Raymond Troyer, 6053 Woodlawn, Chicago 37, Illinois.
Aug. 12-19	Des Moines	Camp Mitigwa, Madrid, Iowa	Ralph Wicker, 1316 E. Lyon St., Des Moines, Iowa
Aug. 12-19	Western Montana	Deer Lodge, Montana	Mrs. Louis Staton, Gnose Bldg., Anaconda, Mont.
Aug. 18-26	Arizona	Mt. Lemmon, Tucson, Arizona	Marion Blakely, 4154 N. 12th St., Phoenix, Arizona
Aug. 18-26	Eastern Colorado	Palmer Lake, Colorado	W. A. Hougas, 450 Marion St., Denver 3, Colorado
Aug. 19-26	Missouri Valley	Woodbine, Iowa	Clifford A. Cole, Woodbine, Iowa

Briefs

SAN JOSE, CALIFORNIA.—Alson Dunn was baptized April 3.

Elizabeth Schall, district director of religious education, spoke to the church school in April. Brother Schall gave the morning sermon. A pot-luck dinner was held after the sermon. Sister Schall conducted another class in the afternoon.

Sisters Edith Young and Grace Cook attended the district women's institute April 28 and 29 at Berkeley.

Brother Ray Elam has had a miraculous recovery from an operation.

Cassandra Lynn, baby daughter of Vera and Harold Cline, was blessed April 29 by Elders Elbert Guilbert and Charles Cady.

Three more young men of the branch are in the service: Gene Chandler, Al Dunn, and Gene Robinson.

Evangelist William Patterson held a missionary series May 6-16. He also gave six patriarchal blessings while here.

San Jose members met with other district members at the new Happy Valley Reunion grounds for a day of work and play on May 30.—Reported by STENA CALDWELL

RENO, NEVADA.—By appointment, sixteen adults—fourteen members and two non-members—met at the home of Mr. J. C. and Mrs. Beulah Williams May 2 for the Sacrament of the Lord's Supper and a preaching service which followed. The next morning three obtained their patriarchal blessings.—Reported by WILLIAM PATTERSON

NAUVOO, ILLINOIS.—Arnold Ourth, pastor of the Nauvoo, Illinois, congregation was honored in being invited to give the baccalaureate sermon to the graduating class of the city high school May 20. The following Tuesday evening, his twin sons, Lee and Lynn, received honors. Lynn gave the salutatory and Lee the valedictory at their graduation ceremony. Lynn also received the Good Citizenship Award. The boys were seventeen last November and plan to enter Graceland this fall. An older son, Nick, attended Graceland two years and is finishing his first year of teacher training at Western Illinois State Teachers' College at Macomb.

FARGO, NORTH DAKOTA.—Apostle Paul M. Hanson and Seventy E. Y. Hunker were guest speakers May 20 at a district meeting. Many Saints from the Red River District attended. The meeting opened with a prayer service under the direction of District President C. L. Young, Apostle Hanson, and Elder Hunker; assisted by Pastor C. R. Rotzien and Elder Frank Stowell. A community dinner was served at noon.—Reported by IRENE E. ROTZIEN

GOODLAND, KANSAS.—The attendance was 104 on Easter Sunday, which equals the number enrolled. Elder John W. Banks, missionary in the Eastern Colorado District, worked in the branch March 18 to April 1. The first week was used for visiting and services were held each night the second week. Much interest was shown and the peak attendance was 111. The last Sunday of his visit, a basket lunch was enjoyed by the group with a baptismal service in the afternoon at which time Elder Banks baptized six candidates. Apostle Reed M. Holmes visited the branch April 21 and 22. There was an attendance of 118 at the Sunday morning service. The branch enjoyed a visit from district president Ward A. Hougas May 20.—Reported by O'ELLA MAROLF

CHILDREN'S PARABLE STORY-SERMONS

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A rendering of the Parables suited to the fancy and imagination of children and modernized for their understanding.

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From Girlhood to Maturity

By Frances Hartman

Fourteen pairs of eyes intently watching me, and fourteen intelligently alert minds absorbing my statements have become a fascinating and most responsible stewardship as I add my experiences to those of countless other church school teachers.

My class of young teen-age girls have expressed again and again in various ways their desire to become acquainted with the personal qualifications of sainthood as well as the qualities necessary for participating in the "great and marvelous work." Looking forward to those last years in their teens and early twenties, they desire also to know what place they can fill in the program of the church. I can remember my own ponderings along this line, and therefore can clearly understand their concern over, anticipation of, misgivings about, and faith in the future that seems heavy with war clouds which show hardly a glimpse of silver linings.

Most young men of the church are taught to study and prepare so that they will be qualified to occupy in the priesthood if the Lord chooses to call them. If they fail to receive instruction in their homes they are sure to glean some conception of this Restoration Movement in every church service they attend. Even the conflicts of the world are spoken of as basically essential to bring about the fulfillment of prophecies so that the time may come when the gospel will be proclaimed in every nation. In this respect the young men are made to feel that they are or may become a part of a great plan moving toward a definite goal, that of world peace and spiritual endowment.

Probably more intricate is the far-reaching and long-term teaching of young girls in their preparation for the place they are to fill in the scheme of life and the church. More often than not upon them will lie, in the ensuing years, the great bur-

den of keeping their homes together and spiritual bonds alive. In a world that demands military service of its young men and long, hard, working hours from its older men, the women must rise to responsibilities not originally intended for them.

Today, most assuredly, girls are encouraged by the church to seek to fill the role of wifehood and motherhood wisely and well. The Skylark and Oriole movements are of tremendous benefit in training them in a well-balanced, general knowledge of homely activities. Not having had the privilege of this early training myself, I was amazed to learn as I accepted leadership of an Oriole circle just how thorough and helpful the program is. Surely it should be considered a great opportunity to parents to have their girls become affiliated in such church-wide organizations which lead the adolescent so gently and skillfully into adult participation of the Zionite endeavor.

But too many of our girls have been reared in broken or limited homes where they are not urged to share in these movements, where they are afraid to ask the questions, or where they would not be answered discreetly or altogether truthfully should their questions be expressed. Unfortunately, not all of them understand what filling the wifehood and motherhood role "wisely and well" actually consists of. In this event, it becomes the responsibility of the church school teacher to win the respect and friendship of each individual in the class so that a forty-five minute session becomes a week-long influence for good in young, impressionable lives. They must be taught that the qualities they need most to cultivate are as Titus expressed it, "to be sober, to be discreet, chaste, keepers at home." Church girls must be different than nonmembers in their views and attitudes; they must be "peculiar" in their understanding, in

their sense of ideals and morality if they are to come into their heritage.

Today's girls have been exposed to the world's views and often they desire to be recognized as individuals regardless of marital costs; they desire to be commended for personal merits to their own glory; they wish to have condoned their sins of omission in failing to see the need of performing each task presented to them with joyfulness, humility, and meekness of heart. Inhibitions in many adult lives can be traced to misconceptions during adolescence. Because this is true it may be that terms should be clarified; perhaps it should be especially pointed out to our girls that humility and meekness mean freedom from pride, arrogance, and conceit, but certainly do not mean a lack of either self-respect or the respect of others. This is especially true as girls accept life companionships. A wise woman will readily recognize the authority ordained of God and concede to dependence upon her husband, but at the same time will demand benevolence as the "weaker vessel," realizing the importance of Paul's instruction to men, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

A short time ago one particular elder preached an exceptionally fine sermon about the life of Jesus. He did not, however, seem to realize the necessity of good women in the work of the kingdom, for he exclaimed repeatedly that "even though Mary was *just a woman* she was privileged to become the mother of Christ." It seemed useless to remind this brother, had I had the authority to do so, that Mary was "blessed among women," and had "found favor with God"; that hers was a special and wonderful stewardship in bringing forth the Son of God.

There are many women who have conformed to the laws of their inheritance, and perhaps because of this, have been blessed with the power and spirit to be great influences for good. Such was the influence in Timothy's life, of which Paul wrote "the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice."—II Timothy 1: 5. Of Dorcas it was written, "This woman was full of good works and almsdeeds which she did."—Acts 9: 36. It was related by Mark that after Christ had risen from the dead "he appeared first to Mary Magdalene," who had gone to the tomb with Mary, the mother of James, and Salome, to anoint his body. It was from the testimonies of these women that the disciples learned the joyful tidings of the Resurrection. In the early days of the Restoration we find that for twenty-two years the widow of Joseph Smith was given the great task of preserving the manuscript of the Inspired Version of the Bible, until it could be delivered safely into the hands of three men, appointed by the Annual Conference, for publication.

Surely the "Mothers in Israel" are needed today as never before, to minister to a needy people with tenderness and power in the humility that so becomes them, thus supplementing the missionary endeavors of the priesthood. Not alone upon the parents of girls rests the responsibility of their training toward this end, but upon every teacher and leader who prayerfully accepts the stewardship.

From a Chinese Screen

Those who have not tasted the bitterness of life's bitters can never appreciate the sweetest of life's sweets.

Deal with the faults of others as gently as with your own.

In misfortune, gold is dull; in happiness, iron is bright.

—Herbert A. Giles

Mowing the Lawn

By Mrs. Kelton Shipley

Back in the good old days when we had a hand mower our lawn was kept in fairly good shape throughout the growing season, for with much puffing and wiping of sweat, and many a hard-earned blister, the woman of the house accomplished the task regularly. But then came the days of an operation, and of summer babies, so the stalwart husband gave orders, and took over the job. You would be surprised how suddenly such a "minor" job grew into a "major" job. You'd be surprised, too, how soon the old hand mower was replaced by an engine-propelled mower. No job is harder on the ordinary farm man than mowing the yard!

Now, our grass grows luxuriantly undisturbed for three or four weeks, and then the good man cranks up his motor and whizzes through it in the few minutes he waits on dinner some rainy day, and feels that the job is well done for another three weeks. The result—about as neat a job as a hacksaw would do. For where the old mower *clipped* the lawn, these modern power-driven, whirling-dervish machines *chew* it off, wear it out, and mess it up.

And, of course, there are always the usual interruptions that are enough to gray any woman prematurely. Other women's husbands can nonchalantly pick up the handle of a lawn mower and proceed to do the expected thing, but just let my husband crank this motor, and the entire community look askance at the deal. Then, of all times, they decide to have a chummy chat about the school problems of re-districting, or about the crop prospects for the year, or about a half dozen other things

men talk about. Inevitably, too, Grandpa drops around to see if they shouldn't move the cattle from one pasture to another. And it is amazing how long it takes to settle such weighty problems!

Now, if the power mower were built in proportion to a woman's power, our lawn could still be kept under control, except under rare conditions, but as it is, it takes the muscles of a strong man to herd the thing out of the flower gardens and shrubs and keep it cutting grass. My chubby figure is not at all allergic to exercise, but there is a limit to its power and strength. Many another chubby woman can give supporting testimony. And so the rarity of a neatly clipped lawn on the Shipley homestead becomes even more rare. Consequently the sturdy new mower idly adorns one corner of the yard, or sits in solitary confinement in the woodshed, from one month's cutting to the next.

Moral of this story—keep your eye upon the man at the handle of the lawn mower.

Tributes of the Great to Mothers

Nature's loving proxy, the watchful mother.—Bulwer

On Christmas night God honored motherhood—In all ages God has honored good motherhood.

—Talmage

The Lord could not be everywhere, therefore he made mothers.

—Lew Wallace

A man never sees all that his mother has been to him till it's too late to let her know he sees it.

—William Dean Howells

Home Column

No East Nor West

New Horizons

By Pamela Price

THE CONGREGATION was singing the last stanza of "Higher Ground" when the door of the little white church creaked and someone quietly entered a back seat.

I arose from the piano bench and was walking to a near-by seat when my eyes rested on the latecomer—a colored man of middle age. My heart seemed suddenly to stop beating; I almost felt frightened. The minister spoke as if the neat, dark-skinned man were not present. But I was torn between two beliefs—that colored people should not associate with whites on the one hand, and that Christ loves all men and that all are brothers, on the other. I heard little of the sermon.

The meeting was over. Although I felt it my duty to welcome anyone who came to worship in the house of the Lord, I quickly bundled the snow suit on my two-year-old child and left the church without speaking to the visitor. That night a feeling of guilt swept over me as I knelt to pray.

"Our Father, if it is thy will, teach me to have love for people of all races," I asked, although I still could not feel brotherly love in my heart.

A few months passed, and the incident was almost forgotten. Then one day a letter came to me from Grace, a friend since childhood. She lived on a farm a number of miles away. I opened the letter quickly and read what she had written about her children, the church she attended, and her neighbors.

"I miss my old friends," she wrote, "but I have many good neighbors

here. One of my best friends is Corrine, a colored lady, who lives in a four-roomed log house about a half mile away. I certainly enjoy her friendship."

I wondered as I read the last sentence if it would ever be possible for me to put aside my deep prejudices and enjoy the friendship of people of a different race.

I DECIDED TO MAKE a surprise visit to my friend's home. Later, on a beautiful summer afternoon, my little daughter and I boarded a bus for Harrisburg. Grace's home was located two miles from that little town, and I thought it would be fun walking those last two miles in the twilight. In the late afternoon I noted that to the north a great bank of dark clouds was growing darker and thicker every minute. The sun was being quickly hidden, and by the time we had arrived in the strange little town, darkness had settled over it like a cloak.

As the bus driver lifted my daughter off the steps I heard the low, heavy rumble of thunder. I realized that I should not attempt to walk the two miles to the farm. I looked around amazed to find that the town was composed of only two stores and a few other buildings. There was neither taxi nor hotel services available. We went into the nearest store where I explained the situation to a saleslady. She informed me that one of the customers in the store would be leaving soon for his home and that I might be able to ride with him. I gladly accepted his offer to take us one mile of the way. By the time we

had driven the first mile, the storm seemed much nearer. As I stepped from the car I thanked the man, who made no offer to take me the last mile but assured me that if I hurried I could get to my destination before the storm arrived. The sky was lighted almost continually by great flashes of zig-zag lightning. As great claps of thunder shook the earth, I held my child closer and ran down the rough road. The cutting wind which brought with it sand and dirt made the few minutes on the road seem like an hour. As I looked up at the terrible storm I knew there was only One who could help us. Bowing my head I prayed, "Our Father, help us to find shelter that we may be protected from the storm."

I HAD WALKED only a few more steps when the lightning revealed before me the shelter for which I had prayed. It was a little log house. Here lived Grace's colored friend, Corrine, whose skin was darker than

Here Is the Writer . . .

Pamela Price was born and reared in Fisher, Arkansas. Since joining the church at the age of twelve she has served as primary teacher; supervisor of nursery, children's, and junior departments; Blue Bird leader; secretary to the women's department; and reunion and vacation church school teacher. In high school she was active in dramatics, sports, and glee club, editor of the school paper, and valedictorian of the senior class. She is married to Richard Price, a priest. They have one child, Fay, who is six years old. Their home is in Independence, and they attend the Enoch Hill Church.



mine and whose race I had never quite considered my equal.

I stood at the gate hesitating to enter. I visualized the shock some of my friends would feel if they ever found out that I had asked help of a Negro.

"Perhaps I can make it to Grace's," I hopefully thought, but the fierce wind and the falling hailstones made me realize that I had only one choice.

Timidly I knocked on the door.

"Oh, Miss Grace, what's happened to you?" Corrine cried as she opened the door.

"I'm not Grace, but I *am* her friend," I explained as she pulled me inside the lamp-lighted living room. As I stood shivering from cold and fright, I told her of my plan to surprise Grace.

"My child, you are as welcome as Grace is in our home. Come into this bedroom," she invited. The lamp she carried cast its light into the darkness, and I saw two little heads covered with cork-screw curls peer big-eyed from underneath a snow white sheet.

The house was not untidy as I had expected it to be; it was very neat and clean. The board floors were scrubbed until they were nearly white. On a little table was a worn Bible; above it on the wall hung a picture of Christ.

Hastily I explained that I did not wish to disturb the children by taking their bed. If I could only have a chair in which to sit that would be enough. I told her that I would leave as soon as the storm calmed.

"I will sit with you if you wish," offered Corrine as she placed a comfortable chair near me.

"No, thank you. Please get some sleep," I answered.

She must have sensed my embarrassment and fears for she did not offer again to sit with me. She quietly went about spreading blankets and quilts on the floor in her own bedroom. Corrine then put the children to bed on the floor, leaving their bed for me.

"I may have to seek refuge here," I thought. "But I simply cannot sleep in that bed."

HOURS PASSED and the storm raged on as if it would never end. The little one I rocked had long since gone to sleep. My arms ached, and my legs felt numb from having held her so long. At last I was too sick and tired to sit up any longer. Just as the big clock in the living room struck three, I stopped rocking and stumbled to the bed. Taking the baby's blanket, I pulled it up around her head so that no part of her would touch the bed. Ignoring the pillows, I laid my head on my arms.

"Oh, Father," I prayed, "why should this thing happen to me?" And then my mind went back to the night I had knelt and prayed, "Our Father, if it is thy will, teach me to have love for people of all races."

Immediately a warmth fell over me. With it came a peaceful assurance that God knew and understood my heart. Wide awake I heard a voice which declared:

*In Christ there is no East nor West.
In him no South nor North;
But one great fellowship of love
Throughout the whole wide earth.*

I had never liked nor understood that hymn before. Now its meaning was clear to me. Again the same voice declared, "God hath made of one blood all nations."

I lay marveling at the new revelation to my mind and the change of my heart. Had not God answered my prayer? This was his way of teaching me to love men of all races. Now I understood more of his own love.

Exhausted I laid my head upon the pillow and slept, for I was in the home of a child of God.

"Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end."—D. and C. 122: 17.

Graceland

GAZETTE

A special outdoor fellowship service was held on a recent Sunday night with the theme, "I am a part of all that I have met." The Alpha Phi Omega, national service fraternity, arranged transportation to a wooded site about six miles from the campus where the campfire service was held. There, in a setting of natural beauty, members of the congregation told Graceland experiences and friendships that will always be a part of them.

On the following Wednesday, the fellowship was on the Graceland campus. In accordance with tradition this closing fellowship of the year was held outside on the quadrangle, the square of lawn in the center of the campus. Many Gracelanders expressed their regret at leaving and their appreciation for what they had gained at Graceland.

A baptismal service at the fountain followed the fellowship. Two students were baptized and confirmed immediately afterward in the college chapel.

* * * * *

Graduation was the keynote of the closing days of school. The annual cap and gown assembly was held in the year's last assembly period. Members of the sophomore class explained the history of the academic apparel, its meaning to the graduates, and its significance in the community and the church.

* * * * *

Apostle Reed Holmes spoke at the Baccalaureate Service on Sunday night, May 27.

* * * * *

The following week was filled with final exams, assemblies, concerts, and rehearsals, and was climaxed on Friday morning, June 1, by the Commencement Convocation. Dr. Homer T. Rainey, president of Stephens College, Columbia, Missouri, was the speaker.

What Kind of Father?

(Continued from page 6.)

but also our Heavenly Father. As we take our departure from him, we leave in his heart a concern and sorrow that will remain until the day we return.

Our chief concern is to bring men back to a closer relationship with God. In doing this, we shall experience the fullness of joy that God intended every man to have. At the same time, we shall eliminate from the heart of God the sorrow that men's departure from him causes.

I trust we shall not only think about the time when immortality and eternal life will be a reality but also return to God as individuals, as a people, as a nation, so that sorrow will be removed from the hearts of men and the heart of the Heavenly Father.

There is joy in heaven over one sinner who repents and returns to God. And until he does repent, there is sorrow and deep concern for him. God patiently, anxiously, longingly waits for his return.

Good people, that is the kind of Father we have in heaven. Instead of telling the story about a prodigal son, Jesus was telling of the love of God for erring humanity.

Horse in America Before Christ

(Continued from page 4.)

One noon the students announced to Doctor Haury, "We have found a horse." He knew they were down far beyond the days of the Spaniards, who brought the first horses to this continent. . . . But they did have the teeth of a horse as large as an Indian Pony. Students of our antiquity have long told us that our only native horse was a diminutive species, the size of a lamb. This Ventana specimen, says Haury, definitely establishes the fact that a full-sized species had evolved in America long before the time of Christ. It had marked technical differences from the horses of Asia and why the species disappeared is anybody's guess.—Page 127. Quoted by permission of the publisher.

Bulletin Board

Arkansas-Louisiana Reunion

The Arkansas-Louisiana Reunion will be held at Camp Tahkodah August 6 to 12. The camp is located twenty-eight miles northwest of Bald Knob, Arkansas, in the Ozark Mountains. Those planning to attend should bring wraps and ample blankets as the nights are cool. The camp has a swimming pool, boats, tennis-volley ball court, basket ball court, soft ball diamond, croquet, horse shoe, and ping pong courts. Since cabin facilities are limited, those who have tents and cots are advised to bring them.

Black Hills Reunion

The Black Hills Reunion for the Wyoming, Southwestern South Dakota, and Western Nebraska areas will be held at Bob Marshall Camp near Custer, South Dakota, from noon on July 8 until Sunday, July 15. Camp facilities include electricity, hot and cold showers, twelve cabins with ten cots and mattresses in each, a dining hall, and an assembly room. Those who attend will need to provide their own bedding. Reservations for rooms may be made with Dale Larsen, 27 Forest, Apartment 3, Deadwood, South Dakota. General Church appointees serving at the reunion will be Apostle Paul M. Hanson, C. Houston Hobart, and E. Y. Hunker. Further information may be obtained from E. C. Judson, Box 647, Wheatland, Wyoming.

—E. Y. HUNKER,
Associate Minister in Charge

Change of Address

Mr. and Mrs. Ray Ashenhurst
Jonesport, Maine

Elder Elwin R. Vest
270 Ululani Street
Hilo, Hawaii

Books Wanted

Mrs. Laura Skinner, Falfurrias, Texas, would like to buy *A Marvelous Work and a Wonder* and *The Instructor*.

Philip W. Moore, 1200 Broadway, Boise, Idaho, would like to purchase a copy of *Parsons' Text Book* by Elder A. H. Parsons. Anyone having this book for sale should contact Brother Moore at the above address.

Russell F. Ralston, 336 South Fourth East, Salt Lake City, Utah, would like to purchase one copy of *Our Beliefs Defended* by Apostle J. F. Curtis. The book would prove most valuable to the work Brother Ralston is doing in the area to which he is assigned. Anyone having such a book should contact him at the above address.

Mrs. Vern Holmes, 1031 Avenue B, Billings, Montana, would like to purchase copies of *Zion's Praises* and the old *Saints' Hymnal*.

Gulf States Reunion

The Gulf States Reunion will be held at the church-owned reunion grounds in Brewton, Alabama, June 30 to July 8. In addition to local staff helpers, President F. Henry Edwards, Bishop H. L. Livingston, and Apostle Percy E. Farrow are to be in attendance.

Those desiring lodging may write to Brewton Greene, Box 1286, Mobile 7, Alabama. In addition to cabins for families, limited cot space for individuals will be provided on the

grounds. Rooms will be available in Brewton. Meals will be served cafeteria-style in the dining hall. Electric hot plates should not be used in the cabins as wiring is inadequate for them. The use of kerosene and gasoline stoves is discouraged also as a fire hazard.

People in the Gulf States District and surrounding areas are urged to attend.

W. J. BRESHEARS,
District President.

WEDDING

Mogenson-Gore

The marriage of Rheta, daughter of Mr. and Mrs. Thomas Gore, to Norman Theodore, son of Mr. James Mogenson and the late Mrs. Mogenson, was solemnized at Saskatoon, Saskatchewan, May 10. The wedding ceremony was performed by Priest Noble Harper.

BIRTHS

Mr. and Mrs. Howard F. Lade announce the birth of a daughter, Susanne Eloise, born May 2. Mrs. Lade is the former Viola Chelline.

Mr. and Mrs. Harold Cline of San Jose, California, announce the birth of a daughter, Cassandra Lynn, born March 18. Mrs. Cline is the former Vera Bowersox.

A son, David Louis, was born to Mr. and Mrs. Louis Jack Craig March 28. Mrs. Craig is the former Marie Bohn of Lamoni.

Mr. and Mrs. William D. Poore of Champaign, Illinois, announce the birth of twins, Marta Gaye and Mark Jay, born May 18. Both parents attended Graceland College.

Mr. and Mrs. Raymond W. Greeney of Evansville, Indiana, announce the birth of a son, Timothy Lee, born May 18 at the Deaconess Hospital in Evansville. Mrs. Greeney is the former Eva Lee Simmons of Marion, Illinois.

DEATHS

COX.—Ethy Pearl, daughter of David and Nora Reynolds, was born July 5, 1905, at Beardstown, Illinois, and died April 13, 1951, at Cleveland, Ohio. She was baptized into the Reorganized Church at the age of eight. On September 29, 1928, she was married to Norman Cox; two sons were born to them. She was active in the church school and woman's department at Stone Church while she and her husband made their home in Independence, Missouri. Then the family moved to Springfield, Missouri, and finally to Cleveland; in both places she served the church wherever she was needed. When ill health prevented her going to visit the Saints, she wrote letters of encouragement to them. This she continued to do until her death.

She is survived by her husband, Norman; two sons; David of the home and Norman of Springfield; four sisters: Mrs. Bertha Mathis of Kansas City, Kansas; Mrs. Grace Clary of Kansas City, Missouri; Mrs. Marie Stone and Mrs. Martha Salaum of Stockton, California; and two brothers: Fred Reynolds of Stockton and Robert Reynolds of Casa Grand, Arizona. Funeral services were held at the Speaks Chapel in Independence, Elders Glaude A. Smith and Paul F. Kelsey officiating. Interment was in Mound Grove Cemetery.

KEOWN.—John R., son of John and Mary Morey Keown, was born May 30, 1856, in Mercer County, Missouri, and died January 8, 1951, at his home in Pleasanton, Iowa, after a brief illness. Most of his life was spent in Decatur County, Iowa. On April 2, 1879, he was married to Mary E. Pyle, who preceded him in death in 1944. He had been a member of the Reorganized Church since early youth and had held the office of priest since September, 1920. For four years he served as pastor of Pleasanton Branch.

Surviving are four daughters: Martha J. Willis, Mary Ann Fullick, Bertha Colyer, and Dorcas Bauer; a son, Benson C. Keown; thirteen grandchildren, twenty-seven great-grandchildren, and five great-great-grandchildren. Four daughters preceded him in death. Funeral services were held at Pleasanton Church, Elders Franklin Reeves and New Madden officiating. Burial was in Rose Hill Cemetery, Lamoni, Iowa.

WALKER.—Zitelia Twaddle, was born January 2, 1878, in Virginia City, Nevada, and died April 11, 1951, at Los Angeles, California. She had been a member of the Reorganized Church since August 12, 1887. Fu-

neral services were conducted by Elder G. E. Tickemyer at the Wee Kirk O' the Heather in Forest Lawn Cemetery.

GARMOE.—Florence Vileta, daughter of William A. Nichols and Sarah Ellen Hatch, was born June 25, 1880, in VanBuren County, Iowa, and died March 16, 1951, near Salem, Iowa. On November 27, 1901, she was married to Byron M. Garmoe; two sons were born to them. She had been a member of the Reorganized Church since March 27, 1916. She is survived by her husband; a son, Oval M. of Mt. Pleasant, Iowa; and a sister, Jessie P. Garmoe. A son, Elmbert, preceded her in death. Funeral services were held at the Kasper Chapel in Salem, Elder W. H. Gunn officiating. Burial was in the Friends Cemetery at Salem.

WOLFE.—Ray Albert, died at the home of his daughter in Carterville, Missouri, (date of death not given) at the age of sixty-six. He was a member of the Reorganized Church. He is survived by his wife, Mathilda, of the home; two daughters: Mrs. Dell Willard, Jr., of Carterville, and Mrs. Irene Wolf of Kansas City, Kansas; two sons: Walter Wolfe of Poccatello, Idaho, and Ray Wolfe of Carterville; a step-daughter, Mrs. Ruth Watkins of Edmond, Wisconsin; a stepson, Harold Peterson of Minneapolis, Kansas, and a sister, Mrs. Jennie Rumbaugh were conducted at the Johnson-Arnce-Simpson Mortuary.

LARSON.—Charles L., son of Mr. and Mrs. Nels Larson, was born January 5, 1882, and died March 10, 1951, at his home in DeKalb, Illinois. He was married on October 17, 1905, to Carrie Lawtenslager, who survives him. For over forty-five years he was employed by the American Steel Corporation in DeKalb, and for the past ten years he had worked for the Wurlitzer Company. He was a member of the Reorganized Church and the Fraternal Order of Eagles. Besides his wife he leaves a daughter, Mrs. Harry Felder of DeKalb; two sons: Carl M. and Raleigh W., both of Sycamore, Illinois; and a sister, Mrs. Nora Winters of Belleglade, Florida. Funeral services were held at the Ronan Mortuary, Elder R. F. Healy officiating. Interment was in Fairview Cemetery.

WILCOX.—Emma F., died at her home in Flint, Michigan (date of death not given), at the age of seventy-one. She was a member of the Reorganized Church and had been active in the south side group of the woman's department. She is survived by her husband, Clinton; two daughters: Mrs. Bessie Holloway and Mrs. William Palmer; and a son, Ernest R. Darling, all of Flint; three stepdaughters: Mrs. Fred Waldie of Coopersville, Michigan; Mrs. Mark House of Flint; and Mrs. Albert Joy of Pontiac, Michigan; three stepsons: William Wilcox of Pontiac; Bernie and Bruce Wilcox of Flint; twenty-two grandchildren; and nine great-grandchildren. Funeral services were held at the Brown Chapel, Elder M. R. Russell officiating. Burial was in Flint Memorial Park.

HOLDREN.—Thomas Jackson, son of Henry and Mary Hinton Holdren, was born April 6, 1869, near St. Marys, Ohio, and died at his home north of St. Marys following two weeks of illness (date of death not given). On February 20, 1896, he was married to Alzada Springer who preceded him in death in October, 1945. He had been a member of the Reorganized Church since July 31, 1921. Surviving are four daughters: Mrs. Lucy Galusha of St. Marys; Mrs. Minnie Bessire of Lima, Ohio; Mrs. Zelma Wolfe of Celina, Ohio; and Mrs. Ruth Boeckman of Dayton, Ohio; seven sons: Dewey and Elmer of St. Marys; Guy of Lima; Willis of New Bremen, Ohio; John and Floyd of Toledo, Ohio; and Boyd of Rockwood, Michigan; a sister, Mrs. Susie Miller of Celina; thirty-one grandchildren; and six great-grandchildren. A daughter, Jessie, preceded him in death. Funeral services were held at the Reorganized Church in St. Marys, Elder Floyd T. Rockwell officiating. Burial was in Elmgrove Cemetery.

THORPE.—Martha Laura, daughter of Enoch and Fannie Larabee, was born July 21, 1860, at Edwardsburg, Ontario, and died April 11, 1951, at her home in Lamoni, Iowa. On April 13, 1889, she was married to George Thorpe; four children were born to them. Two sons, Roy and Samuel, died in infancy, and a third son, Joseph, died nineteen years ago. After farming several years in Ontario they moved to Michigan, where they made their home for sixteen years, then settled in Iowa. She had been a member of the Reorganized Church since October 31, 1893, and was always eager to tell the gospel story to her friends and neighbors.

She is survived by her husband, George, of the home; a daughter, Mrs. Violet Thomas of Lamoni; a sister, Mrs. Rachael Bennett of Windsor, Ontario; eleven grandchildren; and nine great-grandchildren. The funeral was held in Lamoni, Elder Robert Farnham officiating. Burial was in Rose Hill Cemetery.

JOUSMA.—John, son of Peter and Wini-fred Jousma, was born May 16, 1892, at Grand Rapids, Michigan, and died March 6, 1951, at Alaska, Michigan, following several years of illness. He had been a member of the Reorganized Church since January 19, 1941. Surviving are his wife, Jennie; five sons, four daughters; and thirteen grandchildren. Funeral services were held at the Miller Mortuary in Caledonia, Michigan, Elder Macey Ellis officiating. Burial was in the Alas-ka Cemetery.

DAY.—Clarice C. Hanson, was born March 15, 1901, at Bayard, Nebraska, and died April 21, 1951, in Independence, Missouri, after several years of illness. She was baptized into the Reorganized Church on July 9, 1909, and was devoted to the high ideals of the

church throughout her life. She moved to Independence thirty years ago and here met George O. Day to whom she was married on June 24, 1944.

She is survived by her husband; two sisters: Mrs. Manley Fosberg and Mrs. Ray Conwell of Independence; and a brother, Guy Hanson, also of Independence. Funeral services were held at the George Carson Chapel, Elders Glaude Smith, Jesse Hols-worth, and Fred Epperson officiating. Burial was in Mound Grove Cemetery.

SULLIVAN.—Charles W., was born Sep-tember 9, 1872, at Summit Station, Ohio, and died April 20, 1951, at Independence, Missouri. On November 10, 1919, he was married to Mary Melvina Stack at Canton, Ohio, and in 1921 they moved to Independence. Mrs. Sul-livan died here in 1941. On December 9, 1945, he married Mollie B. Streeter, who sur-vides him. He had been a member of the Reorganized Church since August 10, 1904.

Besides his wife he leaves three stepsons and three stepdaughters. Funeral services were held at the Roland Speaks Chapel, Elders Glaude A. Smith and H. A. Chelline officiat-ing. Interment was in Mound Grove Ceme-tery.

Introducing

JOHN FRENCH SHEEHY, Independence, Missouri (page 5), was built near the ground, but has reached a spiritual stature that has endeared him to thousands of people in the church. He was born in Lisbon Falls, Maine, in 1888 and baptized in Providence, Rhode Island in 1904. He was not privileged to graduate from high school, but attended Missouri Wesleyan College for three years as a special student.

In 1911 he married Elizabeth Baldwin. They have five children: Almer, Howard, Vera, Margery, and David. All of his children are married, and all his sons are active in priesthood work. Brother Sheehy has been a missionary in the church for forty years. He was ordained first as a priest in 1907, an elder in 1910, a seventy in 1916, and a high priest in 1925.

WILLIAM McMURRAY (page 7), was introduced January 22, 1951.

ORRIN RAYMOND WILCOX, Fairview, Montana (page 9), was born at East Delevan, Wisconsin, in 1892 and baptized in Holden, Missouri, in 1900. He attended Knobnoster high school and spent two years at Warrensburg State Normal College, later attending the State Teacher's College at Minot, North Dakota. He started work as a railway mail clerk, but soon came to Independence and worked as a bookkeeper for four years at the Independence Storehouse. From 1922-1927 he taught school in Montana. For eleven years he was a molder at a foundry in Kansas City. The last five years he has been teaching school in North Dakota, spending his summer months selling woolen goods and ministering to the Saints in his territory.

Brother Wilcox married Ossie Violet Chrisco in 1931. They have three daughters: Mrs. Ammon Willoughby, Mrs. Geraldine Noland, and Miss Edith Ella Wilcox. After the death of his companion he married Hazel Belle Jones in 1947.

His hobbies are fishing, playing the violin, gardening, and writing poetry. He is a priest and is interested in religious education, being supervisor of the Eastern Montana District church school work.

LADD LAVERNE DURYEY, Lincoln, Nebraska (page 11), was born at Comstock, Nebraska, in 1930, and baptized January 25, at Lincoln. He was graduated from the Comstock high school as valedictorian in 1948 and entered the University of Nebraska that same fall on a scholarship. He has worked on Lincoln newspapers and received a Journalism Scholarship key in 1950. He is a member of the Sigma Delta Chi, professional journalism fraternity, and Kappa Tau Alpha, national scholarship society.

In 1949 he married Betty June Petet. He is a priest. His hobbies are sports and reading.

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*** QUESTION**

There has been great discussion of the Parable of the Prodigal Son, and we have heard almost every angle of it debated but one. . . Here is a question for your next argument: Did the father do right in letting the young man have his half of the estate at that time? He knew the young fellow's character. Probably knew that he would go right out to some Sodom or Gomorrah and squander it in "riotous living." What would you have done in the circumstances?

*** LATE SPRING**

It was a cold, wet, late spring here in Home Town. The bluegrass in the lawns was a feeble, frowsy little bit of green. The trees and shrubs budded and then just sat there, waiting. The birds came, and found no leaves to give them any privacy for their home-making. The robins, disgusted, pulled cold worms out of muddy soil for breakfast. . . Then one day it warmed up and things popped. Dame Nature threw Spring abundance by the carload into our faces. Overnight the trees dressed themselves extravagantly in lush green foliage. Tulips and iris spilled a riot of color. Redbuds and dogwood, forsythia and spirea, mock orange and lilacs filled town and country with beauty and fragrance. At such a time of year it would not be hard to believe the legend that this could have been, originally, the Garden of Eden.

*** TROUBLE**

When you are in trouble, go to the humble people for help and understanding. For they know what trouble is; they have seen life in its harder aspects. They have met the basic problems. And because they have suffered they often know best how to show mercy.

*** COURAGE**

The Bible is a book of courage. For example, the concordance lists the phrase "Fear not" seventy times, fifty-five of them in the Old Testament, and fifteen of them in the New Testament.

*** REFERENCES**

Editors have just been working over a manuscript in which the author, in quoting the Book of Mormon, has included page references as well as the name of the book, chapter, and verses. This has greatly increased the ease and speed of checking, both for the editor and for the ultimate reader. We thank this brother, and commend his good example to others who quote passages from the Book of Mormon. Page numbers, of course, refer to the Authorized Edition.

All experience teaches us one lesson: Be patient.

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Are You Saved?

Paul Wellington

Visions and Angels

Israel A. Smith

Faith Hungry

Ruby Tinkham

the Saints' Herald

June 18, 1951

VOLUME 98

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We'd
Like
You
To
Know . .

**Malcolm L.
Ritchie**



MR. RITCHIE IS GRACELAND'S DEAN OF STUDENT PERSONNEL and Director of Student Activities. These titles mean he is in charge of extra-class functions, such as all-school activities, any scheduling of off-campus activities, clubs, and other social groups, the student council, student housing, counseling, and all student personnel records. In the various administrative committees of the college he represents the developmental interest of the student and also the division of extra-class activities. He teaches such courses as educational psychology, introduction to Christian religion, and personnel guidance.

Mr. Ritchie was born in Desdemona, Texas, and reared in Breckenridge, Texas, where he was graduated from high school with honors in 1937. After working a year and a half as an assistant to a drygoods salesman, traveling in the Texas Panhandle and Oklahoma, he enrolled at Texas Technological College at Lubbock. At the end of his first year he took an examination to become an aviation cadet and began his training in November, 1941. While in the Air Force he spent one and a half years as an instructor, one and a half years as a night fighter pilot, and one year in administration as the executive officer of a service group. Then he enrolled at Graceland, from which he graduated in 1947. While at Graceland he was editor of the *Graceland Tower*, a member of the student council, and a member of Lambda Delta Sigma, as well as being active in campus activities. In June, 1947, he enrolled at the University of California at Berkeley, receiving his bachelor's degree in September, 1948, with a major in the field of psychology and a minor in sociology. He continued his studies at the university until August, 1949, when he came to Graceland as Dean of Student Personnel. He has completed the requirements for a master's degree in sociology on the power relations between family and state as political groups.

While attending Graceland in 1946, he met Bobby Ann Gossadge of Louisville, Kentucky, and they were married in Graceland's Chapel on May 30, 1947. They

(Continued on page 14.)

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ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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News and Notes

NEWS OF THE PRESIDENTS

President Israel A. Smith has returned from his trip to Mexico.

President W. Wallace Smith preached at the Stone Church June 3 at the evening service and assisted in the ordination of Myron Zerr to the office of high priest. Brother Zerr will also serve as a member of the Stake High Council.

President F. Henry Edwards delivered the address at both Communion services June 3 at the Stone Church.

TOUR WEST

During April Apostle Paul M. Hanson and Elder Russell F. Ralston completed an extended visit to places where there are church interests in Idaho, Utah, Arizona, New Mexico, and Colorado. At the conclusion of the trip a successful priesthood meeting was held in Delta, Colorado. This was essentially for the Western Colorado District, and was attended by 100 per cent of the priesthood membership. At Phoenix and Tucson new church buildings are nearing completion.

AWARDS TO STUDENTS

Out of twenty-four awards made to seniors in the graduating class of William Chrisman High School in Independence, eleven were received by young people of the church. Two of the awards made to students were given to church members, and the De Paw Scholarship was awarded a church boy. There were 316 students in the graduating class, and 101 were church members. Ruth Elser, daughter of Mr. and Mrs. Otto Elser of the West College Branch, had the highest scholarship rating in the graduating class.

GRADUATES HONORED

Sixty-eight members of the class of '51 attended the senior honor banquet sponsored by the Center Stake, May 22, at the South Chrysler Church. Elder Fred O. Davies was the guest speaker. Also featured on the program were Virgil Woodside, who sang a medley of songs accompanied by Phil Stevens; Bishop Harold Cackler, who offered the invocation; Mrs. Arlene Cackler, who gave a humorous reading; Glaude Smith, master of ceremonies; Elder Marion Talcott, who offered the benediction; and Carl Mesle, song leader. The decorations were prepared by mothers of graduates who are members of the stake women's department.

MUSIC CLINIC IN WARRENSBURG

A music clinic was held for the Central Missouri Stake May 27. Aleta Runkle, Bethel Knoche, and Franklyn Weddle were instructors. Brother Weddle delivered the morning sermon. Norma Smith, also of Independence, attended the institute and accompanied the children's choir. Choirs of the stake attended as well as the children's choir from Holden, Missouri.

PROGRESS IN NEW YORK

The Niagara Falls, New York, Branch has increased its baptisms 10 per cent, and the Binghamton, New York, Branch has increased its baptisms 11 per cent. Largely because of these two branches, the New York District has doubled its percentage in the last two years.

Bigger Barns?

"I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee."—Luke 12: 20-22.

THE FARM HOME had been built some years ago of good materials not available at any price now. It was substantial, roomy, conservative, and comfortable—the kind of home that a man of property might dream about for his later years. There was an orchard near the house such as children would love to play in. And in the big barn they would find a pleasant refuge on a rainy day. It had modern equipment for the cows and horses. Beyond it there was a pretty meadow, cultivated fields, and rolling pastures.

The host told the story of the place. It had been developed by a man who had done well in his business. Then ambition bit him, and he caught a fever for greater things. He mortgaged the place, a depression struck, and he lost everything. From bigger barns he went to no barn at all.

* * * * *

YOU REMEMBER Aesop's fable about the dog who was carrying a bone. Crossing a bridge, he saw his reflection in the water. The other dog's bone down there seemed much bigger and more desirable than his own. He growled and plunged down to get it. He lost his own bone and went home hungry.

* * * * *

ON THE HIGHWAY between Independence and Lamoni there is a farm where the traveler can see a big new barn on a hill. The owner really put his heart into that building. But the house where he keeps

his wife and children is small, old, and unpainted. One need not see the family to know what the state of their minds may be. It is not hard to imagine what kind of man the husband is or how the wife feels. And nobody needs to say what the children are getting out of life.

Would it be poetic justice to require that man to live in the barn with his animals? The place is symbolic of the people. If there is any concern for souls there, it is not revealed in anything that may be seen.

* * * * *

YOU understand why Jesus told the story about barns and the successful farmer to his disciples. They were concerned largely about physical and material things. Jesus was concerned about souls. The soul is more important than the body. It is the only thing that endures.

There was a man facing death, but he didn't know it. He probably had a case of heart trouble. He had worked hard and worn his body out. But his eyes were still bright, his hopes were high, and he believed in himself. Too bad he couldn't have believed in God, too.

With what kind of garments does a soul go into the presence of God? Perhaps we must be clothed with the love of family and friends, the quality of our experience, and memories of service. How will you feel when God searches your soul with his penetrating gaze?

Editorial

AN ELDERLY FRIEND visited me. He wasn't lavishly dressed. He had never set his heart on wealth, although he had always met his family needs in a worthy way. But here was a man who could be respected for the rich furnishing of his mind. He had gathered a library of great thoughts in the archives of his memory. He had a love of people, or he wouldn't have bothered to visit me.

There is greatness of soul in that man. He has walked mountain heights in the spirit to be with God. . . . I don't believe that he ever worried very much about a barn.

* * * * *

BARNs CAN be put to great uses. That stable where Jesus was born was part of a barn, the most famous barn in all history. Israel Rogers had a grain barn at his home in Kendall County, Illinois, that is quite famous in the history of the Reorganization. A semi-annual conference was held there in October, 1859, and our present publication had its start in a resolution passed by that body.

A building is significant for how people use it. What saloon ever reflected the glory of God while it remained a saloon? What pool hall was ever a center of culture and refinement? What cocktail bar was ever noted for saving people's money or reclaiming sinners?

If you should visit a crystal gazer, you might be surprised to hear her say, "I see a barn in your future!" Would it be the "bigger and better" barn of that man who died in the night of coronary thrombosis? Or would it be the lowly manger where the infant Christ child was born?

If we must put our hearts into barns, let us put our barns to great uses.

L. J. L.

Travelogs

I SUPPOSE EVERYONE who has much administrative responsibility finds how true is the old adage: "Procrastination is the thief of time." The thought comes forcibly home after months of delay as I try to pick up the broken threads of my travel experiences. Yes, tragically broken so soon after my return last year to America from the Pacific area. As I resume, I do so only because I am under an impulsion at last to bring my account down to date. And it is strange how human nature is so easily lured away from the difficult task! How many things come along which we would rather do, and so often the lesser thing looks the more important. Did not Socrates drink the "hemlock bowl" for such a "crime"?

As I pen these words I am in the ancient city of Mexico, the capital of a country of contrasts. I hear the hum of a great city of three million people, the honking of automobiles, the noise of streetcars and buses all so modern; but a few blocks away is a cathedral built early in the sixteenth century.

My readers are doubtlessly aware of the fact that soon after my return from Australia—October 8 last, to be exact—my companion for more than four decades, the mother of my two sons, was called home to her reward. She passed away in her sleep.

This sudden change in my life has been difficult, indeed, and it brought about conditions and attitudes that have disrupted the tenor of my daily life. I am indeed grateful that I have kind, considerate, capable associates in the Presidency who have done much to relieve me; yet there are and have been many and cumulative burdens I feel I must carry alone.

And so, after these months, I strive to take up where I left off, as far as these Travelogs are concerned, though I would not have you believe my life has been without its activi-

ties, as evidenced by my many memoranda.

IN PASSING I feel impressed to pay a tribute to Sister Nina—and I believe you will bear with me for a little aside for a word about her who was the greatest personality in my life.

As I shall think of her, her high ideals and her loyalties stand out. I have been a poor man, and we went through some rather hard experiences, but she never complained; and when the church needed me she always put it first in her life.

She was a good mother and did what she could to bring up our boys to be men of character. One we lost, and I am sure her impress on him who remains will be for his good throughout his life.

She loved my father as much as if she were his daughter, and he loved her. When, soon after he died, Ada, my stepmother, too, was called in death, it fell to us in a way to look after my three half-brothers. She was like a mother to them and never lost her interest in their welfare.

I had been prepared for her passing by a spiritual experience while in Australia from which I was given to know her death would happen when I was away from her, and the hour, which indeed corresponded with what the doctor indicated.

In her personal scrapbook I found two poems, one by Kathleen Forbush and one by Harriett Beecher Stowe. I do not know when she clipped them for her book but I believe it was not long ago. I am sure both harmonized with her own ideals and thought. The first one, read at her funeral by Brother John Sheehy, is as follows:

TO A HUSBAND

When I must go, I pray thee do not weep;
Remembered love and joyous laughter keep.
If we should meet again in future time,
Forgotten then this little gypsy rhyme,
My life be there, the same as it's been here,
And endless time for loving you, my dear.
A few small cares to keep our hope in sight;

Some tears for you to kiss away at night;
Some tiny pain through which we joy might know;
Some anxious moments, too, my dear; and oh!
Some wee ones yet, whose ways through mischief tread;
Your shoulder, dear, at night to rest my head—
It will be heaven if these things are so,
And I'll not hesitate, my dear, to go.
If heaven be not this, then shed no tear—
Remember, I have had my heaven here!

Brother Sheehy has told me that he has received a number of requests that this be printed, and it is proper to do so, I think, at this time.

The second to me seems to reflect her thought about death—and certainly she must have thought much about it:

THE OTHER WORLD

It lies around us like a cloud,
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be.

Its gentle breezes fan our cheeks
Amid our worldly cares;
Its gentle voices whisper love
And mingle with our prayers.

So still, so soft, so sweet they glide,
So near to press they seem,
They lull us gently to our rest
And melt into our dreams.

Thus in the hour of rest,
It's easy now to see
How easy and how sweet to pass
The hour of death may be:

To close the eye and close the ear,
Wrapped in a dream of bliss;
And gently drawn in loving arms,
To swoon from that to this.

Truly her passing was well described: "And gently drawn in loving arms, to swoon from that to this."

I trust my readers will indulge me in this digression for one who played a considerable role in the life of the Saints at Independence. In retrospect I often wonder if I had merited such a companion.

REFRESHING MY MEMORY, I find that my last story (at Tahiti) ended as follows: "Brother Siegfried
(Continued on page 14.)

Are You Saved?

By Paul Wellington

WHILE WAITING in the assembly hall of a small Midwestern college in 1946, I struck up a conversation with a young Protestant minister on the subject of religion. Each of us was interested in the other's viewpoints—so we talked for nearly an hour. We were thoroughly engrossed in our subject when we became aware of a young woman seated near by listening intently to our conversation. As we glanced at her, she asked, "Are you saved?"

* * * * *

This is a question frequently asked today by members of certain Christian organizations. To many this approach to the subject of religion is distasteful. In this *modern* age there seems to be a touch of self-righteous piety surrounding the individual who asks this question.

Nevertheless Latter Day Saints cannot afford to sneer or make fun of the query—that is, if they expect to make friends or to be able to talk intelligently and tolerantly with such friends. We should be considerate of their views, for we, too, are often misunderstood with our concepts and manner of speech.

Definition of Salvation

What does "Are you saved?" connote? There are different meanings derived from the word "saved." Webster's dictionary gives this theological definition: "delivered from the bondage of sin and its consequences; redeemed; ransomed or liberated as from captivity or obligation; especially by the atonement of Christ."

Many shades of meaning are derived from this definition by Christian denominations. Some imply salvation as being a condition of liberation from the result of sin (which is death, according to Romans 6: 23). If this is all that is implied by the term "salvation," then Reorganized

Latter Day Saints believe that *all* men are saved—regardless of the type of life they live (I Corinthians 15: 22), because future life is promised the whole human race. However the important thing to consider is the *kind* of a future life it shall be.

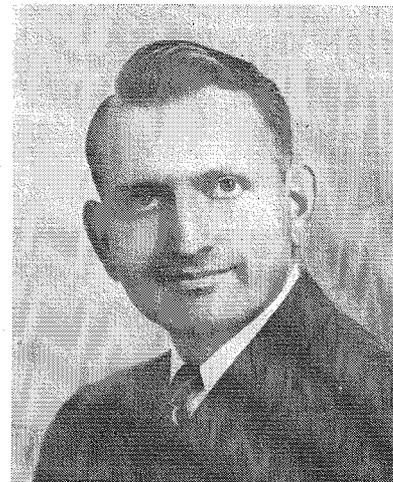
Many use the terms "saved" and "converted" synonymously, thereby implying that being saved is a condition of having been converted to Christ—of having accepted him as their personal Savior. If that is what saved means, then Reorganized Latter Day Saints believe they are saved.

Others feel that conversion to Christ brings them into a condition of perfection in which they are incapable of committing sin again. This condition they call salvation. Reorganized Latter Day Saints do not recognize conversion as bringing about an immediate condition of perfection. They feel they are still capable of erring and committing sin. They do, however, expect such perfection can be attained through growth under the tutelage of Christ's personal ministry.

They think of the elements of salvation as including a condition of having endless life with or in the near proximity of Christ or God. It is usually thought of as being a condition of future life. They also see different degrees of salvation, dependent upon the spiritual quality achieved in this life.

Things That Save

Even if and when all Christians reach the viewpoint of Reorganized Latter Day Saints on the definition of *salvation*, there lies a need of reaching agreement on the *things* necessary to bring about that condition. All Christians have practically the same Bible (same original source) and find practically word for word the same writings concerning



salvation. Yet individual interpretations of each passage vary considerably.

Probably all Christians hold the following Scriptures as containing essential truths in the concept of salvation:

- John 8: 31—saved "if ye continue in my word"
- Acts 4: 12—saved by "Christ"
- I Corinthians 21—saved by "foolishness of preaching"
- I Corinthians 15: 1, 2—saved by "gospel"
- II Corinthians 7: 10—saved by "godly sorrow working repentance"
- II Timothy 3: 15—saved by "holy scriptures making thee wise"
- Hebrews 5: 9—saved by "obedience"
- James 1: 21—saved by "engrafted word [gospel]"
- I John 1: 7—saved by "walking in the light"

But a number of other scriptural quotations concerning salvation are now the basis of quite divergent views among people.

Latter Day Saints believe that Hebrews 6: 1, 2 (Authorized Version) summarizes the essential beginnings of salvation:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

This Scripture points out the fundamental doctrines of Christ (faith toward God, repentance from dead

works, baptisms, laying on of hands, resurrection of the dead, and eternal judgment) as principles upon which one must build in order to *go on unto perfection*. Latter Day Saints feel the consistent everyday effort to live and improve Christian attitudes and actions is required to obtain the perfection spoken of in the Scripture. For those who do not obtain perfection, there is a type or degree of salvation commensurate with their spiritual achievements (I Corinthians 15: 41, 42).

Harmony of the Scriptures Teaching Salvation

Reorganized Latter Day Saints believe there is complete harmony between the teachings of Hebrews 6: 1, 2 and all other Scriptures in the Bible on the subject of salvation. And they believe it necessary to harmonize all these Scriptures if they would truthfully present their beliefs to the world for careful scrutiny. One of the legitimate charges hurled at modern Christianity has been its insistence upon taking one verse or text out of its biblical context and using it as the basis for proving a point of doctrine. Reorganized Latter Day Saints believe they can put their beliefs to the test of any and all Scriptures. They believe that if all Scriptures concerning salvation are studied in their context, they will harmonize with others studied in their context.

A Chronological Order of Instructions

When studying a particular Scripture, the student must relive the experience in which the statement is recorded and evaluate the counsel for use in today's world:

Is the statement general and applicable to all people everywhere?

Or is it directed to a particular person in a certain situation?

If particular, should it be applied generally?

Is the statement directed to an adult or to a child?

Could it or should it apply to both?

What previous instructions have been given on the subject?

A great error is often made in reading Scriptures by the failure to recognize a chronological order of happenings and instructions in any life situation. In real life we recognize it. For instance, if a hermit suddenly appeared in a community and for the first time became aware of the custom of marriage, he might ask, "What do I do to get married?" The reply to him would probably be, "Why, first you must find a woman who will love you and agree to marry you!" Then he would have to be given additional instruction (as he needed it) to eventually culminate the marriage.

A similar situation was met frequently by Christ and his disciples in their real life situations with the Jews and Gentiles who made contact with Christianity for the first time. Often the question was raised: "What must I do to be saved?" And as each situation differed, so did the reply differ, depending upon the degree of understanding held by the new prospect. Notice the answer given in the following situations in response to the degree of understanding the hearer had:

1. Acts 16: 25-40 records Paul and Sila's encounter with a jailer. This being the jailer's first experience with such great Christian power, he was unlearned in the teachings of the Christ. So, in response to his question, "What must I do to be saved?" the first logical instruction to give to him was, "Believe on the Lord Jesus Christ." You will note in verses 32 and 33 that Paul and Silas talked to the jailer and his family at greater length and culminated his talk by baptizing them. The Bible does not record the rest of the teachings of that hour, but apparently belief on the Lord Jesus Christ was explained more fully—to the extent that the jailer and his family saw the need of taking further action in their journey toward perfection.

2. Acts 2 tells of the experience of the day of Pentecost after Christ's death, resurrection, and ascension. On this day the disciples experienced many miraculous spiritual gifts. Many non-Christians witnessed the occasion; and in verse 37 it is recorded that many asked Peter: "What shall we do?" Peter's reply was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Why did he not say, "Believe on the Lord Jesus Christ"? Because they already did! The spiritual experiences they had witnessed that day and the words they had heard had already convinced them of the authenticity of Jesus Christ. So it was a logical and chronological order of instructions that was given them.

Omissions, Not Repudiations

The chronological giving of instructions can be traced through all the accounts concerned with the subject of salvation. The doctrines of faith toward God, repentance from dead works, baptism (water and Holy Spirit), laying on of hands, resurrection of the dead, and eternal judgment are *all* important beliefs and practices in attaining salvation and perfection. Sometimes this continuity of teaching may not seem to be recorded clearly in the Bible; but when it is studied thoroughly, its completeness will appear. The exact wording may be absent, but the meaning is there. (Note the following: Mark 16: 15, 16—repentance implied in term "gospel"; Acts 3: 19—the word "converted" is a widely inclusive word; I Peter 3: 21—Peter speaks to already-converted Christians; Acts 9: 17—the account of Paul's conversion.)

Faith Versus Works

Apparently divergent views of salvation by *faith* and *works* exist today based on the following New Testament Scriptures:

For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast.—Ephesians 2: 8, 9.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.—Philippians 2: 12.

Today's view comes from a misunderstanding of the counsel given by the church leaders to the disciples of that day. This misunderstanding again comes through the failure to take into consideration that a Scripture must be kept in its setting. One must consider to whom the counsel is directed, what its historical background is, whether it is general or particular counsel, if there has been previous instruction, or more complete instruction given later in the same situation.

There really is no conflict between the views expressed in the Scriptures just quoted. Both views are correct! *People are saved by faith; and people are saved by works!* In fact, *there are others who are saved without either.*

A look at the life-cycle of man will help illustrate when such conditions of *salvation* are possible:

(1) Jesus recognized a condition of salvation in the lives of children as he said, "of such is the kingdom of heaven." If a child fails to reach an age of accountability (age of being responsible for recognizing right from wrong) he is not condemned for the impossibility of gaining faith in Christ or accumulating works. Here is a condition in which neither faith nor works are a determining factor in salvation. A child, in death, is without sin and receives a type of salvation. (He will undoubtedly in a future life receive faith for a more complete salvation.)

(2) A person of accountability is held responsible for his acts. He must make a choice when presented a knowledge of Christ. He must accept or reject him and his teachings. If he accepts the Christ, he is promised remission of his sins through following the instructions given as necessary to express this acceptance: (a) expressing faith in Christ; (b) being truly repentant; and (c) being baptized. This prom-

ise is recorded in Acts 2: 38, 39: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Such obedience to the instructions brings with it a *condition of salvation* (Mark 16: 15, 16). This is salvation brought about by an expressive faith in Christ and his teachings. Through the grace of God, Christ was given to the world; through faith in this Christ comes salvation.

(3) Following conversion, man still finds the necessity of making choices. He discovers himself in error and sin at times. He realizes as did the Apostle Paul: "When I would do good, evil is present with me, for I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Romans 7: 21-23, Authorized Version. So Paul and other leaders of early Christianity emphasized the necessity of developing work habits to overcome the "sin which doth so easily beset us, and let us run with patience the race that is set before us." Paul says again, "We, then, as workers together with him beseech you also that ye receive not the grace of God in vain." Then he lists the important acts which keep this grace from becoming vain (II Corinthians 6:1-10).

The Apostle Peter emphasizes: "Give diligence to make your calling and election sure; for if ye do these things ye shall never fail; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Peter 1: 10, 11.

It is to the converted Christian that the instructions to achieve salvation by works are given. For he may fall if not zealously engaged in good works. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation . . ."—Philippians 2: 12. "Faith, if it hath not works, is dead, being alone . . . Seest thou how faith wrought with his works,

and by works was faith made perfect? . . . For as the body without the spirit is dead, so faith without works is dead also."—James 2.

It is to the unconverted prospect, or recently converted Christian looking in retrospect, that the instruction to achieve salvation by faith is given: "Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16: 31. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."—Ephesians 2: 8.

It is to the unaccountable human (child, and probably mentally retarded adult) that Christ speaks as he recognized their salvation and freedom from sin without the expression of faith or works.

* * * * *

"Let us go on unto perfection" is sound advice for the aggressive Christian who seeks salvation complete. This admonition recorded in Hebrews 6 challenges Christians to overcome the feeling of having arrived. Salvation is the end result of all of life lived at its best! "He that shall endure unto the end, the same shall be saved."—Mark 13:13.

Author's note: Many of these original thoughts were presented by Elder Carl F. Wheeler, Medina, Texas, in a sermon at San Antonio, Texas, during World War II. Later they were expanded and used by the author.

Initial Judgment

Dr. Donald A. Laird once asked a class of boys at Colgate University to write down as fast as they could the initials of people they disliked. In a half minute some boys could think of only one person, others listed as many as fourteen. And those who disliked the largest number were the boys who, Dr. Laird had discovered from previous research, were themselves the most widely disliked.

How "Young Joseph" Came to Amboy

Selections from the "Autobiographical Sketches" of Edmund C. Briggs of the Council of Twelve

Part VI: Preparations for General Conference, 1860

SELECTING DELEGATES IN WESTERN IOWA

Tuesday, March 6, 1860: I find Elder Leland here, and he has an appointment for this evening . . . He has a letter from Elder W. W. Blair received some time since, soliciting the branches of Western Iowa to send delegates to the General Conference. . . .

* * * * *

Wednesday, March 7, 1860: The Gallands Grove Branch met at ten o'clock this forenoon to perfect arrangements to appoint a delegate to the Amboy, Illinois, conference to be held April 6. Just previous to our assembling, Elders McIntosh and McCord asked me if I expected to attend the General Conference. I replied, "No, sir, I have given it up." They wished me to be their delegate.

The assembly was called to order by Elder Uriah Roundy, and by motion Elder William Vanausdall was chosen chairman; he requested me to open meeting by prayer. While I was bowed in supplication, the spirit of prophecy filled the room and said, "It is my will that my servant shall attend the conference and declare my word to the assembly of my people." At the same time I saw my own name before me. [Apparently this experience came only to Brother Briggs.]

The president then stated the object of the meeting, and many others made remarks, all favoring the appointment of a delegate. I then moved that Elder Andrew Jackson be appointed delegate. This was seconded by Elder McIntosh, and Brother Jackson was declared by unanimous vote our representative to the General Conference. The ques-

tion of defraying the expenses was then introduced, and Elder Jackson said, "I will bear my own expenses. I have the money and am willing to do it."

After the meeting closed Brethren McCord and McIntosh asked me again, "Are you going to attend the Amboy conference?" I replied that I was and had received evidence while opening the meeting that I should go. They both said, "I think you should go," and Brother McCord gave me two and one-half dollars and McIntosh a one-dollar gold piece to bear expenses. . . .

* * * * *

Lelands Grove, Saturday, March 10, 1860: I came home with Brother Leland fifteen miles from Gallands Grove. It is beautiful weather. I have never experienced a milder winter. There has been but little wind and few cold days. It almost seems providence to me, as I have been very actively engaged all winter. When not in public meetings, I have gone from house to house, visiting both members and nonmembers, and my whole conversation has been upon the gospel of Christ, and prophesying of the coming of Joseph, and the ultimate triumph of the latter-day work. Yesterday I received evidence again by the Holy Spirit that I should attend the April conference, and I am now on my journey, hoping to reach the Amboy conference, though my raiment is badly worn, almost threadbare, with only three dollars and fifty cents to supply needed apparel and expenses. . . .

* * * * *

Council Bluffs, Monday, March 12, 1860: I came to my brother Edwin's house. His wife and daughter Leronia are well, and I find eight letters from correspondents, most of

them being good news of the latter-day work and the revival of the Saints in the Reorganization. . . . Brother W. W. Blair writes a nice letter of the work where he has labored in Illinois. His wife, Elizabeth, in her excellent and encouraging letter to me, says: "Elder Blair has been gone from home much of the time this winter, but we have been having some very excellent meetings in our branch, and recently we received a manifestation of the Spirit in which it was said Joseph will be at our conference the sixth of April, and brother Ed, I believe it."

I cannot say that this item of Sister Blair's struck me with very much force. It seemed too good news to have it fulfilled so soon. In fact, it had been the theme of my fondest hope for nearly sixteen years that the Martyr's oldest son would be his successor in the prophetic office, and I had received so many divine evidences by the Spirit of God that he would be called to fill that important office. But to have it come to pass so soon as our April Conference, I could not believe, and the thought soon passed from my mind, . . .

Brother Isaac Sheen's letter is encouraging; he is getting letters from many of the scattered Saints attesting their love for this latter-day work. He acknowledges receipt of money I have sent him.

Tuesday, March 13, 1860. My brother Edwin gave me three dollars, and I purchased a pair of boots for six dollars and fifty cents.

EXPENSES PAID

Farm Creek, Wednesday, March 14, 1860: I arrived at Brother Beebe's at eight o'clock in the evening. It has been a very tedious day to me. I am tired and weary physically, but my mind has been lit up and strengthened all day. A retrospec-

tive view of my whole life and experience in the latter-day work has passed before me; the sure evidence I have received of the divinity of the Bible, Book of Mormon, and Doctrine and Covenants and the choice Seer's wonderful work to bless the human family gave me comfort of heart and tended to prompt my love for all my fellow men. It filled me with a great desire to do all I can during my life to make this world better because I am in it. But this evening with the light of day all gone, chilly and weary after a long ride in the saddle, I was surprised as I stood for Brother Beebe to open his door for me, that instead of his usual salutation of welcome, he said, "O Brother Briggs, you are on the way to conference, and I have the money to bear your expenses." I answered, "You are going with me." He replied, "I think not, but I have the money to send you."

Yes, this is wonderful. I can now understand why I must dismiss this whole matter of expense from my mind "for the Lord will certainly open up the way before you so you can attend the General Conference at Amboy." Truly, nothing but God's Holy Spirit could have moved upon Brother Beebe to have made me such a liberal offer to bear my expenses to the conference upon the impulse of the moment as soon as he saw me this evening.—SH 50: 460-463. May 20, 1903.

Thursday, March 22. Prayer meeting this evening at Brother Beebe's was a spiritual feast to the Saints, who were confirmed in our blessed hope. My sister, Mary Stiles, gave me some new linen apparel and money, and Sister Harriet Richards some other raiment, bright and new. So I am nicely clothed to attend our conference. It is marvelous how I am favored when I am in need. I am glad I have not worried over my wants. Truly the Lord has provided just as he promised. . . .—SH 50: 578. June 24, 1903.

Visions and Angels

By Israel A. Smith

A CONTEMPORARY RELIGIOUS MAGAZINE published in Canada recently presented a comprehensive discussion of a belief in angels, "celestial beings and their ministry in heaven and here on earth," using as a text Luke's statement (24: 23, A. V.): "They had seen a vision of angels which said that he was alive."

The writer, after discussing arguments contra, says, "If we believe the Bible, we *must* believe in angels," and supports this general thesis by giving a digest from both books of the Bible. In the Old Testament, angels are mentioned in "nearly every book." They are Genesis, Exodus, Numbers, Judges, I and II Samuel, I and II Kings, I Chronicles, Psalms, Isaiah, Ezekiel, Hosea, Zechariah, and Daniel. Angels are mentioned nearly a hundred times (ninety-eight to be exact).

In the New Testament there are more than that: In Matthew 19, Mark 5, Luke (the scientist) 24, John 4, Acts 21, the Epistles 32, and 75 in Revelation.

The writer asks, "What does Modernism do with all these references?" Then he practically answers his own question. He believes what he wants to believe, for in a later paragraph, in dealing with the Hebrew disbelief in the gospels' account of the Resurrection, he says, "Liberal theology has little use for angels, visions, ecstasies, or opening skies," and quotes this paragraph from an undisclosed source:

That such phenomena had a useful place in what we have called "the ministry of error," need not be doubted. They do not verify any one religion. They are cradles for temporary use which the growing child will leave behind him . . . As already suggested, the general psychology of the Hebrews would provide for the Hebrew mind the idea of extraneous origin for many experiences which we should call normal.

He then makes reference to certain "pseudo-prophets," among whom he names, for example, Mohammed, Buddha, and Joseph Smith.

The experiences of these men, as with many others, according to the "liberal trend," are to be explained by the "psychology of prophecy." The writer resists that theory and says such rationalization is utterly foreign to the whole spirit of the narrative and rests on "anti-supernaturalistic bias."

From which we conclude we can believe stories of angels if told by those who are accepted as prophets, but not if told by "pseudo-prophets." Make your classification according to your bias or prejudice, then belief or disbelief becomes mechanical or automatic.

There comes a story out of Palestine, in which angels, or supernatural personages, have been seen, it is alleged, which is receiving much publicity. Arthur U. Michelson, editor of *The Jewish Hope*, a Christian magazine, recently visited Palestine, and his story of the events was published in full in *Saints' Herald* of April 23, 1951. Two instances are given in which military action was halted by the intervention of mysterious personalities.

In the first instance the Jews had decided to give up and surrender the city. Then this happened, according to Dr. Michelson:

The Arabs suddenly threw down their arms and surrendered. When their delegation appeared with the white flag, they asked, "Where are the three men that led you, and where are all the troops we saw?" The Jews told them that they did not know anything of the three men, for this group was their entire force. The Arabs said that they saw three persons with long beards and flowing white robes, who warned them not to fight any longer, otherwise they would all be killed.

Later as the Jews were surrounded by the armies of the Egyptians and the Arabs in the Negev area and were about to capitulate—but let Dr. Michelson tell it:

(Continued on page 14.)

Blue Pencil

Notes By Elbert A. Smith

More or Less Random Reflections

I am told that on the occasion of President Israel A. Smith's seventy-fifth birthday, not so long ago, Bishop James Keir called him up on the phone and inquired, "How does it feel to be seventy-five years old?" President Smith replied, "You will know in just five more days."

Money Out of the Window

Some years ago two missionaries, Frank Russell and I, were taking a train trip in Colorado, west from Colorado Springs. Presently the news butcher, a rather young man, came through the car hawking his wares. Frank bought a copy of the *Rocky Mountain News* and gave the lad five pennies. In those days car windows were open in summertime, and the newsboy, with lofty disdain, turned, threw the pennies out of the car window, and said, "Chicken feed!" I never forgot the look of amazement that came over Frank's face. Then he said, "That lad may see the day when he will wish he had those pennies." The prediction may have come true. Presently the depression was upon us and that young man, older grown, may have been among the men out of work who stood on street corners and said to passers-by, "Brother, can you spare a dime for a cup of coffee?"

For several years our Uncle Samuel has been throwing money out of the window—and not pennies. I wonder! He has had the assistance of a lot of greedy, in-or-out-of-office persons who came with baskets and shovels to help themselves. Again I wonder. All this is not to apply to money spent carefully in worthy projects of defense and help to other peoples. It refers to millions thrown out of the window, reckless of a day of accounting.

Childhood's Make-Believe Realm

Children of tender age live in a strange world in which it is difficult for them to draw a line between the real and the imaginary. Their play is real; their dreams are real. Every boy with two toy guns and a "Hop-along suit" to himself is a real cowboy. This inability to distinguish the difference between the make-believe and the factual leads children to tell tall tales that perplex their elders, if they do not understand. I wonder how the Puritans dealt with such youthful prevaricators. Not gently, I imagine.

At the breakfast table a few years ago we were discussing a news story from St. Louis. A boy visiting the zoo had pressed too close to the bear's den, and a bear had dragged him into the den and mauled him badly. I thought it would be a good story, by way of warning, for little David to hear. But evidently David, then perhaps three and a half year's old, thought the boy in the bear's den was getting too much attention and he too little. So David inflated his chest and said, "One day I was at the zoo in Griffith's Park. I got too close to the chicken's pen and an old hen grabbed me and dragged me into the pen." I inquired, "What was the old rooster doing?" Without batting an eye David replied, "Oh, he was chasing another little boy." We changed the subject. It was getting out of hand.

As children grow up, generally they come to distinguish between the make-believe and the real. It is a shock to learn that Santa is make-believe. But of themselves they come to see that Santa cannot come down a chimney with that big pack of toys. So they learn to condition their language and thought to fit the realm of "things as they are."

However, some people never seem to grow up. Apparently many sponsors of miracle products advertised over radio and television are still juvenile. Witness the tall and fantastic stories about soaps and cigarettes and Hadacol.

The Good Patient Gets Good Service

At one time I was a patient in the Battle Creek Sanitarium, on advice of our church physicians. When I was leaving that institution my doctor, a good Adventist minister and a physician of national reputation, said to me, "Reverend Smith, I congratulate you on being a patient who has been 100 per cent co-operative." I replied, "I have been about hospitals enough to observe that if one wishes good service he should be a good patient." Physicians and nurses are human. They give their best when it is appreciated. More than that, no matter how fine their intentions, they cannot give their best to unco-operative patients.

I have known a few of our own people who came away from our Independence Sanitarium and Hospital full of fault-finding. The food was bad, the nurses not attentive. I suspect that those people made it difficult for both nurses and physicians. On the other hand I have known many of our own people and some nonmembers who left the "San" with the warmest praise for that wonderful institution. They had no fault to find with the food and marveled that the nurses could be so efficient, patient, kind, and helpful. Those people were good patients.

A Testimony

Going back to the Battle Creek Sanitarium—did I ever tell you about my operation? No? Well, I am not intending to do so now. However, I do wish to bear a testimony to something that happened afterward.

The operation came very close to my vocal cords and evidently caused the surgeon much anxiety. It left me with a voice that was a cross between a whisper and a squeak. One day as one of the staff was giving me a treatment, he said, "You are a preacher?" I nodded my head. "Well, what do you intend to do from now on?" As best I could I replied, "Continue my work as usual." He shook his head with finality and said, "You can never hope to preach again."

(Continued on page 22.)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

Is there any scriptural proof that men had a choice of when or where they might come into the world?
Missouri J.R.S.

Answer:

The only scriptural text we recall touching this point is Acts 17: 26. It would seem that man in the pre-carnate world would be utterly incapable, through lack of knowledge of the future, of judging for himself when, where, of what nation, race, or parentage, he should come. It would require an infinite mind. The text reads that God "determined the times before appointed, and the bounds of their habitation."

CHARLES FRY

Question:

What is the kingdom of God? How is it related to Zion and the kingdom of heaven?
Kansas A.D.T.

Answer:

The term is used with several meanings. It is sometimes applied to the church, an organization operating under divine laws, though the government is in the hands of chosen representatives, so that in a strict sense the church would not be the kingdom or government of God. The relation is quite definitely described in Revelation 12: 7, Inspired Version, where the church is pre-figured as a prospective mother who brought forth a man-child which is

"the kingdom of our God and his Christ." Doctrine and Covenants 102: 9 identifies this "kingdom" as Zion.

It is sometimes referred to as a mystical or spiritual kingdom, as when Jesus said, "The kingdom of heaven is at hand," and "My kingdom is not of this world." The Lord, speaking of his coming in Doctrine and Covenants 65, says he will come "to meet the kingdom of God which is set up on the earth," probably referring to the prophecy of Isaiah 59: 20 as the same thing, "The Redeemer shall come to Zion."

The expressions "kingdom of God" and "kingdom of heaven" are usually used synonymously, though in Doctrine and Covenants 65, as mentioned, the kingdom of heaven apparently refers to the kingdom *in* heaven.
CHARLES FRY

Question:

What is the difference between faith and knowledge?
Kansas A.D.T.

Answer:

Both are qualities of soul requiring cultivation and development, faith being that quality which inclines one to respond readily to the divine will as made plain from time to time, including a power of appreciation and a love for truth and goodness. Knowledge (knowledge of the revealed gospel) is truth which has been perceived and accepted as the standard of life.

Faith and knowledge are intimately related, each developing in conjunction with the other. Faith is a constant aid toward knowledge, and knowledge is a growing foundation for increasing faith, both working for the perfecting of the soul. As faith advances, knowledge advances, and vice versa. They are like two feet upon a ladder; neither can proceed without the other, each move being an independent action, yet each action makes it possible for the other to move, thus making them interdependent. Each grows with the other. Where there is no knowledge, faith does not grow; and where there is no faith, knowledge is unsought. Both together lead up to God.

CHARLES FRY

Question:

Some people think that when Satan was cast out of heaven he still had power to go right back into the courts of glory where God and Christ dwell and do his evil work. Is this right or wrong?
Iowa F.S.

Answer:

We know of no Scripture affirming it, but from several texts we could draw no other conclusion than that once cast out of heaven, Satan and his followers were out to stay. Being unworthy to abide there, they would be unworthy to return. The teaching that "no sinful thing can dwell in God's presence" would be a bar to their return. Having forfeited their right to eternal life by rebellion, and having lost their first estate, they would inevitably be without the power of recovery, remaining in spiritual darkness and sin. This is what the Scriptures declare:

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 1: 6.

CHARLES FRY

Faith Hungry

By Ruby Tinkham

WE CAN GO HUNGRY with food on the table if we like. We can subsist, eat moderately, or grow fat. That's our choice. But we have another hunger that exceeds physical hunger. We have a hunger for faith. This may be buried so deep that we hardly recognize its gnawing demands. Time and again we may push it away or substitute something else in its place. We may even deny it entirely, but denial will never bring us freedom from the pain of this hunger. Many have clung to doubt in life hoping to prove something, only to grab desperately at faith in death. For here again we can subsist, eat moderately, or grow fat.

The way most people use faith it would seem there is a famine and everyone is subsisting by force. This is not so. There is an unlimited supply, and we live meagerly by choice. We handle faith as if it were something delicate and extremely fragile, something that must be kept wrapped up and hidden away to be taken out only on the rarest occasions. Christ went about squandering it! He scattered it here, there, everywhere. He was a spend-thrift, flinging his Father's wealth away on any motley crowd that happened to surround him. He might have caused bankruptcy in the kingdom of God as far as faith was concerned—but he didn't. Christ knew the secret of faith; he knew that the more he used it the more it would expand and grow.

Think about breathing. For no longer than a few seconds can we refuse our body air. Shut off oxygen, and life ceases. Yet, we do not consciously concentrate on every breath we draw. The secret of faith is similar. It is a constant steady in-

take that purifies and sustains every moment of life. Without it our soul suffocates just as certainly as the body dies without air.

FOR TOO LONG we have taken a simple, beautiful thing and made it complicated. Just to believe seemed too easy; so we've tacked a list of do's and don'ts onto faith that frightens most people before they even get started. They look at it and say to themselves, "I can't do that, I'd better not try, I might fail," and then give up. That's where children come in. They ignore all the Pharisaic interpretations and just get by on believing.

Let's go back and find faith as it really is. We believe in God, and God believes in us. We are friends, partners, co-workers in an important project. It will take all of our foresight, wisdom, and talents to foster this partnership. Here again children have it all over adults. They simply place their hands in God's and say, "I'll do whatever you want me to because I like you." It's that easy. There is an eager expectancy about children as if nothing but good could ever happen to them. How our Heavenly Father must love that.

But how often have we robbed our children of this same quality of faith that we long for ourselves. What happens? Where does it go? Who is to blame?

We spend vast sums of money to teach our children surface skills that will supply them with the physical necessities of life; but we sit back, wring our hands, and pray that morally they will turn out all right. We take the childlike faith they once had in God and replace it with a kind of competitive education hoping that later on in life we can religiously shoot them in the arm with a dose of faith that will suddenly work mirac-

ulous changes in their lives. It doesn't work. They become confused and lost, and except for a few rare instances, so are we. Why? Because we can't give something we don't possess. We wouldn't think of sending John to a plumber for piano lessons. To teach faith, we must possess faith. To possess faith we must go back to God, the giver of faith. That puts the whole load right back where it belongs—on our own shoulders. Shall we subsist, eat moderately, or grow fat? The table is laden with good things. Our needs will determine the size of our portion. None of us need ever to leave this table hungry, for the Master himself serves us joyfully.

WHAT HAPPENS TO US? Why are we so hungry for a faith so readily given? First, because we have been falsely taught that belief in God is faith in God, and that belief is sufficient. Unless belief leads us into co-operative action with God there is no faith present. We may believe in God all of our earthly life, and no profound argument can ever persuade us differently, yet we are only holding an opinion shared by millions of others. When our belief causes us to act, then we have the beginnings of a working faith. We must try God, test him and prove him, before we can say we have faith.

Here is where we fall down. We keep putting off faith. We use it only when every other means has failed. We constantly shame God by refusing him the right to help us except when we can no longer help ourselves. Then we add humiliation to shame by doubting that he can help us because we have failed ourselves.

Then there are those of us who save or hoard our faith. We refuse to use it unless the problem assumes mammoth proportions. "Don't bother God. He's too busy. Wait until later. We may need him worse then." It's hard to believe that any God concerned about a hair on our head or a blade of grass is too busy to help us save our soul. Yet we

hold back continually as if the demonstration of faith must wait for some big problem. God is not interested in our moving the mountains around—he provided for that in nature. He was and is vitally concerned though that our faith increase to the size of a mustard seed. He purposely used a seed for example because it denotes growth. Growing is doing something. He is saying, "Make your faith grow; make it good for something; cultivate it; encourage it; and you will be amazed at what you can do with it." And when we have learned to use it successfully, we will find higher laws awaiting us which God cannot reveal to us in our present state.

How many of us have gone down on our knees and cried desperately, "Father, help my unbelief, teach me faith," then got up glowing radiantly, expecting a whole new faith to suddenly appear performing miracles before our very eyes? It would be nice if faith could be purchased so quickly and at such a low price. God has a different way. A few demonstrations like that and no one would ever want to go back to ordinary living. Faith must go hand in hand with ordinary people who are living ordinary lives and performing ordinary tasks. God wanted faith placed within the reach of every individual, so—being very wise and taking precautions that none should be cheated—he very carefully hid it inside each one of us.

THAT HUNGER we feel for faith is the first stirring of growth. How long God has waited for that! How eagerly he has cast about for stimuli to awaken us into action! How patiently and lovingly he stands by and waits for that call, "Father, I need your help!"

Since faith is a quality that reveals itself in personal action (just as love does) we each individually develop faith in proportion to the use we make of it in daily life. People of real faith consider no act of too small a consequence to ask God's help and direction. Faith means holding God's purposes in our con-

sciousness at all times no matter what we may be doing.

Let's take our faith out and look at it. Is it a very little? So is a mustard seed. The important thing is that we make it start growing, and the way to do that is just start using it. Now, we don't wait until the next time we go to church, or until we are in desperate need; we simply start from the next act which we are about to perform. This we do repeatedly until unconsciously we are using faith as the main ingredient in everything we do.

This process is like a baby learning to walk. First he pulls himself up to things and looks around. It's wonderful. Then he takes a step and falls down. He reaches for someone's hand to hold and walks a little lopsided—but he *is* walking. Then one day he sees the thing he really wants and before he knows it he's running—not walking, but running!

Faith in some small act will pull us up where we can look around. It feels wonderful! We want to try something bigger right away. We take that next step, but it might have been too soon and we fall down. Then is when we must grab hold of God's hand and walk even if it's slow and lopsided. We have to keep at it, practicing all the time. And then one day it happens. Something important comes up. We really need faith. We draw on what we have been building up, and suddenly we are running! Then we run completely away from that old way of saving faith until we need it!

WE ARE IN A PARTNERSHIP with God. Everything we do is important to him and us. Instead of going to him with a tale of woe after some mishap, we should go to him first and get our orders. (He is always the senior partner.) He isn't too busy or disinterested: in fact, he is at his best where small things are concerned. He gets a deep pleasure out of small things, for he knows so well that those small things today will shape our tomorrows and therefore our future life with him. He

never likes to see an investment go to waste, and we are his most valuable investment.

All we have to do is try him out—talk our particular problems over with him and get his viewpoint, then accept it. Once we accept his way, he is bound to make it come out right. There is one thing you have to consider, however. There is a little difference in the time system in heavenly circles than we have on earth. God could never abide so many different times, so he has a system of his own called eternity. Due to his use of his own system, we will have to divide our faith into two parts, and the second part is patience. This has to be practiced over and over. We must learn to say, "I will not give up the blessing my faith entitles me to have simply by being impatient." Impatience is another way of doubting that God can and will do the things he says. He realizes we have waited a long time. He is pleased, because he sees we have thus more capacity, so what happens? Where you had expected only a little, you get a great amount.

We don't need to look for some marvelous recipe for creating a great big wonderful faith. We only have to start today from wherever we are, and make our faith grow by practicing. We can take the very next thing we are about to do and use faith with it, saying, "I believe that I can do this better than I ever have done it before with God to help." It's important to get the habit of saying, "We," and thinking of God as always being there too.

We are the most precious possession God has. We are his greatest concern. He loves us so much he simply will not keep out of our life. The slightest invitation brings joy and anticipation to his heart, and he keeps himself busy creating ways of helping us—ingenious, winning ways that have cost him much. Yet he asks nothing in return except that we love him enough to have faith in him. And that is like everything else he deals in; we always get more than we give.

People in the News



Mrs. W. T. Hayworth

MRS. W. T. HAYWORTH of Nowata, Oklahoma, Branch has brought cheer to everyone who has entered the Nowata Hospital and Clinic in the past two years. Although she is seventy-eight years old and cannot personally visit people who are ill, she has provided cards for the trays of patients. She furnishes at least one hundred fifty cards a month—all handmade. There are cards for special days—Christmas, Thanksgiving, and Easter, and cards for various age groups—babies, children, and adults.

When a person enters the hospital he is given one of the cards on which is his name, his type of diet, and his room number. An appropriate handwritten verse and a greeting from the church is on the reverse side. The patient keeps the card until the diet is changed or a holiday brings a special card.

Sister Hayworth's contribution represents many hours of hard work, and she does most of it alone. She uses discarded Christmas cards, get-well cards, and other type greeting cards to obtain decorations. The flowers and pictures can be used again on the cards for trays. The hospital authorities have commended the work of Sister Hayworth and feel that the cards are much more attractive and appropriate than any other type card. She never signs

them. The only way a patient finds out the source of the card is by inquiry. No charge is made for the cards, even though supplies have to be purchased in order to make them. People often repay her thoughtfulness by furnishing old cards for her use.

Not only has Mrs. Hayworth rendered this service to her community and represented the church in such a fine manner, but she has taught a church school class since she united with the branch in 1912. She has been secretary and treasurer of the branch for twenty-five consecutive years and has been solicitor for the bishop for twenty-four years.

An article lauding Mrs. Hayworth for the unselfish work she is doing appeared in the April 14 issue of the *Nowata Daily Star*. The article was given to the paper by two of her friends of other denominations.

Visions and Angels

(Continued from page 9.)

When they asked the Arabs and Egyptians for the cause of their surrender, they told them that they saw an old man with a long beard who was dressed in a white robe, and who warned them not to fight any longer, otherwise they would all perish. This man was seen and heard by almost all the enemy troops.

This parallels the "Angel of Mons" episode of World War I and is worthy of consideration, unless you are so *liberal* you cannot believe.

ISRAEL A. SMITH

Travelogs

(Continued from page 4.)

and I left that Friday night with my many presents."

Elder F. Edward Butterworth, in charge of the Tahitian Mission, had called for a conference of the Saints to convene on July 26, and he and Brother Breckenridge had recently traveled by ship from island to island, some 3,180 miles to bring a ministry to our Saints and to urge them to come to Tahiti. When Brother Siegfried and I arrived at

Papeete, many of them from other islands were already there, and there was a great expectancy in the air and much hope for the first mission conference since 1939. And word had been received that delegates from many islands were on their way.

ISRAEL A. SMITH

We Would Like You to Know

(Continued from page 2.)

have a daughter, Karen Sue. Several months ago her picture appeared in the *Des Moines Sunday Register*, a very clever pose of Karen as she might appear on the concert stage singing a high "C," with cut lines making a comparison between Karen and Margaret Truman. The picture had such an appeal it was reprinted in a Sunday pictorial in Britain.

Mr. Ritchie was baptized at Hearne, Texas, in 1931, while attending a Texas reunion. In November, 1947, he was ordained a priest.

His hobbies are working as an amateur auto mechanic and tinkering with things mechanical. He also enjoys good, but varied, music; his pet peeve being what he calls the "musical snob." In his professional field he is a member of the Iowa Junior College Association and is active in the American College Personnel Association.

News and Notes

(Continued from page 2.)

WAYNE SIMMONS IN TEXAS

Wayne Simmons spent six weeks in southern Texas from April 14 through May 27. He spent one week in Austin, two weeks in San Antonio, and the remaining time in the Rio Grande Valley. He held home discussions or cottage meetings and worked in conjunction with Elder Jack Wight. The purpose of the trip in part was to survey new areas. He had opportunity to follow up on Latin American people who were contacted last November, several of whom are members of the church. In the Valley area a series was held at Brownsville in the home of Brother Hubert Manning; Mrs. Manning who is a Latin American was baptized. On this trip some of the ordinances of the church were performed in Spanish—administration to the sick, blessing of a baby, and a confirmation. Brother Wayne Jackel, priest, performed Sister Manning's baptism in Spanish. Plans are in process to have a missionary class on Sundays in Brownsville in the home of the Mannings, with Brother Jackel in charge. Meetings in Brownsville were attended and supported by Brother Gene Bowden, pastor of the Rio Grande Valley Branch.

COUNCIL BLUFFS BUILDING FUND

For the fifth consecutive year the Council Bluffs Branch reached their goal of \$25,000 in cash and pledges at their building fund dinner held Friday, May 25. The excavation of the basement has been completed and footings are now going in. Elder V. D. Ruch is pastor of the branch.

Letters

Council of Churches

Yesterday I had a different religious experience. I worshiped with many denominations at the 86th Convention of the Missouri Council of Churches (formerly the Missouri Sunday School Association). Seventeen denominations were represented on the administrative board.

The theme of the convention was "Brotherhood in Action," and it was made manifest by the colored folk occupying front seats in place of obscure back ones and by the interracial participation in worship services and classwork. It was made manifest also in the different congregations uniting in a common purpose, which was found on the flyleaf of their convention program book:

1. To help the churches reach all persons with Christian teaching—Christ commended us to preach the gospel to all people. That good can never be reached by each church going its own way; co-operative planning is absolutely necessary.
2. To help train workers.
3. To Christianize the institutions and customs of the community. Evil forces today are too strong to be challenged by separate approaches of the churches. The churches must join hands (1) to oppose evil, such as gambling, drunkenness, unwholesome movies and comics, et cetera, (2) support better schools and better governments.
4. To develop brotherhood across denominational lines.

A well-planned morning service was in progress as we walked into the main auditorium of the First Christian Church of Chillicothe, Missouri.

After a business session there was an address by the Rev. J. H. Jackson, pastor of the largest Negro church in Chicago. His sermon topic was "The Way Out of the Dark." He has traveled widely and knows well the trend of the times and the pathway we are taking as a nation.

General classwork followed for adult, youth, and children's leaders; there were also classes for the administrative body and conferences for different groups, such as public relations, social action, church and public school, church and community agencies, and temperance education.

There was so much to choose from, it was like a General Conference at the Auditorium. I chose the adult class "Instruction and Opportunities in Adult Education." It was splendid, but the class that followed especially caught my interest. The topic was "Religion and Health," and it was one of the finest classes I have ever attended. The instructor told experiences from his own home of the problems of health. Incurable as far as medicine and doctors were concerned, he and his wife studied their problem. They recognized that God does not send illness upon people, but that prolonged grief, worry, fear, and hate will tear down the system and undermine health. When they put their faith into action, fortified by prayer, health came to their bodies, and the drugs and medicines which they had depended upon were no longer necessary. He stated the need of forgiving and being forgiven, quoting Matthew 5:25: "If thou bring thy gift unto the altar, and there rememberest that thy brother hath aught against thee, leave thou thy gift and go thy way unto thy brother, and first be reconciled to thy brother and then come and offer thy gift." This he stressed as a great help in religious therapy and gave other instances of divine healing (he is a member of a large popular Protestant church).

Several eager listeners added their bit by bearing personal testimony of healing through prayer. It was like being in one of our reunion prayer services.

At the afternoon class a layman from Kansas City, a business executive, conducted a class on the part laity plays in the church work. He brought facts, figures, and proofs of how much can be accomplished through the interest and work of the laymen of the church, leaving the pastor free for individual counseling and sermon preparation. He spoke also about a minister not entering into the economic realm, saying that should be left for the laity so that his ministry might be on just a spiritual plane. Individualism entered in and a spirited discussion followed; some agreeing, some disagreeing.

One young minister took a decided stand for fearless denunciation from the pulpit of wrong practices and the pointing out of the right way of daily living. He had an interesting story to tell of his own depression-ridden childhood, the dire need in his home, the discarded food that he picked up and took home to the family. He told of his pastorship in some of the large city churches, where he was asked to resign because he pointed out the right and the wrong way of stewardship. A friendly battle of the thoughts waged on for awhile, and then a middle-aged woman arose. She said, "I am a poor woman but I know this: God does not care if a man is rich. He desires him to be rich. The thing he desires is that the rich hold their possessions in their hands to use as their stewardship in place of holding them in their heart for selfish purposes." The class closed with this thought.

I am thankful that yesterday I had another religious experience.

MRS. ERNEST O. SHERMAN

Cameron, Missouri

The Second Mile

The thought has come to me that one of the reasons we have not accomplished the building of Zion is because we are not willing enough to help those in need. Many times when there is sickness in a family, friends will stop by to visit, but seldom does anyone offer to do the work which needs to be done in a home when there is illness, especially if the wife is ill. Better than words are the thoughtful services of one who says, "Let me comb your hair and straighten the bed." Often there is not money enough to pay doctor bills and hire someone to care for the house, too.

I shall appreciate having the Saints pray for my wife who has been confined to her bed since April 19. She has been in poor health for the past eight and a half years.

J. D. LAYNE

610 West Easton
Tulsa 6, Oklahoma

Note of Thanks

I wish to express my gratitude for the letters and tracts sent me and for the prayers offered in my behalf while I was passing through a difficult time. God has answered these prayers in a wonderful way, and I can say again as I have said before, "Prayer changes things."

Although I have been a member of the Reorganized Church since 1922 it has been many years since I last heard a Latter Day Saint sermon. But my faith in the church is stronger now than when I joined it. With God's help, I am trying to live a Christian life, and I pray daily for the advancement of the work that souls in sin and darkness may be brought to a knowledge of the truth before it is too late.

—IRKSIE LEILA YATES

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Independence, Missouri

Briefs

EL DORADO, KANSAS.—The dedicatory of the church was held May 20. The dedicatory sermon was by Bishop Livingston, assisted by Seventy James Daugherty. A basket lunch was served after the program.

In 1921, the first church school was organized in the home of Sister Sarah Hudson under the direction of Elder J. W. Wooten and J. J. Wilson with six people present. Another church was rented for meetings until 1946 when the group was informed that the church was no longer available. Mr. Walter V. Covert sold an abandoned schoolhouse to the group, and in May 1947, the group had its first church school in its own building. Fifty-four were present. The building is still being used and has been redecorated inside and out.

Approximately two and a half years ago, Elder J. J. Wilson of Wichita, Kansas, was appointed leader of the group. He drives seventy miles twice a week and other times as needed.

Elder John Hofford, Sr., who has been in the branch about a year, is assistant to Elder Wilson. He drives eighty miles to serve.

On April 16, 1950, the mission became a branch. Elder Albert Schmidt and Orville Rowlette, president of the Kansas District at that time, had charge of the organization.

Since the group obtained the church home the following ordinances have been administered: ten baptisms, five babies blessed, three wedding anniversaries, four weddings, a district conference, and a women's institute.

Although Sister Hudson was not present at the meeting, she was remembered. She passed away in January, 1951.—Reported by MRS. ARLIE KNOLLENBERG

JONESBORO, ARKANSAS.—Apostle Percy Farrow, District President T. B. Sharp, and James Renfroe, district missionaries were here to organize the Jonesboro group into a branch May 13.

A fellowship service was held in the morning under the direction of Brother Sharp, and Apostle Farrow delivered the morning sermon. A basket lunch was served at noon. The organization meeting was held in the afternoon directed by Apostle Farrow. The following officers were installed: Giles Turner, pastor; Aubrey Wilson, counselor; Clarence Carmack, associate pastor; Kathryn Wilson, secretary; Bill Stinnett, treasurer; Betty Lou Stinnett, music director; and Martha Lee Vinson, pianist. Brother Renfroe spoke in the afternoon on "Mothers of Men." After supper Apostle Farrow showed slides taken in old Mexico and compared them with Book of Mormon teachings.

Services are held in the Ben Hur Lodge Hall at 410 West Monroe.

Many visitors came from Caraway, Fisher, and Little Rock for the all-day services.—Reported by KATHRYN WILSON

SPRING RIVER DISTRICT.—A conference was held May 20 at the reunion grounds near Racine, Missouri, with a record-breaking attendance of more than six hundred present. Apostle D. O. Chesworth, assisted by District President Stephen A. Black were in charge of the conference.

The day began with a morning class conducted by Elder Black dealing with the subject, "Joseph Smith, Was He a Prophet?"

Apostle Chesworth presided over the morning prayer service presenting the theme, "He Lives." Joan Margrave and Bob Trimble sang a duet, "Come Ye Apart," at this service.

The morning sermon was delivered by Apostle Chesworth. He spoke on "The Priesthood." The Springfield choir presented "Tell Me the Old, Old Story" under the direction of Kenneth Cady, accompanied by Hattie Bishop.

The children were supervised during the morning sessions in the lodge by E. G. Gilbert, district director of religious education and a staff of workers.

The business session in the afternoon was occupied with the ordination and approval of recommendations for ordinations of men to the priesthood. Recommendations were approved for the following candidates to be ordained to the office of deacon: Buford Palmer, Springfield, Missouri; John Reich, Nowata, Oklahoma; and Thomas Cochran, Joplin, Missouri.

Roy Leonard Brooks of Springfield, Missouri, and Grant Rolleg, Jr., of Joplin, Missouri, were approved for the office of teacher.

Approved for the office of priest were Eldon Richard Jones and Claude Manford Rains of Springfield, Missouri; John T. Leslie, Joplin, Missouri; Eldon Hart, Pittsburg, Kansas; B. F. Kyser, Jr., Miami, Oklahoma; and Clarence Gamet, Berryville, Arkansas. The last two named were ordained at the conference.

Recommended and approved for the office of elder were Otis Henry Plumb and Bennie Dale Simmons, Springfield, Missouri; and Curtis Pearson, Pittsburg, Kansas. The following were ordained to the office of elder following the approval of their calls: Norman Eugene Cox, Springfield, Missouri; Lehi Christensen, Ava, Missouri; John Hubbard, Aurora, Missouri; E. R. Coldren, Nowata, Oklahoma; and Harold Summers, Scammon, Kansas, Mission.

Eldoralynne Dunaway, accompanied by Hattie Bishop, sang a solo, "Be Near Me Still," at the afternoon session.—Reported by LOIS SHIPLEY

CENTRALIA, ILLINOIS.—Alton Smith of Salem was baptized April 22 by Pastor C. H. Wesner.

Elders Haleck Milliner and Arthur Great-house of Flora were visitors May 13.

A Mothers' Day program, under the direction of Sister Martha Wesner was presented in the evening. Members of each class participated. The program consisted of a reading, solo, and a series of six tableaux representing mothers of the Bible. A corsage was awarded to the following: Sister Eliza Ring for the oldest mother; Mrs. Pearl Stevens for having the most grandchildren; and Sister Edith Holsapple for the youngest mother.

A group of Saints from Salem attended Communion service May 6.

Elder and Mrs. Bradford Henson of Flora were guests Sunday, May 20. Brother Henson conducted the worship service.—Reported by GRACE SCARBOROUGH

RIVERSIDE, CALIFORNIA.—The mission formally opened April 29 at the Grange Hall on Riverview Drive in West Riverside. Elder H. L. Bausell of San Bernardino was in charge, assisted by Priest Millard F. Caldwell of Mira Loma and Deacon George Steele of Riverside. Brother Caldwell is the church school director. Four classes are conducted: primary, junior, junior and senior high, and adults. There were twenty-eight people present for the opening church school session. District Counselor Harold Wixom was the speaker at the morning service at which thirty-one were present. Nine people attending were nonmembers. After a picnic dinner, Patriarch Louis Ostertag gave a talk on missionary work.

Weekly cottage meetings have been conducted since February 27. The first meeting was held at the home of George Swain, and the following meetings have been at the home of Theodore Peck. Elder Lynn ministered to the people at several meetings. A study of the Book of Mormon has also been conducted.

Sister Inez Peck is secretary-treasurer of the mission and is also assistant church school director. Brother Ollie Schuler teaches the

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INDEPENDENCE, MISSOURI

League-age group. They are studying *A Journey With the Church*.—Reported by M. F. CALDWELL

BIRMINGHAM, ALABAMA.—As the result of a program of missionary activity carried out throughout the year by the cottage meeting method, a successful series was held by the district president, W. J. Breshears, from May 20-27. The following seven persons were baptized: James O. Palmer, Mrs. Victoria Palmer, Mrs. Ila Roberts, Elenore Wickart, Murphy Matthews, Hilda Matthews, and Michael Salter.

In 1949 this mission had only twenty-three members. Since that time eighteen persons have been baptized. This represents a 75 per cent increase in baptisms. Nine members have been added by transfer and the group is now composed of fifty members.

Elder Marvin L. Salter serves as a representative of the district presidency in the area and is associated with Pastor J. Henry Porter. Together they direct the missionary program.—Reported by W. J. BRESHEARS

SPOKANE, WASHINGTON.—Bishop Monte Lasater spoke at two evening services and explained stewardship. Apostle E. J. Gleazer, Seventy A. F. Gibbs, and Bishop Lasater were in charge of the district conference April 21 and 22. Over 250 attended the morning service.

The following have been called to the priesthood in the past year: Ted A. Beck, elder; Albert F. Coleman, elder; Harold E. McPhetridge, priest; Ernie Sprecher, deacon; Jack J. Worthington, deacon. These men were all from Spokane. Charles M. Emslie, priest, now at Bridgeport, Washington, and Al Fuller, Graceland student, were also called.

Emma Koontz, Bill Grist, and Evelyn Coleman were baptized. The following babies were blessed: Robert Eugene Coleman, by Elder R. V. Webb with Elder Paul Worthington assisting; and Leslie Ann Pine, by Elder D. E. Coleman.

A mission is being organized in the northwest section of the city, under the leadership

of Elder Albert F. Coleman. According to present plans meetings will begin in the late summer.

Study classes for credit began May 20. The subject is *Restoration—a Study in Prophecy*.—Reported by DAVID W. GORDON

BROCKTON, MASSACHUSETTS.—A farewell meeting was held May 23 for the district president, Elder Almer Sheehy. Elder Leonard Chesworth, pastor, was in charge. Lorraine Garfield Cookson sang a solo and Brother Sheehy gave a talk on "Time." At the close of the service an original poem composed by G. Edmund Stearns was read by him. Mrs. Genevieve Chesworth was organist.—Reported by G. EDMUND STEARNS

EVERGREEN BRANCH, LAMONI, IOWA.—The branch sponsored a daily vacation church school for all children between the ages of four and fifteen beginning May 28 and ending June 8. Forty children enrolled. A baptismal service was planned June 10, Achievement Day, as a climax to the activities.

The women's department presented a picture of Christ to the branch on May 27. This is the third picture presented by the women.

Four babies were blessed May 27. They were the children of Mr. and Mrs. Raymond Flowers, Mr. and Mrs. Clair Chambers, and Mr. and Mrs. Jack Gardner.

The Zion's League met for a reorganization meeting June 11. This was necessary because many of the older Leaguers left for the summer. Approximately twelve members now are in the League.—Reported by DONNA MARIE GARDNER

CENTRAL MICHIGAN DISTRICT.—A women's institute was held at the Community Building in Prudenville, Michigan, May 16. One hundred and forty women attended. Guest instructors were Apostle and Mrs. C. George Mesley. The theme was "Mothers in Israel." Following registration in the morning a business meeting was held with Leona M. Blackstock, district women's leader, in charge. Reports on the activities of the groups during

the year were given by the leaders of the women's departments in each branch. Sister Mesley gave an interesting discussion on "Great Mothers I Have Known." After the noon hour, the meeting opened with a worship service in charge of Sister Emma Ouderkirk. The theme was "A Tribute to Mothers." Beulah Doty sang "Show Me My Task." Brother Mesley spoke on "Great Mothers in Our History," and Sister Mesley spoke on "The Things That Make of Us Great Mothers." At the close of the afternoon service, a tea was served by the women of the Houghton Lake Branch. Guests were present from Buffalo, New York; Brunswick, Georgia; Traverse City, Michigan; and Gaylord, Michigan.—Reported by LOUISE MACDONALD

WELLSBURG, WEST VIRGINIA.—Eleven candidates were baptized by Pastor John Treiber. They were: Mr. and Mrs. Peter Shook, Ruth McNickel and daughter, Donna; Mrs. John Chamberlain and daughters, Linda and Judy; Mrs. Martha McQuillan and daughters, Deanna, Dorothy, and Martha. Officiating at the confirmation services were John Treiber, Otto Melcher, Louis Zonker, and Samuel Zonker. Patriarch R. E. Rodgers offered the prayer of blessing. Kenneth, infant son of Mr. and Mrs. Kenneth Shook, was blessed by Pastor John Treiber.

The adult class sponsored a Sample Party. Mabel Melcher, chairman of the committee, was assisted by Anna Gibens and Bessie Elliot.

Mother's Day service was presented by the mothers in the branch who formed the choir, gave readings on famous mothers and sang songs appropriate for the occasion.

The branch voted to build church school rooms, and to enlarge the kitchen and dining room. Work will begin immediately.

The Live Wire Class and Zion's League meet regularly.

The women's group has begun a visiting campaign. The members will visit by twos and will assist the pastor in his visiting program. Interest is being shown and prospects for baptism have been noticed.—Reported by LEONA HANES

FAIRVIEW, MONTANA.—Seventy C. Houston Hobart visited the branch and held missionary meetings April 24 and 25.

Elder Joe Ballentyne baptized Thomas and Newton Strong May 20. The candidates were confirmed by Elder Ballentyne.

On May 25 Brother Ballentyne spoke at an eighth grade graduation exercise which included students from several rural schools. Mrs. Anna Stone and Miss Marjorie Jorgensen, teachers from the branch, planned and arranged the exercises.

Danny Lynn, son of Brother and Sister Arnold Jorgensen, was blessed Easter Sunday by Brothers E. Y. Hunker and Joe Ballentyne. Both parents attended Graceland, and Sister Jorgensen was the former Mattie Murdock. Brother Hunker delivered the morning address Easter Sunday.

Apostle Paul M. Hanson and Seventy E. Y. Hunker were present at the branch May 27. Saints from Williston, North Dakota, Culbertson, Andes, and Savage, Montana, gathered for the activities.

Brother Hunker taught the adult church school class. He spoke in the afternoon, using "Peace on Earth" for the theme.

Apostle Hanson spoke on the origin and content of the Book of Mormon. He also spoke of its prophecies and history. Sunday evening Brother Hanson showed many of his own slides of ancient American archaeology.—Reported by DONNA HILLMAN

The

"Keep-Busy"

Book

by Marion Jollison

For boys and girls from 4 to 8 . . . This wonderful book is perfect for the bright youngster—eager to learn. Informative as well as entertaining, this gayly illustrated book is packed full of stories and playtime ideas for rainy days or any day all year round.

\$1

HERALD HOUSE INDEPENDENCE, MISSOURI

The Word of Wisdom - Part VII

FRUITS AND VEGETABLES

SPRINGTIME BRINGS NOT ONLY birds, flowers, and warm weather, but also a welcome change from winter menus. How eagerly we watch for the first rhubarb and asparagus. How anxious we are to get early gardens planted so we can have an abundance of fresh vegetables, these mean abundant health. Nutritionists tell us the difference between an ordinary diet and an optimal diet is the addition of more fruits, more vegetables, and more milk.

The Bureau of Human Nutrition and Home Economics of the U. S. Department of Agriculture has worked out the *National Food Guide* for planning well-balanced meals. It has grouped foods into seven basic categories, advising that some food from every group be included in the diet for each day so there will be a proper balance of all the different elements that the body needs to carry on its daily functions. Whole wheat bread, flour, cereals, and other whole grains make up *one* of these groups, but fruits and vegetables make up *three* of the seven basic groups of foods.

First is the group of green and leafy vegetables from which we should have one or more servings a day; second, the high vitamin C foods—citrus fruit, tomatoes, raw cabbage, strawberries, etc.—from which should come one or more servings a day. If these foods are hard to get we are to use more from groups one and three, especially raw. Next is the group made up of potatoes and other vegetables and fruit from which should be chosen two or more servings a day.

But with all these servings of fruit and vegetables that we should have each day, we need not lack variety. The Lord has wonderfully provided that we can choose from the asparagus and rhubarb of early spring, on

through the strawberry season with lettuce, radishes, green peas, and onions, into the summer with cherries, raspberries, apricots, and plums as well as carrots, beets, string beans, tomatoes, cabbage, corn, cucumbers, new potatoes, melons, and in the fall, peaches, pears, apples, sweet potatoes, turnips, parsnips, celery, pumpkin, and squash. And we should eat our fill of each thing as it comes in season. (But who ever gets his fill of strawberries before it is time for cherries and raspberries?) If we do not like some vegetables and fruits, we should cultivate a taste for them.

I remember as a youngster there were many vegetables that I did not like. But every time we had them my father would put a little helping on my plate "so I would learn to like them." Now I like all vegetables and I am grateful. One writer has suggested that we should try to include some of all the fresh fruits and vegetables to be found in the market in the week's food supply. If we pass by some of them "because we do not like them" we are cheating our bodies of some of the things that God ordained for our well-being. For the Word of Wisdom says: "All wholesome herbs [plants, vegetables] God hath ordained for the constitution, nature, and use of man, in the season thereof, and every fruit in the season thereof."

OUR FRUITS AND VEGETABLES are classed as protective foods, in other words they are our preventive medicine. They are a primary source of essential food minerals, and many of them are veritable treasure stores of vitamins that are a marvelous aid in combating disease, preserving health, and prolonging life. Nearly twenty vitamins that are known or believed to be important to human well-being have thus far been discovered. When we eat a variety of foods, we are pretty sure of getting a well-rounded assortment of the

By Florence Sanford Ourth

vitamins we need—except perhaps Vitamin D, the sunshine vitamin. And we may also be getting other vitamins still undetected in food, but serving us just the same.

During recent years the market has become flooded with vitamin and mineral pills. But our foods are still the best source of vitamins and minerals. Specific concentrates contain only substances we know and can create. Food contains everything both known and unknown and is surrounded with nutritious factors that have not yet been synthetically reproduced. Separate doses of one or more selected vitamins are best taken under doctors orders, for research is showing more and more instances in which a vitamin or nutrient seeks another element in a meal as a special partner to assist in its work. When a vitamin pill brings in a mass army, the right partners may not be ready to use so much specialized help.

In Doctrine and Covenants 42: 12 we read, "Whosoever among you are sick, and have not faith to be healed but believe, shall be nourished with all tenderness with herbs and mild food."

In the Book of Mormon, Alma 21: 75, 76, we read: "And there were some who died with fevers which at some seasons of the year were very frequent in the land, but not so much with fevers, because of the excellent qualities of the many plants and roots which God prepared, to remove the cause of diseases to which man was subject by the nature of the climate."

MANY OF OUR FOODS are processed in some way or another before they come to us and thus lose some of their goodness. Many of these processes are unavoidable in today's living, but fresh fruits and vegetables come to us as God prepared them, full of "excellent qualities."

However, if we are not careful, some of these "excellent qualities" can be lost in preparing food for the table. We lose some if we peel our fruits and vegetables, if we cook them too long, or add soda to them. Some of these "excellent qualities" are lost in the cooking water, so we should use as little as possible and save the liquids for soups and gravies. Fortunately, quite a few vegetables and most fruits can be eaten raw. It is suggested that we eat fruit twice a day, and once at least it should be raw. Our fruits are best when picked at the peak of their ripeness. Those fruits picked unripe and ripened artificially never have a chance to develop the full vitamin and mineral values nature intended them to have. Bruised and wilted vegetables and fruit have lost some of their goodness, so we should get them as fresh as possible.

How fortunate if we can have our own garden. Victory gardens are being encouraged again, not so much for patriotic reasons as for health reasons. In addition to food, we get lots of Vitamin D as we work in the garden and a deeper appreciation of God's creativeness. We have to marvel at the abundance that can come from a few seeds—the different varieties, the many colors, shapes, textures, flavors, and aromas, all from the same soil. It also gives us a clearer realization of our dependence on God for our food and we are offered his special assistance in growing it if we ask for it. Alma 16: 220 tells us: "Cry unto him over the crops of your fields, that ye may prosper in them." One woman in Independence who was friendly visitor in her group planted several hills of cucumbers in her garden and prayed that the Lord would bless them so she would have some to take to everyone in her group, members and nonmembers. The Lord blessed her with such an abundance that there was more than she could use.

How appreciative we should be of all this abundance. For forty years the Lord provided only manna for the children of Israel, but for us he has provided foods "both to

please the eye, and to gladden the heart. . . . for taste and for smell, to strengthen the body and enliven the soul."—Doctrine and Covenants 59: 4.

The *National Food Guide* can be obtained free from the United States Department of Agriculture as also *Family Fare*, price 25c, which is very good.

Right Preferences

By Kay Norman Beldin

RECENTLY, while listening to a church radio program, I was impressed by the statement, "What we are or become depends largely on what we prefer from day to day."

As I pondered this statement, I realized how very true it is. As free individuals our days wholly consist of doing, thinking, and saying just what we prefer so long as we do not infringe too much upon the rights of others. And most important is the fact that within these daily choices or preferences lies the molding of our character.

Thus it is most important that we take stock of ourselves from time to time to see just what type of preferences we are making.

On examining my own life, I find many instances when my preferences do not aid me in becoming the best that I might be. For example, far too often as I go about my domestic duties I am preferring to let my mind dwell on idle thinking. There is no better time for Satan to take over than when I am busy envying someone or harboring peevishness. And I know of nothing that can do a better job of impairing my personality, to say nothing of bringing on a good case of "nerves," than giving way to such pettiness. By preferring constructive thinking I leave my mind open for development.

Sometimes I find I need to be more alert to the type of language and conversation I use. In this day

of excessive slang, I need to be extra cautious lest I find myself preferring such.

How many times during the performance of our daily tasks do we prefer second-best work to perfection? Do we "just get by" rather than put forth the effort and zeal necessary to accomplish our tasks well? The Master Workman, who himself was never content with a "second-rate" job, has commanded that we keep slothfulness far from us.

A quotation from Proverbs reads: "As a man thinketh in his heart so is he." We might change it to read: "As a man preferreth in his heart so is he." For we cannot hope to be any better than the choice or preferences we make from day to day.

From the Pen of Viola Velt

How strange are the ways of a person's mind;

A man is in a room yet he is not.

His eyes steadily gaze into your own
With seeming grasp of everything
you say;

And yet his thoughts to you can
ne'er be known.

They're exploring trackless space, far
away.

It is consoling to know that, no matter what *we* think, God is still God.

Home Column

The Dagger

ARAKI slowly brought himself from the black mists of unconsciousness to the cold grayness of reality. The rough, cold stones of the floor of the cell scratched his young body as he tried to rise. He strained to sit up but the biting of the ropes cut into his flesh and made him bite his lips to keep from crying. After all, he was too old to cry and blubber as smaller boys often did. But his face, straining to keep its composure, betrayed his years. His eyes still had a childish roundness, and his cheeks the tender plumpness of youth. Under his robe his body stretched long and lean, and his shoulders were still narrow. His arms were bruised and streaked with dirt; his hair was in a wild array about his head.

As Araki leaned against the stone wall, his breath coming in gasps after his exertion, he became conscious of the damp, sour smell of the cell. He wrinkled his nose in disgust and turned his face toward the doorway for any air that might enter. It was then he noticed the fire in the courtyard casting weird reflections on the dark-skinned men grouped around it. The thought of the decision to be made came again to him.

The men were drunk with wine and the joy of their plunder of the day. One of them, in a dirty loincloth, was twirling aloft a woman's bracelet that sparkled in the light. His guttural talk and ugly gestures told the way he had gotten it. His comrades slapped their legs in mirth and rolled on the ground in drunken laughter. Araki saw that one of the group was no older than he. The boy was sitting astride an inlaid casket and fingering a length of pure linen. He draped it over one shoulder, and seizing a gold-handled sword, he swaggered before the group with cheers and applause, some slapping him on the shoulder to show that he was one of them.

"I could be like that boy," thought Araki. "I've been asked to join them and live as they do. They said they would teach me the secret words and symbols and let me do as they do, for they are strong men. Their life must be a good one, for they seem happy and they have so much." His face brightened at the thought of not having to attend school any more.

Araki thought again of the beautiful gold and copper dagger they had held

By Barbara Hands

before him, as a present if he stayed with them. The handle had jade and turquoise stones in a circular pattern with gold twined about the edges. The blade glittered and was so sharp it split one of Araki's own hairs. How he would love to have a dagger such as that! At home he would—

ARAKI GASPED. How could he have forgotten all this time about his family? The events of the previous night came crowding down upon him. Home seemed so far away . . .

The night had been peaceful as other nights until suddenly the harsh yells of the Gadiantons had startled him from sleep. Things happened so fast: the torches reflecting from the brown skins and painted faces of the men and their cries as they went from house to house

Here Is the Writer . . .



Barbara Hands' home is in Kansas City, Missouri. After graduation from Graceland in 1949, she attended Iowa State College at Ames from which she received her B.S. in home economics this month. "In the future," she says, "I hope I can spend some time in the land of the Book of Mormon to learn of the people and

places that figured in one of the world's greatest civilizations."

She is twenty-one years old.

in the village pilfering, ravaging, and ruining. They trampled over plants and knocked down furniture in their search for valuables. There was a woman's high, terrified scream and sounds he didn't understand. Acrana! He ran toward the room, only to be caught and held by strong, rough hands. "Here now, you're too young for that, small one, you come with me," the owner of the hands laughed in an odd way and half-carried, half-dragged him out of the house.

Then they left behind the village and lowlands, and he was taken into the wilderness. If he slipped on the moss or stumbled over the vines he was prodded on. Slipping, sliding, muscles aching, eyes burning. Hurry. Walk faster. Get

up. Don't fall. Hurry. Keep moving. Hurry.

Araki kept his eyes on the ground until the men slackened their pace, then he looked up. His mouth dropped agape . . . he was in the Lost City—that forbidden place where people said his ancestors once lived many hundreds of years ago. They stood on a high plateau looking across a huge plaza, gray-white in the moonlight, strewn with rubble and fallen columns of former buildings. The terraced pyramids rose in dark, majestic forms on either side, and at one end the shadow of a large flat-topped pyramid fell on the cluttered stones of the plaza. Araki had never in all his life seen anything such as this, and he stared, taking in everything—the broken columns, the board stairway leading down into a sunken court, the low altar in the center of the court, and the carvings! Such wonderful things in stone he had never seen—walls of stone mosaics in graceful spiral designs, beautiful statues of a forgotten god, and sculpture on the sides of the buildings. Intricate designs had been worked by artists now gone from the city; their skilled hands would never again be present among the inhabitants of this desolate and decaying place.

Here the robbers stayed when not out pillaging. Here they lived from other men's wealth and possessions. Here they enjoyed stolen wine and women, in a city that they had wrested from the jungle's strangling hold.

Araki was led into a long, narrow room in one of the decaying buildings. There some of the robbers talked to him with persuasive words. They brought the dagger before him and let him hold it in his own hands.

"You like it, eh?"

Araki's eyes glistened with eagerness. "Oh, yes."

"It will be yours. But you must stay here so we can teach you to use it as a man does."

"Stay here? Not go home?"

"You would live with us. We have many things to make lads happy," the robber chuckled, "many things."

"I . . . I'm not sure."

"You must decide." His voice was harsh.

"I don't know. I would like to . . ."

"Make up your mind. Either be one of us, or . . ." but the robber didn't say what he was going to do. They talked a long time, but Araki's confused indecision tried their patience. Finally they put him in a small room and said that he must decide by morning. Araki was bewildered and exhausted, not understanding and too tired to worry . . .

NOW HE SAT DUMBLY, his decision looming before him. Whether or not to become one of the Gadiantons.

He was staring out the doorway when a low, moaning sound came from the darkest corner of the cubicle. Araki's eyes grew round and his body trembled. He had been told of evil spirits that inhabited the ruins. Perhaps this was one come to do harm to him. But he recognized words were coming with the moans. Someone was speaking as if to a person very near, kindly yet beseechingly. Araki twisted his body across the floor until he could see the speaker.

He was an old man, whose white hair hung long and matted closely to the sides of his head. His face was turned toward the wall, pillowed by a roll of old cloth. The man's body was stretched very straight over the rough stones. Araki wondered why he would lie this way; it would be better if he drew himself into a ball. The harsh floor would at least seem softer.

Araki was searching for something to say when the old man turned his face toward him. His eyes caught and held Araki in their steady gaze. They seemed to look through him, to pierce into his very thoughts. Yet they were kind and sad somehow as he said, "You are awake early, my son."

Araki gulped and continued to be held in the man's gaze. "Ye-yes, I couldn't sleep." He half-smiled shyly.

"It is no wonder with the noise outside," Shadar said kindly and sighed, stretching his body as if it were a comfort to lie on the hard floor.

"Sir, may I ask you something?"

"Of course, my son."

Araki hesitated and then blurted in childish inquisitiveness, "Why do you lie so straight on these stones?"

The old man suddenly seemed to grow older and shrink within himself. He shifted his gaze from Araki's face to the open doorway. After a moment he said, "Those men, out there, want me to do something which I cannot do. They want me to reject my God. They thought that by putting me in a pit too small to stand straight and so narrow that I could not rest by sitting that I would do as they want. Two days I was there until tonight without water or food." He turned back to Araki's unbelieving face. "It gives one much time to think," he smiled. "This floor feels to me like the softest feather pallet."

"Why are you here now?"

Shadar's mouth drew to a thin line. "They thought that treatment was too mild. Tomorrow they have something else they wish to try." His voice was bitter.

Araki drew his knees up to his body and leaned against the wall. "How can this be? Why is it that the Gadiantons do this?"

A sigh, long and drawn came from the old man's lips. "It is because of

the Evil One in them. They have shut out God. They want me, and others like me, to give up the God we worship and accept theirs. Their minds have been poisoned; they cannot see goodness any more." The old man seemed lost in thought for some time. Then he said softly, "But it was not always thus. Once this land of your ancestors was peaceful; there were no men seeking the destruction of others."

Araki's eyes grew wide. "When was this? I don't remember."

"No, my son, you would not remember. It was many hundreds of years before your birth, or mine. But the story has been told from that time until now by father telling son. Many of the learned men wrote it, but they do not read of it today." The old man stirred, settling his body more comfortably, and raised his eyes to the fading stars showing in the corner of the door. "I will tell you the story as it was told to me by my father."

MANY, MANY YEARS AGO there came upon the land a terrible storm. So great was the storm, and the thunderings and lightnings that the earth was shaken. Even the cities toppled on their foundations and fell. The sea came over great cities and buried them, drowning all the inhabitants. Mountains appeared where there was plain, and plain where mountain had been. Many people were killed—drowned, buried in earth and rock, carried out by the sea, or swept away by whirlwinds. The fury of the storm was great while it lasted. Then the storm stopped, and a deep darkness covered the land. Nor was there fire by which to see; and great was the wailing and moaning of the people for their lost ones. All over the face of the land was wailing and crying unto God. This darkness lasted for three days.

And the fourth day the sun shone and great was the rejoicing of the people unto their God. And as the people gathered about their temple, there came unto them, out of the eastern sky, a man, descending in a white robe with a long beard. He came to the people and taught them all manner of things concerning life and the way to happiness. He taught them to love their neighbor and to do good toward him; not to stir up the hearts of men to anger one against another; that all men were brothers and should not raise sword against another. Many things did he say to the people of his doctrine, but now much has been lost by word of mouth and writing. But the people believed and remembered in their hearts these things which he taught. Many believed, and obeyed his doctrine, even to the

fullest. The god stayed only awhile and then departed into the sky, promising to return again when the time should be right. And his name was known as Kulkulkan among the people.

Shadar paused in his narrative to ease his body out straight, then he continued with the legend. "The inhabitants of this land prospered, for the wealth that comes of the earth is great when people are willing to share with another. And the doctrine caused the people to be creative and to build fine buildings. Beautiful works of art and great cities appeared on the land. Every man did deal justly with another. The teachings linked the hearts of the people together and formed a barrier against the Evil One.

And after many years the people began to be proud, and to claim their prosperity to be of their own making, and did boast of their powers. Many began to wear costly apparel, and to keep unto themselves their wealth, and to oppress their neighbor. The people formed secret organizations and combinations of Gadianton. They sought to bring those who believed in Kulkulkan into their power, and to make them reject the teachings of their fathers.

The old man fell silent for a moment. "This is why it is done, my son. Because of their hatred, they are evil men, and their hearts are hardened by wickedness. They cannot see good. They want others to join in their scheme, to be evil as they are."

Araki spoke slowly at first then faster as if to change the words of Shadar. "I have been spoken to by them. They offer many wonderful things. All the gold I can carry, rich and wonderful foods, fine robes, and even a gold and copper dagger!" Araki became thoughtful. "They truly offer many things. They cannot be so evil that they offer these."

The old man's eyes blazed, and he started to rise when a shadow appeared in the doorway. "Get up! Your rest is finished." The guard leered at Shadar.

"No," he breathed wearily, "my rest is yet to come."

"Out!" the guard seized the man by a frail shoulder and sent him sprawling over the doorstep.

IT WAS MORNING and yet the heat of summer could be felt. The sun was strong and hot as Araki stood in the plaza. The sides of the pyramids wavered in the shimmering heat. Araki looked straight forward, his eyes squinting, perspiration tracing the lines of his cheeks down to the firm-set mouth. He

New Horizons

Bulletin Board

Deer Park Reunion

The New York-Philadelphia District reunion will be held June 30 to July 8 at Deer Park in Bucks County, Pennsylvania, north of Philadelphia. It is reached by Highway 202, and there is a marker between Buckingham and New Hope. Train service via the Reading Lines from Philadelphia is available.

Housing accommodations include boys' and girls' dormitories, a few cabins and tents. Housing reservations may be made with Mark Crown, 2527 South Adams Street, Arlington, Virginia. (After June 24 he should be addressed c/o A. R. Bacon, Wymore, Pennsylvania.) The number in the party, type of accommodation desired, and second choice should be stated. Meals will be served cafeteria style in the commissary.

The visiting reunion staff includes Apostle M. L. Draper, Seventies L. R. Adams and W. T. Guthrie, Elder Richard Anderson, and Mrs. Mary Moats. Patriarchal ministry will be provided by Evangelists W. W. Hield and E. L. Squire. District President J. T. Conway and Counselor Harvey Grice will be in charge.

RICHARD A. WAHL

Notice to Members in Arkansas

Dr. Elizabeth M. Heisler, Route 1-East, Ola, Arkansas, would like to contact other members in that area.

Arkansas-Louisiana Reunion

Word has been received that the camp at Lake Tahkodah will not be available until Monday, August 6. It is suggested that those planning to attend arrive as early as possible so that afternoon and evening activities may get well under way the first day. Although the reunion is announced to end on Sunday, August 12, the camp will be available for those who wish to remain until Monday, August 13.

PERCY E. FARROW
Apostle in Charge

Change of Address

Pvt. Thomas E. Kemple
Ra. 17322280
Btry. B. 58th A.A.A. A.W. Bn.
C. C. R. 5th Armed Div.
Camp Chaffee, Arkansas

Books Wanted

Ethel B. Dillon, 2633 Northwest Fourteenth, Oklahoma City 7, Oklahoma, would like to purchase a copy of *The Instructor*.

Mrs. Clay Bronson, 513 West Lexington, would like to purchase a copy of Bishop R. C. Evans' *Sermons*.

Old "Herald" Wanted

V. H. Byrnes, 62 Harriett Street, Brantford, Ontario, would like to obtain a copy of the September 5, 1936, *Herald* which contained a tribute to the London Branch.

Correction

The article, "Personalities I Remember" by Marcella Schenck which appeared on pages 13 and 17 of the May 21 issue, should read "James H. Baker" rather than "James A. Baker."

looked older somehow, and well he might, for he had seen many things, and many thoughts had raced through his head since leaving the cell. Yet there was the decision . . . the decision!

The robbers had tried many things to make the old man reject his god. They had talked slowly at first, then insultingly; they screamed and sneered at him and made obscene remarks about his god. But so far the old man had remained silent or had only spoken quietly to his tormentors. A fire was laid on the platform and set blazing.

The leader, Laman, stood in front of Shadar regarding him in menacing silence, his arms akimbo, the muscles bulging in his neck, and his shaved head glistening with sweat. Swaggering up and down in front of the standing old man, he suddenly turned on him and screamed, "Reject your god. Say he is false. Deny that he was more than a man. Say it! Say it, say it!"

Shadar raised his eyes to meet those of the thief. "I cannot." Laman struck at the old man's face, causing him to wince, but he did not fall. He raised his arm to strike again but stopped mid-way. His face twisted into a smile. "Sit!"

Araki leaned forward, not daring to breathe, wondering why Laman was allowing Shadar to sit. The old man sat wearily on a fallen column, his legs stretched in front of him, his chin touching his chest in exhaustion. At a signal from Laman two of the robbers ran toward Shadar with drawn swords. Before he could move they had sliced off his toes and the front part of his feet. Shadar groaned and slouched to the ground only to be roughly hauled to standing position by two robbers, his head pulled back so that he had to look at the fire. There, the butchers, their faces twisted in fanatic joy, danced about, holding the feet pierced by the swords over the flames.

Araki felt a sudden terrible disgust and wretched violently. But he had not seen all the evil the minds of these men could invent. For as the robbers held Shadar between them Laman drew a dagger and advanced toward him. Araki's eyes widened in horror and unbelief—that was the dagger, the one they had promised to him! The copper glinted in the sun as if it had come to a burning life of its own.

Just as Laman raised the dagger Shadar lifted his face to the sky and smiled as if recognizing someone he knew and loved. His head fell forward, and he was dead before the blade cut his flesh. Laman in a fit of anger at being deprived of his murder, slashed and cut at the body until he held the bleeding heart in his hands. He threw it on the

altar as a sacrifice to his idol. The limp remains of the old man were thrown upon the fire as the robbers danced with wild frenzy, their shrieks and yells echoing from the buildings, creating a scene of grisly bedlam.

Araki, sickened and bewildered, turned and ran blindly away from the scene. The robbers in their hysteria did not see him flee and continued their grotesque rite of sacrifice.

Araki's mind had only one thought. Run! Get away! Evil, evil, evil! Before his eyes was the vision of the old man's face as it was mutilated, the eyes staring, yet not seeing.

He ran, falling over stones, stumbling, slipping until he reached the cool, dark jungle. He threw himself on the ground, sobbing in fear and horror. His stomach heaved, and he was sick.

His sobs dwindled and finally came to intermittent sniffing. Araki's thoughts went back to the cell, and he could hear Shadar's voice speaking softly, telling the story of his god.

Man should love his brother. Do unto others as you want them to do unto you. . . . and the people lived in peace and happiness over the face of the land.

Then he remembered the old man's face just before he died, the curious expression not of fear, but love, almost as if he were really happy.

He rose, brushing the leaves and moss from his tattered robe. He looked back toward the Lost City. The fire still burned making the ruins glow red. Araki looked for a long time, and then he turned his back to it. His shoulders were thrown back and his head held high as he walked down the path toward the village . . . to home and his people.

Blue Pencil Notes

(Continued from page 10.)

Naturally that statement gave me a shock. I closed my eyes for a moment, and then I had a mental vision of myself preaching to thousands, as I did later to great audiences on the Campus in Independence in the summer months, and in the Auditorium at Conference time. So I opened my eyes and with all the strength I could muster said, "I will preach—and the people will hear me!" My monitor shook his head but said no more.

I was right. He was wrong. And that is one of the innumerable blessings for which I have had and do yet have cause to be thankful to the Giver of all good gifts.

REQUESTS FOR PRAYERS

Emma Cooper, Route 2, Castleberry, Alabama, requests prayers for her nephew, R. T. Cooper, who was wounded in action in Korea.

John Hall, Route 2, Farwell, Michigan, requests prayers that he may recover from the effects of a stroke he had last September which has deprived him of the use of his left hand and arm. He was serving as secretary of the church school before the stroke and would like to be able to do this work again.

Prayers are requested for Elder John W. Petterson, 2312 Hainsworth Avenue, North Riverside, Illinois. He is a member of First Chicago Branch.

ENGAGEMENT

Binkley-Hilla

Mr. and Mrs. Carl Hilla of Niles, Michigan, announce the engagement of their daughter, Geraldine, to Kenneth Binkley, son of Mr. and Mrs. H. C. Binkley of Angola, Indiana.

Culbertson-Martin

Mr. and Mrs. A. C. Martin of Independence Missouri, announce the engagement of their daughter, Phyllis, to A. L. Culbertson of Pueblo, Colorado. The wedding will take place September 2 at Walnut Park Church in Independence.

Barlow-Dempsey

Mr. and Mrs. A. E. Dempsey, Jr., of Council Bluffs, Iowa, announce the engagement of their daughter, Marjorie, to Edward Barlow, son of Mr. and Mrs. B. E. Barlow of Brewton, Alabama. Both are graduates of Graceland College; Marjorie, class of '50, Edward, class of '51. The wedding will take place September 1 at the Reorganized Church in Council Bluffs.

WEDDINGS

Wolfe-Prater

Mr. and Mrs. George Prater announce the marriage of their daughter, Helen Louise, to Raleigh E. Wolfe, son of Mrs. J. F. Wolfe, on May 5 at Central Church in Kansas City, Missouri. Apostle C. George Mesley officiated. Mr. and Mrs. Wolfe are making their home in Kansas City.

Webb-Winholz

Carol Winholz, daughter of Mr. and Mrs. Herbert Winholz of Clinton, Iowa, and William F. Webb, son of Mr. and Mrs. Ray Webb of Inglewood, California, were married May 13 at the Reorganized Church, Elder C. M. Beil officiating. Both are graduates of Graceland College. They are making their home in California until Mr. Webb is graduated from the University of California at Los Angeles. Then they will move to Pittsburg where he is to be employed.

Thorpe-Kelley

Mary Agnes Kelley and William Alexander Thorpe, both of Chatham, Ontario, were married at the home of Evangelist Robert T. Brown in Merlin, Ontario, Evangelist Brown officiating. They are making their home in Chatham.

Walters-Kemp

Mariorie Kemp and Frank Walters, both of Williston, North Dakota, were married on May 26 at the home of Priest and Mrs. O. R. Wilcox at Fairview, Montana, Brother Wilcox officiating. At present they are making their home at Camp Rucker, Alabama.

Weldon-Crayne

Mary Lou Crayne, daughter of Mr. and Mrs. R. J. Crayne of Kansas City, Kansas, and Terry Weldon, son of Mr. and Mrs. L. D. Weldon of Moorhead, Iowa, were married April 29 at the Graceland College Chapel, the groom's father officiating. Both are graduates of Graceland, class of '51. They are making their home in Moorhead.

BIRTHS

Mr. and Mrs. Harold J. Wade of Birmingham, Alabama, announce the birth of a daughter, Martha Atahla, born April 3. Mrs. Wade is the former Nettie Alford. Both parents attended Graceland College, and Mrs. Wade is a graduate of the Independence Sanitarium School of Nursing.

A son (name not given) was born to Mr. and Mrs. George Jardine on January 11. He was blessed on February 11 by Pastor Charles Powers and Elder Al Twilligear of the Ranier Branch in Seattle, Washington.

Mr. and Mrs. L. E. German of Kidder, Missouri, announce the birth of a daughter, Carol Ann, born May 5.

1951 Youth Camp Schedule

<u>Date</u>	<u>Camp</u>	<u>Place</u>	<u>For Reservations and Information</u>
June 3-9	Camp Yokoma	Lions Club Health Camp, Edmond, Okla.	Victor J. Witte, 1324 S. Cheyenne Tulsa 14, Okla.
June 10-17	Camp Romoca	Palmer Lake, Colorado	W. A. Hougas, 480 Marion St. Denver 3, Colorado
June 10-17	Camp Wakonda	Racine, Missouri	Stephen Black, 101 S. High St., Neosho, Missouri
June 10-17	Camp Liahona	Brewton, Alabama	R. L. Booker, 1158 Gorgas, Mobile, Alabama
June 17-24	Camp Yopeca	Excelsior Springs, Mo.	Carl Mesle, The Auditorium, Independence, Missouri
June 17-24	Youth Camp	Barton Flats, Calif.	Thomas R. Beil, 3927½ Flower Dr., Los Angeles 37, Calif.
June 24-July 1	Camp Michivoix	Park of the Pines, Boyne City, Michigan	John Wiley, 617 S. Lansing, Mt. Pleasant, Mich.
June 24-July 1	Camp Nauvoo	Nauvoo, Illinois	Lyle Woodstock, 405 Court 4 Center Springbrook Courts, Moline, Ill.
June 24-July 1	Camp Monyoca	Elliston, Montana	C. Houston Hobart, 1013 Milwaukee, Deer Lodge, Mont.
June 30-July 5	Mo. Valley Youth Camp	Camp Sheldon, Columbus, Nebr.	Charles Neff, 811 N. 36th St., Omaha, Nebr.
July 1-8	Ontario Youth Camp	R.L.D.S. Reunion Grds. R.R. 3, Blenheim, Ont.	E. Elwood Smith, 13 Tweedsmuir Ave. Chatham, Ontario
July 1-8	Youth Camp	Blue Water Camp, Lexington, Mich.	Eldon Winters, Sandusky, Michigan
July 1-8	Camp Kimtah	Deception Pass, Wash.	Ray Sowers, 3819 N. 25th St., Tacoma 7, Wash.
Aug. 5-12	Youth Camp	Chetek, Wis.	Stephen Black, 101 S. High St. Neosho, Missouri
Aug. 19-26			
Aug. 26-Sept. 2	Youth Camp	Camp Kiondashawa, New Hamburg, Pa.	Loyd Adams, Box 522, Cedarville, Ohio
Aug. 22-29	Youth Camp	Brooksville, Maine	Raymond J. Ashenhurst, Jonesport, Maine
Aug. 25-Sept. 3	Camp LaHacienda	Bandera, Texas	John G. Wight, 714 Avant Ave., San Antonio 10, Texas
GIRLS' CAMPS:			
June 24-July 1	Oriole Girls Camp Oececa	Excelsior Springs, Mo.	Edna Easter, The Auditorium, Independence, Missouri
July 1-8			
July 9-12	Skylark Girls Camp Loleachi	Excelsior Springs, Mo.	Edna Easter, The Auditorium, Independence, Missouri
JUNIOR CAMPS:			
June 24-29	Seattle District Junior Youth Camp	Silver Lake Reunion Grounds	Paul A. Wellington, 8747 Phinney Ave., Seattle, Wash.
July 1-14	Boys and Girls	Barton Flats, Calif.	G. E. Tickemyer, 1333 W. 42nd St., Los Angeles 37, Calif.
July 8-11	Mo. Valley Jr. Youth Camp	Kiwanis Camp, Fremont, Nebr.	Charles Neff, 811 N. 36th St., Omaha, Nebr.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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h

* WEATHER

Have you ever noticed what a meek, sweet, pleasant, and absolutely innocent expression Dame Nature puts on the next morning after one of her midnight debauches? . . . Last night she behaved like a drunken witch, tore down the curtains of the trees, opened all the water faucets, bawled in tones of thunder, beat the flowers down into the mud and threw dust at the stars. . . This morning, in a chastened, repentant mood, she sends up a nicely polished sun into a serene blue sky. Everything is dainty, elegant, refined, and lovely—until the next time!

* REQUEST EDITORIALS

We have had some fine editorial experiences when friendly readers have asked us to write editorials on certain subjects and we have responded. Every preacher, too, knows what it is to receive a blessing when he gives a sermon in answer to some member's request.

The reason for the blessing is the fact that the editorial or sermon is given in answer to a real human need. We believe it is the Lord's desire that the needs of his children should be met in all the services of the church.

Suggestions are welcomed. You may have some question you would like to have discussed. You may have an idea that would make a good foundation for an editorial. You may know of a good quotation (we can generally obtain permission to quote brief passages) that would make a starting point.

We hope readers will recognize that not all questions could be answered in editorials (a few should be handled in other ways). Editorials are checked by the First Presidency and by staff editors before being published, as an assurance to the readers.

If you have an idea, why not write it now? Your typewriter, your Parker 51, or even your humble but efficient Esterbrook pen are very near. It will be a pleasure to hear from you.

* SUNBURN

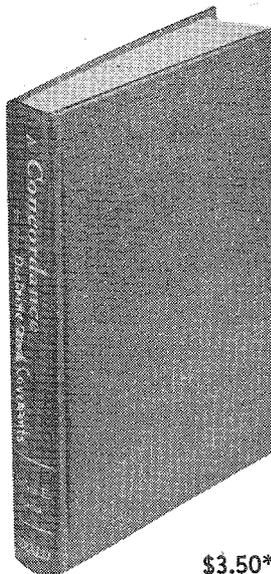
The mid-week holiday was perfect. Everybody and his sister were out in abbreviated sport togs, exposing large areas of the body to "the beneficent rays of the spring sun," as a poetic advertiser once expressed it. How beneficent you find out later!

Light of heart and as lightly clad, people carried flowers to the resting places of loved ones in the cemeteries in the morning, and in the afternoon went picnicking, golfing, touring, or visiting friends.

Not until they came home at night did they realize what the sun had done to them. (It is always too late when you begin to notice.) Exposed spots turned from dawn pink to beet red, to broiled-lobster scarlet, and burned like undying fire. For a few days the torment seemed unbearable as blisters broke, skin peeled, and young ladies looked like their small freckle-faced brothers. After a fortnight they returned to normal and resumed their customary dignity.

An Indian proverb says: Do not criticize another man until you have walked three days in his shoes.

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**in
this
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Rediscovering America
Elbert A. Smith

Operation: Service
C. Ed. Miller

She Lived in Faith
Barbara Peavy

the Saints' Herald

June 25, 1951

VOLUME 98

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MEXICO VISIT PROFITABLE

President Israel Smith, Apostle Charles R. Hield, and Brother David Elliott, pastor of Modesto, California, have returned from a visit to Mexico. Apostle Hield reports encouraging results from the trip. The brethren interviewed several government officials, the American Embassy, and the leaders of several Protestant organizations. They feel the trip was very profitable from an administrative standpoint. The men also contacted the three people who are church members in Mexico City. Apostle Hield states that the possibility of opening work in Mexico in three or four years looks very favorable. He feels that the regulations are not unsurmountable, and is encouraged by the quality of the prospects for church members. While in Mexico, they visited eight different ruins, and photographs were taken of recent excavations and restorations.

SUMMER CAMPUS DIRECTOR APPOINTED

Lloyd Hurshman, son of Mr. and Mrs. Bernard Hurshman of Independence, will serve as Campus recreation supervisor for summer activities. Lloyd is a 1951 graduate of Graceland and received the gold seal award for scholarship. He married Jean Amsberry of Denison, Iowa, June 1. Lloyd served as an instructor on the Gardner Lake Camp staff the past two years, and had a leading role in the Campus operetta "The Mikado" last summer. In his new position he will supervise and co-ordinate all Campus recreational activities and will maintain the recreational properties and grounds.

APOSTLE VISITS NAUVOO

Apostle D. T. Williams and Elder Emery Jennings made a trip to Nauvoo, Illinois, in the company of eighty-five young people, June 9 and 10. The group spent part of Saturday and Sunday holding services and visiting the places of historic interest. They traveled in two school buses and two station wagons. Brother Williams returned with the group and preached to a congregation of 320 people at the reunion grounds near Stewartville, Missouri, June 10.

BISHOP AT RETREAT

Bishop Leslie Kohlman was present at a retreat held by the young adult group of the Second Church of Independence, June 9 and 10. The retreat was held at the Gardner Lake Reunion Grounds. Brother Kohlman was assisted by the leaders of the local League.

CORRECTION

Elder James Everett was mentioned as appointee president of the Provo, Utah, Branch in the June 4 edition. Brother Everett is president of the Utah District and works as a missionary throughout the district. However, Brother R. A. Nies is the elected branch president at Provo, Utah, and since Brother Nies has moved to Salt Lake City, the major portion of the responsibility at Provo has fallen upon Brother Orville Ritchins.



We'd like you to know

Edna I. Easter

EDNA IS A TYPICAL OUTDOOR GIRL whose social nature has forced a compromise between living in the country and the city. She was born on a farm near Cameron, Missouri—the next to the oldest of ten children, seven boys and three girls, the youngest a Graceland graduate of this year. Following high school graduation Edna attended Central Business College in Kansas City and completed both the secretarial and bookkeeping courses. Then she did graduate work in corporation accounting.

Her first job was in the estimating department of a large construction company in Kansas City, where she worked from 1928 to 1933. From 1933 to 1945 she was executive secretary for the International Printing Ink Division of the Interchemical Corporation. Since then she has been doing secretarial work in the Department of Religious Education and supervising the girls' activity programs.

But Edna has not entirely denied herself out-of-door life. She has her own five-acre place in the southwest part of Independence. Her mother (and sister, between college seasons) resides with her. Here she has frequent opportunity to practice her skill with the hammer, pruning shears, and other tools—knowledge acquired as she came to be her father's "right hand man" when he became an arthritic cripple when she was thirteen years of age.

Edna has visited all but three states west of the Mississippi. These trips have been by auto with members of the family. They have camped out many times and have done their own cooking along the way. The longest trip took her through Salt Lake City, Seattle, Portland, and Los Angeles. On one of these trips, she and a younger brother scaled 14,255-foot Long's Peak in the Rockies.

Edna is a Red Cross First Aid Instructor, and has issued nearly a thousand swimming certificates in her work as Water Safety Instructor of the Red Cross. She is a member of the American Camping Association, the Independence Skylark-Oriole Administrative Council, and of the Stone Church School Administrative Council. Each summer she spends several weeks at various church camps for girls and youth. She is an excellent swimmer, a speaker of machine-gun velocity, a writer, and an all-round good scout.

The Saints' Herald Vol. 98 June 25, 1951 No. 26

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

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Editorial

Worship and Wisdom and Service

WORSHIP AND WISDOM AND SERVICE belong together. This has been emphasized from the very beginning of the Restoration Movement, for as early as February, 1829, Joseph Smith, Sr., was told: "O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day."

Nevertheless, all of us tend to offer divided service, setting parts of the whole against each other. We offer the love of the heart in place of the service of the hands, or the cultivated mind in place of persistence in well-doing. Such substitutions are never acceptable. Many of us sense this keenly enough to know that trained intelligence or polished skills are not sufficient of themselves. Perhaps we are not so keenly aware that neither is unskillful service enough, just because it is generously offered. If it is the best that can be given, let us offer it without apology, knowing that our Heavenly Father will understand. But all of us are under moral obligation to grow in goodness and in wisdom and in the skills which make our service effective.

Many years ago the Prophet Moses taught the children of Israel that fine workmanship is a gift of God and is pleasing in his sight.

See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship: And to devise curious works, to work in gold, and in silver, and in brass, And in the cutting of stones to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he and

Aholiab the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.—Exodus 30: 30-35.

AS THE CHURCH MOVES FORWARD in laying the foundations of the kingdom, the importance of this balancing of love and skill in service becomes more and more apparent. For example, branches of the church are better housed today than ever before in our history; this would have been quite beyond our power but for the faith and love and skill and hard work of good men and women who have served as architects and designers and cooks and builders and carpenters and electricians and cabinet makers and plumbers, etc.

The skills on which we have drawn to build our churches, and to preach our sermons, and to teach our classes are skills developed at considerable effort and sacrifice. Because of this, members of the Presidency have been very happy to note the friendly spirit in which members of the Committee on Ministry to College Students have been helping younger students in their work of preparation, and particularly in their endeavor to keep spiritual and academic preparation and service in balance.

Among the many good things sponsored by the committee has been preparation of a list of trained personnel, not only under appointment and in church related institutions, but also in professional activities which are not officially related to the church yet provide a wide range of

(Continued on page 22.)

A Memorial Service

Again we are reminded that on the twenty-seventh of this month will recur the anniversary of the martyrdom of Joseph Smith. His ignominious demise at the hands of a mob while incarcerated in the Carthage jail is a matter of historical record. It is not with the thought of perpetuating the memory of this that we again pause to take cognizance of this date, but it is with a genuine desire to keep alive the memory of a man who was instrumental in bringing forth this Restored Gospel.

In the history of the nation we commemorate many dates of the great men of the nation. Most all organizations have their great men whose memory they hold reverently and on occasion pay homage to them. Such is the case with us. On or about 5:30 in the afternoon of June 27, 1844, mobbers marched upon the Carthage (Illinois) jail; and when they had gone, the life of Joseph had gone with them. However, in our memory what he did lives on.

We call the attention of the church to this anniversary date and take this means of informing members that on the Sunday nearest that date there will be conducted suitable memorial services at the graves of Joseph, Hyrum, and Emma in the City of Nauvoo. This year President Edwards will be the speaker and wreaths will be placed upon the graves by Alice Edwards, a granddaughter of the Prophet Joseph. In this way we pay our respects and keep alive in our memory this great man.

W. WALLACE SMITH

Official

Notice of Appointment of Bishop's Agent, Southwest Iowa District

Notice is hereby given of the appointment of Brother Merle Spence, 25 Bennett Avenue, Council Bluffs, Iowa, as bishop's agent of the Southwestern Iowa District succeeding Brother Lee Landon, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of June and each succeeding month thereafter to Brother Merle Spence at the above address.

We take this opportunity of expressing our sincere appreciation to Brother Landon for the good service

he has rendered in this office. He has served as our representative for a number of years. Much of this time he has worked under difficulty arising from several years of ill health and more recently absences from home, necessitated by his vocation, but he has always given liberally of his time and energy in the agent's work and evidenced his deep devotion to the cause of the church by maintaining an affirmative ministry to the Saints of his district.

We have also appreciated the support given by the Saints to Brother Landon during the period of his service and take this opportunity of commending Brother Spence to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson

Approved:
The First Presidency,
By F. Henry Edwards

A Historic Letter

FOR THOSE SEEKING documentary evidence of the stability of the witnesses in their testimony of the divinity of the Book of Mormon, the following letter will be valuable. The original of this is in the files of the Historian's Department. The letter is in the handwriting of John Whitmer, addressed to Mark H. Forest, Esq. Evidently John Whitmer meant "Mark H. Forscutt." The letter is dated March 5, 1876. John Whitmer died July 11, 1878, therefore this letter was written approximately two years and three months before his death. He was one of the eight witnesses to the divinity of the Book of Mormon. He reiterates his own testimony and testifies on behalf of Oliver Cowdery.

JOHN BLACKMORE

Far West, March 5, 1876
Mark H. Forest, Esq. (Forscutt)

Dear Sir:

Yours came duly to hand 4. inst. and the contents considered.

I hasten to answer according to best of my information at hand.

Mrs. Cowdery resides some place in Colorado. The address is mislaid, or I would give it. However, I think I am able to answer your enquiries to your satisfaction. Oliver Cowdery lived in Richmond, Missouri, some 40 miles from here at the time of his death. I went to see him and I was with him for some days previous to his demise.

I have never heard him deny the truth of his testimony of the Book of Mormon under any circumstances whatever.

I have no knowledge that there was any effort made to force him to deny the Book of Mormon. Neither do I believe that he would have denied at the peril of his life, so firm was he that he could not be moved to deny what he has affirmed to be a divine revelation from God.

I desire to do good when it is in my power. I have never heard that anyone of the three or eight witnesses ever denied the testimony that they have borne to the Book as published in the first edition of the Book of Mormon.

There are only two of the witnesses to that Book now living, to wit., David Whitmer, one of the three, and John Whitmer, one of the eight.

Our names have gone forth to all nations, tongues and people as a Divine Revelation from God. And it will bring to pass the designs of God according to the declaration therein contained.

Yours Respectfully,
JOHN WHITMER

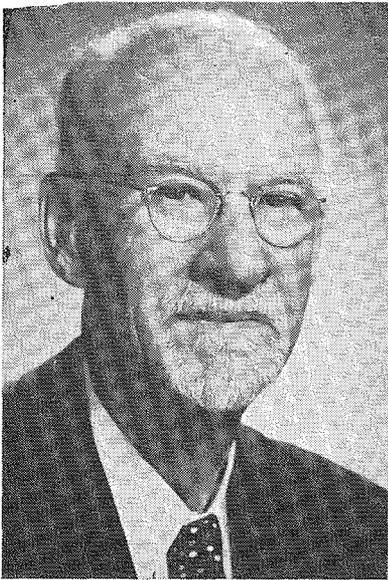
Across the Desk

BY THE FIRST PRESIDENCY

From a recent letter from Elder A. O. Crownover, president of the District of Hawaii:

On Friday, May 11, I accompanied the Vest family to Hilo, where there was a representative group to greet them in true Hawaiian style with many beautiful orchid leis as they stepped off the plane. On Sunday, May 13, we had a very full day in Hilo. We began the day with the baptism of eight young people. A considerable degree of credit for these baptisms can be given to Brother Avon Yap who spent six weeks in Hilo in the interim between Brother Kemp's leaving and Brother Vest's arrival. At the church school hour, Sister Alice Kanui, the matriarch of Hawaii, was honored as the oldest mother and oldest member present. She was presented a beautiful orchid corsage. Brother Vest delivered the Mother's Day sermon at eleven o'clock, and that was followed with a fine basket dinner on the church lawn. In the afternoon a business session was held at which time Brother Vest was elected pastor of the Hilo Branch. At the installation service following, a fine spirit was in evidence as I presented the charge and responsibility and the people of Hilo to Brother Vest for his pastoral care, and as he humbly and sincerely indicated his desire to render creditable service to the church in that capacity. In the evening I talked to the Zion's League and then preached the sermon, closing the activities of the day. Many seemed to be pleased and expressed appreciation for the worship services of the day. I stayed with Brother Vest until Tuesday afternoon, then returned to Honolulu.

We were happy to learn that Brother Vest had been in charge of the religious services on the "Lurline" on Sunday, May 6. It has happened several times before that our ministers have conducted these services, as it did when I came over last May. Brother Vest tells me that the response following the service he conducted was indeed gratifying. Brother and Sister Ed. Fishburn from Denver (Brother Fishburn is Public Relations Director for the Denver Chamber of Commerce) who were also on the "Lurline" with the Vest family tell me that they heard many fine comments on the service conducted by Brother Vest and that dozens of people were asking him questions about our church during the remainder of that trip. We feel that these contacts are indeed worth while and some of them may eventuate in good prospects in the future.



*"Lord God of hosts be with us yet,
lest we forget."*

—Kipling's "Recessional"

NOT LONG AGO I noted a declaration made by a radio news analyst. He said, "We need to *re-discover* America." Why? Columbus discovered America in 1492 or so we were told in our school histories. Since that date the world has never lost sight of America and was never more conscious of her existence than now. Relatively cheap and abundant transportation has made it possible for citizens of America to explore their own land from border to border. They travel by rail, bus, and airplane. Families by the thousands, annually or more often, climb into the family auto—old Ford or new Packard—and take off to the mountains, the desert, or the seashore.

We know the physical aspects of our land—her vast forests and plains, wheat fields, and herds of cattle on a thousand hills. We know the beauty of her lofty mountains and the mystery of her ancient deserts with their cliff ruins of past civilizations. We know the grace of her coastal lines and beaches from Bar Harbor to the white sands of Florida, along the gulf coast, and up the lovely vistas of the Pacific coast to Vancouver. We know every mile of the unfortified borders of Mexico and Canada.

Rediscovering America

By Elbert A. Smith

We have explored the body of America. Have we missed her soul? Do we need to rediscover what America meant to our forefathers? What she should mean to us? What she means to God in his plans for the world and for his church?

The United States has no right to an exclusive use of the name "America." Canada is America. So are South America, Mexico, and Central America. However, by common consent the peoples of the world, when they speak of America and Americans, seem to have in mind a more limited area and people. Also, since it was in the area now called the United States of America that the Lord chose to restore the gospel, organize the church, and locate Zion, and since he did have a directing voice in framing the Constitution of the land, we fall into the common uses of the word "America" in this article.

By reason of historic developments America is now forced into the forefront in world affairs—perhaps not too well prepared as yet for that position. In this time of world confusion, bordering on anarchy, which strikes terror to so many hearts, we need to re-evaluate and lay strong hold on our fundamental religious beliefs and our beliefs concerning this land that we may find faith and courage to sustain us in these perilous times. "Lord God of hosts, be with us yet, lest we forget."

America in Prophecy

Probably a great many devout people not of our faith believe that God has a purpose in this land. We have this belief certified to us in our Scriptures, in the revelations of God in the Book of Mormon and Doctrine and Covenants, in addition to and helping us to interpret the revelations in the Bible concerning "Joseph's land" as a land of promise.

The plans of the Lord for America were long-range plans. Away back

in the time of the Jaredites the Lord gave these promises and commandments to that people concerning this land:

And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people; . . .

And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them. . . .

Behold this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written.—Ether 1: 29, 31, 35.

In substance the statements to the Jaredites were later renewed to the Nephites:

And it came to pass that the Lord spake unto me, saying, Blessed art thou Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart. And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.—1 Nephi 1: 53, 54.

Choice Above All Other Lands

I am told that when Sister George Lewis was in Australia with her husband, the late Apostle Lewis, a good patriotic Australian elder said to her, "Which do you like best, Australia or America?" That was a leading question, perhaps embarrassing to answer. Sister Lewis replied, "I agree with God." The elder queried, "What do you mean?" "Well, he said America was to be choice above all other lands." The elder shrugged his shoulders, smiled, and replied, "It is no use to argue with God."

According to the prophecies quoted this was to be a choice land, a free land with liberty always—on condition. That passion for liberty carried over to modern times. Untold thousands fled from oppression in the Old World, and like the Puritans, came seeking “freedom to worship God,” or seeking political freedom—all the freedoms written into the Constitution and the Bill of Rights.

Freedom was a passion of the soul to our forefathers. Patrick Henry said, “As for me, give me liberty or give me death!” Was that too flamboyant? In modern slang, was that “corny”? Today deep *feeling* to many people is “corny.” But that feeling was real. The men who signed the Declaration of Independence pledged their lives, and risked them, and gave them in service or in death.

Thomas Jefferson said, “On the altar of God I have sworn eternal hostility toward every form of tyranny over the mind of man.” To be unfettered in body is not enough. Man must be free to think, to choose, to will, to act. Man must be free in body and spirit. It is written, “The body and the spirit is the soul of man.”

The whole soul of man craves freedom. It must be remembered, however, that liberty must be under the law. Someone has said that liberty under law is like fire on the hearth, while liberty without law is like fire on the floor. Liberty was promised in the Book of Mormon as associated with *righteousness*. Do we need to rediscover that principle in relation to the destiny of America?

Columbus Led of God

Columbus did not discover America by accident. The Book of Mormon indicated quite clearly that God would lead him across the many waters to the “promised land,” and that many peoples after him should be led to cross the waters to that land (1 Nephi 3: 147-149).

The letters of Columbus clearly reveal that he was conscious of divine guidance. At last, in 1492, finding favor at the court of Spain to promote his voyage, he wrote his friend, Padre Juan Perez Marchena:

Our Lord God has heard the prayers of his servants. The wise and virtuous Isabel, touched by the grace of heaven, has kindly listened to this poor man’s words. All has turned out well . . . I have been called to the court to state the proper means for carrying out the *designs of Providence*.

After his voyage had ended successfully he wrote:

It pleased the Lord Almighty, that in the year of our Lord one thousand four hundred and ninety-two, I should discover the continent of the Indians and many islands.

The text of his letters as translated by Washington Irving may be found in the book, *Christopher Columbus*, by Arthur Seedman, published by Rand McNally.

Thus in the purposes of God the new world was opened up to those who fled from tyranny and oppression to seek liberty under democratic institutions in the New World.

Not By Chance the Puritans

It was not by chance that such a remarkable band as the Pilgrim Fathers came to this new land. Before they disembarked they drew up the “Pilgrims’ Pact,” beginning, “In the name of God, Amen.” They pledged themselves to enact just laws, not by edict of a king, but by common consent, and to obey the laws enacted.

Chief Justice Holmes considered this the first great American state document and ranked it along with the Declaration of Independence. These were among the people foreseen in the Book of Mormon who would cross the great waters to seek liberty. James Russell Lowell said, “The Puritans laid the egg of democracy in America.”

Not By Accident the Declaration of Independence

It was not by accident that such a remarkable group of men were drawn together to draft the Declaration of Independence, embodying as it did such outstanding declarations concerning equality, justice, and liberty.

It was not by accident that on July 4, 1776, Liberty Bell rang out its message. For *twenty-four years* that bell had hung in Independence Hall awaiting that day and bearing on its bronze sides the inscription: “Proclaim liberty throughout all the land unto all the inhabitants thereof.”

Not By Accident the Constitution

It was not by accident that the Constitution was drafted by a most remarkable group of men who overcame what seemed to be insurmountable obstacles to weld together dissident colonies in a compact union under a constitution.

The delegates to the Constitutional Convention recognized the overruling hand of God. As they were about to enter Independence Hall for their task Washington said to them, “Gentlemen, the event is in the hands of God.” In our own modern revelations we have confirmation of his statement:

Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the *Constitution of this land*, by the hands of wise men whom I raised up unto *this very purpose*,

and redeemed the land by the shedding of blood.—Doctrine and Covenants 98: 10.

As Others See the Constitution

Perhaps some citizens of the United States who from birth have lived under the Constitution take it for granted and do not appreciate it. Citizens of the British Empire, recalling their long struggle to win the rights of the common man as against the king and the lords and revering the seeds of freedom in the British Magna Charta, may on occasion be more aware of the greatness of the Constitution of the United States than are some of us.

Gladstone, one of the greatest British statesmen of his time or any other time, declared:

As the British Constitution is the most subtle organism which has proceeded from progressive history, so the American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man.

James Bryce, British ambassador to the United States and an authority on the Constitution of the United States, at a dinner given by the Pennsylvania Society on the one hundred twenty-fifth anniversary of the framing of the Constitution, said:

The Constitution was the work of an extraordinary group of men, *such as has seldom been seen living at the same time in any country* and such as had *never been brought together in any other country* to undertake the immensely difficult task of framing a fundamental instrument of government for a nation.

I was with Apostle Arthur Oakman when he applied for his citizenship papers in the Federal Building in Kansas City. The immigration officer questioned me first, privately. He asked, “Do you think Mr. Oakman will make a good citizen of the United States?” I replied, “Yes. In fact I think he will make a much better citizen than numbers of native-born Americans.” The officer then questioned Apostle Oakman in my presence; he sat looking out of the window and asking his routine questions in a routine manner. Finally he said, “What do you think of the Constitution of the United States?” As nearly as I can remember, Brother Oakman replied, “I think it is the greatest instrument of government ever devised by the mind of man.” The officer snapped to attention. That was such an answer as he had not often heard. Then he inquired, “You think then that it is worthy of our continued support?” Brother Oakman answered, “Yes. And I believe that if Americans should go astray and forget it for a thousand years they would eventually come back to it.” I was certain that Brother Oakman would get his citizenship papers.

A lot of Americans who have forgotten the Constitution should come back to it before it is too late. They will do well to rediscover America.

Rediscovering Fundamentals

Amid confusion in world politics and in the religious world we need to rediscover, reaffirm, and strengthen our convictions concerning fundamentals. Only so can we retain faith and courage—even sanity.

In a remarkable edition of *Fortune Magazine*, February last, it was affirmed that the principles set forth in the Declaration of Independence are as valid today as they ever were. And the affirmation was made, "It is a time for fundamentals: the crisis is such that *there must be no doubt in any one's heart concerning them.*"

These are the fundamentals set forth in the preamble to the Declaration of Independence:

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; . . .

These, then, are three fundamental principles: individual liberty; equality; constitutional government deriving its authority from the people. They interlock. No man may be deprived of liberty or life excepting in accord with law. The law governing must be constitutional—in accord with the expressed will of the people. That all men are created equal does not mean that all are of the same size, or mental ability, or initiative. It means that in the eyes of the law all men are equal, regardless of color or creed or political affiliations. How patiently have our courts heard the cases of men and women charged with subversive and treasonable activities. No man has the power of a Stalin or a Hitler to order them shot or banished to the salt mines. They have their "day in court"—many days. Constitutional government, deriving its authority from the governed, is the exact opposite of dictatorial government. In principle the two are as far apart as heaven and hell—and that is more than a figure of speech.

The Age-old Struggle for Human Liberty

In the midst of world confusion some may lose sight of the primary *casus belli*. This struggle began long ago. According to the Inspired Version of the Bible (Genesis, chapter 3), long ago there was in contemplation the salvation of mankind. Satan came before God and volunteered to save men, saying, "I will

redeem *all mankind* that not *one soul* shall be lost." He proposed to save them by edict, regardless of their choice. He aspired to a world-wide dictatorship. Because he designed to destroy the free agency which God had given man, Satan was rejected and cast down. Then Christ offered himself and came with a persuasive message leaving men their right to choose.

The struggle begun on high has been fought out here below for ages past—fought out in many a wordy debate and on many a bloody battlefield. The issue today is between despotism and democracy in the political realm. It also involves religious freedom. As always, despotism puts men behind the iron curtain and on the iron rack. Badly as democracy may be interpreted, at times, and poorly as it is implemented, it remains on earth the only political champion of liberty and justice.

Whether we like it or not we find America in the forefront of the democracies in this war. The life of America and every democratic nation believing in human liberty is at stake. "Lord God of Hosts, be with us yet!"

The Promise of Liberty Contingent Upon Righteousness

The promises of liberty and divine protection contained in the Book of Mormon are conditional. There must be righteousness and obedience to law. Of late, numbers of persons of prominence who probably never read the Book of Mormon have stressed this very thought. Note the language of Senator Fulbright, Democratic senator from Arkansas, as quoted in the *Reader's Digest* for June:

Democracy is, I believe, more likely to be destroyed by the perversion or abandonment of its moral principles than by armed attack from Russia. . . .

Scandals in our Government are not a new phenomenon in our history. What seems to be new about these scandals is the moral blindness which allows those in responsible positions to accept the practices which the facts reveal. It is bad enough for us to have corruption in our midst, but it is worse if it is condoned and accepted as inevitable. The values of life which were clear to the Founding Fathers have become dim and fuzzy in outline.

Senator Kefauver, head of the Congressional Committee probing criminal conditions in various states and cities, reported that conditions uncovered frightened him.

Daily the press and radio bring us news of crimes of violence. The congressional investigations uncovered an alarming hook-up among criminals and certain types of politicians and business men—the most dangerous "fifth column" undermining our security in America. Some of these crimes can be dealt with

in the courts; however, Theodore Roosevelt in his day remarked that it is easy to distinguish between black and white, but there are shades of gray between the two in which some people are confused. Just outside the pale of the written law, practices have grown up that are unethical, unpatriotic, and contemptible, but the culprits may escape fine or imprisonment, especially with the aid of a certain type of criminal lawyer who is skilled in the art of law evasion. Too often these practices have come to be accepted as a legitimate part of business and politics. Persons in responsible positions, even in the government, have thereby enriched themselves, their relatives, their friends, and henchmen, at the expense of the taxpayers and at the expense of the good name of the nation at home and abroad.

The signers of the Declaration of Independence pledged their "lives, their fortunes, and their *sacred honor.*" When did personal honor cease to be sacred? The conditions named remind us of the verse by Edwin Markham. He feared not foreign aggression, but wrote:

I fear the vermin that shall undermine
Senate and citadel, school and shrine—
The worm of greed, the fatted form of ease,
And all the crawling progeny of these—
The vermin that shall honeycomb the towers
And walls of state in unsuspecting hours.

Still let us take heart. Senator Kefauver pointed out in his speech in Kansas City that it is the criminal who makes the headline news. For one such there may be hundreds of law-abiding, industrious, honorable men quietly at work who never seem to rate headline news. It is the old story: we see a flock of a hundred sheep. One is black, ninety-nine are white. Invariably we notice the black sheep and pass by the ninety-nine white ones.

It is well that attention has been focused upon the slimy creatures who "undermine senate and citadel, school and shrine." Yet let us not forget the millions of worthy people and the many goodly homes of the people; those who go quietly about the work of life, paying their taxes, building their homes, serving their country, offering their prayers. These certainly will not be forgotten by "him who dwelt in the bush," whose favor was promised to Joseph's Land.

The peoples of America have had a rich inheritance. Jesus said, "Unto whom much has been given, of him shall much be required." Emerson wrote, "Pay every debt as though God himself wrote the bill." He does write the bill.

"Lord God of hosts, be with us yet, lest we forget."

The College Student Needs a Local Branch

by Sally Harding

Introduction: Many church young people look forward to attending Graceland. We sincerely hope that this will continue to be true. But, for various reasons, attendance at Graceland is not always possible. And—in any event—a steadily increasing number go beyond what Graceland offers. This excellent article is written with such students in mind. Many others, young and old, will find it interesting and helpful.

WHEN A HIGH SCHOOL GRADUATE sets his face toward the pursuit of higher education, he spends much time and thought in selecting a university which will afford him the best possible means to his professional goal. He seeks the advice of one in his own field who has made the adventure before him; and in counsel with informed advisers, he makes his selection of an institution of higher learning.

A Latter Day Saint youth goes another step in his selection of a university. Because his goals include more than mere academic achievement, he takes into consideration the availability of a local church in the college community, and on the basis of the two considerations, he makes his selection. He is motivated by a desire to maintain his appreciation of the church program and objectives throughout his university career. The Latter Day Saint youth realizes the need which a student has for close association with church people.

Education stimulates one to think about new and strange issues. At first sight some of the new concepts seem foreign to a student's religious beliefs. To try to be a diligent student of secular affairs and a Christian at the same time seems to be incongruous. When this problem arises the student needs to look outside himself for the solution. In most situations he seeks the counsel of his academic adviser, but such a problem demands different handling. When a new concept threatens his religious beliefs, a student needs to turn to his religious counselor, who, in most cases, is the pastor of the local branch. With the help of his pastor, the student learns to assimilate new concepts without losing all of the old ones. In this way new and seemingly revolutionary ideas are interpreted in the light of fundamental religious beliefs.

It is easy for a person to lose sight of his goals if he does not keep them constantly in view. Every day in the classroom the student is working toward his vocational objective. His contact with other people who are working toward the same goal makes the effort seem real and rewarding. It is often a temptation for the student to concentrate his time and effort on his vocation-

al pursuits, leaving little or no time for his religious endeavors, unless the importance of the latter is recognized. Sharing religious experiences with other people who have the same objectives in view keeps the religious motivation alive and meaningful.

The religious-minded youth is able to find his niche in the local branch at the same time as he is establishing himself on the campus. The local branch in a college town is a "home away from home" for the student. It affords him the necessary stimulation to increase in spiritual stature while he is developing his mind for the professional world.

THE BALANCE between education and religion is often a hazardous one unless the student is given an opportunity to weigh the two experiences equally. Students who have been unable to maintain this balance have sometimes doubted the ability of the church to meet the needs of the changing world. It is only when the student's mind has not kept equal pace with religion while it raced ahead with education that this doubt occurs.

The local branch is the workshop of the general church. There is an attitude among church members that youth is a time of preparation for work in the church. This attitude is neither correct nor healthy. If a person continually puts off participation to a later date when he hopes to have established himself in his vocation, there is a good chance that he will lose interest in his former religious goals. Activity keeps interest alive. Youth is a time not for passive preparation, but for active participation. "Remember thy Creator in the days of thy youth" is sound advice. When a student prepares himself for the teaching profession he develops more than good intentions and theories. Before he takes his professional position he participates in a program of directed teaching, where he applies his textbook theories and exercises his good intentions. Just as preparation for the teaching profession entails doing practice teaching, preparation for work in the church involves active participation in the local branch.

It is not unusual for a student to say to himself, "I'll wait until I become specialized in my own field, then I can perform some specific function in the

church." By taking this attitude toward church participation, the student is both denying himself a most valuable part of his growing experience and depriving the church of his contribution along general lines. The college student must be reminded that his immediate service in a general capacity toward the main objectives of the church is needed as much or more than any specific service which he might render at a later date. The church needs trained people who have an over-all perspective of the general church program. The college student can gain this perspective only by maintaining an intimate contact with the program of the local church, which is an integral part of the total program.

The student spends much time in the classroom learning techniques involved in a specific field of work. Specialization is a necessary part of church work as long as it is treated as a part of the total general program. The danger of specialization lies in its possible tendency to become isolated from the over-all objectives. The local branch plays an important role in helping the student to see beyond his immediate field and to look at it as only a part of the general program.

From his childhood the youth has been taught that the primary Christian commandment is to "love thy God with all thy heart, might, mind, and strength." This fundamental love is achieved through the love of his creatures, the love of man for man. The capacity for loving is not learned from a textbook, it is acquired through continual interaction with people. Love for the church is developed through association on a local level. Some contemporary political philosophies proclaim love for "the masses," but deny the dignity and worth of the individual man. Likewise, a Latter Day Saint cannot profess love for the general church membership unless he has the capacity for loving the individual members of a local branch.

EDUCATION SHOULD BE A PROCESS of development of the "whole" man. If the development of any one facet of the personality is sacrificed to the development of another, the student is limiting his purpose. Unequal development of intellect and spirit yields lopsided results. When a farmer goes out to plow his field, he makes certain that the whole field gets plowed. It is not enough to seed the entire field and then cultivate only half of the seeded plot.

The result will be that only the half which has been tended will yield the desired crop, while the other half will be overgrown with weeds, which will eventually spread and infest the crops. In the same manner, if a student sows the seeds of intellect and spirit in his garden of education and cultivates only the intellect, the harvest will show the neglect.

Adequate opportunity for worship is required for spiritual development. Private worship is important, but group worship plays a vital part in the development of the religious-minded person. The college youth is not religiously self-sufficient any more than he is intellectually self-sufficient. Fellowship with people of his own field, regardless of the age group, is vitally important to his general well-being and happiness.

The scholarly mind is a questioning mind. The questing spirit of thinking youth is a challenge which should be met through the local church. It is a challenge which calls for a thorough and honest discussion of the issues which are presented. A student group demands that such a discussion be on a democratic basis. Students seek the opportunity to express themselves on questions which are related to their life goals, and they go to their church home where they expect mind to meet mind on a democratic basis.

Most often in a student group this question arises: "How will my proposed vocation fit in with the program of the general church?" This is a question of basic importance to both the student and the general church. When such questions cannot be adequately met by the local pastor, he refers them to counselors who are qualified to offer advice on the matter. Together with these counselors, students seek to integrate their personal objectives with the objectives of the general church.

The presence of college students in a branch creates certain problems which demand wise and careful handling. When a young person first enters college he becomes very much aware of his new status as a student, and he tends to look down upon those who have not had the benefit of higher education as his "intellectual inferiors." This attitude demands a certain amount of forbearance on the part of the local branch until the student makes the discovery that his type of education is not the only one. Gradually, with the aid of branch members, he recognizes that wisdom also comes through years of experience.

IN ORDER TO WORK EFFECTIVELY with its student group, the branch must recognize the vein of common interest which pervades the group and make use of it as a channel through which to meet the student's needs. This common interest must be recognized in such a way

that it will not separate the students from the other members of the branch, but make them aware of the interests of the other members.

The student's association with the local branch should not limit his contacts with other nonmember students. An important part of university life is the friendships which are formed in the classrooms and dormitories. The well-rounded personality is developed through contact with people of all social types and religious faiths, but the most fundamental and meaningful relationships are formed by people who share common religious beliefs and objectives. While students are making friends on the campus, it is important that they cultivate friendships within their own church group.

The local branch has much of basic importance to offer to the college youth, but there are reciprocal contributions. Through their acquaintance with nonmember young people, Latter Day Saint students are able to make missionary contacts for the church which otherwise might be overlooked by the local membership. The qualities of freshness and vivacity which are typical of the young serve as a stimulant to the branch membership and excite activity in the local program. The student's spirit of alertness and inquisitiveness keeps the branch on its toes and encourages it to keep pace with the stride of the modern world.

Every college youth needs the assurance that his church is interested in him and in his achievements. This can come primarily through his association with the local branch as representative of the general church. The student has an important role to play in the local church while he is in college, and the church has an important role to play in the life of the student. The objective of the kingdom will be reached sooner if the church and its members in college are brought into a richer association and fellowship.

DIRECTORY OF COLLEGES AFFORDING
CHURCH ASSOCIATION
(Prepared by the Committee on Ministry
to College Students)

Students entering college this fall and their parents will soon have to make a final decision on which school to select. The following list shows the colleges in which five or more Latter Day Saint pupils were enrolled last year. (The number following location refers to the Latter Day Saint pupils enrolled last year).

Explanation:

- Degrees granted are indicated as follows:
I. Two but less than four years of work beyond the twelfth grade

- II. Only the Bachelor's and/or the first professional degree
 - III. Master's and/or second professional degree
 - IV. Doctor of Philosophy and equivalent degrees
- The type of program is indicated as follows:
"a" terminal occupational
"b" liberal arts and general
"c" teacher preparatory
"d" professional and technical

Following the type of program the enrollment number is given, and then the local person to contact.

Graceland College, Lamoni, Iowa (500)
I a, b: 525
Dr. William Gould

University of Kansas, Lawrence (42)
IV b, c, d; 8,758
Marilyn Miller, 1006 Mississippi

University of Missouri, Columbia (42)
IV b, c, d; 12,487
Fred Olson, 412 Fairway Village

Iowa State College, Ames (40)
IV c, d; 8,845
Delno Knudson, 123 North Sheldon

Central Missouri State College, Warrensburg (33)
III a, b, c; 1,622
Lynn Weldon, R.R. 5

University of Iowa, Iowa City (29)
IV b, c, d; 10,383
Velma Miller, 319 North Capitol

University of Michigan, Ann Arbor (24)
IV b, c, d; 20,814
Bernard Butterworth, 931 South State

Drake University, Des Moines, Iowa (20)
III b, c; 4,963
Herbert Scott, 717 East Twelfth, pastor

University of Kansas City, Kansas City, Missouri (18)
III b, c; 3,544
J. D. Anderson, 1318 East Thirtieth Street, Stake President

Central Michigan College of Education, Mt. Pleasant (14)
II b, c; 2,414
Donna Ziehm, 234 Sloan Hall

Colorado State College of Education, Greeley (14)
IV c; 2,125
Mrs. Mildred Sheehy, 2526 Ninth Avenue Court

University of Denver, Denver, Colorado (12)
IV b, c; 11,135
Mrs. Ernest Crownover, 3814 South Bannock, Englewood

(Continued on page 12.)

How "Young Joseph" Came to Amboy

Selections from the "Autobiographical Sketches"
of Edmund C. Briggs of the Council of Twelve

Part Seven: The Trip to Amboy

GOING TO CONFERENCE—(1) BY
STAGECOACH TO ST. JOSEPH

Tuesday, March 27: This morning we continue our journey by the public stagecoach, drawn by four horses, for St. Joseph, Missouri, a distance of one hundred thirty miles. Our fare is fourteen dollars. The coachman is gentlemanly and cracks his long whip lively, though he is careful to avoid hitting his horses, of which he seems proud. They are fine-looking animals.

* * * * *

Wednesday, March 28: At one o'clock in the afternoon we arrived safely in St. Joseph. It was a pleasant journey, though somewhat tedious to ride all night and until one o'clock today. The roads have been good, though dusty, which is remarkable for this time of the year. We passed through Sidney, county seat of Fremont County and took supper at Mr. Thomas's, twelve miles south of Sidney. It cost us fifty cents each. At Rockport, county seat of Atchison County, state of Missouri, we changed coaches and horses again. The country has been picturesque, with its rolling prairies skirted with light timber and its rich valleys.—SH 50:579. June 24, 1903.

* * * * *

We put up at the hotel in St. Joseph. There are no members of the church in this beautiful little city on the banks of the Missouri River. Brother Beebe is quite tired. The long stagecoach ride has been quite severe on him without any sleep since we left Glenwood, Iowa. But he is cheerful and in good spirits

and has retired while I am penning these few lines in my journal.—SH 50: 579. June 24, 1903.

* * * * *

GOING TO CONFERENCE—(2) BY
TRAIN AND BOAT TO AMBOY

Thursday, March 29: At twenty minutes past nine in the forenoon we are on board the cars of the Hannibal and St. Joseph Railroad. Indeed, in comparison to the slow stagecoach, the Prophet Nahum (2: 4) has very fitly described them when he says, "The chariots shall be with flaming torches in the day of his preparation" . . . The conductor put one passenger off because he had not paid his fare, but he counted all the worthy ones in, and I was one of them, so I continued my journey. When we arrived at Hannibal we took a steamer for Quincy, Illinois, which is situated on the banks of the Father of Waters, the Mississippi River, twenty miles north of Hannibal, and then again on the cars to Galesburg. We reached the city at seven o'clock in the evening. Brother Beebe is not feeling very well, though he is cheerful in spirits. He has been broken of his accustomed rest so many nights that he is very weary and tired. So I suggested we stay over night and rest. He readily accepted the proposition and we put up at the hotel of the railroad passenger house.

* * * * *

Friday, March 30: At ten o'clock in the forenoon we boarded the cars of the Chicago, Burlington & Quincy Railroad for Mendota, eighty miles from Galesburg, and then changed cars to the Illinois Central, eighteen

miles to Amboy, arriving at our destination at three o'clock in the afternoon. We walked one mile and a half to Brother Royal Stone's. Here we met Brother W. W. Blair and wife. After greeting us he said, "Did you come by way of Nauvoo?" I replied in the negative. He then said, "Joseph is to be with us at conference, or at least he said he would; but as all things human are uncertain we will not say anything about it to make talk in the world until he comes." He then informed me that Elder William Marks of Shabbona Grove had received a letter from Joseph in which he said he had determined to take his father's place at the head of the Church of Jesus Christ of Latter Day Saints and desired Brother Marks and such others as he might select to call on him immediately at Nauvoo in order that he might obtain their counsel on church matters. Agreeably to this request, Elder Marks, Israel L. Rogers, and W. W. Blair visited him on March 20 and 21 and after this interview, Joseph informed the brethren that he would be at the General Conference at Amboy on April 6. The counsel he wished to have with the brethren was their wisdom and advice about redeeming the Mormons of Utah from their evil practices of polygamy and kindred doctrines. He stated he understood that the law of God to the church was given February, 1831, and cannot be superseded by any other law. He also said he believed that many had been led into the evils of their doctrines honestly and that it is advisable therefore to adopt a mild course toward the Mormons who had apostatized from the faith as his father taught it.—SH 50: 602, 603. July 1, 1903.

Doctrine and Covenants Compared

By Richard A. Nies

WHEN APPROACHED about our work with the Mormon Church we are frequently asked the similarities and differences of the Scriptures of the two churches. In the *Herald* of July 3, 1950, Brother James Wardle gave a report on the comparison of the two versions of the Book of Mormon. In the *Herald* of August 28, 1950, I gave a report on the study of the *Pearl of Great Price*. It is the design of this article to report the finding of a comparison of the two books of Doctrine and Covenants. We hope to have, in the future, an article on the stands of the two churches regarding the Bible.

In the winter of 1948 a professor of a religious class of approximately 150 students at the Brigham Young University gave a three-hour lecture on the Reorganized Church. Among other statements, he said, "They have a Doctrine and Covenants, but they accept only what they want to and reject that which does not harmonize with them." I was quite disturbed by this so set about to find out for myself just who rejects and accepts what. Seeing the magnitude of the task, I recruited the help of Brother James Everett. Together we studied and compared, word for word, paragraph for paragraph, and section for section, the 1835 and 1844 editions of the Doctrine and Covenants of the original church, the 1869 edition, and the present edition of the Doctrine and Covenants of the Mormon Church, and the 1864 edition and the present edition of the Doctrine and Covenants of the Reorganized Church.

The 1835 edition was the only edition of the Doctrine and Covenants published during the life of Joseph Smith, Jr. The 1844 edition was published shortly after his death. This 1844 edition was reprinted by the Mormon Church a number of times, the last being in 1869, the edition of our study. Their next edition was printed in 1876, seven years later, and, with minor al-

terations, is yet reprinted to this day as the official Mormon Doctrine and Covenants. The 1864 edition of the Reorganized Church is the first published by this group.

Let it be clearly understood that the comparison was based on the sections dated up to the death of Joseph Smith, Jr., as found in the 1844 edition, including the section on the martyrdom.

The bulk of our study was made in Brigham Young University Library, using Mormon books.

We established the following as authentic sources:

Doctrine and Covenants, all authorized editions of the original church, the Mormon Church, and the Reorganized Church.

Times and Seasons
Millennial Star
Evening and Morning Star
History of the Church (Utah)
Church History (Reorganized)

References and quotations have not been used in this report because of their detailed and technical nature. However, any references and/or quotations will be furnished upon request.

First of all, we observed these totals:

Edition	Number of sections received before the death of Joseph Smith, Jr.	Total number of Sections
1835 (Kirtland)	102	102
1844 (Nauvoo)	111	111
1864 (Reorganized)	113	113
1869 (Utah)	111	111
Utah, present	135	136
Reorganized, present	113	142

CONSIDERING FIRST our findings on the Reorganized Church editions, we found that the 1864 edition contained all of the sections of the 1844 edition, plus two more. These two are sections 22 and 36, both concerning the Inspired Correction of the Bible. Both can be found in the *Times and Seasons*, in the official published histories of both churches,

and in the *Pearl of Great Price*, but not in any of the Utah editions of the Doctrine and Covenants. These two sections were not printed in the Doctrine and Covenants by the original church.

The present edition of the Reorganized Church is the same as the 1864, with the exception of those sections added through continuous revelation to the church, and the practice of open canon. The Reorganized Church, in other words, has not deleted *any* of the sections contained in the 1844 edition, has made no changes in them, and has only added two dated before the martyrdom, both well-established as revelations received through Joseph Smith, Jr. Since the Reorganization twenty-nine sections dated since 1860 have been added (sections 114-142).

THE Mormon Church printed the Doctrine and Covenants as edited in 1844—as far as the material contents are concerned—until 1876, a period of thirty-two years. All interim editions, the last being in 1869—the edition of our study, were restricted to form.

In the 1876 edition there were twenty-five sections added, (2, 13, 77, 85, 87, 108, 109, 110, 111, 113, 114, 115, 116, 117, 118, 120, 121, 122, 123, 125, 126, 129, 130, 131, 132) and one deleted, (section 109 from the 1844 edition, 101 from the 1835 edition) all dated before the death of Joseph Smith, Junior. One section, 136, dated after the martyrdom, was also added. In this 1876 edition the paragraphing was replaced by versification. Of the twenty-five sections added, dated before the martyrdom, all but ten (77, 114, 120, 121, 122, 123, 129, 130, 131, 132) have been verified by authentic sources. Of these ten, three (121,

122, 123), which are reported as being revelations from God, were taken from a letter written in two parts by Joseph Smith, Jr., and four other men while imprisoned in the Liberty jail. Besides taking these sections from a man-made letter and labeling them as revelations from God, the editors of the 1876 edition saw fit to make several changes in the wording and the punctuation to give support to doctrine not taught by the original church. In addition to these three sections, there is another one of the ten that is worthy of noting. This one is section 132, dealing with plural marriage. Although this purported revelation was printed first in 1852 and secretly taught and practiced as essential to salvation, the stand on singular marriage as officially taken by Joseph Smith, Jr., and the church (section 101 in the 1835 edition, 109 in the 1844 edition, 109 in the 1869 Utah edition, 111 in Reorganized editions) was retained by the Mormon Church in the Doctrine and Covenants until 1876, a period of approximately twenty-nine years. This replacement of sections to support doctrine involves the one deletion mentioned. The other sections of the twenty-five additions cannot be verified by authentic sources and are not of sufficient significance to mention here, other than to say that there are, among them, supporting quotations for teaching that were not taught by the original church. The present edition used by the Mormon Church is, in reality, the same as the 1876 edition.

I SHOULD LIKE to report one other observation taken from our study. Every revelation that has been added to the Reorganized Doctrine and Covenants has been handled according to the prescribed procedure, except section 121, where, as is specifically noted in paragraph 6 an exception has been made. The following quotation indicates the procedure used by the Mormon Church in adopting the changes involved in the

1876 edition, the only time such procedure has been necessary. Note that this action was taken in 1880, four years after the changes were first published.

President George Q. Cannon said:

I hold in my hand the book of Doctrine and Covenants and also the book *The Pearl of Great Price*, which books contain revelations of God. In Kirtland, the Doctrine and Covenants in its original form, as first printed, was submitted to the officers of the Church and the members of the Church to vote upon. As there have been additions made to it by the publishing of revelations which were not contained in the original edition, it has been deemed wise to submit these books with their contents to the Conference, to see whether the Conference will vote to accept the books and

their contents as from God, and binding upon us as a people and as a Church.

President Joseph F. Smith said,

I move that we receive and accept the revelations contained in these books, as revelations from God to the Church of Jesus Christ of Latter Day Saints, and to all the world.

The motion was seconded and sustained by unanimous vote of the whole Conference. — *Semi-Annual Conference Report* of the Church of Jesus Christ of Latter-day Saints which was held in Salt Lake City on October 10, 1880.

Readers having questions concerning this study or any phase of the relationship of the two churches, may contact Richard A. Nies, James A. Everett, James D. Wardle, or Russell F. Ralston at 336 South 4 East, Salt Lake City, Utah.

The College Student Needs a Local Branch

(Continued from page 9.)

University of California at Berkeley (12)
IV b, c; 25,000
Clark Vincent, 2315 A. Haste

University of Chicago, Chicago, Illinois
IV b, c; 8,341
Northwestern University, Evanston, Ill.
IV b, c, d; 22,822
Gladys Forbes, 715 Foster, Evanston,
Illinois

Iowa State Teachers College, Cedar Falls,
Iowa (10)
II c; 2,950
Mrs. Gordon Mesley, 315 West Eleventh

Oklahoma Agricultural and Mechanical
College, Stillwater (10)
IV b, c; 11,288
Henry Matthews, Box 814, Vetville

University of Texas, Austin (10)
IV b, c; 16,585
Millard Payne, 2308 Rio Grande

University of Washington, Seattle
IV b, c; 16,380
John Lanway, 4550 Eighteenth Avenue
Southeast

University of Wisconsin, Madison (8)
IV b, c; 20,797
Glenn Price, 1907 East Washington

William Jewell College, Liberty,
Missouri (8)
II b, c; 586
Manley Statton, 134 Lincoln

Omaha University, Omaha, Nebraska
(7)
III a, b, c; 1,947
Charles D. Neff, 811 North Thirty-sixth,
pastor

University of Toronto, Ontario (7)
IV b, d; 19,000
John Booth, 1443 Bathurst, pastor

Kansas State Teachers College, Pittsburg
(6)
III b, c; 2,178
Eldon Hart, 201½ East Fourteenth Street

The following schools each have more than five Latter Day Saint students, but no definite information could be obtained for the year 1950-51.

Michigan State College, Lansing
IV b, d; 16,044
Francis Boman, 1028 Clear Street, pastor

University of Colorado, Boulder
IV b, c, d; 9,701

University of Minnesota, Minneapolis
IV b, c, d; 25,084
Leslie Lynch, 2416 North Byrd, pastor

State College of Washington, Pullman
IV b, c, d; 6,024

University of Nebraska, Lincoln
IV b, c, d; 9,359
John Schrunck, 934 South Thirty-third,
pastor

(A further study by the Committee indicates accredited colleges located in towns having local church congregations not included in the above list. This study is available in the office of the First Presidency, and information therefrom is available to any who are interested.)

Operation: Service

By C. Ed. Miller

For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.

—I Samuel 30: 24

IN THIS ARTICLE I try to pay a little tribute to one of the Lord's choice handmaids. I also refer to some of the pioneers of the Wheeling, West Virginia, congregation.

Some thirty years ago I was sitting on top of a pile of immense logs loaded on a heavy wagon which was being pulled by a team of eighteen oxen along a country road in Victoria, Australia. I said to the driver, "Brother A, an ox is a funny animal. Look at your team, I can't see that any one of them is shirking on the job. All of them seem to be enjoying pulling this heavy load up grade. Yet I have seen you walking beside the team whipping them to persuade them to pull an empty wagon on a level road!" He said, "It is the nature of oxen to pull, and when they don't have a load back of them they lose interest and are bored. And there are Saints in the local congregation who are bored if they don't have a heavy load to pull for the Lord." This was not a crude comparison, but a he-man conclusion.

Mary Gill Brewster, who recently passed away, was of the pulling-the-load type. The late "Brother" Joseph, in his *Memoirs*, referred to her as "one of the pillars of Christ's church." She had eight children. Her daughter Mary died at the age of eighteen. One morning as Sister Brewster was washing the dishes and mourning over the loss of her child, a voice spoke to her and said, "Be comforted. You gave the body; I gave the spirit. I gave back the body and took back the spirit." Five of the children are living; all are members of the church. William Brewster, an electrical engineer, and Mrs. Schneithorst, R.N., are connected with the Sanitarium. Mrs. S. Ed-

ward Hewitt lives in Detroit; Thomas Brewster in Mentor, Ohio; and Robert Brewster in Pleasant Hill, Missouri.

My first General Conference appointment was to Wheeling, West Virginia, where Sister Brewster lived. She was one of the pioneers of the branch, which was organized by the late Gomer T. Griffiths. To bring this church of Jesus Christ into existence, the Lord chose sturdy characters. Many congregations had their start because of stanch men and women. The Wheeling congregation was fortunate in having pioneers and successors of such men and women as the Ebelings, Gills, Brewsters, Listons, Tegartens, Smiths, Thomases, Serings, Tarys, Winships, Martins, and others who faithfully served. The *Herald* of December 11, 1950, paid a well-deserved tribute to Brother and Sister Tary on the occasion of their sixty-fifth wedding anniversary at Wheeling.

SOME TIME AFTER ARRIVING in Wheeling, I read in the *Herald* of the hard time some of our ministers were having in their missions, being misrepresented and persecuted after making many sacrifices to get the restored gospel to the people. I concluded I was having it too easy and would be getting "soft." I made up my mind to commence the hardening process, I would do something I didn't want to do—preach on the street! After I held a number of such meetings with indifferent success, a young man asked me if I would go to a little town across the state line in Ohio if he would obtain a schoolhouse for me in which to preach. Of course I agreed.



Mrs. Brewster

I sent to the *Herald* an order for some of our best tracts. After receiving these I went to the little town, where I found the schoolhouse was not properly situated for my purpose. I took the tracts to the residential section, making three trips to each home. After careful checking I learned not one person had read my tracts, and I had not received a single invitation to discuss our belief. One motherly woman gave me a big apple. Being thin gives the impression of being hungry—which is quite an asset.

I learned there had been a number of fires in the town of incendiary origin. A drugstore had been completely destroyed; only the stone foundation remained. I thought I had a brilliant idea. If the people would not read my tracts I would try to reach them by preaching from that foundation. But how could I get an audience? I wished then that Elder Charles May were with me; he can get a crowd any time with his guitar and pleasing voice. Early one evening I crawled up on the foundation and shouted at the top of my voice, "FIRE, FIRE, FIRE!" I got the crowd. I apologized profusely for the ruse, which the crowd took good naturedly, but when they saw me open my Bible they scattered; only three or four remained. I continued the meetings with no increase in attendance.

AT THE CLOSE OF THE LAST MEETING I walked down the country road toward the place where I was staying. There was a large boulder at the edge of a field, I climbed on top and soliloquized: "Brother, the people here whom you have met will not read your tracts or listen to you preach. Your appearance apparently is against you, and there must be something wrong with your personality, so you better quit and go home."

I jumped down from the rock and was joyously on my way when all nature around me seem to shout, "Quitter! quitter! quitter!"

I said, "I am not a quitter, I am coming out tomorrow evening and preach if there is just one person to listen to me." The next evening, to my profound astonishment, half of the town was at the foundation. I asked a young fellow what was going on, and he said, "A guy is going to preach."

I said, "I am the guy," and climbed up on the foundation. For over an hour the Spirit of the Lord rested on me; no one left. But what brought out the crowd? I learned later why.

As I was about to close the service I noticed a very large woman of prepossessing appearance pushing her way toward me. I was glad I towered over her on my foundation. She asked me if I would answer some questions she had in mind. I replied I would do my best. She asserted I placed too much importance on baptism, even stating it was necessary to be baptized to enter the kingdom of God here on earth. "Now if baptism is of so much importance why didn't Christ baptize?" she asked. "Lady," I replied, "there are four places in the New Testament that state Christ did baptize." I read John 3:22: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized." The lady said she was acquainted with the passage and also two others that I possibly would quote. I read

John 3:26: "And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth" . . . I said to the crowd, "Folks, here are two positive statements that Christ baptized, and this lady, who apparently is above the average in intelligence and a Bible student, contradicts these statements and declares Christ did not baptize." The lady said, "Keep on reading, Parson." I then read John 4:1. "When therefore the Lord knew how the Pharisees had heard that Jesus *made and baptized more disciples than John,*" and I said to the crowd, "I have now quoted three passages that *Christ made disciples and baptized them.*" The lady called out triumphantly, "Now read the second verse." I read John 4:2. "Though Jesus himself baptized not but his disciples." The lady remarked, "There it states positively that Jesus did not baptize, but his disciples did." I answered, "No, lady, it does not say Jesus did not baptize, it says just the opposite—that he did baptize, but it does not say the disciples baptized." The lady became very much excited. I handed her my Bible and asked her to read the passage, but not to add the word "did." After she read the verse she said, "It is perfectly plain that Jesus did not baptize." I took my Bible and read, "Though Jesus himself baptized not but *his disciples.*' He didn't baptize John's disciples, *but he did baptize his own.*" The only word which describes the woman's reaction is "crushed," I felt sorry for her. Various questions were asked by other persons in the crowd, and it finally dawned on me that they looked upon me as an authority. Then an assurance came over me, "I have called you to teach."

The next day a young man met me on the street; he was convulsed with laughter. He said the woman who had argued with me the past evening was considered the best Bible student in town and had often proved a problem for the ministers. "She is so mad at you," he said, "she is making a spectacle of herself, accusing

you of humiliating her before the whole town." The fellow walked away laughing.

I CONCLUDED that if that large woman had developed an unfriendly attitude toward me, expediency and good strategy would suggest that I depart at once. I did. I had made plans to be back in Wheeling. Experienced missionaries have developed techniques to meet their various problems. When in a town containing Latter Day Saints and the missionary is hungry, he tries to locate a home where there is a large family. Such a home must always have plenty of food in the house, and the family is not perturbed when a guest or two appears unannounced. I naturally gravitated to the Brewster home where I was welcomed by Sister Brewster with "After I get you something to eat I want to ask you some questions." After dinner she asked, "Where were you Thursday evening?" I told her, "Were you thinking about quitting the ministry?" I asked her how she knew about it. Upon further questioning I learned that when she was saying her prayers in her room Friday morning she had had a vision in which she saw me sitting on a large stone very much discouraged. She prayed the Lord would in some way encourage me to continue my ministry. Then I understood. Because of a good woman's prayer for me, the Lord moved upon those people to come out and hear a sermon inspired of God and also to encourage one of his humble servants.

Call at Evening

This book continues to win friends to the Restoration. In a recent survey this book and the Book of Mormon lead a list of ninety books of literature named by members of our church. Have a copy ready for your prospect to read when your opportunity comes. Through the years it has stood the test. It continues to help in our present emphasis of *Each One Win One.*

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

What references can you quote me proving the earthly kingdom of Zion will be established before Christ comes? Also, why was there no mention of this plan in Christ's talking to his disciples at the Mount of Olives about his second coming? The new Jerusalem in John's vision in Revelation states the city comes down from heaven.

Missouri

Mrs. R. E. B.

Answer:

Genesis 7: 66-72 (Inspired Version), says that Enoch beheld the Son of Man and asked him if he would come again upon the earth. Enoch was told that the Lord would come in the last days. "But before that day the heavens shall be darkened, . . . and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten." . . . And "I shall prepare . . . an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion; a New Jerusalem." This seems most conclusive proof that Zion shall be established and flourishing on the earth when Christ returns. Note that this shall be before the return of Christ. A holy city, called Zion, a New Jerusalem, was to be prepared.

Revelation 12: 1-3, 5, 7 relates the story of the woman, which was the church of God, who gave birth to the man child, who was the kingdom of God and his Christ. Certainly the church of God and the kingdom of God are associated as one as an instrument of God in the salvation of man. Christ said (John 3: 3, 5) that one cannot see or enter the kingdom of God without being born of water and the Spirit. Baptism in water and the laying on of hands for

the reception of the Holy Spirit are prerogatives of the church. Those unto whom these sacramental ordinances have been authoritatively administered may both see the kingdom and enter into it. The church of God was to return at the end of the twelve hundred sixty years. To prove that the church is not the kingdom of God and his Christ is to indict the church as an imposter, and not the church of God. We would, as a people, need to look elsewhere for the preparation that is being made, that must indeed be made, even a holy city, called Zion, a New Jerusalem.

Doctrine and Covenants 102: 9, says in part, "Firstly, let my army become very great (great in numbers and quality of individual and collective righteousness) . . . that her banners may be terrible unto *all nations*; that the *kingdoms of this world* may be constrained to acknowledge that the *kingdom of Zion is in very deed the kingdom of our God and his Christ . . .*" When Christ returns the present world order of things will be broken up. (See II Thessalonians 1: 7-10; Revelation 19: 11-21.) Thus we have proof that Zion shall be very much in evidence to the nations of the world before the coming of Christ in the flesh. God could not justly bring judgment upon the world and destruction of the wicked unless such acts of witnessing as a flourishing Zion were in evidence to the nations. Noah must do more than preach a hundred twenty years; he must do the works of witnessing by building the Ark of safety. We cannot escape our own kingdom-building responsibility. God never especially honors an individual or a people to the exclusion of others. Those so blessed must share the blessings of God with all who desire to share qualifiedly in them; or the blessings will be turned into condemnation.

The second part of the question asks why the Zionite kingdom plan was not mentioned in Christ's conversation with the disciples on the Mount of Olives.

There were many things not mentioned, but this does not exclude them from the realm of final happenings. Happily, we discover that the kingdom was the very center of their conversation. Both the twenty-fourth and twenty-fifth chapters of Matthew are of the Olivet discourse. "And then, at that day, Before the Son of Man comes, the kingdom of heaven shall be likened unto ten virgins . . ."—25: 1. Unfortunately there shall be five foolish with the five wise virgins, but this shall be statistically true of those within the confines of the kingdom of heaven. Verses 14-30 illustrate kingdom responsibility of the talents by the Lord's stewards. Verses 32-47 tell of the truly Zionite responsibility of all who are sheep of the kingdom. They exercised loving kindness to their brethren, which the Lord accepted as faithful service to him as the king. The goats were those who were not faithful in their relationship to those of their kingdom brethren, and consequently, unfaithful to the king. The sheep are certainly to be thus active "before the Son of Man shall come."

ALMA C. ANDREWS

Question:

Is the Holy Spirit something to be physically or mentally felt, or does it work when we are not conscious of it?

Kansas

A.D.T

Answer:

Both. Much of the work of the Holy Spirit is performed silently, without visible display, and unconsciously to the person in whom it works. The Spirit often plants thoughts in the mind and desires in the heart without revealing its presence. In healings of body the sick one is often unaware of the healing until it is done, and so in many other things. Yet at other times its ministrations are accompanied by sensible manifestations of power, perhaps in the giving of a particular message spoken in words within one's soul or from without; by the healing of body when the power of God has been felt passing through the body as a fire, healing as it went; by the minister who is so filled with the Spirit in preaching that he trembles under its power. It is not necessary that we should seek altogether for the outward manifestations of divine power in our lives; it is more important to discover by its effects what the Spirit is doing for us every day and every hour. In that we may have joy and development.

CHARLES FRY

Briefs

1951 Reunion Schedule

TOLEDO, OHIO.—The Mother's Club met April 26 at the home of Mrs. H. Wayne Crandall. Twenty-four were present, five of whom were visitors. The worship was introduced by singing "Day Is Dying in the West." Prayer was offered by Mrs. Donald Winkvist. "In the Gloaming," a recording was played, forming a background for a skit, "The Old Family Album" which was given by Mrs. C. V. Holmes and Mrs. Buelah Edwards. Mrs. Buckinmeyer gave several readings, "Day" by Robert Browning, "Baseball," "The Bride," and "Billy Keeps a Secret." Mrs. Maurice Green was the speaker, taking as the basis of her talk, "Best Years of Our Lives," from John Miller's book, *Take a Second Look at Yourself*. Mrs. Paul Smith presented a felt picture of the "Old, Old Path" and story of the hymn. When she completed the picture, a recording of this hymn by the Stone Church Choir was heard. The worship was concluded with a prayer by Mrs. Charles Bryant. Lunch was served following the worship program.—Reported by MRS. C. V. HOLMES

BEALS, MAINE.—Restoration Week April 8-15, was observed by a series of meetings conducted by Evangelist Newman Wilson of Jonesport.

Barry Ray, son of Mr. and Mrs. Verlan Lenfestey was blessed April 15 by Evangelist Newman Wilson and Elder Farrell Lenfestey.

The services were attended by an average of seventy-five Saints and friends.

The windows in the church have all been replaced by stained glass memorial windows, the last of which has been set in place.

Plans are in progress for an annex to be built on the church this summer. This is to be used by the Zion's League and the women's department.

WICHITA, KANSAS.—The Kansas district conference convened March 31-April 1, 1951, using "Hear Ye Him" as the theme. Seventy James C. Daugherty was the speaker at the opening session and again in the evening on Saturday. A social hour and district choir practice followed the Saturday evening session.

Brother Francis Vickery was in charge of the district young people's prayer service Sunday morning. A general prayer service under the direction of Apostle D. T. Williams was held following this. The morning sermon was given by Apostle Williams, and the district choir, under the direction of Sister Mary Robinson, rendered the anthem, "Feed My Sheep."

The business meeting was held in the afternoon. District President Ronald Manuel turned the meeting over to Seventy James Daugherty who presided. The following candidates to the priesthood were approved: Francis Vickery, elder; Virgil George England, Sr., elder; Robert E. Wilson, elder; Frank Westwood, Sr., priest; Frank Westwood, Jr., priest; Ivan Lloyd, priest; William Newman, priest; Sam Larkin, teacher; Lester Stilwell, deacon; Sequoyah England, deacon; Virgil George England, Jr., deacon; Robert Casino, deacon; Joe Casino, deacon; and George Tennery, deacon. Business pertaining to the district reunion was discussed. The conference was adjourned following the hymn "I Would Be True" and the prayer of benediction.—Reported by DOROTHY M. SHEPPARD

Date	Reunion	Place	For Reservations and Information
June 23- July 1	Kansas City Stake	Nazarene Camp, Lakeview Park, Overland Park, Kansas	Bishop H. F. Miller, 1318 E. 30th St., Kansas City 3, Missouri
June 30- July 8	New York and Philadelphia	Deer Park, New Hope, Penn.	Mark E. Crown, 2527 So. Adams, Arlington, Va.
June 30- July 8	Gulf States	Brewton, Alabama	W. J. Breshears, P.O. Box 5046, Pensacola, Fla.
July 1-8	Northern Ontario	Park Royal, New Liskeard, Ontario	Pat Bolger, 7 Taylor Ave., Kirkland Lake, Ontario
July 1-8	Wisconsin- Minnesota	Chetek, Wisconsin	O. G. Kimball, 190 18th Ave. So., Wisconsin Rapids, Wisconsin
July 6-8	Manitoba	Winnipeg, Manitoba	Z. Z. Renfroe, General Delivery, Calgary, Alberta.
July 8-15	Black Hills	Bob Marshall Camp, near Custer, South Dakota	Dale Larsen, 27 Forest, Apt. 3, Deadwood, South Dakota
July 11-15	Western Colorado	Delta, Colorado	A. G. Rose, 620 Howard St., Delta, Colorado
July 12-15	South Missouri	Kennett, Missouri	J. A. Phillips, R. 3, Box 188, Kennett, Missouri
July 13-22	Southern New England	Onset, Massachusetts	A. W. Sheehy, 10 Sewall St., Somerville 45, Massachusetts
July 14-22	Center Stake of Zion	Gardner Lake, Excelsior Springs, Missouri	Bishop H. W. Cackler, 916 W. Lexington St., Independence, Missouri
July 14-22	Owen Sound- Toronto	Port Elgin, Ontario	John E. Booth, 1443 Bathurst St., Toronto, Ontario
July 15-22	Saskatoon	Saskatoon, Sask.	Z. Z. Renfroe, General Delivery, Calgary, Alberta
July 21-28	Southern California Dist.	Pacific Palisades, California	Bishop D. B. Carmichael, Little Main St., Orange, Calif.
July 21-28	Rock Island District	Palisades State Park, Savanna, Illinois	Lyle W. Woodstock, 405 Ct. 4 Center, Springbrook Court, Moline, Illinois
July 21-29	Ozarks	Racine, Missouri	B. F. Kyser, 113 A St. S.W., Miami, Oklahoma
July 27- Aug. 5	Los Angeles Stake	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 28- Aug. 5	Flint-Port Huron- Detroit	Blue Water Camp, Lexington, Michigan	W. H. Chelline, 1016 Varney, Port Huron, Mich.
July 28- Aug. 5	Cent. Missouri Stake	Lake Venita, Odessa, Mo.	Bishop W. C. Becker, Box 355, Warrensburg, Mo.
July 28- Aug. 5	Texas	Bandera, Texas	Mr. C. W. Tischer, Rt. 9, Box 507 Houston, Tex.

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INDEPENDENCE, MISSOURI

Briefs

July 29-Aug. 5	Nauvoo	Nauvoo, Illinois	Finance & meals, Ralph Tripp, Housing: Elbert Tripp, Burnside, Ill.
July 29-Aug. 5	Maine	Brooksville, Maine	George Woodward, 16½ Hyler St., Thomaston, Maine
July 29-Aug. 5	Lamoni Stake	Graceland College Campus	Bishop E. T. Higdon, Lamoni, Iowa
July 29-Aug. 6	Alberta	Sylvan Lake, Alberta	Elgin Clark, Leduc, Alberta
Aug. 3-12	Northwest	Silver Lake Camp, R.F.D. 4, Everett, Wash.	G. L. Swenson, 614 W. 77th St., Seattle 7, Washington
Aug. 3-12	S.E. & Cent. Illinois & St. Louis	Zenia, Illinois (Brush Creek)	Sylvester Coleman, 234 E. Fair Ave., Flora, Illinois
Aug. 4-12	Cent., So. Cent. & Southern Mich.	Liahona Park, Sanford, Michigan	J. W. Blackstock, Prudenville, Mich.
Aug. 4-12	Chatham-London	Erie Beach, Ontario	J. F. Kelley, 71 Arnold St., Chatham, Ontario
Aug. 4-12	Oklahoma	Robber's Cave, State Park, Wilburton, Oklahoma	Victor Witte, 1150 N. Ellwood, Tulsa, Oklahoma
Aug. 5-12	Hawaii District	Camp Harold R. Erdman A. Mokuleia, Oahu, T. H.	A. Orlin Crownover, 1666 Mott-Smith Dr. Honolulu 14, Hawaii
Aug. 5-12	Idaho-Utah	Hagerman, Idaho	Lyle Gilmore, Hagerman, Idaho
Aug. 6-12	Ark. & La.	Lake Tahkodah, 29 mi. n.w. Bald Knob, Ark.	Robt. Cowan, 122 N. Pine St., North Little Rock, Ark.
Aug. 9-19	Far West Stake	Stewartsville, Missouri	Bishop L. E. Landsberg, 517½ Francis St., St. Joseph, Mo.
Aug. 10-19	Northern Michigan	"Park of the Pines" Boyne City, Michigan	Harry L. Doty, 220 W. 9th St., Traverse City, Michigan
Aug. 10-19	Kirtland	R.F.D. 2, Willoughby, Ohio	J. F. Wildermuth, 29617 Lake Shore Drive, Williewick, Willoughby, Ohio
Aug. 11-18	Southern Indiana	Riverdale Park, 3 mi. e. of Mitchell, Ind.	Chester Metcalf, 1805 Shelby St., New Albany, Ind.
Aug. 11-19	Eastern Michigan	Cash, Michigan	Jacques V. Pement, Sandusky, Michigan
Aug. 12-19	Chicago-Northeastern Illinois	Camp Aurora, Lake Geneva, Wis.	Raymond Troyer, 6053 Woodlawn, Chicago 37, Illinois.
Aug. 12-19	Des Moines	Camp Mitigwa, Madrid, Iowa	Ralph Wicker, 1316 E. Lyon St., Des Moines, Iowa
Aug. 12-19	Western Montana	Deer Lodge, Montana	Mrs. Louis Staton, Gnose Bldg., Anaconda, Mont.
Aug. 18-26	Arizona	Mt. Lemmon, Tucson, Arizona	Marion Blakely, 4154 N. 12th St., Phoenix, Arizona
Aug. 18-26	Eastern Colorado	Palmer Lake, Colorado	W. A. Hougas, 480 Marion St., Denver 3, Colorado
Aug. 19-26	Missouri Valley	Woodbine, Iowa	Clifford A. Cole, Woodbine, Iowa

LITTLE CURRENT, ONTARIO, CANADA.—A Mother's Day service was held with Elder Andrew Beaudin of Providence Bay as guest speaker. Brother Beaudin also assisted Elder Vernon Charlton in the blessing of Donald Charles, son of Mr. and Mrs. Charles McCulloch; Valerie Grace, daughter of Mr. and Mrs. Alex Brown; and Wellington James and Wesley John, twin sons of Mr. and Mrs. Leland Parkinson. The mothers in the congregation were presented with carnation corsages.

Elder W. A. Bushilla of Sault Ste Marie visited February 4. He assisted Elder V. W. Charlton in the blessing of Harry Garnet, son of Mr. and Mrs. Roy Rozell.

District President Rex Stowe of Gladstone, Michigan, preached at the branch March 20. —Reported by MRS. ROY BROWN

PLEASANTON, KANSAS.—Services are held in a small schoolhouse three miles east of Pleasanton. Church school meets on Sunday as well as the morning preaching service. Speakers come from Butler, Rich Hill, Mapleton, or Fort Scott.

Forty-four attended the service June 10. Elder Ralph Murdock and Teacher Homer McAlister were in charge. Brother McAlister was the speaker. Elder Donald Kyser conducted a baptismal service in the afternoon. A confirmation service was also held. The candidates were Bobby Snow, Eddie Lee Springer, Darlene and Jerry Lee Baucom, and Mrs. Ross Demoth. —Reported by ELMER MCALISTER

SOUTHERN CALIFORNIA DISTRICT.—The Melchisedec and Aaronic priesthoods of the Southern California District held a joint retreat May 19 and 20 in the San Bernardino mountains. There were sixty-three members present, representing nearly all the branches and missions in the district.

Saturday's program included classes for both priesthoods, a general discussion of priesthood problems, a short sermon by Elder Herold Wixom, and as the climax of the activities of the day, the sacrament of the Lord's Supper. The tables were placed in the form of a cross with an empty chair at the head as an invitation to Christ to join in the fellowship of his priesthood. The district officers and pastors were seated around the arms and neck of the cross with the balance of the priesthood taking their places at the stem of the cross. The service was held by candlelight. Patriarch L. J. Oster-tag and District President John Davis spoke to the group under the influence of the Spirit.

Early Sunday morning the men arose and went into the surrounding forest where each one enjoyed a period of private prayer and meditation before all joined together in the seven o'clock devotional service.

The morning sermon was given by Brother Davis. A dedicatory prayer and testimony service concluded the retreat. Bishop Stanley Kelley of Temple City attended the retreat as a guest of the Southern California District. The physical work of the camp was under the able direction of Brother Warren Best of Santa Ana with Sister Ann Jasper and Brother and Sister J. L. Williams serving all meals.—Reported by A. HUGH KENSLER

Because of increased material and labor costs, we are forced to announce the following price changes:

	From	To
Between the Covers of the Book of Mormon	\$ 1.25	\$ 1.50
Binder	4.00	4.50
Call at Evening	1.25	1.50
Other Sheep	.35	.50
Priesthood Manual	1.50	2.00
Saints' Hymnal	1.50	1.75
Inspired Version—Limp	7.00	8.00
Limp Thumb-indexed	8.00	9.00
De luxe	11.00	12.00
De luxe Thumb-indexed	12.00	13.00

herald house
independence, missouri

Potpourri

By Pauline J. Arnson

LATTER DAY SAINTS not only believe in "the gathering" to the Center Place, but have the distinct characteristics of "gathering" good material to be used later when they have need of it. Whenever they assemble in special meetings most of them have notebooks and pencils ready to take down the good thoughts of the speaker. Assembling gems for a scrapbook is a good habit. Here are a few choice ones.

Sayings From Church Leaders

The late President F. M. Smith: "Every woman belongs to the women's department whether she is active or not."

Apostle George Lewis: "It is a weak branch where there is no women's department. It is also weak where it takes most of the pastor's time to keep the women in a harmonious attitude."

President Israel A. Smith: "The objectives of the church are well known. They are to make better citizens out of us, and members of the church out of citizens by offering them salvation. . . . We won't have enduring world peace unless the principals of the Sermon on the Mount are put in practice. . . . Women have the greatest stake in peace. . . . World civilization must be helped. . . . How can women help? By promoting the church. They are the trustees of the gospel. . . . Crusading spirit is needed and devotion. . . . One woman spoken of as great in the Bible (II Kings) perceived that there was a man of God who needed a room, so she fixed one up. Each woman makes her own opportunity. We need the spirit of good women to engage in a good cause." Apostle George Mesley: "Our church has so much more of the revelation of Christ to give and bring

to others. It has the traditions that bind, truth that frees. Our work challenges us to maximums, not minimums."

Elder Glaude A. Smith: "Nothing is bigger than the work of God. This must be implanted in the very heart and soul of our youth. They must be fired with enthusiasm."

Interesting Thoughts

"A good taste and tastes take time to acquire."

"A diamond is a piece of coal that stayed on the job."

"The Dead Sea is dead because it gives out nothing. The Sea of Galilee, not far away, lives because that which it receives continually, is constantly given out."

Collaboration

"The development and use of sulfanilamide was one of the most beneficial gifts of science to mankind. It came from collaboration in which national boundary lines were so disregarded as to seem nonexistent. Similarly, great contributions to spiritual progress come not from a single nation. The human race is lifted by the combined results of thinking and experimenting in life by God's people in many lands."

Excerpt From the Book, "You Can Change the World"

by James Keller

"Why were the saints saints? Because they were cheerful when it was difficult to be cheerful, patient when it was difficult to be patient; and because they pushed on when they wanted to stand still, and kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable. That was all. It is quite simple and always will be."

Game of Church Locations and Men

Unscramble the letters and get the correct locations or man's name

1. Fest War (Far West)
2. Pelt and Kil Trem (Kirtland Temple)
3. Deep Dence Inn (Independence)
4. Drye Coow Liver (Oliver Cowdery)
5. Gideon R. Disney (Sidney Rigdon)
6. Von Aou (Nauvoo)
7. Sis Real Mith (Israel Smith)
8. Fry Edds War Hen (F. Henry Edwards)
9. Dave Rosey Co. (Roscoe Davey)
10. A Drum Rice Pear (Maurice Draper)
11. Sh C. L. Hare Lied (Charles Hield)
12. Ar My Lap (Palmyra)
13. Some P. H. This (Joseph Smith)
14. Pa Bid Triger Shop (Bishop Partridge)
15. Rech Not Such (Stone Church)

Distinctive Customs

A question by a young friend of mine, who has been a member of this church but a few years, started my train of thought along these lines. The question was: "Which Joseph is buried in the Mound Grove Cemetery?" It had never occurred to me or at least I had never thought that there would be anyone who didn't know which Joseph was buried in our own cemetery at Mound Grove in Independence. Her question was a very natural one, however. No one had ever thought to tell her that Brother Joseph—the Prophet of the Reorganization, the young man who was designated by his father to be his successor and who came with his mother, Emma, to the Conference at Amboy to lead the church which was to be reorganized—was this Brother Joseph whose remains now repose in the church cemetery in the Center Place.

Many interesting facts are told in our *Church History* which new members can read, and many are the times that these things are talked over by friends and among friends

and in the church papers. Most of us are familiar with these stories and traditions but perhaps we are not letting the children and new members have the benefit of the rich heritage that is ours by passing on to them all of the interesting things which make the gospel story so wonderful to us.

Latter Day Saints have some distinctive customs too, and it is our privilege to pass these on to our family members. It is the custom in my family and in many others to fast the breakfast meal on each Communion day. There may have been a suggestion made officially about this particular custom—I do not know—but it seems to me that it is an act of devotion to fast and pray on the Lord's day for this particular service which means so much to Saints. Unless this is passed on to the members of our family, they will not know that it is the custom. Let us observe that all suggestions for fasting and prayer are made with the thought that those who are not physically able are not required to do so. Even in the *Herald* before last Conference the church was called to a day of fasting and prayer, but this sentence was included: "We feel it is well to request the Saints throughout the world to pray and join in fasting from the morning and noon meals on Sunday, March 5, or such part of that period as is consistent with duties and health."

Do you know that it is the custom of many Latter Day Saint families to take a flower and place it on the grave of Brother Joseph every Memorial Day? The family, and often the church, place beautiful wreaths and individual offerings on the grave, but how wonderful it is to respect the leaders of the church and honor the men who have worked so well that they have made lasting impressions upon the membership.

Do you know that it is the custom in our church, as well as in others, that when we attend Sunday services we should wear a hat and gloves? Now this is not a mandate, but when we go to the House of the Lord, it is our privilege to dress in a

way that shows respect for the One we expect to meet there. Of course, there are lots of informal meetings and gatherings when women often remove their hats and do not carry gloves, but even then, the dress should be more formal than the one usually worn on an errand to the grocery store.

In the minds of Latter Day Saints, Wednesday night is reserved for prayer service. I think it is a very fine custom for us to encourage respect for that night. We may not be able to attend, but we can reserve the night to stay in our homes. There are exceptions to all rules, of course, and Latter Day Saints should use

wisdom. If something happens to occur on that night which cannot be taken care of on any other night, it would only be sensible to attend to it, but it is a mark of respect not to plan affairs of a social nature which could be held on other nights.

Sometimes it is necessary for us to restate and relive the things we already know and have forgotten. Surely it is our privilege to indoctrinate our children with our Latter Day Saint ideals and convictions. We teach respect, good manners, and good conduct. Why should we not share our most precious treasures with our children, as well as with new members?

Picked From the Periodicals

By Aarona Booker Kohlman

JUNE MAGAZINES divide their material between timely topics and summer ideas in fashion, food, and home decoration. Following recent trends, there are several good articles dealing with the world situation and how it is affecting our lives and our homes.

All of us have been shocked by the partial exposure by recent investigating committees of the rottenness that exists in high places. In the *Reader's Digest*, three distinguished and qualified Americans appraise the facts and suggest specific remedial action in three articles, "The Moral Threat to America," "We Need a Code of Official Conduct," and "More Dangerous Than Spies."

For those families facing the departure of a son to war, "If Your Boy Is Drafted," *Parents' Magazine*, is excellent, non-sentimental advice, yet it is sympathetic, for it was written by a mother who has faced this situation herself.

If you hesitate to let your children take over occasionally in the kitchen, "Junior Chefs," *Parents' Magazine*, will give you some good ideas on how to encourage this activity.

For some very practical as well as pretty ideas for all types of needlework, from sewing to needlepoint, don't miss the "Needlework How-To-Do Book," *Good Housekeeping*. Included are directions for making a number of pieces

of clothing by "straight-piece sewing," for which no patterns are needed.

If you rather dread automobile trips with small children, you'll find a great deal of help in "When the Children Go Along," *Good Housekeeping*.

Poison ivy being the troublemaker it is, most readers will be interested in "Good-bye to Poison Ivy," *Woman's Home Companion*. It contains what seems to be the best news yet about overcoming this summer menace to comfort and health.

"Miracle Drug in Your Own Kitchen," *Woman's Home Companion*, tells of a new use for a familiar kitchen standby, and knowledge of this may some day mean the difference between life and death for someone near you whom you can help.

"Homemade Cake and Cookie Mix," *Woman's Day*, is just what is needed for those who like to use mixes but feel they cannot afford the commercial products.

We hope you are already a reader of *National Parent-Teacher*; if not, do get acquainted, for every month it contains excellent material. This month there are two outstanding articles, "The Color of Her Courage," and "Crosscurrents of Asia." This last one clarifies the issues in Asia which concern us all.

"For Your Child," *American Home*, pictures two rooms, one for a girl, one for a boy, that are practical and not too expensive. There are many other ideas in this magazine, also, to suit one's tastes and finances.

Home Column



Lela

THE TWO GIRLS stood on the green hilltop of the campus. It was spring at Graceland, and the year would soon be over. The sophomore was eager to tell the secret—the freshman was unaware that there was a secret. The two chatted about the beauties of the campus, the joys of Graceland, until finally the secret could be kept no longer. Now the girls were Crescent sisters, and after the usual laughter and tears that accompany such outstanding occasions, Lela, the freshman, spoke, “I wanted so much to be a part of Graceland. It wasn’t easy at first, and I didn’t feel as though I fitted in at all. Now I think I’ve found my place.”

Gone were the memories of the unhappy days when Lela, a widow of less than a year, had come to Graceland. Overcoming loneliness was no easy adjustment, but Lela had gone about it in the logical manner. She participated in extra-curricular activities; she accepted dormitory responsibility. Her philosophy was to “get in and pitch.” It was several months before she felt that she was getting in the swing of things, and even then moments would come when she doubted the wisdom of her decision to attend college. Now at the close of her freshman year, she realized that she had found her place.

She Lived in Faith

By Barbara Peavy

The following year at the close of school when the class of '50 graduated, there wasn't a student who was not touched when Lela received her diploma. The chain of events that led to the outstanding experiences of the students who knew Lela and loved her were dramatic and unforgettable. She had returned to Graceland her sophomore year and assumed responsibilities. Only her family and closest friends know when Lela became aware of the disease that had taken hold of her body, but, after Christmas the students discovered that Lela was given only a short while to live. These facts are the tragic ones that are seldom mentioned when people speak of Lela. They are not mentioned, because Lela is associated with living—abundant living. Her vibrant personality seemed to sing, “I love life.” Most important of all, Lela knew how to live.

SHE WAS BORN Lela Jean Kendrick in 1925 in Ontario, Canada. She loved sports and activity. As a youngster she played ball with her brothers, rode the horses on the farm, and became known as “her dad’s girl” because of her love for the outdoors and the way she was always with him. A member of the softball team, the basketball team, and the track team, Lela’s high school days were full of memories of teamwork and good sportsmanship. Her love for music led her to study piano, voice, and saxophone. The family quartet always made the ride to church enjoyable. Lela found pleasure in the simple things that made life worth living, and her spontaneous laughter was contagious.

On October 23, 1946, she married Charles Warren Lee of Essex, On-

tario. One year later, October 30, 1947, he was killed by lightning. She immediately made up her mind to finish her education, and graduated from Holden high school in the spring of 1948. She enrolled in Graceland the fall of that same year.

High lights of her life at Graceland were her activities with the band, a cappella choir, the basketball team, the fellowships in the dorm, the Crescents, and her social club. Lela was an all-round Graceland. She had a concern for and befriended the lonely student who was having trouble fitting in. She had a set of values that included attendance and participation in church services and fellowship. She possessed enthusiasm that was evidenced when she was an observer as well as a participant in sports activities.

EVERY GRACELAND ALUMNUS spends a certain amount of time in retrospect. It is a wonderful experience to relive the memorable days on the hill, and many people fit into the pattern of the moments of memory. Those of the three classes who came in contact with Lela have graduated now, and still she is finding a place in the hearts of students-yet-to-be. Her unique faith, her deep understanding, her capacity to love everyone made her an outstanding personality long before she was a Graceland.

One student summed up Lela’s personality by simply saying, “She lived in faith.” It is doubtful if any of the students who knew Lela will ever forget her warm smile or her sparkling eyes. It is doubtful, too, if any of the students who were present at the fellowship meeting when Lela was spoken to under the

influence of the Spirit will ever forget the comfort that was given her. "Your life has been pleasing in my sight . . . have faith and be not afraid . . . continue to be an example to Graceland students."

No one could believe that God would afflict Lela with cancer. But she felt blessed that God could use her as an instrument despite a handicap. Her influence was felt on the basketball floor as well as in the classroom—in the dormitory as well as in the midweek fellowship service. Students who had never prayed before prayed for Lela. Students who had known very little about faith found in her the example of a life of faith.

No greater tribute could be paid Lela than the influence her life had on others. Friends who knew her and talked to her will always be affected by the spirit that was with her when she spoke. These things were noted when Lela had been at Graceland for only a short while.

SOME OF THE OUTSTANDING MEMORIES I have of Lela include her first Sunday evening on the campus. The freshman women were being welcomed while they unpacked in their rooms. Lela was standing by her dressing table looking at a picture of a young man in a navy uniform. Someone told us before we went in that she was a young widow. We stood in the door of her room, talked for a moment, impressed by her friendliness, and then as we started to leave, said, "We know you'll like Graceland."

Lela smiled and said very confidently, "Yes, I know I will."

I remember a fellowship service on Easter Sunday morning of Lela's freshman year. We had been talking about "the new life," and Lela stood up and spoke of the significance of life at Graceland and how much she appreciated it because she was now aware of the many things she still had to accomplish. This was before she knew about the disease.

I remember the Freshman-Sophomore basketball game and Lela's

team winning by one point. As a sophomore I was naturally disappointed, but the teamwork of the freshmen was so outstanding that every sophomore felt only admiration for the winners.

I remember Lela's humility when she accepted her Crescent invitation. She was touched by the honor, and uppermost in her mind was her responsibility to Graceland.

I remember returning to Graceland as an alumna in April for a visit. News of Lela's illness had traveled, and yet when I saw her it was the same smile, the same effervescence, the same Lela. We went into her room and talked that evening quite frankly about what was happening to her. In our conversation she said, "You know, my greatest regret is that there is so much I want to do, and so little time. I've found out that it isn't how long you live, but how much you live."

This was a courageous young woman speaking from her heart. There were months of suffering ahead for Lela, and she knew it. Despite any pain that she might have known, she had faith in life—on earth and eternally. She understood the meaning of purposeful living. She attached importance to life, and because it was important to her, she lived each moment to its fullest measure.

THIS WAS LELA—who lived so much. Everything about her was vibrant and alive. The infectious smile, the sparkling eyes, the voice that held a song—these were as much a part of her as her Scandinavian coloring and her rosy cheeks. On September 1, 1950, she died. The lives that she has touched and will continue to touch are a tribute to her memory. The beauty of her life lies in its influence that will always be felt, for Lela knew the secret of life itself—she lived in faith.

Let Us Share the Joy

By RUBY STRAND

THE SCRIPTURES tell us that one day there drew near unto Jesus many publicans and sinners. The Pharisees and scribes murmured, "This man receives sinners and even eats with them." Jesus knew their attitude was ungodly and sought to teach them an important truth by relating three parables with a central theme. The first was the story of the lost sheep, the second the one about the lost coin, and the third had to do with the lost soul. In each case something which had been lost had been restored. He tried to share with them some of the joy that is felt in heaven when a repentant person returns to his Father's arms. He even mentioned that there is joy in the presence of the angels of God over one sinner who repents.

We who repent are the lost who have been found. The Pharisees and the scribes are those of our day who have no mercy for the sinning ones even when they do repent. In the story of the prodigal son they are represented by the elder brother. The father, of course, is the ever compassionate, forgiving, and loving Heavenly Parent. Jesus tried to help these self-righteous Pharisees and scribes to see themselves, but their formal religion was the ugliest thing about them. They were blinded by their own sin. He was endeavoring to point out to them that they should have felt joy when the publicans and sinners were wanting to return to God; but instead, just as the elder brother, they were sitting in judgment. Even today when this issue is discussed, it is surprising to find that many do not catch the purpose of the story. The elder son should have been sharing in this happy occasion. If he had really loved his younger brother and had prayed for his re-

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turn, would he have childishly remained outside pouting? We all fall short of the high standard set by Christ, but when the Spirit of God takes hold of our lives and we are transformed by this cleansing power, wonderful things can take place. How happy we should be when we see others becoming a part of this family circle. We sense some of that same joy felt in heaven as we open our arms to them in welcome. Let us be slow to criticize and try to be understanding and charitable, ever hating sin but never the sinner. Let us not emulate the stiff-necked Pharisees and scribes but rather pattern our lives after the Master Teacher.

Worship and Wisdom and Service

(Continued from page 3.)

the kind of experience necessary in practical Zionite enterprise. This information is not complete, but it is full enough to indicate some very interesting areas of specialization. In it I note eighty-six students in the field of education, fifty-eight in the social sciences, fifty-one in engineering, forty-three in business, thirty-four in the liberal arts, thirty-three in fine arts, twenty-eight in agriculture, twenty-seven in medicine and health, with a good representation in the physical sciences, home economics, the biological sciences, law, journalism, and the industrial arts.

NOT ALL OF US can attend college. Not all the good learning is done in college anyway. There is a wisdom of the hand as well as of the head. But it is encouraging to know that such fine progress is being made by those who have college privileges. Their success is but part of the commendable work being done wherever men and women of faith and devotion seek earnestly to serve God with heart and might and mind and strength, and so to stand blameless now and in the days to come.

F. HENRY EDWARDS

Bulletin Board

Fourth of July Picnic in Independence

The Michigan Club will sponsor a Fourth of July picnic at the Campus in Independence, Missouri, starting at 10:00 o'clock. Following the basket dinner (all who plan to come should bring their own baskets) there will be horseshoe, croquet, and other games.

JAMES GAULT
MR. AND MRS. B. C. HARDER
Publicity Committee.

Homecoming Services at Lee's Summit

Homecoming services will be held on Sunday, July 8, at the Lee's Summit, Missouri, church (Fourth and Jefferson Streets), beginning at 9:40 a.m. Elder John Blackmore is to be the guest speaker. A basket lunch will be served at noon. All former pastors and members are invited to attend.

MRS. HUBERT SWAIN

Change of Address

Mr. and Mrs. John J. Watkins
5502 Briercreech
Long Beach 8, California

Mr. and Mrs. Frank R. Shank
2401 South State Street
Springfield, Illinois

Saskatchewan District Reunion

The Saskatchewan District Reunion will be held in Saskatoon at the church and the Nutana Curling Rink from July 15 to 22. General church appointees serving at the reunion will be the missionary in charge, Z. Z. Renfroe, Seventy Luther Troyer, and Elder Aleah Koury. Further information may be obtained from Mrs. J. A. Gendron, 528 Main Street, Saskatoon.

Texas Reunion

Texas Reunion will be held July 28 through August 5 at Bandera, Texas. Services and recreation have been planned for all ages. Staff members will be Apostle Percy E. Farrow, Dr. Floyd M. McDowell, Bishop and Mrs. Leslie Kohlman, Elders Jack Wight and Alfred H. Yale. Meal tickets for the entire reunion are \$7.00 for adults, \$3.75 for children under 12. Those desiring to rent tents should contact Jack Wight, 714 Avant Avenue, San Antonio, Texas. The reunion begins Saturday noon, July 28, and ends Sunday noon, August 5.

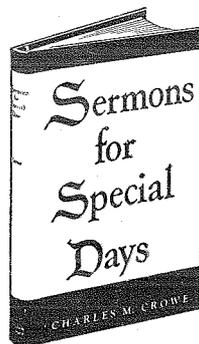
FLORENCE BERRY

Brush Creek Reunion

Brush Creek Reunion will be held August 3 to 12 at the reunion grounds near Xenia, Illinois. General church leaders will be Apostle D. O. Chesworth, Seventies Cecil Ettinger, Sylvester Coleman, and Harold I. Velt. Meals will be served at the cafeteria; there will also be a commissary for those who plan to do their own cooking. A nursery will be provided for children one to three years old. Dormitory space is available for boys and girls; tents, twelve by fourteen feet, may be rented for \$8.00. Orders should be addressed to George W. Wolfe, Benton Road, Mt. Vernon, Illinois. Registration is \$1.00. Reservations should be made with Ed Colvin, 550 East Second Street, Flora, Illinois.

Southern Missouri Reunion

The second annual Southern Missouri Reunion will be held at Kennett, Missouri, from the evening of Thursday, July 12, through Sunday, July 15. Guest speakers and teachers are to be Evangelist John R. Grice, Elder and Mrs. D. L. Kyser, Apostle and Mrs. D. O. Chesworth. Classes will be conducted both morning and afternoon on Friday and Saturday, and there will be a district conference Sunday. Members of the district, as well as those outside who plan to attend, will be welcomed in the homes of local Saints. Meals



Sermons for Special Days

by Charles M. Crowe

Eighteen special day sermons which will suggest practical themes for busy ministers, covering vital concerns of the average person such as marital happiness, victory over suffering, patriotic duty, etc. An Abingdon-Cokesbury publication.

\$2

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INDEPENDENCE, MO.

will be served at the church. Additional information is available from J. A. Phillips, Route 3, Box 188, Kennett.

D. O. CHESWORTH

Spring River-Rich Hill Reunion

The Ozarks Reunion will be held July 21 to 29 at Racine, Missouri. General church leaders are to be President W. Wallace Smith, Presiding Evangelist Elbert A. Smith, District President Stephen Black, Seventies C. R. Ettinger and D. L. Kyser, Apostle D. O. Chesworth, and Presiding Bishop G. L. DeLapp. Further information may be obtained from B. F. Kyser, 113 A Street Southwest, Miami, Oklahoma.

D. O. CHESWORTH

Wisconsin-Minnesota Reunion

Chetek Reunion, sponsored by the Wisconsin and Minnesota Districts, will begin July 1 at Luther Park on Prairie Lake, Chetek, Wisconsin, and continue through the following Sunday afternoon, July 8. Seventies D. L. Kyser and C. R. Ettinger, Bishop E. T. Higdon, Elder and Mrs. Delbert Smith, and Apostle D. O. Chesworth, assisted by district workers, will be in charge. The theme is "Sources of Spiritual Power." The park is located on the lake, and ten boats are available for use. Prices are at a minimum. Arrangements may be made with O. G. Kimball, 190 Eighteenth Avenue South, Wisconsin Rapids, Wisconsin.

D. O. CHESWORTH

REQUEST FOR PRAYERS

Elton Ahlbert, Route 1, Springport, Michigan, requests prayers for his wife, Joan, who is suffering with tuberculosis. Her address is Ingham County Sanitarium, Room 303, Lansing, Michigan.

ENGAGEMENTS

Troyer-Sumpton

Mr. and Mrs. J. F. Sumpton of Duluth, Minnesota, announce the engagement of their daughter, Dorothy Venila, to Clarence E. Troyer of Chicago, Illinois, son of Mrs. Rachel M. Troyer. Dorothy is a graduate of Graceland, class of '51, and Clarence will be a sophomore at Graceland next fall.

Wheat-Katzman

Mr. and Mrs. Joseph Katzman of Independence, Missouri, announce the engagement of their daughter, Dorothy, to Floyd A. Wheat, Jr., son of Mr. and Mrs. Floyd A. Wheat, Sr., of St. Joseph, Missouri. The wedding will take place in the fall.

WEDDINGS

Oltvedt-Hulmes

Marjorie Zuelsdorf Hulmes of Independence, Missouri, and Thoralf K. Oltvedt of Minneapolis, Minnesota, were married May 27 in the radio room at Stone Church in Independence. President F. Henry Edwards read the double-ring ceremony. Both are graduates of Graceland College, and Mrs. Oltvedt is also a graduate of the Independence Sanitarium School of Nursing. They will make their home in Minneapolis.

BIRTHS

A son, Kent Michael, was born on February 7 to Mr. and Mrs. H. Maynard Gerber of Aledo, Illinois. Mrs. Gerber is the former Verna French. Both parents attended Graceland College.

Mr. and Mrs. Roy M. Sperry of Greenwood, Missouri, announce the birth of a son, Nelson Charles, born May 25 at Lancaster, California.

A daughter, Patricia Lynn, was born on April 30 at the Royal Columbian Hospital in New Westminster, British Columbia, to Mr. and Mrs. Aleah Koury. Mrs. Koury is the former Patricia Lee Reynolds of Fort Morgan, Colorado.

Mr. and Mrs. James C. Gregg of Dayton, Ohio, announce the birth of a daughter, Janet Louise, born May 14. Mrs. Gregg is the former Elinor Jones.

A daughter, Roberta Jean, was born on February 6 to Mr. and Mrs. Ira Novy Bowman of Honolulu, Hawaii. She was blessed on April 22 at Makiki Branch by High Priests Virgil Etzenhauser and Charles A. Lee. Mrs. Bowman is the former Norma Maxine Sheppard of Oklahoma.

A son, Marc Alan, was born on April 28 to Mr. and Mrs. Gerald M. Holcomb of Independence, Missouri, at the Sanitarium. Mrs. Holcomb, the former Relma June Teague, attended Graceland in 1944-45.

A son, Jackie Ray, was born on February 19 to Mr. and Mrs. Jack Gardner of Lamon, Iowa. He was blessed on May 27 by Elder Warren Eliason and Pastor William Shakespeare.

A son, Gary Dwight, was born to Mr. and Mrs. Clair Chambers of Lamon, Iowa, on December 30. He was blessed on May 27 by Elders Will Thomas and Alma Heide.

DEATHS

PETERSON—Peter Andreas, son of Anton and Hannah Peterson was born March 2, 1890 at Prestigo, Wisconsin, and died February 17, 1951 at Pasco, Washington, where he had lived for the past thirty-two years. He was baptized into the Reorganized Church at Portland Oregon, July 27, 1926.

He is survived by his wife Edith, of the home; two sons: Kenneth E., of Pasco, Washington; and Raymond E., of Palouse, Washington; and four grandchildren.

Funeral services were held at the Mueller Funeral Home. Elders L. A. Whiting and M. D. Crownover officiated. Interment was in Riverview Cemetery, Kennewick, Washington.

SNELL—William Alma, son of the late Mr. and Mrs. Martin Snell, was born September 4, 1887 at Redickville, Ontario, and died January 27, 1951 at Shelburne, Ontario. His father was instrumental in the organization of the Redickville Branch. He married Nellie McArthur of Ravenna on November 14, 1934. Elder John Shields performed the ceremony.

Surviving are his wife, two brothers: Luther and Enoch of Redickville; and three sisters: Mrs. Ida Mortimer and Mrs. Martha Mortimer of Elora, Ontario, and Mrs. Sadie Johnston of Malton, Ontario. Funeral services were held at Gamble's Funeral Home, Shelburne, Ontario. High Priest Gordon Farrow of Wiar-ton conducted the service. Interment was in Horning's Mills Cemetery.

HUNTING—Harold E., son of John and Edith Alldredge Hunting was born at Sloan, Iowa, on December 8, 1902, and died in Oskaloosa, Iowa, March 31, 1951. Most of his life was spent in Montezuma, Iowa, where he attended the local schools, graduating with the class of 1918. He attended Graceland College in 1924 and joined the Reorganized Church while there. He was a member of the Methodist choir in Barnes City when he died. The choir director sang two favorite songs at the funeral: "The Old, Old Path" and "An Evening Prayer."

He is survived by his parents, one sister, Mrs. Gladys Morgan of Oskaloosa, Iowa; and four brothers: William A. of San Bruno, California; Dean B. of Los Angeles, California; Francis O. of Spokane, Washington; and Newell of Grinnell, Iowa; and several nieces and nephews. One sister, Josephine, preceded him in death.

Elder Caswell of Knoxville, Iowa, officiated at the funeral which was held at Steffy Funeral Parlor in Montezuma. Interment was in the Masonic-I. O. O. F. Cemetery.

POWELL—Ammon May, son of Alex M. and Sadie Powell was born September 12, 1913 at Hartshorne, Oklahoma, and died May 3, 1951 at Sheldon, Missouri. He was baptized into the Reorganized Church November 18, 1928, at Sperry, Oklahoma, by Elder Hubert Case. He was confirmed by Elders A. Carmichael and M. E. Haskins.

Besides his parents, he is survived by one daughter, Barbara Gale Powell of Hartshorne, Oklahoma; and three brothers: Clifford H. Powell and Hubert W. Powell of Independence, and Francis D. Powell of Kansas City, Missouri.

Services were conducted by Elders Fred O. Davies and Glaude A. Smith at the Roland R. Speaks Funeral Chapel May 7. Interment was in Mound Grove Cemetery.

SAVAGE—John Walter, son of Frank and Hattie Savage was born July 12, 1888, at DeWitt, Nebraska, and died May 2, 1951, in Independence, Missouri. He was baptized into the Reorganized Church by William Hutchinson August 23, 1905, at Springfield, Missouri. He came to Independence in 1911, and married Miss Grace Violet Sanderson at Mankato, Kansas, April 14, 1913; five daughters and one son were born to them. One daughter died at the age of sixteen years.

He is survived by his wife, four daughters: Mrs. Wanda Holland, St. Joseph, Missouri; Mrs. Mildred Donlan, Jackson County, Missouri; Mrs. Jean Sapp, Independence, Missouri; Mrs. Alice Copeland of the home; a son, Forrest M. Savage, Independence; his mother, three brothers, and eight grandchildren.

Services were held at the George C. Carson Funeral Chapel May 5, with Elder Glaude A. Smith and Ammon Badder officiating. Interment was in Mound Grove Cemetery.

FLEMING—Charlotte was born in Chatham, Ontario, August 16, 1886 and died April 24, 1951 in Windsor, Ontario. She married Melvin Fleming April 6, 1910. She was baptized in the Reorganized Church in 1894.

Besides her husband, she leaves four sons: Walter Harold, and William of Windsor; and Howard of Chatham; a son, George, died in World War II; three daughters: Mrs. Raymond Klingby, River Canard; Mrs. Alvin Gehl, Chatham; Mrs. Madeline Godden, Windsor; three sisters: Mrs. Annie Dunlop, Mrs. Melissa Glasser, and Mrs. Olive Britton, all of Windsor; and twenty-nine grandchildren.

Funeral services were held at the Reorganized Church in Windsor. Elders James Pycock and William Garnier officiated. Interment was in Green Lawn Memorial Park.

VAN GAASBEEK—Harry H., was born at Valley Fall, Kansas, March 21, 1888. He moved to Council Bluffs, Iowa, in 1913 and died there May 21, 1951. He was married to his wife, Daisy, February 18, 1915. They had no children. He was baptized into the Reorganized Church April 8, 1928 by Elder Frank Mintun. He was also an active member of the Moose Lodge, No. 262; the Nebowa Legion of the Moose, No. 138; and the Brotherhood of Locomotive Firemen and Engineers.

Besides his wife, he leaves four brothers: Cecil and Grover of Los Angeles, California; George and John of Oskaloosa, Kansas; two sisters: Mrs. Abbie Stephens and Mrs. Carrie Aycock of Los Angeles.

The funeral service was held at the Woodring Funeral Home in Council Bluffs, with Elder V. D. Ruch in charge. Burial was in Walnut Hill Cemetery at Council Bluffs.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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* RECOVERY

"In January of 1892 my dear grandfather departed this life. . . . Grandmother, who for more than sixty-two years had been his inseparable companion, could hardly make up her mind to be left behind. She took to her bed quite determinedly, but finally had to give up and recover."—Christiana Salyards in her Autobiography.

* DUCKS

The domestic duck is the unintentional comic of the bird world. His cousins, the wild ducks, are creatures of grace and beauty, but he was meant for a clown. No matter what he does, he looks funny. His figure is like a meal sack—heavy at the wrong end. When he tries to walk, he waddles. When he tries to sing, he quacks. His beady-bright eyes see everything, comprehend nothing. You can always depend on a duck to get the wrong idea.

Why consider the duck now? Because, as we grow older, so many of us look more and more like him. We stuff ourselves with food and grow fat until we acquire his grain-bag figure. We lose the graceful walk of youth and develop a comic waddle. And as shortness of breath takes away the clear tones of our voices, we squawk. The next time you see people on the street, count the ducks among them. The next time you pass a big mirror, ask yourself, "Do I look like a duck?"

* THE CANNIBAL

It was evening, and I was waiting for a bus at a malodorous transfer point in the stockyards district. Across the street was a large packing house where I could hear, but not see, hundreds of cattle bawling dismally, probably for the last time. Did they know that tomorrow they must give up their sleek bodies for men to eat their flesh? Perhaps the smell of death had reached their nostrils—some premonition of doom had entered their minds. I felt guilty, as one of the cannibal race that would buy them pound by pound. Then an enormous trailer truck raced by, its double decks loaded with pigs, all squealing in protest. Did they, too, sense something of their fate?

That night I had a dream, of no significance or consequence, except a guilty conscience. . . . I dreamed of the judgment day, and I stood before one of the lesser tribunals. I was charged with murder, and the witnesses were there to testify against me—all the cattle, sheep, pigs, ducks, chickens, and fish I had eaten in my life. I had no defense, and I could not escape. Some words I did not hear were spoken, and a white light shone down on me with unbearable intensity. I could feel myself begin to simmer at the edges. The outer portions of me went up in vapor, and finally I just disappeared in a small puff of steam. There wasn't anything left of me at all!

Ordinarily it isn't too hard to dismiss a dream. But this one hangs around. I'll be regretting it today, for I would like a hamburger for lunch. But I am afraid that I will see, out of the corner of my eye, one of those spectral cows staring at me! . . . Oh, waiter! A stalk of celery, a radish, and a bowl of lentil soup, please!

Herald House

ZION'S LEAGUE TEE SHIRT SALE

Regular \$1 tee shirt

Fine quality cotton knit material

Washable

White Shirt with

Zion's League Emblem in blue

Men's Sizes

Small

Medium

Large

Boys' Sizes

Small

Medium

Large

69¢

Independence,
Missouri

**in
this
issue**

Popol Vuh
Paul M. Hanson

Blue Pencil Notes
Elbert A. Smith

The Cost of a White Robe
Donna Weddle

the Saints' Herald

July 2, 1951
VOLUME 98

www.LatterDayFaith.org

News and Notes

MEMORIAL SERVICE

President F. Henry Edwards went to Nauvoo on the week end of June 23-24 for the commemorative services at the graves of the Martyrs.

PRIESTHOOD CONFERENCE

Two hundred one priesthood members from twenty-two states and Ontario enrolled for the Priesthood Conference conducted at Graceland College June 10 to 17. The staff consisted of members of the First Presidency; Dr. F. M. McDowell, executive director; general church officers, appointees, and several Graceland faculty members. All ranks of priesthood and nearly all vocations were represented. Of the conference Dr. McDowell says, "It was a cross section of the standing ministry. Eagerness of the priesthood for practical helps was marked, and the high quality of fellowship outstanding. Demands for the experiment to be repeated were heard on every hand. Plans are underway to share the profits of this project by putting some of the ideas in text form and in 'Guideline' articles."

THE JOHNSONS RETURN

Seventy and Mrs. Glen Johnson and their daughter, Glenda Fern, have returned to the United States after nearly four years in Europe. Leaving Rotterdam May 29 on the "New Amsterdam," they arrived in New York on June 6 and in Independence on June 9, where Elder Johnson will serve in Center Stake.

Sylvia Woods of Manchester, England, arrived a few days later and will attend Graceland this fall. Miss Woods, her parents, and her sister were baptized recently by Elder Johnson.

NEW BRANCH AT JONESBORO

The organization of the Jonesboro, Arkansas, Branch took place May 13. Special services were held including the organization meeting on Sunday afternoon under the direction of Apostle P. E. Farrow. Saints from various points of the Arkansas-Louisiana District were in attendance. The place of meeting in Jonesboro is the Ben Hur Hall, 410 West Monroe Street. Elder Giles H. Turner was elected pastor with Clarence Marmack of Caraway as counselor.

CAMPUS SERIES

Approximately three thousand persons attended the first service of the summer campus series in Independence on Sunday evening, June 17. Elder Fred O. Davies, pastor of Walnut Park Church, was the speaker, and the Stone Church Choir provided special music. Preceding the main service Mrs. Ruth Draper and Mrs. Annabelle Prell played several violin selections.

YOUTH CAMP AT GARDNER LAKE

Carl Mesle, Center Stake youth leader, and C. V. Graham, stake president, represented the General Church at the youth camp held at Gardner Lake June 17 to 24. Thirty-nine girls and forty-two boys attended the camp. Forty-eight were from Independence and the rest from adjoining stakes. Barbara Peavy of the "Herald" staff served as editor of the camp log.



We'd like you to know

Goldie Graham Zion

IF YOU NEED TO CALL the Department of Statistics some day to be sure of your wife's birthday, the first voice you hear will likely be Goldie Zion's saying, "Auditorium." When someone calls to find out "Why the church doesn't do something about . . . ?" *the voice*, still clear, sweet, well modulated, and distinct, will give some assurance that "the church" will try to do something without taking up the time of the President or Presiding Bishop needlessly, nor yet obligating the General Conference to a course of action.

Goldie Graham grew up in Kansas City, attending the Second Branch; and after it was razed to accommodate a street building project, she went to Fourth Branch. She was the oldest girl in a family of five, and because of her mother's illness did not finish the last two years of high school. Instead she finished a two-year course at business college. In 1930 she was married to Glen H. Helverson. They have three children: Juanita, 19, a Graceland student; Glen, 17, and Donald E., 15.

In 1939 she moved to Independence and has since worked with the Liberty Street congregation. She has written children's plays and poems for special occasions and for publication. In 1941 she married Elder Ralph Zion. Their son, Robert Ralph, is now seven. His father died in 1944. Sister Zion did clerical work for a year and a half before starting her work as telephone operator in October, 1949. She says, "I am especially happy in my present work as it serves a twofold purpose: to serve my fellow men, and to provide for my family."

The Saints' Herald Vol. 98 July 2, 1951 No. 27

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ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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Editorial

An Open Door to International Education

The United States Exchanges Students With the World

THE UNITED STATES GOVERNMENT has recently issued a pamphlet entitled *International Exchange Opportunities* that should be of interest to everyone connected in any way with higher education. This document is Department of State Publication 4198 and is available at a cost of ten cents. It describes "Opportunities for United States Citizens" to study in other countries and "Opportunities for Foreign Nationals" to study here. It should be helpful to any who wish to consider service abroad as a career, as well as to those who would like to enrich their background for teaching in this country.

From the pamphlet we quote the following:

From a modest beginning in the Western Hemisphere in 1938, U. S. Government educational-exchange activities have expanded until they are now on a world-wide basis. This year nearly 10,000 persons are being exchanged with more than 60 foreign countries for study, teaching, lecturing, research, and other educational activities under the various grant-in-aid programs conducted by the Department of State. In addition, some 3,000 stranded Chinese students in the United States are being assisted, and several hundred other foreign nationals are being enabled to attend American schools in their home countries.

FOR MANY YEARS groups of foreign students at our colleges and universities have been a familiar experience to American students. Many have become friends; good will and understanding have been promoted between nations. It is significant that young men and women who were students at our universities a short while ago are now serving in high and responsible positions among their own people.

The graduates of British and European universities have often found positions and careers as teachers at our universities.

Thus the university and college communities of the United States have been the most truly international part of our society. Since the early part of the nineteenth century, young Americans have studied music, art, and all branches of learning in England, France, and Germany.

As a result of these many contacts, leadership has been developed for ourselves and for other nations, and international friendship and good will have been promoted.

WE ARE NOT actually doing anything new. The only new part of the contribution is giving government support to the project. Young people for centuries have traveled to other countries to study: music, art, science, medicine, philosophy, and a host of other subjects. Student exchange goes back to the very beginning of university life.

The University of Paris was probably the first of the great modern universities, and it attracted foreign students from its early years until the present time. Legend says that it was founded in the year A. D. 780 when Charlemagne called the scholar Alcuin to establish a center of learning at Notre Dame on an island in the River Seine in Paris. The authentic annals of that university began with Pierre Abelard in 1107. In the following centuries the university expanded from the island to the left bank of the Seine, and large communities of German and English students gathered there as rivals to the French. Students came from every part of the civilized world.

In the year 1164, when Henry II of England became engaged in a dispute, he informed the English students at Paris that they must return home if they wished to continue collecting their annuities. From that time there was a gathering of students and an increase of learning at Oxford that resulted in the growth of that great university. From then until the British Empire spread around the world, students of many nations studied at Oxford. Young people from the colonies studied at British universities and later returned home to lead their people.

In 1636, not many years after the first of the Pilgrims had landed in America, Harvard College was established, and later grew into a great university.

IN OUR PRESENT troubled world conditions, it is America's turn to invite the students of the world to come here and learn. Fortunately we have the resources to take care of them and help finance them without prejudice to our own people. Fortunately, too, we have the means to send our own young people abroad for similar studies. This is one of the most effective means of breaking down our isolationism, of overcoming our ignorance and misunderstanding of other people, of helping them to have a better understanding of us.

In celebrating our own freedom this July 4, one of our best contributions to the freedom of the world is to open the avenues of truth to the young people of other lands. And for the preservation of our own liberty in the world, we will do well to send our young people to learn from others.

L. J. L.

Official

Notice of Appointment of Bishop's Agent Western Oklahoma District

Notice is hereby given of the appointment of Brother Robert W. Bunch, 3301 Holiday, Wichita Falls, Texas, as bishop's agent of the Western Oklahoma District, succeeding Brother Lemuel D. Dyke, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of June and each succeeding month thereafter to Brother Robert W. Bunch at the above address.

We are most appreciative of the devotion and integrity evidenced by

Brother Dyke during his long term of office. He has served continuously as bishop's agent for about thirty-eight years and has given freely of his time and energy in ministry to the Saints of his district. Our sincere good wishes go with him as he continues to serve as pastor of the group of church members at Seiling, Oklahoma, where he now resides and in the many other calls for ministry to which he responds in his community and district.

We have also appreciated the support given by the Saints to Brother Dyke and take this opportunity of commending Brother Bunch to them for a continuation of the same loyal support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson.

Approved:

THE FIRST PRESIDENCY,
By F. Henry Edwards

Montgomery and McKenzie. Brother Porter is very energetic and is making rapid growth as pastor.

The Birmingham Mission had only twenty-three members in 1949. Since that time eighteen persons have been baptized. This represents a 75 per cent baptismal increase. Nine have been added by transfer, and there is now a membership of fifty.

Arrangements are being made to organize the Birmingham mission into a branch.

News and Notes

(Continued from page 2.)

COUNCIL OF WOMEN REPRESENTED AT REUNIONS

Mrs. H. I. Velt, secretary to the General Council of Women, is conducting a class for women at the Detroit Lakes Reunion. Following this she is scheduled to teach at the reunion in Fairview, Montana. Mrs. Pauline Arnsen, chairman of the Council, will be at the Port Elgin Reunion, and Mrs. B. F. Moats at the Maine and New York-Philadelphia District reunions. Mrs. S. A. Burgess is also to conduct classes at several reunions. The theme of all classwork is "Developing Spiritual Power."

NEWS OF THE APPOINTEES

Elder Loyd Adams held a successful series of meetings at McKenzie, Alabama, June 3 to 10. Nine were baptized and fifteen prospects were left for future missionary work. Elder Adams organized the local priesthood to follow through on these contacts.

Elder Jack Wight has joined Elder James Renfroe, missionary to Arkansas-Louisiana District, in series of meetings at Bald Knob and Little Rock. Reports coming to Apostle Farrow indicate good interest in these meetings.

Seventy Joseph Yager has just concluded a successful series of meetings in the new church at Paris, Tennessee. This series followed the opening of the church on May 20.

Elder Joseph Breshears, president of the Gulf States District, reports the possibilities of organizing a mission at Crane, Florida. Priest H. C. Hawkins of Berrydale Branch has organized a church school there with an average attendance of thirty-eight each Sunday.

STONE CHURCH BAPTISMS

Twenty-one children were baptized in the Stone Church font on Sunday afternoon, June 10. Ten of the new members were confirmed at Stone Church the following Wednesday evening. The other confirmations took place at group prayer meetings.

VACATION CHURCH SCHOOL AT STONE CHURCH

Two hundred twelve children attended the two-week vacation church school session at Stone Church June 11 to 22. On Friday evening parents and friends were invited to view the display of handcrafts in the Little Theater adjoining Stone Church. An achievement day service was held in the main auditorium the same evening.

Across the Desk

BY THE FIRST PRESIDENCY

The following letter was received by the Presidency from Elder F. Carl Mesle, Director of Young People's Work:

This year the Stake League has a new project which I thought would be of interest to you.

As one of the service projects this year, the Stake Leaguers are donating blood to those in need at the Sanitarium. Each Leaguer has been given the opportunity to become a donor as the local Leagues presented programs concerning the project and donor cards were available to all.

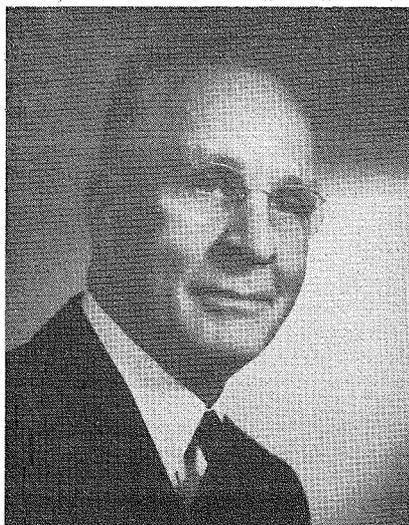
We feel that it has been a very worthy project. We have received many favorable comments from those receiving, those giving, and those hearing of it. One nonmember lady from western Kansas was injured during a visit with relatives near by. When she heard how she obtained her three needed pints of blood, she wanted very much to do something in return. The League did not want anything in return for the blood, but the

lady wanted so much to express her appreciation in a gift that the League agreed to accept it, thinking it would be a small amount. A few days later the League received a check for \$62.50. Because of the good will of this lady, the cabinet voted to send her a Book of Mormon. When the lady heard of this, she was indeed happy and said she would prize it very highly always, that she had come to be interested in the church during her visit at the Sanitarium, and that this is due to the fact that the members of our church appear to live their religion.

With such experiences as this, we feel that this is one project which should be continued.

From W. J. Breshears, president of the Gulf States District:

The series at Birmingham was more successful as we baptized seven persons. Elder Marvin L. Salter, who serves as a representative of the District Presidency in that area, and Elder J. Henry Porter, pastor of the Birmingham Mission, have been conducting cottage meetings on a year-around basis which contributed to the success of our series there. They are both consecrated, give of their time without reserve, and have a missionary vision. In addition to his work in Birmingham Brother Salter oversees the work at



The Popol Vuh

Sacred Book of the Ancient Quiche Mayas

By Paul M. Hanson

THE *Popol Vuh* is "the Sacred Book of the Quiché Indians, a branch of the ancient Maya race, and contains an account of the cosmogony, mythology, traditions, and history of this native American people, who were the most powerful nation of the Guatemala highlands in pre-Conquest times. It is written in an exalted and elegant style, and is an epic of the most distinguished literary quality." It is "beyond any shadow of doubt, the most distinguished example of native American literature that has survived the passing centuries."¹

Hubert H. Bancroft says of this work:

Of all American peoples, the Quiché of Guatemala have left us the richest mythological legacy. Their description of the Creation as given in the *Popol Vuh*, which may be called the national book of the Quichés, is, in its rude strange eloquence and poetic originality, one of the rarest relics of aboriginal thought.²

A European traveler, Carl Scherzer, in 1854 or 1855 found the manuscript of the *Popol Vuh* in the library of the University of San Carlos in the city of Guatemala. It was copied at the end of the seventeenth century in the Quiché language by "Father Francisco Ximénez, the parish priest of the village of Santo Tomás Chichicastenango in the highlands of Guatemala, directly from the original sixteenth-century manuscript, which he had borrowed for

the purpose from one of his Indian parishioners."³

The Indians guarded their writings with great secrecy, which accounts for a lack of information about their ancient history. Father Ximénez was an accomplished linguist able to communicate with the Indians directly in their own language, was wise, and took a lively interest in their welfare. He appears to have won the confidence of the Indians, and finally the book they jealously guarded came into his hands.

It is not known how the *Popol Vuh*, which was transcribed by Ximénez, was composed. Brasseur de Bourbourg expresses this opinion:

The *Popol Vuh* appears to have been written, in part, from memory, following ancient originals, and in part, copied from the sacred books of the Quichés, to which the name of *Popol Vuh*, or Book of the Princes was given. . . . This manuscript, the most valuable about the origins of Central America, is written in a Quiché of great elegance, and the author must have been one of the princes of the royal family, who composed it a few years after the arrival of the Spaniards, when all of their ancient books were disappearing.⁴

The Quiché chronicler knew that in olden times there was a book which contained the traditions and accounts of his people, and, knowing them perfectly, he had the happy inspiration of recording them.

Genet and Chelbatz believe that it is a translation of a manuscript written in hieroglyphs, and declare that no other Maya-Quiché document can be compared with it. Bancroft also believed that the *Popol Vuh* was the translation of a literal copy of a truly original book written by one or more Indians of that race in the Quiché language, using Latin letters, after the occupation of Guatemala by the Christians; and that this copy had been made to replace the original book after the latter's loss or destruction.⁵

The fate of the book generally known as the *Popol Vuh*; the Sacred

Book, or National Book of the Quiché, from which Ximénez made his copy, is unknown. The purpose of its author appears to have been to supply a lack of the ancient lost book.

The copy of the *Popol Vuh* in Quiché in the handwriting of Ximénez accompanied by his translation of it in Spanish is now in the Newberry Library in Chicago.

There have been several Spanish, French, and German translations of the *Popol Vuh*, and now for the first time a complete English translation of this work is available, published in 1950 by the University of Oklahoma Press, Norman, Oklahoma.

The preparation of this English version was undertaken by Delia Goetz, author and translator, and the late Sylvanus G. Morley, an authority on things pertaining to the Mayas, from the Spanish translation by Adrián Recinos from the original Ximénez manuscript in Quiché, published in Mexico in 1947. Adrián Recinos, of Guatemala City, is a distinguished linguist, archaeologist, and ethnologist, and for sixteen years (1928-44) served as minister and ambassador to the United States from his native Guatemala.

In the opening and third paragraphs of the *Popol Vuh* we learn of the book's nature and contents:

This is the beginning of the old traditions of this place called Quiché. Here we shall write and we shall begin the old stories, the beginning and the origin of all that was done in the town of the Quiché, by the tribes of the Quiche nation.

We shall bring it to light because now the *Popol Vuh*, as it is called, cannot be seen any more, in which was clearly seen the coming from the other side of the sea and the narration of our obscurity, and our life was clearly seen. The orig-

inal book, written long ago, existed, but its sight is hidden to the searcher and to the thinker.⁶

The book was one of prophecies, for the rulers "knew if there would be war, and everything was clear before their eyes; they saw if there would be death and hunger, if there would be strife. They well knew that there was a place where it could be seen, that there was a book which they called the *Popol Vuh*."⁷

In next to the last paragraph of the *Popol Vuh*, the author explains that what he wrote was "because no longer can be seen [the book of the *Popol Vuh*] which the kings had in olden times, for it has disappeared."⁸ Referring to this is a footnote on the same page which reads: "The author ends his work by explaining again that he had to write it because the ancient book no longer exists in which the kings read the past and the future of their people."

There are many evidences of a relationship between the Toltecs of Mexico and the Quichés of Guatemala. The *Popol Vuh* speaks of the Toltecs, some of whom migrated from Tula, Mexico, to the south to Guatemala. Tula was the capital of the Toltec empire, the ending of which is generally placed in the eleventh century.

It appears possible that the book referred to in the *Popol Vuh* which was had "in olden times" and had disappeared was the sacred book of the Toltecs, described by Bancroft as follows:

In its pages were inscribed the Nahua annals from the time of the deluge, or even from the creation; together with all their religious rites, governmental system, laws and social customs; their knowledge respecting agriculture and all the arts and sciences, particular attention being given to astrology; and a complete explanation of their modes of reckoning time and interpreting the hieroglyphics. To the divine book was added a chapter of prophecies respecting future events and the signs by which it should be known when the time of their fulfillment was drawing near.⁹

According to Ixtlilxochitl [the native Mexican historian, whose information

was derived from documents which survived the destruction by the Spanish priests] Huematzin, the king of Tezcuco [in Mexico], had gathered together all the chronicles of the Tolteca in the *Teoamoxtli*, or Divine Book, which contained the legends of the creation of the world, the emigration from Asia of those peoples, the stops on the journey, the dynasty of their kings, their social and religious institutions, their sciences, arts, and so on.¹⁰

A remarkable feature of the *Popol Vuh* is the similarity of some of its parts with the Bible. This has been commented upon by various scholars. A few examples follow.

Creation

The *Popol Vuh* account of creation is similar to the record in the Old Testament:

This is the account of how all was in suspense, all calm, in silence, all motionless, still, and the expanse of the sky was empty.

There was nothing brought together, nothing which could make a noise, nor anything which might move, or tremble, or could make noise in the sky.

There was nothing standing; only the calm water, the placid sea, alone and tranquil. Nothing existed.

There was only immobility and silence in the darkness, in the night. Only the Creator, the Maker, Tepeu, Gucumat, the Forefathers, were in the water surrounded with light. They were hidden under green and blue feathers, and were therefore called Gucumat. By nature they were great sages and great thinkers. In this manner the sky existed and also the Heart of Heaven, which is the name of God and thus he is called.

Then came the word. Tepeu and Gucumat came together in the darkness in the night, and Tepeu and Gucumat talked together. They talked then, discussing and deliberating; they agreed, they united their words and their thoughts.

Then while they meditated, it became clear to them that when dawn would break, man must appear. Then they planned the creation, and the growth of the trees and the thickets and the birth of life and the creation of man. Thus it was arranged in the darkness and in the night by the Heart of Heaven who is called Huracán.

Then Tepeu and Gucumat came together; then they conferred about life and light, what they would do so that there would be light and dawn, who it

would be who would provide food and sustenance.

"Thus let it be done! Let the emptiness be filled! Let the water recede and make a void, let the earth appear and become solid; let it be done." Thus they spoke. "Let there be light, let there be dawn in the sky and on the earth! There shall be neither glory nor grandeur in our creation and formation until the human being is made, man is formed." So they spoke.

Then the earth was created by them. So it was, in truth, that they created the earth. "Earth!" they said, and instantly it was made.

Like the mist, like a cloud, and like a cloud of dust was the creation, when the mountains appeared from the water; and instantly the mountains grew.

Only by a miracle, only by magic art were the mountains and valleys formed; and instantly the groves of cypresses and pines put forth shoots together on the surface of the earth.

And thus Gucumat was filled with joy, and exclaimed: "Your coming has been fruitful, Heart of Heaven; and you, Huracán, and you, Chipi—Caculhá, Raxa—Caculhá."

"Our work, our creation shall be finished," they answered.

So it was that they made perfect the work, when they did it after thinking and meditating upon it.¹¹

It is interesting to note Gucumat listed here as having to do with the creation. In a footnote on page 78 of the *Popol Vuh*, this appears:

Gucumat, a serpent covered with green feathers, from the Quiché word *guc* (*kuk* in Maya), "green feathers," particularly those of the quetzal, and *cumat*, serpent; it is the Quiché version of Kukulcan, the Maya name for Quetzalcoatl.

Gucumat is thus identified with Quetzalcoatl, the most beloved of the gods of Mexico, who was identified with the Supreme Deity and the Creator of the world. He is described as a bearded white personage who visited his people in America. Numerous temples were erected to his worship in Mexico, including a large and sumptuous one in the city of Tula.

Remarkable, indeed, is the concordance of certain features of the *Popol Vuh* with the Bible.

Lucifer

The following description is of a personage in whom Ximénez believed he saw "a kind of Lucifer":

It was cloudy and twilight then on the face of the earth. There was no sun yet. Nevertheless, there was a being called Vucub-Caquix who was very proud of himself.

And he [Vucub-Caquix] said:

"I shall now be great above all the beings created and formed. I am the sun, the light, the moon," he exclaimed. "Great is my splendor. Because of me men shall walk and conquer. For my eyes are of silver, bright, resplendent as precious stones, as emeralds; my teeth shine like perfect stones, like the face of the sky. My nose shines afar like the moon, my throne is of silver, and the face of the earth is lighted when I pass before my throne.

"So, then, I am the sun, I am the moon, for all mankind. So shall it be, because I can see very far."¹²

A Great Flood

The following record in the *Popol Vuh* of a flood is surprisingly similar to the account of the biblical flood:

A flood was brought about by the Heart of Heaven; a great flood was formed which fell on the heads of the wooden creatures.

But those that they had made, that they had created, did not think, did not speak with their Creator, their Maker. And for this reason they were killed, they were deluged. A heavy resin fell from the sky.

This was to punish them because they had not thought of their mother, nor their father, the Heart of Heaven, called Huracán. And for this reason the face of the earth was darkened and a black rain began to fall, by day and by night.

The desperate ones ran as quickly as they could; they wanted to climb to the tops of the houses, and the houses fell down and threw them to the ground; they wanted to climb to the treetops, and the trees cast them far away; they wanted to enter the caverns, and the caverns repelled them.¹³

Because of the close resemblance of certain features of the *Popol Vuh* with the Old Testament, certain writers have theorized that such might be the result of biblical influence, a sort of transcriptions from the book of

Genesis, after the coming of the Spaniards.

In a convincing argument in favor of the genuineness of the *Popol Vuh*, Lewis Spence declares:

The very fact that it was composed in the Quiché tongue is almost sufficient proof of its genuine character. The scholarship of the nineteenth century was unequal to the adequate translation of the *Popol Vuh*; the twentieth century has as yet (1908) shown no signs of being able to accomplish the task. It is therefore not difficult to credit that if modern scholarship is unable to properly translate the work, that of the eighteenth century was unable to create it.¹⁴

What is the explanation of such incidents and events in the *Popol Vuh* paralleling those in the Bible? The similarities can readily be recognized.

An explanation is to be found in the Book of Mormon, containing a record of God's dealings with three colonies divinely led from Asia to America—the first from the Tower of Babel at the time of the confusion of tongues, and the others from Palestine about 600 B.C. One of the colonies from Palestine brought with them to America the Scriptures possessed by the Jews. Therefore, in ancient America there was possessed a record of Creation, the Deluge, the fall of man, and prophecies relating to the coming of Christ into the world.

The Book of Mormon makes known that the colonies developed into great nations, worshiped God, looked upon Christ as the source of their civilization, experienced his personal appearance and ministrations in America soon after he rose from the dead, and finally after exiling God from their lives were destroyed in war. A record of the rise and fall of these nations, engraved by the ancient prophets and historians on metallic plates, was deposited in the earth, and after being obtained through divine revelation by Joseph Smith, the young prophet of the nineteenth century, was translated by him by the gift and power of God. The evidences are multitudinous in support of the book's divine authenticity.

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Missionary Vigor

LITERATURE has an importance in evangelism which is second only to personal contacts. Indeed, the distribution of literature is really an extension of personal contacts. The early Reorganization issued sermon tracts which made up in vigor what they lacked in polish. These were a means of missionary education among our own people and of missionary contact with non-members. Such literature is effective in direct proportion as the Saints are missionary minded. It is impossible to place too high a value on vigorously written tracts and books (particularly stories such as *The Call at Evening*) in the hands of an alert group of Saints who correlate the distribution of literature with the maintenance of an interesting and spiritually stimulating branch program. The promise of the visual materials already widely used among alert missionaries is beyond any tools previously available.

A thought is a lovely thing—

So tiny it can be confined to one small word

Yet in the mind of man it knows no limits.

Consecration of Sherman Oaks California Church

By Leonore Minghini

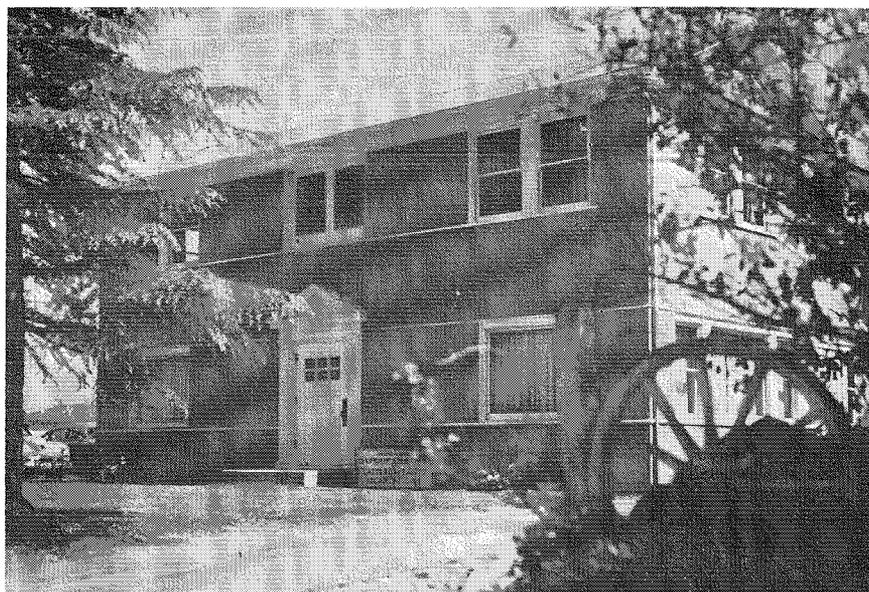
THE TRAGIC DEATH of a toddling child from burns as a result of overturning a bottle of acid in the year 1947 started a chain of events that lead to the consecration of a new church at Sherman Oaks, California, on December 10, 1950.

Contacts with the family of the child by Elder Garland E. Tickemyer, then pastor of the Central Los Angeles congregation, led to a series of cottage meetings and to the baptism of the mother, Betty Slaght. Noting the hundreds of new homes that were being erected in the San Fernando Valley, Brother Tickemyer decided, as he drove some twenty-five miles to and from this cottage series, that a church should be established in the valley. He consulted the forecasts of the City Planning Commission and learned that this valley was expected to absorb a population growth of a million people in the next ten years.

In June, 1948, Central Church sponsored a series of Sunday evening services with Elder Martin Ahlstrom in charge. Services were continued until December, 1948, in the ceramics plant owned by the Gerald Resch family. Guest speakers were relied upon for most of the preaching; these included John W. Rushton, Glen L. Davis, Albert Knowlton, Vernon Webb, and others.

In January, 1949, Elder Glen Davis moved to Reseda. The San Fernando Valley was now a part of the newly formed Metropolitan Los Angeles District. Elder Tickemyer, president, called a meeting of the members in the valley and formed a mission of the church under the leadership of Brother Davis. A club room on Sepulveda Boulevard was leased for \$40.00 per month, and the mission was off to a good start with opening services held February 6, 1949. Attendance then ranged from fifty to seventy-five.

THE LODGE BUILDING was not too satisfactory for church meetings, and in June, 1949, enthusiasm reached a high pitch when Joseph N. Chase, a nonmember, offered his eighteen-room home to the Saints if they would move it to make way for a housing project.



This remodeled dwelling, now the church home of the Sherman Oaks Mission, does not satisfy the highest standards of what a church ought to be, but it does symbolize the spirit of people who are not unaccustomed to making the best of the means at hand. A people traditioned in recognition of the dignity of labor have once again demonstrated that the descendants of men and women who could carve cities out of the wilderness can in this day build a place of worship even when the obstacles seem insurmountable.

I know of no local situation in which the spirit of a people has been more sorely tested than in the preparation of this building, nor any undertaking in which more has been accomplished by so few.

Inability to foresee the magnitude of the task and costs that have tripled original estimates have been more than offset by the capacity of the people of this congregation for sustained effort over an extended period of nearly eighteen months.

The Saints of Sherman Oaks Mission have not only built a house of worship, they have built a congregation, tried and proven in the crucible of a difficult undertaking in which they steadfastly resisted the divisive influences of frustration and discouragement.

The ground has been prepared; the seed is being sown. May God grant an abundant harvest to this worthy people to the glory of his name and to their eternal reward.

—Excerpts from address of Stake President Garland E. Tickemyer at the service of consecration of the Sherman Oaks Mission.

After considerable financial difficulty, the group arranged for the building to be set on a lot at 4516 Woodman Avenue in Sherman Oaks. The real work had just begun, and the members were without any resources for remodeling. In addition to this problem they had been given a fairly short time limit in which to complete it.

A nonmember, Floyd Minghini, was converted to the church one week, took the next week off from his work, borrowed his company's bulldozer, skip loader, and other equipment and began the task; other men took turns working days and evenings digging the basement. The women supplied them with food. Brother Jack Davis, a building contractor, was general supervisor of construction; he was ably assisted by Brother Martin Ahlstrom. Workers came from other congregations too.

City requirements were much more demanding than had been expected; doors had to be changed because they were a few inches too narrow; good walls had to be torn out and replaced with fireproof materials; costs multiplied from an anticipated few thousand to almost fifteen

thousand for the completed building. The women sponsored one fund-raising project after another. Sister Goldie Slaght appeared on television and asked for the donation of a popcorn machine to be used at local fairs. Weeks dragged into months with the men working three and four nights a week and all day Saturday. There were times of discouragement but the group persisted, and in those difficult times men and women came to know each other better. They built not only a church but a congregation which, having sailed successfully through the hurricane, is not likely ever to be seriously disturbed by any minor flurry.

ON DECEMBER 10, 1950, the long awaited day of consecration arrived. Presiding Evangelist Elbert A. Smith spoke to a full church in the morning. The formal consecration service began at 3:00 p.m. The former pastor, Glen L. Davis, who had been succeeded by Elder Douglas Clark, was present and spoke words of greeting.

Mrs. Michael Giccotti welcomed the new congregation to the neighborhood

on behalf of the Parent Teacher's Association. John Sloan, editor of the *Sherman Oaks Sun* spoke words of encouragement and praise. The Reverend Charles W. Hesselback, pastor of the neighboring Lutheran church, welcomed the Saints and wished them Godspeed in their new home. James G. Moran, secretary-manager of the Van Nuys Chambers for their splendid achievement.

Stake Bishop J. Stanley Kelley complimented the group for its accomplishments. Fern Winegar and Ruth Westberg sang a duet and fourteen-year-old Patricia Ann Guy played the piano. The donor of the building, Mr. Chase, gave a very touching talk on memories of his old home. Pastor Douglas Clark was the presiding officer and introduced the principal speaker, Stake President Garland Tickemyer, who delivered the dedicatory address. The service lasted until nearly six o'clock. Those in attendance had been in continuous session for almost three hours but had scarcely been aware of the passing of the time.

Over three hundred people attended this meeting, and the building was filled to overflowing. At the close they were invited to inspect the three floors and appeared to be pleased with the new church.

On March 4, 1951, the mission was formally organized into the Sherman Oaks Branch with Thomas R. Beil, J. Stanley Kelley, and G. E. Tickemyer giving short talks.

Membership has now reached a total of 147, and twelve baptisms for the first four months of the year have been reported. This represents an 8 per cent increase from baptisms alone.

In addition to creating a beautiful place to worship, the Sherman Oaks Saints have achieved a wonderful spirit of unity and, most important, are blessed with the Spirit of God.

Democracy

Civilization can flourish only if man is free. The artist can produce what is of value to the world only if he can develop his personality to the utmost; and he can do that only if he is allowed to think and say what he likes within the broad limits of a democracy. The cardinal principle of democracy is that the nation should be governed not for the benefit of the state but for the benefit of the individuals that compose it.

—W. SOMERSET MAUGHAM.

Blue Pencil Notes

By Elbert A. Smith

About houses and homes, trees, flowers and people

THE MASTER'S WORDS, "In my Father's house are many mansions," have occasioned me some thought. I fear I might stand in awe of a mansion. However his further statement, "I go to prepare a place for you," is amply reassuring. We may trust him to prepare a place suited to our needs and our ability to enjoy.

Not long ago I was intrigued by a picture of one of those modern miracle houses that has everything—or at least promises everything that is up to the minute. Even the "house of tomorrow" is advertised. This particular house, as pictured, stood on a hillside among trees and rocks, facing an expanse of water. It was designed to fit the landscape, conforming to the slope of the hill, fitting among the rocks and trees. It was one of those low rambling ranch type houses. It rambled in every direction at, I should guess, eight or ten thousand dollars per ramble.

It looked like a magnificent place in which to live, or at least stay temporarily, after one had learned his way about without the aid of a map. It might be an ideal abode for a man and wife who do not care to meet each other often. But obviously it is not for the proletariat. One would need the income of a big league baseball player or a movie star, or perhaps one of our moderately successful gamblers, to purchase and maintain such an establishment and estate. Such dream houses are for a relatively small percentage of the people.

After describing this house and its setting, the writer then turned his satire on the rest of us who he thinks live in stuffy houses of conservative lines built on small city lots having four square corners. Still there is something to say for the small house on a city lot. The family therein may be happier than some families

living on estates in old style mansions or in more modernistic miracle houses. So much depends on the family. Architects, landscape gardeners, interior decorators, can do little in redesigning lives to fit houses.

THE CLOSELY KNIT FAMILY in a modest house can do a great deal to transform the house into a home. With some study and much work with their own hands, they may create simplicity and beauty in the interior decorations and furnishings—and be drawn closer together by the project.

Outside the small house the small lot may come to nurture flowers and trees of beauty that in time are intimately known and loved. Each year I look forward to the blooming of the lilacs in my back yard. They are not Persian or French—just old-fashioned, fragrant lilacs such as grew in the yard of the old Mansion House in Nauvoo a hundred years ago and delighted Joseph and Alexander and David and their wives (one wife to each, mark you) and their children. This lilac of mine now has bloomed for me more than thirty springtimes and stands as tall as the eaves of the house.

First of all, however, I welcome the little crocuses that spring up under the very heels of departing winter—and sometimes are snowed under for their impertinence. Then come the tulips, my pet project. They stand straight and tall and in a flaming variety of colors. And then the bed of iris. This was my wife's pet project. She knew each lovely pastel colored flower by its first name. By and by the peach trees bloom, and the pear tree—not to mention the Hopa tree.

BUT I HAVE PASSED BY my favorite, the redbud in my front yard. The redbud seems typically Missourian. My tree we transplanted from the forest, Lynn and I, when it was very small. Now it is more tree than shrub. The redbud may stand

naked and unashamed one day and the next day, or so it seems, it is arrayed in a dress fit for a queen, if a queen be found fit for such a dress.

Before ever a leaf is on the tree, suddenly all up and down every limb, the red buds break forth through the bare bark until the whole tree is a great bouquet of exquisite peach blossom tints. When the blossoms are gone the leaves appear. When full grown each leaf is heart shaped—a tree of valentines addressed to the owner of a humble abode on a small lot and to every passer-by.

By the way, two years ago in southern California, in the park in San Bernardino, I was amazed to find a redbud tree as tall and wide-spread as a big apple tree, and all aflame with flowers. It was like a bit of old Missouri. Sister Minnie Aldridge solved the riddle for me when she told me that some man brought the tree from Missouri thirty years ago. Of course all things become extraordinary in California. I would dearly love to see what Texas could do for a redbud tree.

THIS SERMON on houses, trees, flowers, and people must have a conclusion and a moral. A wealthy family might live in a stately mansion on a vast estate or in a modernistic miracle domicile on the mountainside and yet be most unhappy—all house, no home. It need not be that way, but often it is, just that way.

Of course it is true that a tenement in a slum district may be so sordid that little can be expected from it as a home. Or a mansion may be magnificent and do even worse by its tenants. The wise man prayed, "Give me neither riches nor poverty." Where there is love and loyalty in a family, and thrift and industry, and the good spirit, beauty and joy may be found. Even that which may prepare its tenants for those heavenly mansions on high.

If we learn love and loyalty and come to prize truth and beauty here below, and to obey the gospel,



Front row, left to right: Louise Hibbard, Norma Jean White, Barbara Melchert, Carol Dawn Bishoff, Daisy Lu Budd. Second row: Pearl Wilcox, monitor, Wanda Johnstone, Connie Burnham, and Muriel Lee McPherson.

SEVEN STONE CHURCH GIRLS RECEIVE RELIGIOUS AWARDS

WHEN "LIGHT OF LIFE" pins were presented to seven girls of the Towasi Oriole circle of the Stone Church at a recent eleven o'clock service, a new record was set. This was the first time as many as seven girls from any one circle or unit were presented pins in one service. Too, this circle has the honor of having the greatest number of girls completing the "Light of Life" requirements. The girls receiving awards were Norma Jean White, Muriel Lee McPherson, Barbara Melchert, Carol Dawn Bishoff, Daisy Lu Budd, Connie Burnham, and Louise Hibbard. The girls are fourteen and fifteen years of age. (One other girl from this circle, Wanda Johnstone, and the monitor, Mrs. E. A. Wilcox, received their "Light of Life" pins in earlier services.)

Each of these girls has completed First Rank Builder, the highest rank award of the Oriole program. In addition to the 150 hours of service to the church which is required in the program, each of the girls has worked from 100 hours to over 300 hours as page at the Independence Sanitarium and Hospital. Still they have had time to earn a total of 190 honor badges in the Oriole program, and each is a member of one or more of the

organizations of junior high school—the mixed chorus, glee club, or pep club. All participate in Zion's League work at Stone Church.

Church service hours were earned in a variety of ways: folding sheets and "stuffing" inserts in the weekly Stone Church program bulletins, helping with the Christmas *Messiah* publicity for the General Church Music Department; ushering at church services other than the preaching services; assisting with miscellaneous work in several of the general church and city-wide offices. Their biggest task, and the hardest and the dirtiest, was assisting the church historian with sorting, boxing, unpacking, and putting on shelves books of the general church library in its new location.

The "Light of Life" pin is the highest religious award of the church to girls who are participating in an activity program such as the Oriole Girls, Girl Scouts, and Camp Fire Girls. The requirements, centered in religious knowledge and study, worship, stewardship and the financial program, take a minimum of one year to complete. Six awards must be completed, the final entitling the girl to the "Light of Life" pin.

Since the religious award program was inaugurated in April, 1946, Stone Church has had the honor of presenting these awards to fourteen girls, including the first presentation made to any girl of the church.

—EDNA EASTER

though esteemed poor, yet we are rich and need not worry about our home above. He will prepare a place for us.

How "Young Joseph" Came to Amboy

Selections from the "Autobiographical Sketches"
of Edmund C. Briggs of the Council of Twelve

Part Eight: A Historic Prayer Meeting

"AT THE HOME OF BROTHER STONE"

Sunday, April 1, 1860: The Saints observed the day in fasting and prayer to our heavenly Father for his special blessings to attend our General Conference. There was a social service at Brother Stone's residence, and in the evening at the same place Elder Blair spoke a short time on the first principles of the gospel, then the meeting turned into a general social service. All are in good spirits, the weather is beautiful, and the roads are good.

Tuesday, April 3: Elder Samuel Powers of the Twelve, Elders John Gaylord and William Aldredge of Wisconsin, George Mory, and Oliver Dunham have arrived in good health and spirits.

Wednesday, April 4: Quite a number of the brethren are here and a meeting was held in the Cadwell Schoolhouse, Elders Z. H. Gurley and William Marks presiding. General council met, nominating quite a number of the elders for officers in the several quorums of the church and doing general preparatory work and business for the conference. The elders are in good spirits and hope, gladdened by the news that Joseph will soon be with us. Only a few of them had learned he had said he would attend our Conference or of the visit of the brethren to see him.

Amboy, Lee County, Illinois, April 5, 1860: I accompanied several of the brethren who were anticipating friends to arrive on the next train which is now due. While we were waiting at the depot, Brother Joseph Smith came up the street to meet us. I happened to be the only one who knew him. I soon introduced him to the Saints. He informed me that he came up on the night train before, and that his mother, who came with him, was at her sister's, Mrs. Wasson's, an old resident of the place. I then invited him to attend our social prayer-meeting to be held at Brother Stone's in the evening. He replied, "I would like to attend, but also would like to have my mother go if I had any conveyance so she could." I informed him I would see that he was provided with conveyance for himself and his mother. This evening Brother Stone's son, Lardner, took his open double-seated spring

carriage and we went after them. They were cheerful, unassuming, and social in conversation, yet reserved in manner. They casually referred to the stormy time crossing the river on their way, but made no expression in relation to the church. Just as we reached the door of Brother Stone's residence (the house is a very neat one story and a half cottage in L form), the congregation knelt in prayer. The parlor was closely seated and packed, but the front room had no seats and the audience was standing; two alcoves or bedrooms, veiled in front by curtains which were drawn to one side, were where hats and caps had been placed.

SEATED "ON THE EDGE OF A BED"

Brother Joseph and his mother sat on the edge of one of the beds while Elder Gurley offered the invocation to our heavenly Father for his blessing. The audience arose and sang a hymn. Just as the closing lines of praise were sung, the Holy Spirit said to me, "Introduce Brother Joseph as the son of the Prophet Joseph, and Sister Emma as the wife of the deceased." I instantly said to Joseph, "Allow me to introduce you to this audience," and took him by the hand and led him to the door of the sitting-room and introduced him as commanded of God, and in the same manner introduced Sister Emma. Our hope as based upon prophecy is now being realized. A joyous influence of the Holy Spirit solemnized every heart in divine presence, and Elder Gurley said, "Welcome, welcome." Brother Joseph said, "I am pleased to meet with you, and in coming I propose to say tomorrow to you, if the same Spirit that prompts my coming prompts my reception, I am with you." He did say other words, but I do not remember them so I can repeat them. I do not think Sister Emma made any response to the glad voice of Elder Gurley to her, "Welcome, welcome, to the elect Lady."

I am truly glad to record these events, as they will ever serve as a link in the history of the great latter-day work, and they are true as God can not lie. The meeting was a spiritual feast. Many of the Saints spoke and rejoiced in the Holy

Ghost. Several spoke in the spirit of prophecy, which must have been very comforting to Joseph and Sister Emma. All the Saints were lit up with great hope, comfort, and peace of the Holy Ghost. As the hour of service advanced I was impressed to offer prayer and thanksgiving to our heavenly Father and was led in supplication to ask Almighty God to bless the church in its effort to gather into his sheepfold the honest in heart everywhere in all the earth, that Israel might be gathered from its long dispersion and that Joseph, the son of the Martyr, might be kept from the besetting sin of the ancient kings and prophets of Israel. I had the assurance by the Holy Spirit that my prayer would be answered and that Joseph would never be led into the gross crime of polygamy. The meeting was a happy one, long to be remembered, and will be handed down in church history as an epoch never to be forgotten. As it was getting late, Joseph said to me, "I wish you would excuse us and allow us to return." As we took them back to Mrs. Wasson's they expressed themselves pleased with the spirit of the meeting and appreciative of the Saints, but they did not shake hands with any of them, as we left before the close of the services.

I have been quite particular in the record of events as I believe it will be of interest to the rising generation that will follow us; also because it is a fulfillment of the prophecy that I would come to the church with the Prophet Joseph. Before I took my mission in 1856 it was revealed to me that I should not return to Zarahemla, Wisconsin, until Joseph would be called to take his father's place and that I was directed in Western Iowa to attend this conference. I was also told means would be supplied to bear my expenses. All this shows unmistakable evidence that a divine power had been guiding in these matters. It was not a studied plan of mine even to meet Joseph at Amboy, but it seemed to come about as a natural happening so far as I was concerned. But now that it has come about, as current events in history, I can see how an overruling Providence has been in it all.—SH 50: 602-604. July 1, 1903.

The Cost of a White Robe

By Donna Weddle

LAST WEEK, SON, you drew yourself up as straight and tall as any four-year-old could, and suddenly, but sincerely, announced, "When I grow up, I'm going to be an angel!" Before I could think of a suitable reply, you added, "How much do white robes cost?" My first reaction was to laugh at your question, pat you on the head, and send you on your way; but the earnestness of your expression stopped me from treating it lightly. I told you that if you lived a good life, always doing the things which would please God, you wouldn't have to worry about buying a robe. God would no doubt have one for you.

As you grow from four to five years, from five to six, and so on, perhaps I can help you—and in so doing help myself—to understand how white robes are earned. It can't be on the popular installment plan, you know. You pay for it little by little, all right—but in advance.

You realize even now that part of the joy of life comes from worship experiences. You can't remember when you haven't prayed daily. I hope you will never cease. You will learn that prayer is not only a means of asking and thanking your Heavenly Father for blessings, but that by it you can develop a companionship with God. Yes, if you want to be by God's side in the future you had better plan toward that end, cultivating his presence today and every day.

As I look around the neighborhood each Sunday, I am made to realize how many people spend the day watering the lawn, planting garden, or relaxing in a lawn chair with the Sunday paper and a cigarette. You will find great strength if you will always be an active church member; if you will not only attend church, but take part—sing the songs, hear and feel the prayers, be prepared for lesson discussions, seek to understand

the Word of God as presented by his priesthood. You remember we've talked many times about the "Sabbath day"—the "Lord's day"—and about keeping it holy. Perhaps this hasn't been too much of a task so far in your young life; but as you grow older, you may be tempted by a Sunday ball game, a morning fishing trip, or the desire to sleep late—especially if you've worked the Saturday night before. If you will always remember the Sabbath—to keep it holy—you will be putting a little down on that white robe.

YOU ALREADY KNOW all the Bible stories that children usually learn. (Some adults never get beyond the Daniel-in-the-Lion's-Den or the David-and-Goliath stage.) You also know Book of Mormon stories and delight in the modern experiences related in *Zion's Hope* and the church school quarterlies. If these remain but entertaining stories, you will not have received full value. Seek ever to apply that which you learn in the Scriptures to your own life. Never stop studying. We are advised to "study to show thyself approved unto God, a workman that needeth not to be ashamed." That is a lifetime job. Try always to understand and *use* that which you read from The Three Books. "Seek not for riches but for wisdom" and you will come nearer and nearer to that robe.

I know not whether you will be a doctor, a plumber, a carpenter, or an engineer—but regardless of the means you choose of earning your living, do a good job. Always take Christ with you. There will be times when you may be considered a little "queer" and even ridiculed because you try to be a true Christian. Be strong, my son—pray for the offenders and seek to help them. You may even have to be scoffed at before you can become of such a stature that the white robe will fit.

LIKE MOST PEOPLE you will probably marry and have a home of your own. Be a good husband. Be a good father. Make your home a place of great joy—a place where Christ is always the unseen guest. Teach your children to walk in the ways of the Lord. Remember that parents are God's most privileged ministers.

Endeavor to obey all the laws of God; slight none. I would like to ask you especially to make an honest effort to keep the financial law. Be a faithful and dependable steward in every way. Last week I had nothing to give you for the church offering, so you opened your savings bank to get some money. I was pleased that you chose to give your only quarter in preference to the most numerous pennies and nickels. Always give as generously as you are able to support God's work, my son; you will not be sorry. If you have neglected the law of tithes and offerings, I'm afraid you might not be comfortable in the heavenly robe.

Perhaps, if you prepare sufficiently and it is God's will, you may be called to serve in his priesthood. If so, you will have great responsibilities; but I'm sure that you will feel the effort you are called upon to make will be worth while. Even if you are not called to serve in such a capacity, you should not be idle. If you are anxious to serve, you will have no difficulty finding things to do. If there would be any one thing I would stress, Son, it would be to seek always to serve others, for in so doing you serve God.

If ye have desires to serve God, ye are called to the work, for, behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God qualifies him for the work.

(Continued on page 15.)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received: Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

What are the church's teachings about salvation? Friends say that we can't "work out" our salvation and that it is instantaneous. They quote Ephesians 2: 8-9. What verses may I show to them to prove what I believe?

Missouri

J. B.

Answer:

See Philippians 2: 12: "Work out your own salvation with fear and trembling."

Salvation is a processive work aiming for the deliverance of man from sin and all its consequences and the attaining of perfect righteousness and unity in Christ under a new life that shall be everlasting.

In this plan of salvation, designed by Christ and adapted to all men from the beginning of the world to the end, Christ and man are under the necessity of working together in correlation. Neither one can do it all. The part which belongs to Christ man cannot do, and the part which belongs to man Christ cannot do for him. Believing and repenting, which is a continuous work, is man's task, and Christ cannot do it for him.

The text in Ephesians says, "For by grace are ye saved through faith; and that not of yourselves; but it is the gift of God." Grace and salvation are God's gift, but they come to no man without preparation by faith (which is a work), and by repentance.

Belief means much more than mere assent, and involves the learning of divine truth by which one may know the law of God in order that he might believe. It is a progressive work. Man's work of salvation, too, is more than just keeping out of sin. A man discovering he is on the wrong road will not reach his destination by merely stopping and standing still. Salvation as a goal can be reached only by progressive works of righteousness. Paul couples the work of

God and man in the reference to Ephesians, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." John points out that salvation comes "to him that overcometh" (Revelation 3: 21).

CHARLES FRY

Question:

What is the Spirit baptism? Is it merely a ritualistic ceremony, or is there an actual baptism?

Kansas

A. D. T.

Answer:

The baptism of the Spirit is a real, definite, conscious ministration of the Holy Spirit, whereby one is immersed in and filled by it as an ordinance of the gospel, this ministration being associated with, and following the laying on of hands—an essential part of the ordinance. The full baptism of the Spirit may attend the laying on of hands, though often the Spirit is given at that time in limited degree under which the person makes a more complete preparation for the full blessing which comes later. This is in accordance with the Scripture which says, "As many as received him, to them gave he power to become the sons of God."

Ceremonialism in gospel ordinances is partly designed to give visual recognition to the otherwise unseen operations of the Spirit of God. The real thing in all of them is the operation of the Spirit which is indiscernible, though none the less real. Without the actual ministration of the Spirit the ceremony would mean nothing.

CHARLES FRY

Question:

Does the Bible teach that tithing should be one tenth of the increase, rather than one tenth of the income?

Kansas

A. D. T.

Answer:

The general principle of the tithe seems to be one tenth of the increase. This was apparently the proportions paid by Abram as recorded in Genesis 14:20; and it was the proportion Jacob promised to give to the Lord (Genesis 28: 22). The rule of the tenth of the increase is clearly set forth in Leviticus 27: 30-32; though the use of the word "tithes" in Genesis 14: 39 is thought by some to refer to surplus property. God's laws are always just, and it is readily recognized that to require one tenth of the total income of a man in mercantile business would be confiscatory, often disastrous to the business, and consequently unjust. One tenth of the increase is just in proportion to a man's ability, and of the man who has no increase nothing is required. The law works no ill.

CHARLES FRY

Question:

What is the Holy Spirit? How can we recognize it?

Kansas

A. D. T.

Answer:

The Holy Spirit is the pervasive power of God, bearing light, life, intelligence, and power to the children of God throughout the church; ministering the gifts and blessings according to his will and purpose. It functions in many different ways, revealing God, Christ, the truth and righteousness of the gospel, and interpreting and making plain the Scriptures. It adds cleansing to those who conform to the will of God, leading to sanctification. It is the power by which men are born again through an enveloping and pervading of the Spirit, performed, like the immersion of water, as an ordinance of the gospel, making them sons of God. It ministers to the whole world, but in lesser degree because of different status.

The Holy Spirit may be recognized in contradistinction to the spirit of Satan which often attempts to deceitfully counterfeit its works:

1. When its ministrations conform wholly to the truth and promises of God.
2. When it ministers in response to our acts of obedience, especially in relation to the ordinances of the gospel.
3. By its harmony with previous operations as recorded in the sacred Scriptures.
4. When all of its leadings point to Christ and his law.
5. By results of good growing out of its ministrations.

CHARLES FRY

Parental Responsibility to the Prebaptismal Child

By Mrs. Kenneth Piepergerdes

WE SHOULD PLACE more emphasis on preparing our children for baptism. Deep in our hearts should be the desire to teach in such a way that our children's greatest desire will be to merit eternal life.

Will our sons and daughters acquire a vivid picture of how wonderful Zion can be? Will they want to be among the chosen when they hear the Scripture: "Two shall be in the field; the one shall be taken and the other left. Two shall be grinding at the mill; the one taken and the other left"?

We should strive to create in our children the desire to overcome, to be strong and stand whatever comes, to be steadfast, and to stand up for the right even though they may have to stand alone. We hear much in these times about being broad-minded, but we need to teach our children to differentiate so that they are not broad-minded in sin. God does not look upon sin with the least degree of allowance.

WE ARE FORTUNATE to have definite instruction given us as to our responsibility to the prebaptismal child:

Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands; and they shall also teach their children to pray and to walk uprightly before the Lord.—Doctrine and Covenants 68: 4.

Frequently there are those who question whether they should have their children baptized at the age of eight, even though the Doctrine and Covenants is explicit regarding this. It isn't necessary that a child know all there is to know before he is baptized, however section 68 does state what should be taught. Margaret Gibson in an article, "Baptism for the Eight Year Old," (*Saints' Herald*, June 13, 1949) gives many good thoughts along this line.

Sometimes there are those who do not feel satisfied because the instruction given in Doctrine and Covenants is not found in the Bible also, yet when they were converted to this church they were

taught to believe that many truths were taken from the Bible. How they should rejoice that some of these truths have been restored in the Doctrine and Covenants and the Book of Mormon. Nephi said:

These last records which thou hast seen among the Gentiles shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them.—1 Nephi 3: 192.

TWO OF OUR GREATEST HELPS in teaching young children effectively are prayer and example. It is important that prayer be a natural part of the child's life, and the better the example, the more effective the teaching will be. The last two phrases of Doctrine and Covenants 68: 4 confirm the importance of prayer and example: "... and they shall also teach their children to pray and to walk uprightly before the Lord."

On our oldest daughter's seventh birthday we realized that in just a year she would be baptized. I wondered how much yet she should be taught and how specifically. How could I choose from the church books those fundamentals she could grasp? Then I found that others had already selected and compiled this information in the prebaptismal manual, *This Is Jesus' Church*. It is often used by pastors as a prebaptismal course, but it should be used by parents previous to the pastor's approach, since they are closest to the child's needs. They know how much he has been taught and can dwell

more on that with which he is not so familiar.

WE SHOULD GIVE SERIOUS CONSIDERATION to teaching our children in the home and preparing them for baptism. This responsibility bothered me because even though I had tried, I never felt I had done all that I should. Then the thought came to me that, if I asked forgiveness for my lack or failure, I could expect the Holy Spirit to take up and teach where I left off. This is the *more perfect teacher*. These words stood out in my mind.

If we have provided the opportunity and tried to bring the child to the place where he can be baptized, then he will receive the Holy Spirit. The Lord wants this chance to teach the child by his Spirit, so the imperfect parent need not take full responsibility.

In homes where only one parent is a member of the church the responsibility to prepare the child for baptism may fall upon that one alone. Probably this parent has always felt a great desire to teach the child to be ready for baptism, yet has not been able to do all that could be done. If there is no objection from the nonmember parent, and if the child expresses his wish to be baptized, the ordinance should not be denied.

Every child should be permitted to have this more perfect teacher, the Holy Spirit, in addition to his parents' efforts. This Spirit will begin to function in his life following baptism, even though it may start in a small way.

I am thankful that God makes this compensation for parents' deficits. It is comforting to think that if we allow the Holy Spirit to teach us, we can become new creatures—whole, perfect beings—regardless of the difference in our lack of opportunities or heritage.

THE LIFE OF OUR LORD

by Charles Dickens

Charles Dickens wrote *The Life of Our Lord* for his own children. He set it down in his own hand, for their eyes—and their eyes alone—during the years from 1846 to 1849, at about the time he was completing *David Copperfield*. This is an answer to his children's questions about religion and faith, told as a simple narrative of the life of Christ.

\$1

herald house INDEPENDENCE, MISSOURI

Letters

A Lesson in Faith

I have never felt so unworthy of being a Latter Day Saint, or a follower of Christ, as I do at this minute. I am still shaking inside, and my nerves are quivering.

Several hours ago I sent my oldest child, a boy of eleven, to get my little girl, who is four years old. We have lived on our present street six weeks, and in this time she has never before attempted to leave the street, or even go over a few houses away. However, she disappeared today, and after going to all the houses on the street to look for her, I became alarmed. No Carol was to be found. I became quite panicky and immediately called my husband to come home.

I have never known such fright and fear, due, I suppose, to the recent articles in the newspapers of men who carry off small girls. My mind gave me no reassurance. The fact that I thought Carol wouldn't leave the street made it much more alarming. I had forgotten how the mind of a four-year-old works.

Robert, showing much better judgment than I, took it upon himself to go to the street adjoining ours. There, five houses down, he saw her shoes in the yard. Upon inquiry, he found her playing barefoot, and promptly brought her home. I can never find words which would do justice to the relief and gratitude I felt when I saw her. I said, "Thank God," and meant it from the bottom of my heart. Shortly after she was found, her father speeded to a stop in front of the house, white and shaking. His eyes filled with tears when he saw her. He had narrowly missed having an accident on his way home. So I, in my fright and unthinking stupidity, had nearly caused a real tragedy.

This is why I am so ashamed. I am reminded of when Christ said, "O ye of little faith." It is easy to talk religion, and even to write about it, yet all our sermonizing can be swept away in one stroke unless we actually live what we believe. I have always had faith in God. Healing has never been denied when I or my family have gone in faith to God and asked for a blessing. I have always believed that "all things work together for good to them that love God." Yet, in a moment of panic, I lost all perspective and gave way momentarily to the doubt and fear within me.

I have learned a lesson today—one I should like to share with others. Many times I have stood in church and sung "the Lord is my shepherd, I shall not want." I believe I meant it. Yet I have failed the test, because when tried, I lost all sense of the nearness of God, but he was there. It was I who was lost. I now have a new realization of the value of human life and the immortal soul of man. I shall wonder for many a day where my faith was. Why did it fail me at such a crucial moment? What was it that caused me to turn from being a person who trusted in God completely to one who had lost all faith and cried aloud in fear?

I hereby resolve that this shall never happen again. Whatever is necessary for me to do to overcome this, I shall. I shall cease to worry. I shall spend more time daily in prayer and meditation. Upon awakening each morning, I shall seek God's guidance and protection for my family. My husband, an elder in the church, also felt fear and panic, but only because I conveyed it to him instead of assuring him that God would care for Carol wherever she was.

In the future, when I am tested with this knowledge, I humbly pray that I shall not fail

again; that my faith shall come through to lift me up to God; that I shall live what I know and believe. My prayer is, as was David's, "In thee, O Lord, do I put my trust; let me never be put to confusion."

LUCILLE OLIVER

125 Cambridge Drive
Louisville, Kentucky

A Convincing Experience

Before joining the Reorganization thirty years ago, I was a member of the Utah church. About a year after I was baptized Patriarch Ammon White came to preach and give blessings at our branch in Dallas, Texas. My friends urged me to receive my blessing, but I declined as it seemed like fortune-telling to me, and I had been taught that such was of Satan. A wonderful experience changed my opinion, however. One Sunday morning as Brother White was speaking, a shaft of light descended from heaven and enveloped his entire being. Then a hand was placed on his shoulder, and the spirit bore witness to me that the hand of God was upon him. I no longer doubted and two days later, after fasting and prayer, I received my patriarchal blessing. I have had many spiritual experiences since that time.

LORRAINE FULLER

1429 South Noland
Independence, Missouri

A TRIBUTE TO TWO CANADIAN SAINTS

WITHIN THE LAST FEW WEEKS Toronto, and hence all Ontario, lost by death two good church members. We in the States who knew them—and many of us had that pleasure—will also miss them.

WILLIAM JOHN HUGHES was the first to die. "Jack," as everyone knew him, came home from work one night and lay down for a little rest. He died almost as soon as he stretched out on the chesterfield. Every missionary for the last thirty or more years who visited Toronto enjoyed his generosity and hospitality.

Brother Hughes was well known throughout all Canada for his beautiful "Corn Flower" cut glass. His customers reached from Prince Edward Island in the east to Vancouver Island in the west. A piece or more of his artistic handiwork on all kinds of crystal will be found in the home of almost every minister of the church who has visited Toronto.

He was interested in people. His interest and concern for them was not just a Christmas-time affair; it lasted throughout the year—especially if he heard of a family of children in need. Many acts of kindness were done by Jack, hence many rewards await him in that place where there "are many mansions." We extend, in behalf of his many American friends, our sympathy to his wife Hazel and their three children.

"MARY WILSON IS DEAD!" Just a few words came to us over the telephone. Her heart did not just stop, so that she went quickly to sleep. All last year and more she suffered.

The Cost of a White Robe

(Continued from page 12.)

Seek ever to have humility; but move forward with all faith and diligence toward your goal of eternal life—not only for yourself, but for others. You will make mistakes; but remember, "he that repents and does the commandments of the Lord shall be forgiven."

As you mature, you will discover in your home, school, church, Zion's League, and other places that there are many things you can do to help you earn your white robe. No doubt you will outgrow the robe as a symbol of your goal; but may you ever keep your eyes Christward that some day, after keeping his commandments with diligence, you may dwell with him and have eternal life.

Sister Wilson was another person who was well known and loved in the Toronto District and by many of the Saints in the States. She was leader of the women's department in Toronto for over fifteen years. She could always be found in the kitchen not only directing, but working with a will and spreading good cheer with a very contagious smile. She too did not confine her talents to her church circle of friends, but was active in city welfare work. Indeed she was a Dorcas—or perhaps modern Martha who felt the need to serve. Maybe she was a combination of both. She worked, she gave, and she taught! Her smile will never be forgotten. She was a woman of few words, but known for many kind deeds. Early in her married life she became acquainted with deep sorrow in the loss of two children a few hours apart.

She leaves a devoted husband, James Wilson, a high priest of the church. His ministry reached into many homes in the Toronto District, because Mary loved the church as he did and helped him in all his ministry as district president. God bless you, Brother Wilson!

* * * * *

The death of these two good Canadian Saints leaves us with many memories that shall be cherished while life shall last. We salute them from across the border! I know I can also say I pen these few words in behalf of the church.

—JOHN FRENCH SHEEHY

Briefs

ARKANSAS-LOUISIANA DISTRICT.—A Zion's League camp was held at Eros, Louisiana, June 2 and 3. The theme was "A Faith for These Times." The Saturday services were held in the Eros High School, except for the evening service which was held in the church as was the Sunday services. A campfire was held Saturday evening. The morning services Sunday began with a prayer service which was followed by a Communion service. A basket dinner was served at noon Sunday. Guest speakers were James Renfroe, missionary in charge; T. B. Sharp, district president; Connie Fuller, pastor of the Eros Branch; and Calvin Carpenter, priest. The next retreat will be held at Hot Springs, Arkansas, September 1, 2, and 3.—Reported by EMMA FRANCES SANDERS

PORT HURON, MICHIGAN.—At the beginning of the year, the pastor conducted a training session for church ushers for six weeks. The twelve men who participated in the class are now functioning under the direction of Teacher Clare Agnew, chief usher. Deacons William Emlaw, William Agnew, and David Conant are head ushers.

On Boy Scout Sunday, February 11, Field Executive Roy Stone of the Blue Water Council of the Boy Scouts of America spoke at the evening worship service. Scouts of the branch-sponsored Troop 21, together with other Scouts, Cubs, and adult leaders, attended in a body.

President F. Henry Edwards visited the area February 13 and addressed the priesthood group which meets at the church each Monday evening for a period of worship and instruction. The pastor assigns the men to specific families for visitation during the week.

Elder Warren Chelline represented the local Ministerial Association at the February meeting. Brother Chelline is secretary-treasurer of the organization.

Elder John Darling of the Department of Religious Education visited the branch February 18 and delivered the morning address. Brother Darling was in the area to help in the planning of the new Michigan Youth Camp which will take place at Blue Water in July.

Elder Franklyn Weddle visited the branch February 21 and preached the evening service. Brother Weddle came in his capacity of General Church Director of Music and preached on "Music in Worship."

The "Men's Forum" is a new item on the program of the branch. The men meet the last Friday evening of each month for dinner and discussion. Elder Carl Muir, a former pastor now under appointment, who is pastor at London, Ontario, was the first speaker. Guest speakers at subsequent sessions have been Bishop T. A. Beck, Elder E. E. Smith, Chatham, Ontario, and Elder G. Everett Berndt, pastor of the Midland Branch.

District President R. Melvin Russell visited the branch March 4, and presided at the ordi-

nations of Russell Loeding to the office of elder, Orrin Burgett to the office of priest, and William Agnew and David Conant to the office of deacon.

Apostle C. G. Mesley preached at the branch March 15. The following evening the Reoladasa Circle of the women's department sponsored a Country Fair in the lower auditorium.

President W. Wallace Smith was the guest speaker March 18. His sermon marked the beginning of the "Holy Week" services. An Easter Sunrise service for the Zion's League was conducted by Elders Warren Chelline and Jacob Baetzer. After the service everyone joined in the breakfast at the church. A record attendance was noted at the Easter service, with 371 present at the two services.

Seven candidates were baptized April 30 by Elder Russell Loeding and Evangelist J. J. Ledsworth. Those who united with the church are Carole Hinz, Judith Edwards, Carl Edwards, Gilbert Chartier, Theron Campbell, Arlene Campbell, and Grace Campbell.

SAN ANTONIO, TEXAS.—Members of the San Antonio Branch met with the Northside Mission March 18. Elder Floyd Jett delivered the Palm Sunday address, assisted by Pastor Joseph L. Berry and G. F. Galbraith. H. E. Winegar was the speaker Easter Sunday at the mission, and Missionary John G. Wight spoke at the branch. The joint choirs of San Antonio delivered the cantata, "The Crucifixion" by J. Stainer in the evening. Emma Jackson directed.

The following candidates were baptized April 8: Linda Fay Holder, Ralph Lehman, and Mrs. Catherine Rowley. The sermon was given by Pastor J. L. Berry. His subject was "Thy Kingdom Come." The evening service was a pageant, "The Light of the World," presented by the Zion's League. Charles Eastham and Mrs. Jane Wight are directors of the youth activities.

Elder H. E. Winegar spoke on "The Ministry of Healing" for the Sanitarium Day ser-

mon. Mrs. Velma Cain and Mrs. Jane Wight, graduates of the Sanitarium, took part in the evening service along with Dr. Charles L. Melenzyer, a Graceland graduate.

Archie Gatrost has recently been transferred to Japan. Brother Gatrost was very active in branch life. Another loss to the branch was the transfer of Brother and Sister Newt Sheppard to Albuquerque, New Mexico. Sister Sheppard was very active in local and district women's work. A leather bound Bible was presented to her at a surprise farewell party.

The Dorcas Circle gave a breakfast at the home of Mrs. Emma Sasse on May 1.

Missionary Wayne Simmons conducted several cottage meetings with the Latin Americans in the area. Missionary John G. Wight assisted Brother Simmons in the cottage meetings.—Reported by RUTH HARP

NEW WESTMINSTER, BRITISH COLUMBIA.—The music department, under the direction of Sister Lillian E. Cross has been very active. The children's choir furnished the music for the morning service at Christmas and in the evening the adult choir gave an entire service in music. In March the choir sponsored a social. People of all ages participated in the program. The choir assisted in the morning service on Good Friday, and on Easter Sunday the combined choirs rendered a cantata which was later presented in Vancouver and Kitsilano. Laurel Benham and Lewis Cross played violin duets.

Following the Communion service May 6, the branch adjourned to the basement for a covered dish luncheon. This is to be done on the first Sunday of each month.

At the Mother's Day service Sister Mae Butterfield and twenty-one of her children and grandchildren attended.

The Laurel Club sponsored a booth at the New Westminster May Day, May 18. The group earned \$59. On May 24 at the Burnaby May Day they earned \$148.43. Their first project is to purchase a vacuum cleaner.—Reported by ROY L. MOUNTENDY

Because of increased material and labor costs, we are forced to announce the following price changes:

	From	To
Between the Covers of the Book of Mormon	\$ 1.25	\$ 1.50
Binder	4.00	4.50
Call at Evening	1.25	1.50
Other Sheep	.35	.50
Priesthood Manual	1.50	2.00
Saints' Hymnal	1.50	1.75
Inspired Version—Limp	7.00	8.00
Limp Thumb-indexed	8.00	9.00
De luxe	11.00	12.00
De luxe Thumb-indexed	12.00	13.00

herald house
independence, missouri

BURBANK, CALIFORNIA.—The women of Burbank and Sherman Oaks congregations gave a tea on Sunday afternoon, March 11, for Mrs. J. Harry Paxton of Independence. Mrs. Paxton, a member of the General Council of Women, told about the work of the council, and a question and answer period was conducted by Sister Gregg, Los Angeles Stake women's leader.

The choir, under the direction of Ruth Westberg, presented the cantata, "Victory," by Wildermere, at the eleven o'clock service on Easter Sunday. Soloists were Donald Henrickson, Pearl Whitehead, Mr. and Mrs. Eber Pechin, Willard Bettis, Robert Bettis, and Molly Hoffman. Frankie Kuhn was the accompanist.

Seventy George A. Njeim conducted a missionary series from March 25 to 30. On April 15 he baptized Ward Baird and Eunice St. Armand.

The Daughters of Zion sponsored a Restoration dinner on April 13. After the eighty guests were served a program was presented with Pastor E. E. Spencer as master of ceremonies. Guests appearing on the program were Gordon Ball, Tom Beil, Helen Nichol, Don Henrickson, and the men's chorus.

A variety show was given by the Zion's League on May 25 under the direction of Elder Willard Bettis, League leader. The free will offering taken at the close of the program is to be used to help defray expenses of Leaguers going to youth camp. On June 1 the choir presented a musical comedy, "The Minister's Aunt." Strawberry shortcake was served following the entertainment.

On Children's Day during the church school hour four children were baptized: Kathleen Sorenson, Carolyn Baird, David Griner, and Jack Kirkpatrick. Elders Willard Bettis, Bob Johnson, and Vernon Cline officiated at the baptismal service; Elders Charles Strader, Vernon Cline, Willard Bettis, and R. C. Chambers gave the confirmations. At eleven o'clock the

children presented a typical junior church service. At three in the afternoon another baptismal service was conducted by the Sherman Oaks and Burbank Saints. Linda Spencer was baptized at this time by her father, Dr. E. A. Spencer.—Reported by MINNETTE M. KIRKPATRICK

INDIANAPOLIS, INDIANA.—Seventy J. H. Yeager was in Indianapolis for six weeks during February and March, preaching Sunday mornings and evenings and conducting cottage meetings during the week. Since then eight persons have been baptized: Joan Louis Herigstad and Marion Hall (March 4), Joan Crabb (May 30), Floyd and Wilma Mason, Shirley Ann Stultz, and Martha and Dennis Moss (June 10).

On Easter and again on Children's Day the children were responsible for part of the services. Under the direction of Priest Wayne Smelser, they assisted by giving recitations and singing songs. On June 18 a two-week session of vacation church school, began, with Betty Humphrey as leader. Although this is the first year for such a project, it has been rated as highly successful.

The Mother's Day program featured an original poem by Everett Dillinger, special solo numbers by Pearl McIntosh and Betty Anderson, and a sermon by Pastor Thomas Taylor.

Recent guest speakers have been Apostle Percy Farrow, Elder F. S. Passwater, and Priests Vernes Collins and Irl Chandler.

Marked progress has been made in the remodeling of the church. The auditorium and downstairs have been enlarged twenty feet. Heavy work was done by a construction crew, and the rest is being handled by men of the branch. The women's department has sponsored dinners, bake and rummage sales to raise money for new kitchen equipment, and the young people are sponsoring a paper drive to buy recreation equipment.

The Zion's League was represented 100 per cent at the Southern Indiana District youth

retreat on June 16 and 17 at Bethany Park in Brooklyn, Indiana. Added to the group are Helen and Robert Creviston who have returned from Graceland. Robert Anderson is leader and Jimmy Sloan is president of the League.—Reported by VELMA SMELSER

PROVIDENCE, RHODE ISLAND.—An institute and rally were conducted April 14 and 15 by Apostle Maurice Draper and Apostle and Mrs. C. George Mesley. Following a dinner in the lower auditorium on Saturday there were classes for men and women and a preaching service. Special services continued through Sunday until 3:30 p.m. A basket lunch was served at noon.

Debra Lewis, daughter of Mr. and Mrs. Richard Lewis of Providence was blessed on May 20 by Elders George F. Robley and Edmund M. Brown.

Annie Firby and daughter, Nancy, were baptized on June 3 by Elder George F. Robley. They were confirmed at the 11:00 o'clock service by Elders Robley and Brown.

June 10, Children's Day, was observed with a special service. This consisted of songs and recitations by the children; the presentation of promotion awards by H. Clifton Hallgreen, church school director; and the blessing of John Robert and Patricia Ann Woods, twin son and daughter of Mr. and Mrs. Oswald Woods of Providence, and Douglas Henry and Cheryl Ellen Palmer, children of Mr. and Mrs. Walter Palmer of Warwick. Elders Robley and Brown officiated.

The annual branch business meeting was held on June 13 with Pastor George Robley in charge, assisted by District President Almer Sheehy. Alice Rhodes was elected book steward; Leonard Garlick, youth leader; and A. Jerry Latham, assistant treasurer. All other officers were sustained. The \$1,000 goal for the building fund was raised during 1950-51, and the branch voted to raise an additional \$1,000 during the coming year.—Reported by JEANNE M. HALLGREEN

SPRINGFIELD, MISSOURI.—Seven children were baptized at the Springfield Central Church on June 10; they were confirmed in the evening. The Children's Day program and baptismal service were climaxes to a successful vacation church school conducted by Central and Scenic Chapel congregations. Elder Stephen Black, district president, conducted priesthood classes at Central on the evenings of June 4 and 5. During the day he assisted in the vacation church schools.

On the evening of June 6 Otis Henry Plumb and Bennie Dale Simmons were ordained to the office of elder; Eldon Richard Jones and Claude Manford Rains to the office of priest; Roy Leonard Brooks to the office of teacher; and Joseph Bufford Palmer to the office of deacon. Apostle D. O. Chesworth, Seventy Donald Kyser, and Elder Black officiated. Norman E. Cox, Jr., was ordained an elder at the district conference on May 20.

Leonard Lea, associate editor of the *Herald*, was guest speaker at both the morning and evening services on June 17, Father's Day.—Reported by FRANCIS M. BISHOP

MARLETTE, MICHIGAN.—Those baptized in Marlette Branch since last November are John and Charles Beltz; Mary Robinson; Mary Lou and Lola Grimes; Donna Lambert; Merrel, Beatrice, Marilyn, and Mary Ann Foster; and Eunice, Ruth, and Grace Kitt.

MINISTRY TO NEW MEMBERS

by Leonard J. Lea

Helps for pastors and local ministers in holding members who have been won through personal and organized evangelism.

15c each 10 for \$1.50 25 for \$3.50
50 for \$6.50 100 for \$12

Herald House INDEPENDENCE, MISSOURI

New Levels of Health in the Home

Part 1

WILSON MIZNER SAID, "I respect faith, but doubt is what gets you an education." If we doubt that the way we have been directing our households is the perfect way, if we doubt that we used wisdom in handling any given situation, if we doubt that we are always right, we'll begin to think, to reason, to change. Then, and only then, are we starting our education in the conducting of the business of building new levels of health in the home.

Mental poise—intellectual balance and

Physical poise—corporeal balance equal mental and physical power in the home.

Now a knowledge of properly supplying the physical needs of our families may be obtained from almost every printed publication on the market today; vitamins, minerals, everything we need in suitable proportions according to our weight. But after the members of our family have been appropriately supplied here, their minds and spirits must be fittingly fed or the physical foods go on a rampage and aren't properly distributed over the body. We then have old levels in health and no poise in the home. We become unsettled. Things don't click, and all three qualities become unbalanced. Physical food, mental food, and spiritual food become indigestible.

Frank Lindhorst says whether for church, home, play, or other situation, these qualities must be possessed and made part of our daily living, and we must grow in their possession:

1. A sense of worth—worthiness.
2. Social sensitivity—respect for ourselves and for others.
3. Appreciation of the universe and its glories—the stars, other worlds—many mansions.
4. Discrimination of values. We learn by experience—our tastes

become refined, our behavior more adult, our impulses curbed, our choices more intelligent, our spiritual growth more substantial.

5. Responsibility and accountability—our understanding of God's will, our judgment, our duty and our conscience mature.
6. Co-operative fellowship—a more mature concept of family, community, nation, and church.
7. Quest of truth—and the recognition of it when we find it, even if it goes against the grain.
8. The integration of experience into our philosophy of life—learning in living. A working philosophy of this is the right and just course to pursue—the enlightened wise course—and we shall follow it. If we stray off this course for any reason, we shall return to it again and again in face of daily good or evil, joy or suffering, justice or injustice, vitality or death, as the responsible human arbiter of the mental and physical growth and life of our family. We shall not cling to old ways if new are better, and we shall not clutch at the new just because they are new.
9. Language—symbols and records: Each generation contributes its record of beliefs, attitudes, practices. It is our high privilege as parents to make our background of religious ideals and practices wise, just, and good. Then our children will have no reasonable cause for resentment and shame and will in turn hand on to their children that priceless heritage.
10. Group participation. We have an obligation to keep the family a close unite with integrated interests, ambitions—a one-for-all-for-oneness.

By Mrs. L. F. P. Curry

IN ENDEAVORING to prepare a reference formula for an approach to a home of sane, even, well-tempered living; in order that health, happiness, wisdom, and peace may be felt in the very atmosphere by all who enter there, we must start with ourselves—the parents. On our shoulders rests the responsibility, as stated in Doctrine and Covenants, section 30: 3, to "govern your house in meekness, and be steadfast." We must be steadfast in the little things that daily make our lives worth while if we keep doing them—or refrain from doing them, if that is indicated. We must be valiant in our responsibilities, modest and stanch in the governing of our homes, for this is our stewardship. We must be steadfast ourselves if we expect our children to be. So in every step toward a new level in morals and manners, of health in our homes, the parents must take each step first.

IN AN ESSAY on the subject, "What I think of my family," a seven-year-old wrote, "I don't like my family, because they come at me." Too many of us "come at" our families with the result that the members are startled, then outraged at being startled, and the atmosphere becomes charged with hostility. This happens every day, so we have disturbance instead of peace.

I realize that mothers, like clocks, need to be "rewound" regularly to receive fresh impetus, momentum, energy, force, power for the daily tasks. Some of us need daily winding; some of us are eight-day clocks; some of us are run by electricity and stop only when the power is cut off; but we must each be renewed. The key is prayer; the power is prayer.

We sometimes have mistaken ideas concerning the establishing of a home of peace, tolerance, and wisdom, and thereby lose many opportunities of enriching our lives. We

are like the man from Maine who had wanted for years to see New York City and finally made the trip down on the Fall River line boat. When he returned home, he was asked questions about the city by his family and friends. "I didn't see it," he said. They were astonished. "After that long trip, you didn't see New York City?" they exclaimed. "Nope. When I got there it was rainin', and I'd forgot my rubbers."

A gradual, happy, devoted development of our family life is the patient, happy, devoted development—the mental, physical, spiritual maturing—of us parents. Only when we have reached these levels, may we expect our children and their children to grow into happy maturity. And we must start now, here, with what we have.

Harold Kessinger says one trouble with today's children is indulgent mothers and indifferent fathers. We receive from our children while they are young their love and loyal admiration. They think we are perfect, that we know all there is to know about everything. There are overtones of pride in their voices when they say, "my father," or "my mother." Too often we permit them to become disillusioned about us as they grow older. A little at a time we chip away their feeling of security in our wisdom, understanding, self-control, justice, fairness, honesty, and consideration.

LET US BECOME ADULT in our thoughts, in our words, in our actions. Somebody has said that an adult is one who has stopped growing vertically, but not horizontally. If we can increase our adult mental horizons to equal our physical proportions, more power to us. Understanding is such a precious quality to possess. Have you seen the cartoon of the tiny boy dressed in his pajamas, looking earnestly up into his mother's frowning, preoccupied, disapproving face and saying, "I'm not going to sleep until that 'figment of my imagination' gets out from under my bed"?

If we are going to reach new levels of health in our homes, we will have to set them in order first. We cannot build a higher step, a higher level, on loose, unsure materials. The foundation of the first step must be firm and sure, and each step strongly built. This means beginning with the parents. And we'd better plan for longer than tomorrow if we wish to make any progress. It may be true that we cannot tell whether we have been a success or failure until we find out what happens to our grandchildren. Too often we so over-stress the methods of teaching our families that we entirely overlook those basic qualities which we are obligated to instill in their lives, thereby missing our own goal.

I think our methods of rearing children these days are changing, reverting to the old-fashioned way of instilling definite principles of right and wrong, rather than being so reluctant and detached about presenting the moral attitudes which must be developed to guide life. The obligation to continually hold before our families—adults, young people, and children—the first principles of right thinking, right living, and right behavior rests continually on the parents' shoulders. This applies especially to the mother, if the father is absent from home continuously. Then, no matter what happens, families retain their equilibrium.

One writer has said it is no problem nowadays for us to keep close to our children and know what they are thinking, because they'll tell us. They have no inhibitions. That, of course, is not altogether true, as any parent knows. They are too frank and outspoken sometimes. It is not necessary to call a spade a spade to the point of vulgarity. Some children are articulate, some are not, as has always been the case; some secretive, some not. Some are the kind we

are pretty sure of and can generally tell where they are, what they are doing, and what they are thinking. Some are not. Parents are the responsible guardians, and we don't change our children until we change ourselves. We cannot properly discipline our families until we learn to discipline ourselves. If we haven't come from homes where we were taught to live balanced lives while we were young, we have to learn to live balanced lives as adults. And if we do not set an example for, and do not teach our children, they in turn wait until they have grown into maturity, into physical adulthood, to start their process of learning to be mental and spiritual adults. This may go on indefinitely, and does, with the result that many homes are all too slowly being developed into healthy dwelling places. Now is the time to remedy it.

EVERY DAY IS A FRESH BEGINNING. Every morn is the world made new." If we remember this and take a step every morn to a higher level toward a healthy, well-regulated home, no matter how small our yesterday's step, we shall have gained strength and made that much progress toward our goal. If we miss a step and stumble back, it is just one step; and the next day, if we persist, we shall gain headway. These are not just vague endeavors. They are actual accomplished steps toward a new level of attainment. We should look back on yesterday and say to ourselves, "This thing I did, which I should have done, and this thing I did not do, which I should not have done. This thing I said, which I should have said, and this thing I consciously refrained from saying, because I should not say it."

One successful business firm has this for a slogan: "The vision to see, the faith to believe, and the courage

(Continued on page 22.)

Home Column

It's **Your** Church

By **Mary Cooper**

IS THE CHURCH you attend really *your* church? Does "belonging" mean only that your name and date of baptism are recorded neatly in the dusty records of the branch you attend? Are you a supporter of the activities sponsored by your congregation? Or are you a mere spectator at services, one who condescendingly places a quarter on the collection plate once a week?

Religion involves giving as well as receiving. Consider the organist or pianist who faithfully brings talent to each service, and your pastor whose life is devoted physically, mentally, and spiritually to building better people. Consider also the women who serve, the Zion's League leaders, the church school teachers, the caretaker—all who give freely of time and ability, and usually without thought of remuneration. Yet the success of their work depends largely on the support given by other members.

You don't have to be a "big wheel" to help, but you must have the desire and willingness to serve. How else, other than by serving and being an integral part of your branch, can you hope to call the church *your* church? Your livelihood is the work or job you do in return for certain benefits. Likewise your church deserves a part of your time, energy, and money in return for certain benefits you receive from it.

TOO OFTEN more time is taken for thinking up excuses for not serving than the actual job would take. There is the case of Mrs. B., a capable woman with leisure time. Vacation church school was coming, and

helpers and leaders were needed desperately. Mrs. B. was asked to help in the primary department. Her answer was "No." Why? Because her daughter was getting ready to go on a vacation, and she just wouldn't have time. Yet she expects to send her two younger children, and she also expects someone to be there to teach them effectively.

Or take the case of Tom, just home for the summer from the state

Here Is the Writer . . .



Mary Cooper is a graduate of William Chrisman high school in Independence, Missouri, and Graceland College. While attending Graceland she served as station manager of KGRA and was a Lambda Delta

Sigma and a member of the Crescent Club. She was the first Oriole to receive the "Light of Life" award at Stone Church, where she later taught a class of juniors in the church school. She is active in the Stone Church League and is employed at Herald House for the summer. This fall she plans to enroll at Kansas University as a major in community recreation.

university. Tom has the best of intentions for serving later—after he has graduated. At present the local church Boy Scout troop is without a Scoutmaster. Tom is qualified by having been a Boy Scout, attending Scout camp, and by having been an assistant Scoutmaster. But his answer is, "Sorry, don't think I can do it. But I intend to come back after college and really go to work." Now Tom would be very much upset if a League party had to be called off because some League leader apologized, "Sorry, we'll just have to disband League until after I get back from a two-month vacation, and then we'll really go to town!" Giving

must be in the present tense as well as the future tense if receiving is expected all the time.

BROTHER JONES has always been eager to serve and has been very willing to participate in any activity concerned with his calling. But his feelings are very much injured if he is asked to do anything beneath the special duties of a priest. Several times when the head deacon was busy he called Brother Jones at the last minute to serve as an usher for the Sunday evening service. His excuse each time was a trifling one. It must be remembered that every job and every act of service in the church of Jesus Christ is an important one. No one job has more status in the eyes of God than any other. It is the attitude of doing, giving, and serving that counts.

Then there is Miss Tompkins who wants to serve—to do something for the church, but feels as if she isn't needed because no one ever asks her to do something special. Perhaps her biggest gift of giving, right now, would be seeing her pastor and offering her services.

Each can give something, no matter how small or how big. It isn't the "honor" of the job, but the good feeling and fellowship which come as a result of serving that makes working in the church so satisfying. Remember the story of the two little boys whose only gift to the Christ child was a penny? It seemed so small, yet when all the other expensive, elaborate gifts had failed to make the chimes ring, the penny laid on the altar set them ringing. Remember the Littlest Angel and his humble gift to the Christ child, which became the star over Bethlehem? It isn't the size, the importance, or the magnitude of your service which counts. It is your attitude which is important.

Only by giving liberally for the amount you receive can you make the church you attend really *your* church—your church in the sense of support, participation, love, devotion, and belonging.

New Horizons

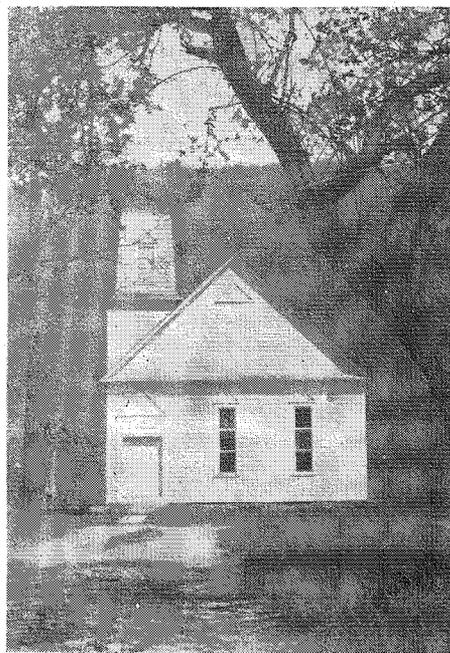
Young People Meet at New York's Oldest Branch

By Barbara Peavy

Greenwood, New York, one of seven branches in New York District, was host to a district-wide delegation of young people June 8 to 10. This occasion celebrated the golden anniversary of the branch. The group of Saints at Greenwood represents the oldest congregation in New York, the home of the Restoration.

The only man living today who helped in the building of the church is Jess Osmine, a nonmember, grandfather of the present pastor. Located 140 miles southwest of Palmyra and Hill Cumorah, the congregation first met in homes and churches of other denominations. The schoolhouse was used at various times until a nonmember, Mr. Blair, donated the property for the Saints to build on. Mr. Blair wanted to see a church erected in the little community.

The church is a medium sized, white frame building typical of the time in which it was built. Native hemlock logs were dragged from the forests by horse and wagon, and many of the local men who were not members of the church assisted in the construction of the building. The nails in the church are hand-forged square ones made near the site of the church. The church is lighted with natural gas in old-type swing-



ing fixtures and serves as a landmark of the "old days" to the people in the community.

The only pastors the branch had from 1901, the time of its organization, until 1937 were men who had to travel some distance to serve. Three of the early men who ministered in this capacity were F. M. Sheehy, John Lentz, and Alma Booker. Brother Thomas Sheldon was one of the first elders to preach in the church. Other pioneer missionaries were Brothers I. M. Smith, U. W. Greene, Ward Christy, J. E. Vanderwood, W. Fligg, W. W. Blair, B. B. Hollands, R. C. Evans, and Alexander Smith.

The present pastor, Carol Bassett, is the first local man to become pastor of the branch. He was ordained a priest in 1937 and an elder in 1949. He has served as pastor since 1937 and is the only priesthood member in the branch.

The little congregation, despite the obvious drawbacks of being isolated and having only one priesthood member, is very active. The district holds a youth retreat at Greenwood twice a year. The golden anniversary program included a brief re-enactment by the young people of the district of the founding of the movement in this area.

A Cafeteria of Thoughts

By C. J. Lant

WE HEAR A GREAT DEAL today about "Our Heritage" and the fear which grips the hearts of men and women that we may lose some of the things we have always held most dear. . . . The old-time peace and contentment we once knew, when home was a patriarchal haven, when God's will was the rule and guide for daily life, are gone.

On every side we find philosophies and religions offering ways of thinking and ways of life, each heralding its own brand of "glad tidings" and hope to humanity. We have a veritable cafeteria for the mind and spirit.

Among all the thronging millions of the world, each one is looking for something that will meet his own need and satisfy his hunger. Many choose food for the body, or for the mind, when what they need is food for the soul.

As we have advanced through life, we have learned how important it is to "try the spirits" of what the cafeteria of life offers, to see whether they be of God or of man. There are times when we must take a definite stand for or against certain things.

Love is fundamental to human happiness and peace. It is basic in the gospel. And love is lost many times because it is not expressed in appreciation. When love is lost, people are lost, and hope is lost.

In every life plan there should be a place for God. Only in a complete return to a deeper appreciation of fundamental things—the companionship of good friends, the inspiration of the great books, the way of life that Christ taught—can we find the peace and happiness that apparently have been lost.

New Levels of Health in the Home

(Continued from page 19.)

to do." These qualities are necessary for poise in our homes. Too often we lack discernment. We do not try to understand the reactions of the various members of our family unit. Our own reactions take the bit in their teeth and start running off at a tangent instead, and we have confusion rather than understanding; we have quarrels instead of agreement; we have intolerance instead of tolerance. Discernment is a priceless possession. If we cherish it, it will expand. I once heard a woman say of a married couple, "They have educated hearts."

We do not always know what is going on in the minds of our families and associates, and sometimes their words do not in the remotest sense convey their thoughts. Our little grandsons and granddaughter at Christmas time were hearing the usual Christmas songs on the radio. Their mother said, "Do you know what they are saying, Cappy?" Cappy said, "Of course I do. They are singing 'Noel, Noel.'" David spoke up and said, "Mummy, why did the poor shepherds have no well?" I remember when small, that I thought "You who unto Jesus for refuge have fled," in the hymn, "How Firm a Foundation," was "Yoo-hoo unto Jesus, for refuge has fled." I yoo-hooed to my brothers when in need of help and saw no reason why I shouldn't yoo-hoo unto Jesus who was my elder brother, according to the teachings of my father. No one knew what I was thinking then, and by the same token we do not always know what is going on in the minds of our families. We'd better find out what they are thinking if we expect to understand them—also our friends and acquaintances. If we take the time and trouble to do this it will be a good high step toward a new level of happiness both in and outside our homes.

Bulletin Board

Manitoba Reunion

Manitoba Reunion will be held July 6 to 8. Further information and reservations may be obtained from R. G. Gosline, 603 Garfield Street, Winnipeg, Manitoba, rather than Z. Z. Renfroe (as stated in previous reunion schedules).

Church Radio Programs on KHQ, Spokane

Free radio time has been obtained by the church in Spokane, Washington, on Station KHQ (590 kilocycles) from 8:00 to 8:15 a.m., Pacific Time, each Sunday morning in July. The program title is "Church in the Home," and Elder R. V. Webb of Spokane will be the speaker during July. Since KHQ is a 5000 watt station, members throughout the district should be able to get this feature.

—DAVID GORDON, *Publicity Director.*

Change of Address

Mr. and Mrs. Loyd Adams
Route 2
Willoughby, Ohio

Luther S. Troyer
193 North Clay Street
Coldwater, Michigan

Serviceman's Address

Pvt. Robert E. Wehling
U.S. 55088331
Btry. D. A.A.A. Gun B.N.
Camp Stewart, Georgia

Wants Address of Paul Burquist

Peter Harder, Graceland College, Lamoni, Iowa, would like to get the address of Paul Burquist who was baptized in the spring of 1950 at Saskatoon, Saskatchewan.

Books Wanted

S. C. Kinningham, 814 Thirtieth Avenue Southwest, Calgary, Alberta, would like to obtain copies of the following: *History of Joseph Smith* by his mother, *Journal of Discourses* (any of the volumes), *Tullidge's History* (any volumes), and the *Braden-Kelley Debates*.

Mrs. Clay Bronson, 513 West Lexington, Independence, Missouri, would like to purchase a copy of Bishop R. C. Evans' *Sermons*.

Bernita M. Curtis, Route 3, Charlotte, Michigan, would like to purchase a copy of Daniel Macgregor's *A Marvelous Work and a Wonder*.

REQUESTS FOR PRAYERS

Mrs. Inez Francis, Rutland, Saskatchewan, requests prayers for the physical and spiritual welfare of her son.

Prayers are requested for Herbert Ray Lawson, Macy, Nebraska, who has cancer of the tongue.

Prayers are requested for Mrs. Enid Stubbart DeBarthe who is a patient at Dr. Reid's Hospital, Bethany, Missouri. She is seriously ill with a heart ailment.

Mrs. Floyd Goff, Wichita Falls, Texas, requests prayers for her father, E. E. Kuykendall of San Antonio, Texas, who is ill with pneumonia.

WEDDINGS Fetting-Metzer

Nelda Metzger and Donald Fetting were married May 26 at the Reorganized Church in Marlette, Michigan. Elder Eldon Winters performed the ceremony.

Gottler-Brown

Delores Brown and Joseph Carl Gottler were married October 14 in Caro, Michigan.

Stacey-Odom

Edith Marie Odom, daughter of Mr. and Mrs. Burton Odom of McKenzie, Alabama, and Daniel Stacey of Louisville, Kentucky, were married at the Reorganized Church in McKenzie on June 15. Both attended Grace-land College.

BIRTHS

A son, Gary Elden, was born on May 12 at St. Joseph's Hospital in St. Joseph, Mo., to Mr. and Mrs. Carson Elden Spease of Fortescue, Missouri. Mrs. Spease is the former Marjorie Chuning.

Mr. and Mrs. David E. Farrell of Denver, Colorado, announce the birth of a daughter, Vickie Lynn, born May 31 at the General Rose Memorial Hospital. Mrs. Farrell, the former Ruby Wilcox, is a graduate of the Independence Sanitarium School of Nursing.

DEATHS

GRIMM.—Mary Leah, daughter of Mr. and Mrs. William Weeden, was born August 15, 1868, in Scranton, Pennsylvania, and died May 26, 1951, at Des Moines, Iowa. On November 2, 1885, she was married to Edgar Grimm; five children were born to them. A son Raymond, and a daughter, Vivian, preceded her in death. She was baptized into the Reorganized Church on September 26, 1909, and was a faithful worker as long as her health permitted. She served as superintendent and teacher in the church school for many years and cared for the sick and unfortunate of her neighbors. Her only regret in later years was that she was unable to help others.

She is survived by her husband, Edgar; two sons: Cecil and Frank Grimm of Des Moines; a daughter, Grace McKenyon of Placerville, California; a sister, Mrs. Grace Mitchell of Boone, Iowa; and several grandchildren, great-grandchildren, and great-great-grandchildren. Funeral services were held at the Hamilton Mortuary in Des Moines, Elder Clyde E. McDonald officiating. Interment was in Laurel Hill Cemetery.

HUNTOON.—Estus P., son of Mr. and Mrs. William Huntoon, was born in Miller Falls, Massachusetts, on June 5, 1870, and died at Knoxville, Iowa, on April 6, 1951. He was married on November 11, 1908, to Cora Roush; two sons were born to them. He spent most of his life in Marion County, and the last three years in the vicinity of Knoxville. He was a member of the Reorganized Church and the Masonic Lodge at Sawn, Iowa.

He is survived by his wife, Ora; two sons: Frank of Salina, Kansas, and Cecil of Des Moines, Iowa; four grandchildren; and one brother. Funeral services were held at the Dunreath Reorganized Church, Elder Clyde E. McDonald officiating. Burial was in Dunreath cemetery.

GILBERT—Elijah Wellington, husband of the late Mary Gilbert, was born in 1870 and died April 18, 1951 in Windsor, Ontario, Canada. His wife died in 1948.

Surviving Mr. Gilbert is one son, Leo F. Gilbert of Maidstone, Ontario; one daughter, Mrs. Lawrence D. Campbell, Detroit, Michigan; one brother, Meadford Gilbert, Windsor, Canada; one sister, Mrs. Melissa McFadden, Windsor, Canada; and two grandchildren.

SCHWEERS—Loren Frank, son of William and Johanna Schweers, was born on April 27, 1884 at Burlington, Iowa. He was baptized in the Reorganized Church March 16, 1902 by Elder R. M. Elvin at Burlington. He was also confirmed by Elder Elvin. He married Miss Eva Fluke at Hutchinson, Kansas, February 1, 1912; two children were born to them, a son and a daughter. He passed away on May 13 at the home in Independence.

Besides his wife he leaves a son, Louis L. Schweers of Independence; a daughter, Mrs. Viola Hare of Independence; two brothers: Louis Otto Schweers of the home; and George Edward Schweers of Burlington, Iowa; a grand-daughter, and other relatives.

Services were conducted by Elders Glaude A. Smith and Arthur E. Stoff at the Carson Funeral Chapel May 15. Interment was at Floral Hills Cemetery.

MACE—Emma Ursula Stephens was born in Council Bluffs, Iowa, January 18, 1875 and lived in that vicinity nearly all her life. She passed away May 10 in Council Bluffs. December 25, 1895, she married Henry Mace at Honey Creek, Iowa. She was baptized April 25, 1890 in the Reorganized church.

Besides her husband, she leaves two daughters: Mrs. Leota Moore of Kearney, Nebraska, and Mrs. Marian Tallman of Council Bluffs; three sons: James Mace, Herbert Mace, both of Council Bluffs, and Robert Mace of Grass Valley, California; fourteen grandchildren, seven great-grandchildren, and other relatives and friends.

The funeral service was held at the Meyer Funeral Home in Council Bluffs with Elder V. D. Ruch in charge. Interment was in Cedar Lawn Cemetery, Council Bluffs.

DUCKWORTH—Charity Katherine, daughter of Shedrick and Anna Winfree, was born June 13, at Dana, West Virginia, and died May 20, 1951, at her home in Springfield, Ohio. She was married on January 10, 1919 to Leslie Dale Duckworth and both were baptized into the Reorganized Church on January 15, 1922.

She is survived by her husband, Dale; two sons: Charles and James; four daughters: Lavada Malone, Helen Orr, Hettie Kingery, and Dela Duckworth of the home; four brothers; three sisters; and eight grandchildren. One daughter died in infancy. Funeral services were held at the Austin Richards Mortuary, Elders Orval M. Hooten and Loyd Adams officiating. Interment was in the Glenn Haven Memorial Gardens.

GROSSETT—Harriett Ruth, daughter of Annie and Sherman Woods, was born July 29, 1888, near Union Center, Wisconsin, and died May 19, 1951, after a long illness. On February 22, 1904, she was married to Charles Orin Wood; seven children were born to them. A son, Robert preceded her in death on October 15, 1918, and her husband died on September 20, 1933. On July 14, 1935, she married Bert Grossett, with whom she spent the remaining years of her life. She had been a member of the Reorganized Church since July 15, 1917.

Besides her husband, Bert, she leaves a son, Albert of Harvard, Illinois; five daughters: Nellie of Sparta, Wisconsin; Ada, Lottie, and Evelyn (the other not given) of Tomah, Wisconsin; two step-daughters: Rachel Francis of Norwalk and Ellen Saganek of East Jordan, Michigan; a brother, Ernest of Sparta; a half-brother, Frank Abbot of Menominee, Wisconsin; and twenty-five grandchildren.

EWING—Joseph Hyram, son of Milo and Laura Ewing, was born October 4, 1886, at Lamoni, and died May 12, 1951, at Buford, Arkansas. He was married on June 15, 1910, to Mary A. Schoo; one daughter, Irene, was born to them. She preceded him in death. He had been a member of the Reorganized Church since 1896.

He is survived by his wife, Mary, of the home; a foster daughter, Mrs. J. D. Erby of Bartonville, Illinois; and a sister, Mrs. Mary Blanchard of Plano, Illinois. Funeral services were held at Mountain Home, Arkansas, Elder T. B. Sharp officiating. Interment was in the Cotter, Arkansas, cemetery.

DAVIS—Emily W., daughter of Charles Albert and Mary Jane Page, was born July 14, 1865, at Gilroy, California, and died April 23, 1951, at Resthaven in Independence, Missouri. At the age of nine she was baptized into the Reorganized Church, and for seventy-seven years she served her Lord with a faithful and humble heart. On February 4, 1886, she was married to Alroy C. Davis; four children were born to them. Mr. Davis preceded her in death in September, 1941, and a daughter, Mrs. Ethel Jones, died in February, 1945.

Surviving are three sons: Eugene A. of Bothell, Washington; Walter A. of Vallejo, California; and Clarence A. of Independence; seven grandchildren; and eight great-grandchildren. Funeral services were conducted at the H. W. Stahl Chapel in Independence, Apostle Arthur Oakman and Patriarch Arthur Stoft officiating. Interment was in Mound Grove Cemetery.

RACHAR.—Leonard Carol, son of Mary and Frank Rachar, was born January 18, 1909, at Utopia, Ontario, and died May 20, 1951, at Oshawa General Hospital. In 1930 he left Utopia and spent seven years in Toronto prior to moving to Whitby where he entered business as a contractor. In October, 1938, he married Janett MacLeod, who survives him. He had been a member of the Reorganized Church since October 2, 1921.

Besides his wife he leaves a brother, Lloyd, of Utopia, and two sisters: Mrs. Daniel Rainey of Big Bay Point and Mrs. Hazel

Gardiner of Toronto. Funeral services were held at the Town Mortuary in Whitby, the Reverend E. W. McBrien officiating. Burial was in the Brougham, Ontario, cemetery.

KRICHBAUM.—Mary Leota Bratton, was born March 18, 1882, in Coles County, Illinois, and died May 5, 1951, in Indianapolis, Indiana. As a child she moved with her parents to Elwood, Indiana, where on September 2, 1899, she was married to John Krichbaum, who survives her. In 1910 she moved to Indianapolis where she resided until her death. She had been a member of the Reorganized Church for many years.

Besides her husband she leaves three daughters: Bernice, Helen, and Mary Margaret; a son, Clifford; and three sisters: Mrs. Myrtle

Dean, Mrs. Lennie Julian, and Mrs. Josie Wakefield. Funeral services were conducted by Elder J. H. Yager at the Moore and Kirk Mortuary in Indianapolis. Interment was in Washington Park Cemetery in Indianapolis.

SALISBURY.—Cora B., was born March 22, 1884, at Stuart, Iowa, and died June 4, 1951, at Rock Island, Illinois. On October 3, 1902, she was married to John O. Salisbury, who preceded her in death. She had been a member of the Reorganized Church since 1912.

Surviving are four daughters: Mrs. George Waddell of East Moline, Illinois; Mrs. Cliff Harder of Rock Island; Mrs. John Bryan of Scotia, Nebraska; and Mrs. Rae Whitaker of Grand Island, Nebraska.

1951 Youth Camp Schedule

Date	Camp	Place	For Reservations and Information
June 30- July 5	Mo. Valley Youth Camp	Camp Sheldon, Columbus, Nebr.	Charles Neff, 811 N. 36th St., Omaha, Nebr.
July 1-8	Ontario Youth Camp	R.L.D.S. Reunion Grds. R.R. 3, Blenheim, Ont.	E. Elwood Smith, 13 Tweedsmuir Ave. Chatham, Ontario
July 1-8	Youth Camp	Blue Water Camp Lexington, Mich.	Eldon Winters, Sandusky, Michigan
July 1-8	Camp Kimtah	Deception Pass, Wash.	Ray Sowers, 3819 N. 25th St., Tacoma 7, Wash.
Aug. 5-12	Youth Camp	Chetek, Wis.	Stephen Black, 101 S. High St. Neosho, Missouri
Aug. 19-26 Aug. 26- Sept. 2	Youth Camp	Camp Klondashawa, New Hamburg, Pa.	Loyd Adams, Box 522, Cedarville, Ohio
Aug. 22-29	Youth Camp	Brooksville, Maine	Raymond J. Ashenhurst, Jonesport, Maine
Aug. 25-29 Sept. 3	Camp LaHacienda	Bandera, Texas	John G. Wight, 714 Avant Ave., San Antonio 10, Texas
GIRLS' CAMPS:			
June 24- July 1	Oriole Girls Camp Oececa	Excelsior Springs, Mo.	Edna Easter, The Auditorium, Independence, Missouri
July 1-8			
July 9-12	Skylark Girls Camp Loleachi	Excelsior Springs, Mo.	Edna Easter, The Auditorium, Independence, Missouri
JUNIOR CAMPS:			
July 1-14	Boys and Girls	Barton Flats, Calif.	G. E. Tickemyer, 1333 W. 42nd St., Los Angeles 37, Calif.
July 8-11	Mo. Valley Jr. Youth Camp	Kiwanis Camp Fremont, Nebr.	Charles Neff, 811 N. 36th St., Omaha, Nebr.

Introducing

VERNELL POWELL (Mrs. Kenneth) PIEPERGERDES, DeKalb, Missouri, (page 14) felt strongly impressed last March to write up a talk she had given about a year before. In obedience to this motivation she offered her article on "Parental Responsibility" for publication. She was born and baptized at Stewartville, Missouri, and was graduated from high school there in 1932. There also she met her husband. They were married in 1937 and for the past fourteen years have lived near St. Joseph. With their two daughters, Cheryl J. (10) and Marla K. (7) they attend the First St. Joseph congregation.

Her hobbies are music, reading, and writing poetry. She says, "If this article will cause one soul to find the more abundant life I shall feel fully repaid for my efforts."

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P.S.

Elroy Hansen
Rt. #4
Denison, Iowa

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* A BOOST FOR PLODDERS

"Perhaps one of my qualifications was the ability to plod. I have said sometimes that, if I could write a set of beatitudes, one of them would read, 'Blessed are the plodders, for they shall get there.'—Christiana Salyards in her Autobiography.

* TESTIMONY

"When a Latter Day Saint gives out his testimony to the work of the Restoration, he should be careful that his words and acts sustain the testimony."—Christiana Salyards in her Autobiography.

MOVIES

We are among those who ordinarily have a tepid enthusiasm for movies; but when something great comes along, we can be persuaded to go. We heard loud praises of "The Great Caruso," with that splendid young man, Mario Lanza, who should hereafter be called "The Voice." He has a pair of vocal cords such as may not be given to the world again in your time and mine. This show has great music, beautiful singing, fine technicolor, and a good story. You will not regret going.

We didn't see "Francis" as a show, but are getting acquainted via David Stern's book. Everybody seems so amazed that Francis the mule should talk like a man. That shouldn't surprise anybody. What should astound us is the fact that so many men talk like mules.

* CONVEYOR

You have probably noticed that the Lord has sent you some of his loveliest blessings through his other children. Have you ever thought that he has some blessings for you to deliver? It is your privilege to be his conveyor. And remember that God's messengers never go unrewarded.

* CO-OPERATION

A letter from C. J. Smith, treasurer of the Quorum of High Priests, Sioux City, Iowa, contains this thoughtful statement: "We get still more out of our classwork by co-operative thought and expression."

Co-operation means more than working together. It must begin with the mind and spirit. No one person in a group can have all the good ideas. The Lord distributes his gifts around among his children. A good idea here, a good thought there, everybody contributes a little, and all share in the benefits. Those who give are not made poorer. Those who receive are richer. The whole group has more than it had before.

The first step in dealing with people, is to recognize their good qualities, and to like them.

It is so easy to see another person's faults; it is so hard to see our own.

Jesus gave the world one lesson as no other living being ever did: the law of love is the foundation of all law.

Herald House

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Fine quality cotton knit material

Washable

White Shirt with

Zion's League Emblem in blue

Men's Sizes

Small

Medium

Large

Boys' Sizes

Small

Medium

Large

69c

**Independence,
Missouri**

**in
this
issue**

Living Waters vs. Broken Cisterns

Frank C. Mesle

A Tour Through the Social Service Center

Leonard J. Lea

The Stewardship of Time

Wana McDole

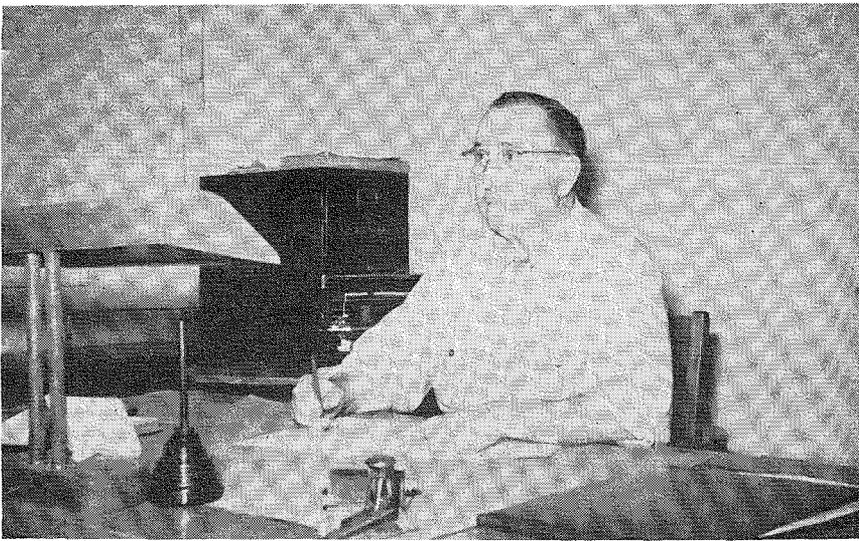
the Saints' Herald

July 9, 1951

VOLUME 98

www.LatterDayTruth.org

News and Notes



We'd like you to know

Norman Edward Hield

The Hebrews felt oppressed when they had to make bricks in Egypt without straw. That's nothing compared to operating a project the size of our present Social Service Center with donated labor. In fact it can't be done without paying the living needs of most of those who devote full time to it since it has gone on a six-day working basis. Norman is a big man—vertically and horizontally (side view)—but he can't cover the 26,710 feet of floor space used at the Center. That faraway look caught by the photographer, Win Wheeler, was in all probability due to the thought of some work he should then be doing in the basement while he was sitting at his desk on the second floor.

Brother Hield was born in Janesville, Wisconsin, on December 1, 1892. He is the oldest son of Norman E. and Effie Hield; the elder brother of Evangelist Willard and Apostle Charles Hield. He was baptized in 1900 at the reunion held on the J. O. Dutton farm. He was graduated from the Janesville High School in 1911, from Graceland in 1931, received his B. S. in Commerce at the University of Iowa in 1933, and his M. A. in economics at the University of Michigan in 1934.

Norman worked as a wholesale shoe salesman for twenty-five years. He served as an appliance heating and air-conditioning engineer for seven years before coming to his present work with the church.

In 1922 he married Mabel Marine Salter. They have two children: Wayne and Carol.

Brother Hield was ordained an elder in 1917 and served once as president of the Rockford, Illinois, Branch. He is deeply devoted to his task and very anxious to prove that the church can succeed in this type of social project. He walks many miles each day around the big building at 310 North Liberty Street. He smiles easily and laughs as he talks, but his concern over getting enough sales and processing help to service the project each day gives him that serious look.

SERVICES AT BUTLER

The first service was held in the new church building in Butler, Missouri, June 24. President Israel Smith spoke at the afternoon service, and Bishop Walter N. Johnson spoke at the morning service. Victor Witte, former pastor at Butler under whom the building fund was started, spoke Sunday evening.

MEMORIAL SERVICE AT NAUVOO

President F. Henry Edwards spoke at the memorial service for the Martyrs at Nauvoo, Illinois, June 24. Bishop Leslie Kohlman took a group of singers up for the service, and preached at the Nauvoo Branch Sunday morning. The singers were May Jorgensen, Burt and Shirley Johnson, and Gladys Omohundro, accompanist.

G. ARTHUR COOK DIES

President Israel A. Smith received a telegram on Saturday, June 30, telling of the death of G. Arthur Cook of Hot Springs, Arkansas. Elder Cook has been pastor of the Hot Springs congregation for several years.

KANSAS DISTRICT REUNION

A successful reunion was held at Camp Fellowship, about twenty miles from Wichita, for the Kansas District. The reunion was held from June 16-24. The attendance of campers on the grounds was double that of last year. Members of the staff included Evangelist Roy A. Cheville, who also instructed a class for young people; Seventy James A. Daugherty, Apostle D. T. Williams who attended several days; Elder Don Lents who was present the first week end; and Bishop G. L. DeLapp who attended the last week end of the reunion.

MUSIC WORKSHOPS HELD

Franklyn S. Weddle, general church director of music, has returned from a series of music and worship workshops which he directed in California. Accompanying Brother Weddle on the trip were Aleta Runkle, director of music for the Center Stake; and Bethel Davis Knoche, organist and member of the staff of the General Church Radio Department. Workshops were held in Los Angeles Stake, Fresno, Berkeley, and Sacramento. Approximately thirteen people from the Southern California District attended the workshop held at the Los Angeles Stake. A highlight of the activity in the Los Angeles Stake was the presentation of Faure's "Requiem," by the stake choir and directed by Colin Ferret. Franklyn Lysinger was organist, Edna Stone, soprano; and Albert Brackenbury, baritone.

YOUTH SERVICES

Youth services are being held following the regular campus services in Independence on Sunday evenings. Dr. A. R. Gilbert was the speaker June 17. His topic was "What Latter Day Saints Believe About God." A discussion period follows the short address by the speakers. Bob Flanders, new appointee, spoke June 24 on "What Latter Day Saints Believe About Free Agency." Interest has been shown in the services by the young people of the stake. The Stake-Wide Zion's League is sponsoring the series.

The Saints' Herald Vol. 98 July 9, 1951 No. 28

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

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Lord, Is It I ?

"And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

"And they were exceedingly sorrowful, and began every one of them to say unto him, Lord, is it I?"
—Matthew 26: 21, 22 (Authorized Version)

As Jesus sat with the twelve to celebrate the Passover, he made a terrible, startling charge and accusation. In a way, it was a prophecy.

From Matthew's account, it would seem that Jesus opened the meeting with that statement: "One of you shall betray me!" He didn't "lead up" to it. He shot it at them point blank, with a devastating effect.

Only a selected few of his disciples—the twelve—were there. As head of the church, he was presiding over a meeting of his most trusted officers and friends. But even among them he found one who was guilty of treachery—of making a proposition to the enemy.

The men were disturbed and upset. They were "exceedingly sorrowful."

* * * * *

To their everlasting credit, eleven of those men immediately turned suspicion upon themselves rather than upon their neighbors. They were sure of themselves at the moment, but no one could know what he might do in the future, under force of changing circumstances.

It was in a state of genuine alarm that each one of the eleven asked, "Lord, is it I?"

Every man there knew the general human weakness. He knew the power of temptation and the danger of evil. And he knew himself. It was possible that conditions might cause any one of them to fall.

One of the twelve held back. Judas must have been the most surprised man there. He thought he had conducted his negotiations with the high priests in secret. And they, if they wanted the plot to succeed,

had every reason to keep quiet about it. Judas tried to keep up all the appearance of loyalty. He had come to the meeting just as if nothing were wrong. It was a necessary part of the plot. In that time of danger, to be absent would be to fall under suspicion.

Judas thought none of them knew what he had already done—that he had gone to the high priests and contracted for a price to deliver Jesus into their hands. Judas had reckoned without the divine power that lay in Jesus to search the human heart and mind. "He knew what was in man."

Judas might have preferred to say nothing. But eleven men had spoken. Only he had remained silent. Then Jesus pointed him out with the statement: "He that dippeth his hand with me in the dish, the same shall betray me."

It was too late to cover up, but Judas knew nothing else to say, "Master, is it I?" And Jesus replied, "Thou hast said." A modern version interprets this, "You are right!"

* * * * *

How many of us sit in the church listening to a sermon and thinking how the preacher's remarks fit somebody else.

If we had been there at that memorable meeting, we might have asked, "Lord, is it James?" or "Lord, is it Peter?"

It is very easy to point the finger of suspicion at others. It takes more nerve and honesty to look into the mirror of conscience and ask, "Am I guilty?"

* * * * *

Humility and self-examination have their rewards. They help the

Editorial

erring to correct their faults. They help average people to be better. One man, for example, frankly admits that he is sensitive and has a poor disposition. He makes mistakes easily and naturally. If he does right, it takes a struggle.

Yet he wants to be a good man, a good husband, a good church member. So he reads the personality magazine and the Dorothy Dix column, and constantly checks himself. He says, "Only by constant effort and vigilance can I remain civilized. It may come easily to some people. I have to work hard at it."

* * * * *

At Graceland chapel years ago a pedagogical classic entitled "The Blue Vase" was often read. It was supposed to inspire the students to increased effort. Why anybody would want that blue vase, I can't remember now. It seemed tremendously important at the time. On alternate years "Bossing Johnson" was read. I liked Johnson much better. He seemed so human. The vase hunters were too, too "super."

Johnson was ambitious. He wanted to be promoted until he was a boss. In callow youthfulness, he confided his ambitions to his employer. "So you want to be a boss?" the man said. "All right, I'll let you be a boss. Your job is bossing Johnson. If you can make him work and produce, I'll give you a raise."

Look under your hat. Perhaps there is a chap named Johnson wearing it. Give him a boss. When criticism is in the air, you can ask, "Lord, is it Johnson?"

* * * * *

It takes a touch of greatness for us to have an objective view of ourselves, and see ourselves as others see us. We can begin with the question, "Lord, is it I?"

L. J. L.

Official

Conference of College Men
and Women, Kirtland, Ohio,
September 1-3, 1951

Across the Desk

BY THE FIRST PRESIDENCY

Women's Institute

A very important week for the women of the church will be coming this fall. Plan now to take advantage of the opportunity; it will help you to better prepare yourself for service in the church.

The women's institute will open on Monday evening, October 8, and continue through Friday noon, October 13. This time of closing was chosen so that those who wish may reach Lamoni in time for the first gathering of the Graceland Homecoming.

The Women's Council hopes that you are already making plans to attend. If you cannot by any means attend yourself, perhaps as part of a group you are assuring the attendance of one or more representatives.

The full program and list of speakers will be announced soon. Among those who will conduct the institute are Mrs. S. S. Arnsion, Mrs. George Mesley, Mrs. S. A. Burgess, Mrs. H. I. Velt, Mrs. Walter Johnson, Mrs. M. A. McConley, and many other well-known church women.

In order to make the cost as low as possible, the women of Independence are providing lodging. The noon meal will be served by the Laurel Club at a reasonable cost. Perhaps several women living in the same area can make arrangements to come together by car.

This institute was organized at the invitation of the First Presidency and is the first event of its kind to be held in many years. It is felt that it will fulfill a need in the lives of many church women. Please plan to attend.

Pauline J. Arnsion, Chairman
General Council of Women

THEME: *Academic Integration
for Our Times*

The third annual conference of college men and women is being planned by Elder Roy A. Cheville, representing the Committee on Ministry to College Students. At our request Dr. Cheville has submitted the following "prospectus statement."

The key word is integration. Educators are observing that modern college education tends to be atomistic. It is compartmentalized. It does not hang together. It needs integration with some spiritual motif to blend it together with meaning. Each phase of specialization is to be interpreted in the light of a total overview of life. Latter Day Saints have an opportunity to move into frontiers of educational interpretation and organization, with spiritual insights to unify. The Kirtland Conference tackles this urgent modern problem in a setting in which this was attempted a century ago.

Representatives of the presiding councils of the church and of the Committee will lead the discussion as before, but the emphasis will be on shared experience. As many as can arrange to do so are cordially invited to be present and to participate.

THE FIRST PRESIDENCY

By I. A. SMITH.

A Philosophy for These Times

It may seem to you conceited to suppose that you can do anything important toward improving the lot of mankind. But this is a fallacy. You must believe that *you* can help bring about a better world. . . . Everybody can do something toward creating in his own environment kindly feelings rather than anger, reasonableness rather than hysteria, happiness rather than misery. The sum of such actions makes the difference between a good and a bad world.—BERTRAND RUSSELL

From John W. Banks, missionary assigned to Eastern Colorado District:

I spent one week in missionary work at Cheyenne, Wyoming, and had the opportunity of baptizing two very fine men on the closing Sunday, June 10. These, with other baptisms in the district, should bring the record to somewhere between eighty and ninety new members during the first nine months of the church year.

From Apostle D. O. Chesworth, associate editor of *The Reminder*, a news sheet published every three months for isolated members of the church:

From a reader in Grand Manan, New Brunswick: "I want to thank you for the *Reminders*. When I get mine (two copies) I keep them a while and then send them on to another member. It is hard to tell just how much good they do."

From Harry Doty in Northern Michigan: "The *Reminder* is a good piece of mailing ministry. The last edition was by far the best yet."

From Evalena Blankenship, Washburn, Missouri: "I enjoy reading the *Reminder*. We are especially glad to get it because we live so far from church we don't get to attend."

There are now over 11,000 on the subscription list.

From a recent letter to us from Elder John T. Conway, president of the New York-Philadelphia District, we are advised that as a result of a series conducted by Seventy W. T. Guthrie, sixteen were united with the church at Bloomsburg, Pennsylvania, on Sunday, June 17. He also indicates that at the present time the Bloomsburg Saints are considering the possibility of an addition to their building. If they have many baptismal services such as this we can see why the addition would be needed.

Living Waters

Versus

Broken Cisterns

A sermon by Frank C. Mesle, guest speaker at a union service held in the Park Methodist Church, Sherrill, New York.

Scripture Reading: John 4: 1-31.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

(For his disciples were gone away unto the city to buy meat.)

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.—John 4: 7-10, Authorized Version.

TWO THINGS stand out in this Scripture: first, Jesus is the source of living water that springs up into everlasting life; second, it is not *where* man worships his God, but *how* he worships that is important, for it is commanded that he “worship in spirit and in truth” (that is, in sincerity and according to the *truth*).

The woman of Samaria worshiped but she knew not what she worshiped. She failed to recognize Jesus as the Messiah. To understand the truth about Jesus and the truth of Jesus is vital to true worship. The Samaritan woman may not have rejected Jesus by saying, “no,” to his message, but her failure to recognize him had the same result. The fact that the Samaritans had no dealings with the Jews because of racial and religious prejudice could have provided the barrier.

God, through Jeremiah says, “My people have committed two evils; they have rejected me the fountain of living waters, and have hewed them cisterns, broken cisterns, that can hold no water.”—Jeremiah 2: 13.

THIS TEXT reminds one of a story by Henry van Dyke called “The Source” in which he described a beautiful, fertile city found in

otherwise desolate and barren surroundings. The fertility of the city was dependent upon a stream of water that had its source in the nearby hills. The abundance of water flowing from the source was dependent upon the faithful visitation of the people to the source. When the flow of water became small because they were not faithful, men began to dig cisterns, and for some persons cistern digging became a profitable business. These cistern diggers sought to discourage anyone from visiting the source in the hills, with the result that the main stream went nearly dry, and the cisterns were inadequate to supply the needed water.

There were those who advocated a return to the practice of visiting the source, which, of course, was opposed by the entrenched cistern diggers. A brave soul went to the source for meditation and prayer and the supply of living water increased, but the cistern diggers slew him. This beloved martyr, however, showed others the way to keep the life-giving water flowing, and as the number of people who visited the source increased, the flow of water became more abundant. As the flow of water increased, the people irrigated more of the land, and all enjoyed the life-giving water. This



did not please the cistern diggers who still argued that cisterns were more important than the source. But the people were happy, and the land was fertile when they went often to the source of worship and rededicated their lives to the ideals of their beloved martyr who had shown them the way to keep the life-giving water flowing.

THIS STORY fits the text and the story of the Christian religion with Jesus Christ as the source of living water illustrated by the experience of Jesus and the woman of Samaria at Jacob's well. “He that drinketh of the water that I shall give shall never thirst and it shall be in him a well of water springing up into everlasting life.” This text is applicable today. That Jesus is the source—the way to the more abundant life, to eternal life, no believer in Jesus Christ will question, but many may question that the text could be applied to them.

Jesus went to the source of spiritual power, of living water, and was made strong for the task that confronted him. He resisted Satan's temptations. People today may also find the way to richer spiritual experiences and power to meet the temptations of the adversary.

The Prophet Jeremiah tells of the first evil: “They have rejected me, the fountain of living water.” Faith in Jesus Christ involves a belief in

him and an acceptance of his *entire program*. People who profess faith in Jesus often say that some points of doctrine, some ordinances he established, the form of church organization he set up, and church attendance or even membership in his church are not essential. This is a common way for men to reject Jesus. This is much like an amateur telling an expert structural engineer that the specifications given in his blueprints are not essential. If the specifications are not followed, the structure probably will not fulfill its purpose but will be as a house built upon sand. Jesus' specifications call for a solid foundation, such as "hear these sayings of mine and do them."

A second way Jesus is rejected is by men's failure to do the things they profess to believe and know they should do.

A third way he is rejected is when those who profess faith in him fail to become acquainted with the blueprint he has given to govern their faith and practice. This lack of acquaintance is indicated in an article "Sunday Schools Don't Teach," which appeared in the December *Atlantic Monthly*. It was written by Hampton M. Jarrell, Professor of English at Winthrop College. Professor Jarrell asked the young women in one of his classes what they knew about ten Bible characters. All these students were American Protestants with average Sunday school and church training, yet most of their comments were vague, confused, or wrong. Seeking an explanation for this condition, he examined the church school material of his own denomination and commented: "The very foundation of our ethical and religious thinking as it evolved through the Old and New Testaments was virtually ignored." Is not Christ rejected by failure to become acquainted with him and his message? Further indication of this appears in a *Reader's Digest* article, July, 1950, which refers to "The Perfect Blueprint for Happiness."

The author, T. E. Murphy, calls Jesus' Sermon on the Mount the Magna Carta of the Christian Faith. He says: "Not one out of seventy persons questioned—most of them churchgoers—could quote a line of it . . . now I am sure comparatively few people have any clear memory of either the words or their meaning." Is it not a rejection of Jesus when people fail to acquaint themselves with the deepest truths Jesus taught?

THE NEED FOR KNOWING is basic to doing. This is illustrated by another story. Roger, a high school student, seriously injured his hip, and the doctors said he would never be able to participate in sports again. One doctor, however, told him he thought he could be helped if he would have faith enough in him to do exactly as he was directed. To this Roger agreed and did do just what the doctor told him to do. When the doctor told him he could put the weight of five pounds on his injured hip as he took a step, he did just that, by using a scale to measure this weight, then ten pounds, then more. He did just what he was instructed to do—no more, no less. The result was restoration to a normal condition, much to the astonishment of many in the medical profession. The attending physician said, "Roger deserves more of the credit for his recovery than I do, because he co-operated perfectly with me. Together we accomplished the impossible." How could Roger have shown faith in his doctor if he had not familiarized himself with his doctor's instruction? Neither can people who are not familiar with his total program have effective faith in Jesus. How many really study to show themselves approved unto God, workmen that need not be ashamed? How many are guilty of rejecting Christ, the fountain of living water, through lack of understanding the basic requirements of Christian faith and conduct?

THE TRUTH OF JESUS and the truth about Jesus are vital to true worship. The truth of Jesus was best expressed by Peter, "Thou art the Christ, the Son of the living God." The truth about Jesus is the record of what he *said* and *did* during his earthly ministry. What he said or taught was his witnessing to the truth, his specification for the attainment of salvation. His blueprints—acceptable worship—must be in spirit and in truth, or according to the truth specified in the blueprints. To do more or less than this is to fail in acceptable worship and is one way of rejecting Jesus by lack of faith in what he taught. "To this end was I born and for this cause came I into the world, that I might bear witness to the truth."

Who has the right to say that this part of what Jesus bore witness to is essential to salvation, and that part is not essential? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Can we truly believe in Jesus and reject any part of his teaching? We reject him when we reject any part of his message, any part of the truth that he taught.

The cistern diggers in Van Dyke's story were interested in their work from a commercial standpoint; therefore they sought to prove the merits of their activities in providing a good supply of water as compared with those who visited the source in an effort to keep an abundant flow of water. Visiting the source was an act of faith, and digging the irrigating ditches and laying the pipe lines was the work necessary to make effective use of the gift of water from the source. Thus faith and works together accomplished the needed task.

THERE ARE BROKEN CISTERNS which we may be digging for ourselves. Tradition may be one form of cistern that holds no water. Jesus said to some devout people of his day, "Full well ye reject the counsel of God that ye may keep your own traditions." The woman

of Samaria had some traditions; "our fathers worshiped in this mountain," therefore she concluded that was the only place where God could be worshiped. Traditions may be right or wrong, thus there is the need of going to the source to check on them. Man's opinion and doctrine may be another broken cistern. Jesus said to a religious group of his time, "In vain do ye worship me, teaching for doctrine the commandments of men." Unless tradition and doctrine are in accord with the truth, they become broken cisterns.

Man-made creeds are broken cisterns. A review of the creeds men have developed and once thought so important but now have abandoned because they proved false is another illustration of broken cisterns.

Freedom to worship and do as we please may be another cistern of our own digging. The *right* to worship as we please, to do as we please—how often are we reminded of this freedom? It is true that we are free to choose what we will believe, though even this freedom is limited by how it may interfere with the freedom of others. How long are we free to believe and do as we like? Only until we have made a decision. When we decide that we will accept Jesus Christ as our Savior, as the way, the truth, and the life, and his gospel as the power of God unto salvation, then we are no longer free to believe or to do as we like. Our decision to accept Christ places upon us the obligation of believing what he taught and bringing our conduct and behavior within the framework of his teaching. We must follow the specification given by the master builder, Jesus Christ. Any ordinance established by Jesus, any doctrine taught by him, any institution he has set up, we must believe in and accept as part of his plan of salvation.

WE NEED TO STOP DIGGING the freedom-to-do-as-we-like cistern. It holds no living water. This point of view may be called narrow, and many put great emphasis on

being broad-minded and applaud the broad-minded person as a good Christian.

Is broad-mindedness another broken cistern? How broad-minded can a Christian be? There is a broad-mindedness that grants to all others the right to their convictions up to the point where unsound convictions made operative may endanger the life, limb, security, happiness, or morals of others. Such broad-mindedness may be expressed in the language of the philosopher who said, "I may disagree with what you say, but I will defend with my life your right to say it." With this we can agree. But when the broad-mindedness means approval of or even tolerance of the faith and convictions of others regardless of how false or how dangerous to society, that kind of broad-mindedness is decidedly un-Christian. Let us look to the source. What was the teaching of Jesus on this point?—"Wide the gate and broad the way that leadeth to destruction"; "straight the gate and narrow the way which leadeth unto life, and few there be that find it." Christians are limited by the teachings of Jesus. They cannot let their broad-mindedness take in just anything. "Call me anything but broad-minded," says a writer in the *January Reader's Digest*. As we get too broad-minded we lose the strong convictions we have, and without strong convictions we cannot build the kingdom of God or assist in establishing his righteousness in the earth.

I WONDER WHAT JESUS WOULD SAY to us regarding our attitude toward other religions? Would he agree that it doesn't matter to what church we belong? Would he approve of our building a Jewish altar in a Christian temple of worship? The four chaplains who gave their life jackets to four soldiers and went down with their ship in the last war did a noble thing manifesting the great love they had for their fellow men. "Greater love hath no man than this, that a man lay down his life for his friends." But can a man

find salvation at the Jewish altar? If he can, then Jesus need not have come. Jesus taught, "No man cometh unto the Father but by me." Paul understood this when he said, "Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved." Was Jesus or Paul broad-minded? Did Jesus and Paul believe they had a "corner on the truth"? I think they did. "If ye continue in my Word, then are ye my disciples indeed and ye shall know the truth, and the truth shall make you free."

Let us stop digging broad-mindedness cisterns; let us return to the source and draw our convictions from Jesus who said, "I am the way, the truth and the light." If we believe in Jesus and in what he taught, we shall feel that we do have a corner on truth. Jesus said, "Ye shall know the truth, and the truth shall make you free." I think a disciple of Jesus may rightly feel he has a corner on truth; otherwise what is the advantage of having faith in Jesus as a witness to the truth?

We often hear the expression, "It doesn't matter what you believe so long as you are sincere." This is one of the great heresies of our day. What we believe regulates our conscience; our conscience determines our conduct; and our conduct fixes our destiny. Let's not dig this cistern either. Let us go back to the Source; let the teachings of Jesus fix our conscience and determine our convictions. We shall find that what we believe is very important. Let us resolve that we will take the program of Jesus seriously and make its realization the chief concern of our lives.

The patters of rain are the footsteps of tears.

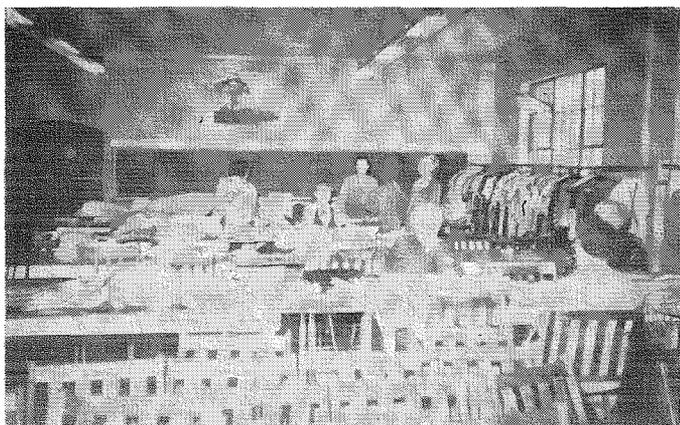
We may like our friends to say what they think, but we often dislike them to think what they say.

A Tour Through the Social Service Center

310 North Liberty Street, Independence, Missouri

AS A VISITOR first approaches the Social Service Center at 310 North Liberty Street, Independence, he sees large display windows opening into the principal salesrooms of the building, offering a wide variety of reconditioned wearing apparel and household items at prices that families on limited budgets can afford to pay. Garments for the entire family, from the youngest and tiniest member to the mother and father, can be obtained—sturdy and attractive things that will give long wear and good satisfaction. Many pieces of essential household furniture and equipment can also be obtained there.

Inside the entrance, visitors are generally greeted by Pauline Murphy, who serves the Center as receptionist and accountant. On Tuesdays, when the larger crowds are present, volunteer workers assist.



Multi-Purpose Room. Chapel, dining room, pricing, and special jobs are accommodated in this large room in the northwestern part of the main floor.

UP THE STAIRS we go, and turn left into the main offices where we meet Norman Hield, manager of the entire plant. We have arrived early Monday morning, it is raining outside, and the pressure of the day's responsibility has not yet been fully applied. Brother Hield has time to show us about the plant.

"This is a church institution," he explains. "It is owned and operated by the church as a service to the people of the church and of the city. It is not operated primarily for profit, although it is self-sustaining. In time it is expected to pay back the original investment, though that was not the purpose for establishing it. It is operated under the Presiding Bishopric of the church, under the immediate supervision of Bishop Harold W. Cackler of Independence. I work under his supervision."

The salesrooms are not the largest areas in the Center. Brother Hield takes us downstairs to the main floor, and we go to the rear to visit the big production areas.

Down below this floor is the basement where the Center's truck can drive in out of the weather with its loads of materials donated by church members and citizens of Independence.

"There has been a wonderful response to our call for the donation of materials. Church members and citizens alike have been remarkably generous. Many of the things they give us are in good condition, or can be easily prepared for use by

our workers for those who need them." We look at great stacks of material waiting to be sorted, processed, prepared, and classified before they can be taken upstairs. The amount of work to be done is amazing.

"You can see that the supply of materials is not one of our problems," Brother Hield observes. "Our problem is to find enough qualified help to get the work done. It is not as easy to obtain and organize volunteer personnel as it is paid employees, but most of our work must be done by volunteers. In a service institution, run on a nonprofit basis as this is, it cannot be otherwise."

A small new structure houses a steam plant for heating water for the laundry and providing steam for the dry-cleaning plant. . . . It is here in the basement that the Center has one of its principal needs of help.

In this area, large quantities of scrap metal, cloth, paper, and materials that cannot be reclaimed are sold to be converted into industrial supplies.

BACK UP THE STAIRS to the main floor we go to visit the areas where most of the women volunteers are to be found at work on Tuesdays. Then there will be an average of 150 persons present and helping in the various departments.

"When we moved here from the Campus [where the Campus Shop carried on the same work for some years] we thought that it would take five years to fill up this large building. We have been amazed to see it fill up in about a year," explains Brother Hield, opening the door of large cabinets and closets where stacks of winter clothing, cleaned, repaired, and ready for fall sale are waiting.

We followed the hall until we came to the long open corridor beside the workrooms on the south side of the building.

"This is a quilting sewing machine," Brother Hield informed me. "It is much faster than the old hand method. Of course, beautiful work is done by hand; but it takes many people, and younger women do not learn this art so readily as their mothers and grandmothers did. In the future there may not be many who know how. Besides, the handwork is very



Quilting and Sewing Departments. Skilled hands fashion the intricate designs for beautiful quilts. Experienced workers guide the power machines as they speed repairs to the garments.

tiring on eyes, hands, and backs. . . . Now here is how the machine works. It is rolled on those two long, revolving poles, which are suspended from above on trolleys. Thus any part of the quilt can be brought under the sewing machine, and the position of the work can be rather freely changed. The machine gives us good quantity production."

Then we passed the many tables where the fine handwork is still done by skilled workers.

In the sewing department nearly all of the machines (many originally were operated by foot power on a treadle) have been converted to electric power. They are so much easier and faster to operate and get greater production. The machines and workers' tables occupy wide areas.

The next department contains a rather complicated machine—it looks as if it could play havoc with fingers unless they are kept in the right places—which makes buttonholes. Those who have tried to fix a buttonhole by hand know how much better it is to leave it to a machine.

We round the corner as the aisle turns northward and look over the rail at another impressive piece of equipment—the hemstitching machine. Some worker left a nice piece of material on it partly finished, as she departed for her home tasks the last work day.

In the neighboring department we see where the millinery work is done. Here we find a blocker, a steaming iron, and



Upholstering Class. Volunteers learn how to rebuild and recover old furniture for new attractiveness and usefulness.



Hats! A trained milliner teaches how to remodel and decorate pretty chapeaus for "Woman's crowning glory."

many things understood only by women. Under a professional leader, women recondition hats for one of the salesrooms. A woman's confidence and good feeling depend so much upon the quality of her chapeau. Even when she hasn't much to spend, the hat is very important.

THE NEW KITCHEN at the northwest corner of the main floor is now under construction. This will be used to serve meals to the many workers serving in the various departments. As we enter we see a table for the used dishes, a scraping place for removal of uneaten food, a prerinsing unit, a modern Hobart dishwasher, a drying and stacking counter, and a hotel stove with twelve gas plates. A canopy and exhaust will be installed over the stove. There are built-in cupboards that hold many dishes, a big steam table, a dessert table, and a water and beverage service.

It would be hard to name the next room on the north side of the building. Its tables will serve the needs of those who will eat there. The racks along the wall hold garments waiting for the pricing committee to set the prices before they go to the salesroom. The seats in the center accommodate the 150 workers who assemble here for chapel service on Tuesday morning. At the east end of the room

is the piano and the platform for those in charge of the worship service.

The chapel service serves a number of purposes. The workers meet for prayer and worship and to hear a short talk by some visiting minister. Brother Hield is always present to give financial and statistical report of achievements. Sister Russell Rowland, who directed the Campus Shop so many years (and directed it before that when it was in the Auditorium and in Bartholomew Hall) is still with the organization giving encouragement and inspiration to the workers. Her zeal and enthusiasm are infectious, and the visitor sees that the workers get a real lift out of her words and good will.

Gifts of needlework and handcraft that have come in the mail or have been produced locally are presented for all to see and admire. It is clear that this part of the program is a morale builder for the many good women who have come to help in the work. Many of the gifts are exquisitely made—beautiful lace, crochet and embroidery work are presented. There are useful things made from reclaimed materials, and dolls for children who might not otherwise have any.

The bedding and household furnishings department reveals fine mattresses with new ticking, filled with materials that have been cleansed, sterilized, and fluffed by a commercial firm in the city. Where necessary, new innersprings are installed. Beds, tables, stoves, chairs, davenport, day beds, and pictures are in this department. When it is realized that new cotton costs thirty-five cents a pound, the importance of reconditioning used materials is apparent.



Hobby Department. Ladies make these beautiful dolls at low prices, so that little girls who could not afford them otherwise may have them.

IN THE SALESROOMS Brother Field tells us, "Our method depends upon self-service. The customer takes his leisure to make selections. There is no pressure or effort to sell. We just try to make it easy and pleasant for people to buy. They are welcome to look, and it is all right if they depart without buying if they do not find what they want.

"Our sales average about \$125 a day," he continues. "The week ending May 26 brought us sales of \$890. There has been a splendid response from the buying public, as well as from those who donate materials."

Naturally, there are expenses to meet in so large an institution, and the modest profits are used for this purpose. Heat and light are substantial items in the budget. There is a paid staff of twelve persons. The custodian man lives in an apartment on the upper floor.

The Center has its educational aspects too, and these seem bound to develop. There is a class in upholstering and furniture finishing and repair. As they learn, these people put used furniture into salable condition.

The largest attendance is on Tuesday as that has been the main meeting day for many years. Many of the women are responsible homemakers, and they donate their work on this day to the good cause. Tuesday attendance brings out about 150 persons. Friday is now building up as a second day for service, and there are often as many as fifty present. All who come stay for the day and work. Brother George Bullard has been coming every day and donating his services for a considerable time. He has arranged the bargain basement where hundreds of items are disposed of at economy prices.

In the future, it is expected that the kitchen will can a large amount of foods for the use of workers and for sale to customers.

It would not be possible to describe in one article all the activities and services of this growing and expanding institution. No one can predict now what it might become in the future. All we know is that those in charge face the future, waiting to see how it may grow and ready to respond to new needs as they appear. Their policy is to keep flexible and ready to adapt the work to the requirements.

A Triangular Illustration

By Charles J. Hunt

SEVERAL YEARS AGO I held a series of meetings in Mallard, Iowa. At the home of Branch President Joseph Fish, where I was staying, a young man who had spent four years in a Protestant Theological college called. He was an agent for Bibles; profits from sales were to assist in defraying expenses of his fifth and graduating year. Our conversation soon led to religious questions.

While talking, I drew and exhibited an isosceles triangle on a writing tablet, quoting the words of Jesus (Luke 17: 26): "And as it was in the days of Noah, so shall it be also in the days of the Son of Man"—referring to his second personal coming. I asked my friend if, in his study classes, the words of the Savior I quoted were ever used; and if so to what extent. His reply was, "We discussed the verse, concluding that in Noah's time the people suffered great wickedness. They also had righteousness preached, but with little success." To his statement I agreed, saying, "That is the belief of the Reorganized Church of Jesus Christ of Latter Day Saints which I represent."

At the lower left point of the triangle I wrote "*extreme wickedness*"; at the opposite point, "*righteousness preached*." Still holding the writing tablet before him, I designated the third and upper point. He asked, "What application, if any, can be made to the third point as pertains to the Bible verse quoted?"

My answer was, "Extreme wickedness, and righteousness preached (points 1 and 2) have been mutually agreed upon in Noah's and our day, leaving the top point (3) to be considered." Then I wrote as the third sign in Noah's and our day, "*God's appointed prophet*," adding that our acquaintance would be either closer or more widely separated on church beliefs when we considered the great importance to the world of the third sign of living prophets today.

Thus, I reassured him that the Reorganized Church fully qualifies in every and all Christian requirements, including the third positive sign of living, active prophets now. My friend stated that his church did not have nor believe in having that third sign or office of prophet in this age. However, I tried to make plain that in order to fulfill Christ's requirements *now*, and be organically as it was in Noah's day, God's church must have living prophets to preside and receive divine revelations until the earth is cleansed by fire and the promised millennium is a reality, being personally presided over by the Master. This is a glorious event to contemplate.

A Lady Pharisee

By Jennie Z. Elliott

WHEN I WAS A LITTLE GIRL I had a Sunday school teacher who must have been a lady Pharisee. Like the Pharisees of old, she was so busy remembering the Sabbath day, to keep it holy, she had no time for remembering to love her neighbors. Those were the "good old days" when people who had cows sold milk to those who didn't. And, since Mrs. Pharisee was cow-wealthy, she sold milk to her cow-poor neighbors. But not on Sunday! Oh, no! That would be breaking the Sabbath. So, unless they had ways of keeping the milk cool, Mrs. Pharisee's customers observed milkless Sundays, which wasn't such a hardship as long as things went all right. But they didn't. When the Clemens' baby got sick, Mrs. Pharisee wouldn't break the Sabbath, not even the least little bit, long enough to sell milk for a sick baby. It never once occurred to her to *give* the baby the milk. With all her piety, Mrs. Pharisee was just about the stingiest woman in town.

This little incident out of my childhood bears out the fact that usually the self-righteous people aren't the Christlike people.

How "Young Joseph" Came to Amboy

Selections from the "Autobiographical Sketches"
of Edmund C. Briggs of the Council of Twelve

Part Nine: A President and Prophet for the Church

JOSEPH SMITH
AT THE
GENERAL CONFERENCE
AMBOY, ILLINOIS

April 6, 1860: It is ever a memorable day in the cycle of days when God commands a work to be done! We accompanied Joseph and his mother to the Conference. He was cheerful and easy in his manner, unassuming without the least expression of affectation; reserved and yet not distant in his way. He greeted us with, "Good morning," as he and his mother took seats in the carriage. On the way to the hall he asked, "What do you think in relation to new revelations?" I replied, "We believe the general law of God is given to the church as recorded in the Bible, Book of Mormon, and Book of Doctrine and Covenants; but as has been in the ages past, so it will be in the future, as circumstances and new events demand there will be new revelations from God, but always in harmony with what has been given, and never conflicting with the law of God already given." He then said, "I wish the conference to organize and conduct its business this forenoon just the same as if I were not there." As I led the way into the hall I gave them seats and then informed Elder Z. H. Gurley of Joseph's request. The Conference was organized in the usual manner with Elder Gurley being chosen president; Elder William Marks, assistant; Elders Andrew G. Jackson and Isaac Sheen, clerks.

After invocation by one of the elders, President Gurley in an eloquent and impassioned address took a retrospective view of the great latter-day work. . . . He called on Elder Samuel Powers of the Twelve, who addressed the Saints upon the general principles of the gospel of Christ. . . . He has such a breadth of thought, and is such a sacred historian and biblical scholar, it is an intellectual feast to hear his oratory. . . . I followed upon the same subject.

The Saints were in the best of spirits and hope, and at the adjournment Brother Joseph and his mother were introduced to many of the Saints.

At half past one Conference convened, and after the singing Elder Archibald

Wilsey offered invocation and President Gurley made a few remarks and invited those who wished to unite with the church. Horace Bartlett, Frederick Squires, and Joseph Robinson arose to their feet and expressed their faith in Christ and desired to unite with the Reorganization; they were received by unanimous vote.

Brother Joseph Smith then came forth and was introduced by the president in the following words, "I am pleased to introduce to you, my brethren, Joseph Smith, the son of the Choice Seer." He then made an address after which a motion was made that he be received and chosen to the office of president of the high priesthood. The vote was unanimous, and he was ordained under the hands of Elders Z. H. Gurley, Samuel Powers, and W. W. Blair of the Twelve, and William Marks and George Morey of the high priesthood. The quiet, peaceful Spirit of God brooded over the entire audience when the solemn ordination took place, and the Saints were happy and comforted in the faith. I could realize that as his father had been ordained at Amherst, Ohio, on the twenty-fifth of January, 1832, to the office of president of the high priesthood, so now he had been ordained at Amboy, Illinois, on the sixth day of April, 1860, in harmony with the precedent in his father's case, and the law of God, which says "Every president of the high priesthood (or presiding elder) is to be ordained by the direction of a high council, or General Conference."

SH 50: 622-623. July 8, 1903.

THE FIRST ADDRESS OF
JOSEPH SMITH III
TO THE GENERAL CONFERENCE
APRIL 6, 1860

I would say to you, brethren, (as I hope you may be, and in faith I trust you are,) as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a

power not my own, and shall be dictated by the power that sent me.

God works by means best known to himself, and I feel that for some time past he has been pointing out a work for me to do.

For two or three years past deputations have been waiting on me, urging me to assume the responsibilities of the leadership of the church, but I have answered each and every one of them that I did not wish to trifle with the faith of the people.

I do not propose to assume this position in order to amass wealth out of it, neither have I sought it as a profit.

I know opinions are various in relation to these matters. I have conversed with those who told me they would not hesitate one moment in assuming the high and powerful position as the leader of this people. But I have been well aware of the motives which might be ascribed to me—motives of various kinds, at the foundation of all of which is selfishness, should I come forth to stand in the place where my father stood.

I have believed that should I come without the guarantee of the people, I should be received in blindness and would be liable to be accused of false motives. Neither would I come to you without receiving favor from my Heavenly Father.

I have endeavored, as far as possible, to keep myself unbiased. I have never conversed with J. J. Strang, for in those days I was but a boy, and in fact am now but a boy. I had not acquired a sufficient knowledge of men to be capable of leading myself, setting aside the leading of others.

There is but one principle taught by the leaders of any faction of this people that I hold in utter abhorrence. That is a principle taught by Brigham Young and those believing in him. I have been told that my father taught such doctrines. I have never believed it and never can believe it. If such things were done, then I believe they never were done by divine authority. I believe my father was a good man, and a good man never could have promulgated such doctrines.

I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so does the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible.

I have my peculiar notions in regard to revelations, but am happy to say that they accord with those I am to associate with, at least those of them with whom I have conversed. I am not very conversant with those books [pointing to a volume before him], not so conversant as I should be and will be. The time has been when the thought that I should assume the leadership of this people was so repulsive to me that it seemed as if the thing could never be possible.

The change in my feelings came slowly, and I did not suffer myself to be influenced by any extraneous circumstances, and have never read the numerous works sent me which had a bearing on this subject, for fear they might entice me into wrongdoing. It is my determination to do right and let heaven take care of the result. Thus I come to you free from any taint of sectarianism, taints from thoughts of the varied minds I have come in contact with; and thus the hope to be able to build up my own reputation as a man.

It has been said that a Mormon elder, though but a stripling, possessed a power unequalled by almost any other preacher. This arises from a depth of feeling, and the earnestness with which they believe the doctrines they teach; and it is this feeling that I do not wish to trifle with.

I know that Brigham Young is considered a man of talent, by some a bold and fortunate man, and by others an unscrupulous and bad man, according as circumstances differ.

Should you take me as a leader, I propose that all should be dealt with in mercy, open as to Gentile or Jew, but I ask not to be received except as by the ordinances of the church.

Some, who had ought to know the proprieties of the church, have told me that no certain form was necessary in order for me to assume the leadership—that the position came by right of lineage, yet I know that if I attempted to lead as a prophet by these considerations, and not by a call from heaven, men would not be led to believe who do not believe now. And so I have not come of my own dictation to this sacred office.

I believe that we owe duties to our country and to society, and are amenable to the laws of the land, and have always considered it my duty to act upon this principle; and I do say that among the people where I live I have as many good and true friends as I could desire among those of any society.

The people of Hancock County have been strongly anti-Mormon, and there I know of no enemies. I have been engaged in business with anti-Mormons, I have mingled with them, and have not only been obliged not to make any remarks which might give offense, but also to smother my own feelings, if I had any. I hold no enmity to any man living who has fought this doctrine, nor do I know any who have enmity towards me. I hope there are none.

In conclusion, I will come to you if you will receive me, give my ability, and the influence which my name may bring, together with what little power I possess; and I trust by your prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you, or the code of good morals.

I have my own short-comings, but I trust as a leader I shall do nothing to lead astray. If I do so, I shall expect condemnation, for I am satisfied that this people, governed by the same policy, would serve me worse than they have Brigham Young before, for I would be wholly deserted.

A gentleman from Utah informs me that a majority of Brigham Young's people were restive—not satisfied with their condition—but dared say nothing. That those who preached and those who practiced his teachings were, in reality, the old fogies of the institution, the younger taking a different view of matters.

I do not care to say any more at present, but will simply add that if the same Spirit which prompts my coming, prompts also my reception, I am with you.

SH 50: 624. July 8, 1903.

CONCLUSION OF THE CONFERENCE

(Adapted from report of the
Amboy Times.)

At the conclusion of the address by Brother Joseph, "it was moved that he be received as a prophet—the successor of his father." This carried by a unanimous vote.

Elder Gurley then said, "Brother Joseph, I present the church to you in the name of Jesus Christ."

Brother Joseph responded: "May God grant in his infinite mercy that I may never do anything to forfeit the high trust confided in me. I pray that he may grant to us power to recall the scattered ones of Israel, and I ask your prayers."

Isaac Sheen then led in prayer.

Then followed the ordination of Joseph Smith as president of the high priesthood.

These ceremonies were earnest and impressive, and when they were com-

pleted most of the people in the congregation were in tears.

Emma Bidamon, mother of Joseph, was then proposed and united with the church.

CLOSING STATEMENT OF E. C. BRIGGS

April 7: On the convening of conference this morning I was requested by the president to offer prayer. While in supplication I had a vision and saw the words before me as I spoke them, "Let my servant Israel L. Rogers be ordained to the office of bishop in my church, for this is his calling saith the Lord your God, Amen." The Holy Spirit in power rested on the entire audience so all confidence without a doubt was given to the Saints by the gifts of the Holy Ghost.

I now feel, let the results be what they may, the reorganization of the church of God is established on the true foundation in harmony with the will of our heavenly Father, Jesus Christ being the head of the body which is his church on earth as in ancient apostolic times. The burden is now lifted from me as the especial witness crying in the wilderness of scattered latter-day Israel, the source to which to look for deliverance from the false shepherds who have sought to lead the Latter Day Saints. The church is now organized in a formidable manner, like a standard to which all who are desirous to know the truth may flock when seeking the kingdom of God, with all the elements as constituent parts of the government of God, as clearly described in the Bible and witnessed in the great things of God's law written to Ephraim and in the Book of Doctrine and Covenants. I am now happy and contented in the peace of the Holy Ghost, and will by the grace of God endeavor to build up and strengthen the church of God wherever my lot may be cast among my fellow men and return to my mission with renewed hope.

SH 50: 624-625. July 8, 1903.

(Conclusion)

Secret of Greatness

A nation is made great, not by its fruitful acres, but by the men who cultivate them; not by its mines, but by the men who work in them; not by its railways, but by the men who build and run them. America was a great land when Columbus discovered it; Americans have made of it a great nation.—DR. LYMAN ABBOTT

Catholic Dogma and Action

FROM TIME TO TIME public attention is attracted to the age-old Protestant controversy with the Roman Catholic Church. If it is not a quarrel much publicized between Mrs. Eleanor Roosevelt and Cardinal Spellman, thrust upon the public mind by the participants themselves, it is perhaps *ex cathedra* a papal dogma direct from St. Peter's. The mere fact that we are classified by the ecclesiastical world as neither Protestant nor Catholic does not lessen the significance of what is fundamental in our movement, authoritative restoration of the gospel of Jesus Christ on the theory that neither Catholics nor Protestants have the truth. The result is that both Catholics and Protestants say, "How audacious!"

But on the humble theory that "a cat may look at a king," we appear to have the right, which we assert and proceed to practice, to observe what is going on around us, even that which occupies the spotlight of public attention—yes, even in the two realms denied to us by popular acclaim, both Catholic and Protestant.

In view of the deep-seated convictions and antipathies of the Protestants (which we need not necessarily share beyond the point of reason and good judgment), I often marvel at the restraint of the Protestant pulpit and press in dealing with Catholic beliefs and dogmas. There are a few notable exceptions where certain periodicals sponsored by small religious groups apparently believe that the welfare of the world depends on the absolute, complete, and final destruction of Rome and all "her satellites."

THE MORE IMPORTANT RELIGIOUS MAGAZINES sponsored by Protestant groups limit their attention to Catholic Church matters and deal, when they do speak, with major issues, and then in a dignified man-

ner, though the weight and influence of the *Christian Century* has lately been thrust into the controversial arena by a discussion of the Paul Blanshard book, *American Freedom and Catholic Power*.

Three questions have recently been publicized which we have noted with interest, involving the Catholic Church and its policies and dogmas. With one of them we perhaps should not be at all concerned, since it is primarily a matter of Catholic belief, except for its historical and theological aspects.

The second and third are matters in which we Americans are directly involved and which it seems we are very appropriately concerned. We take them up in order.

THE FIRST is the recent papal pronouncement of the Assumption of the Virgin Mary, which means that henceforth Mary, the Mother of Jesus, must be considered as having been *bodily translated*. The *Catholic Herald* says:

Even if the Protestant claims that the Scriptures are more than human documents—that they are the inspired word of God, one has a right to ask on what grounds he holds that they are thus inspired?

The Catholic position is altogether stronger and more convincing, because it depends on an internally consistent system, involving the birth of a living church, infallibly guided by the Holy Spirit, which *preceded* [italics theirs] the actual Scriptures whose own authenticity and inspiration are guaranteed by the Church of Christ thus infallibly guided. It is the tradition of the living infallible church which is the first and all-important guarantor—not historical documents subject to the serious historian's critical studies.

Hence when that living church proclaims the dogma of the Assumption, it is doing so with precisely the same authority, infallibility, and force which rest behind the Virgin Birth, the Ascension, and the Resurrection, as well as the Canon of the Scriptures: the authority of the Holy Spirit in the Church of Christ.

Of course all of us who deny that Peter ever received the special commission from Christ to pass such "plenary authority on to his successors in Rome" will question the right of the present wearer of the fisherman's ring to create by mere fiat such a new doctrine. The question naturally arises: Did Christ advise Peter about such a doctrine? If he did, why the delict on Peter's part to say nothing about it? If he did not, was Jesus at fault?

THE SECOND raises a question of Americanism under the Constitution of the United States, and is as follows: Is an appointment of an ambassador or envoy or a representative of this country to the Vatican lawful, or is it a violation of the letter and the spirit of our Constitution? President Roosevelt, in pursuance to war emergency powers, appointed Mr. Myron C. Taylor as an envoy to Rome. His successor, President Truman, did not remove Mr. Taylor, but soon after his own induction into office, suggested that when a treaty of peace would be entered into with certain European powers, there would be a change. In the meantime Mr. Taylor has resigned. What will Mr. Truman do? The *Christian Century* of January 31, 1951, says:

The Washington correspondent of Religious News Service said flatly on January 18 that "the prospect of a personal envoy to the Vatican . . . is very much alive." Speaking with the greatest assurance, this correspondent said the President has given up the idea of nominating an ambassador to the Vatican, that the department of state has recommended after a four months' study that it would be unwise at this time to name an envoy who would require Senate confirmation, but that an "influential senator" thinks a personal representative with the rank of ambassador is likely to be appointed soon. We cannot understand how it can be argued that a repetition of the Myron C. Taylor embassy is justifiable. The reasons which cause the

administration to avoid presentation of the matter to the Senate ought to weigh with honest and conscientious men against the subterfuge of another "personal representative with the rank of ambassador." The protests which were registered year after year during the entire decade of the forties by nearly every Protestant church in the country were lodged against the very arrangement which it is said the President intends to renew. That arrangement, which was launched as a "temporary" expedient, lasted almost ten years. The protests were at first mild because churchmen accepted at face value President Roosevelt's assurance that it was "temporary." If it is now renewed, they will know that President Truman is no longer capable of standing against Roman Catholic pressure. They will have final proof that he is ready to undermine the integrity of the American Constitution for votes. With that knowledge, they may be counted on to use all their influence to get the Senate of the United States to challenge the President's effort to circumvent the Senate's constitutional right to approve presidential appointments of ambassadors. That would bring on the heated debate that the R.N.S. senator says would be certain to "rock the ship of state at a time when there are waves enough on the seas." Letters of protest may avert this debate.*

Thus this issue, indeed a very lively one, remains unsolved. What will President Truman's answer be?

THE THIRD has to do with the use of public funds for parochial school purposes. There is not a complete unanimity in the state courts on the question of constitutional law involved, and I will not impose on the readers of the *Herald* by discussing the legal issues involved.

However, a very pertinent question has been raised, and I here offer an article written from Madrid, Spain, by Sam P. Brewer. This was published in the *New York Times* on February 25 last and reprinted in *Public Digest*, with introductory comments.

While Roman Catholics in the United States are demanding public funds for the support of parochial schools in the name of democracy and freedom of religion, their actions elsewhere are in startling contrast.

Sam P. Brewer, in a special article written in Madrid and published in *The New York Times* of February 25, reports that three Cuban Protestants who had been working in Spain, one of them for seventeen years, have been ordered expelled from the country. Mr. Brewer reports that this action is ascribed "to pressure from Roman Catholic authorities of the Madrid Diocese. In general the civil authorities have tended to let Protestant churchmen alone except when the Catholic clergy have demanded action against them." Some interesting excerpts from the balance of the article follow:

"Proselytizing is almost certainly the accusation behind this expulsion order. A small number of Protestant clergy is tolerated in Spain but they are strictly forbidden to make any move to convert Catholics to their belief and are watched closely to make sure they do not do so.

"Freedom of worship in Spain is guaranteed by the Charter of the Spaniards, but it is by no means what would be considered full freedom in the United States. Article 6 of the Charter says the Catholic religion shall 'enjoy official protection.' It adds that nobody shall be molested for his religious beliefs but that 'ceremonies or external manifestations other than those of the Catholic religion shall not be permitted.'

"Late in 1947 there was a sudden campaign against Protestants by certain churchmen, and from September, 1947, to April, 1949, there were at least seven authenticated cases of raids with violence on Protestant churches and chapels. There have been no recent incidents.

"Protestants may not have their own schools here. Their children are required to take Catholic religious instruction. No Protestant may hold a chair in a university or be an officer in the army. He may not even be buried in the rites of his own religion without a police permit. No Protestant religious publication may be printed in Spain or imported into the country."

There can be no doubt that the policy followed by Catholics in Spain and the policy followed by Catholics in the United States are both made in Rome. They see no wrong in supporting two such opposite positions, for the end justifies the means. The parallel with Communism, while not new, is always startling. We should never close our eyes to it.

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ISRAEL A. SMITH

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Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

What do you mean when you say that your ministers are called by the Spirit of wisdom and revelation?

Australia

F.P.

Answer:

We are not aware of any official statement to this effect ever having been put out by the church as applying to the original call of men to the ministry, neither is such a statement found in the revelations in our Scriptures, though it is the general rule that priesthood calls should come by the Spirit of revelation.

Among the ministers who have already been called and ordained, constant changes are necessary whereby they are transferred from one office to another, from one quorum or council to another, or from one line of service to another, according to the necessities of the work. It is in relation to such changes that the revelations in the Doctrine and Covenants several times mention their being made "in the Spirit of wisdom and revelation." Such changes are usually made by the executive officers of the church, who under the law are entitled to inspirational direction in their work. It is proper and necessary that they should seek such inspiration in accordance with the divine provision to "make these selections according to the Spirit of wisdom and revelation that shall be given unto them."—120:9. Their long experience, and previous gifts of inspiration and revelation, make possible a wisdom that is more than human, and this they are to use in connection with whatever revelation of the Spirit they may receive.

Wisdom is included as one of the spiritual gifts, and the administrative work just mentioned is a fitting place for its application. Such wisdom is of God and springs from the long-continued ministrations of the Holy Spirit in his ministers. It is akin to revelation.

CHARLES FRY

Question:

Why must the righteous suffer?

Kansas

A.D.T.

Answer:

Man begins life in innocence. The newborn babe knows neither right nor wrong, good nor bad. He must gain that knowledge by experience involving errors in the process. God designs for man to reach perfection, but the way is marked by mistakes, failures, and sins (even to walk is learned only with repeated falls and bruises). If these shortcomings left no ill effects, no pain, no sickness, no remorse of conscience, and no suffering of any kind, we should never learn to distinguish between good and evil and would remain without progress.

Suffering is the warning of wrong conditions and of the danger of those conditions being extended until our state of suffering becomes fixed and absolute. Broadly, suffering is the divine cry for repentance (not that all suffering is for one's own faults and sins—far from it). Much of it comes from others' wrongs, but the lesson is the same (see Luke 13: 1-3). Even Christ suffered while in the flesh for the sins of the world, and as a man he progressed, or "learned he obedience by the things which he suffered." Through these he became perfect (Hebrews 5: 8).

Lehi taught that without the opposition which sin sets up there would have been no development, no rising to perfection, but a state of passivity like being dead. He says if Adam had not fallen, he would have remained in Eden forever in the same state in which he then was. Men rise to the heights of human perfection through struggle, sacrifice, and suffering. It is the inevitable way to perfection. Herein is salvation and glory.

CHARLES FRY

Question:

What conditions must be complied with to receive the Holy Spirit?

Australia

F.P.

Answer:

"The Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit, and every one that hearkeneth to the voice of the Spirit cometh unto God."—Doctrine and Covenants 83: 7. This Spirit given to all men performs a different ministry from that performed for those who are within the church; it aims to bring men to God where they may receive the greater blessings. To such as respond by obedience, the Lord has designed to give the gift of his Spirit in greater measure and for a broader purpose, which greater ministration, Jesus says, "the world can not receive." The question refers to this greater ministration.

The leading requirements for the reception and retention of this greater gift of the Holy Spirit are acceptance of Christ through belief in his teachings, faith in him, repentance from sin and dead works, humility and contrition of heart, baptism in water at the hands of a servant commissioned by him, and a willing observance of the laying on of hands by which the gift is given as promised. Prayer with determination to keep the commandments, and an "eye single to God," or a sincere motive, are also mentioned. All these require thoughtful and diligent effort to observe.

CHARLES FRY

Question:

Is conversion instantaneous, followed by immediate sanctification, or is it a process of growth?

Missouri

F.E.

Answer:

A change of mind or policy may occur quickly as in the case of Saul upon the highway, but invariably time is required to make the change complete. Even Saul spent three days under blindness in fasting and prayer before Ananias was sent to instruct him further and point him on the way to full conversion (Acts 9: 8-11). Conversion, as applying to human nature, cannot be other than gradual, though God's part may be done quickly when man is prepared for it. The whole process of conversion is the process of sanctification.

CHARLES FRY

New Levels of Health in the Home

Part Two

IT IS SOMETIMES HARD to remember as far back as the days when we were "trailing laboriously all through Gaul after Julius Caesar," but if our children are at the age when they are doing that trailing now, we'd better backtrack and trek along with them if we wish to keep up with them. They travel in jeeps today and will out-distance us if we don't exercise our hearts and heads. Julius Caesar is air-borne in 1951.

In our homes, over the last generation, we have become imbued with the idea that our children are such separate entities from the parents, that we have hesitated to take a firm stand with them on anything. We do not say any more, "You do this. You must not do that," for fear we shall give them complexes or deflate their egos; consequently children's egos become so inflated that they do as they please and worse, tell us what to do. It happens everywhere, and the results are appalling in the young's disregard for other people's rights and property. They are destructive and often unmoral. We have recent evidence of this right in our own town, in our own schools. And it is the responsibility of the parents, not the schools.

We are confused in our adult thinking—which reminds me of a story my brother tells about a private in the Army who went around wearing an arm band with the letters BAIK on it. When his superior officer asked him what the letters stood for he answered, "Boy Am I Confused!" "But you don't spell confused with a K," remonstrated the officer. "That just shows how confused I am," replied the private. We cannot allow ourselves to be confused in our thinking. "Govern your house in meekness and be steadfast."

These "musts" and "must nots" will have to be practiced every day

as examples, and we will have to teach them to our children and to our children's children—a biblical phrase indeed—if we are going to develop higher levels of health in the home:

- To have faith.
 - To pray for wisdom.
 - To study and seek learning.
 - To be orderly.
 - To foster love in our hearts—not hate, indifference, or superiority.
 - To be uncovetous—not try to keep up with the Joneses or foster that attitude in our children.
 - To be independent in our opinions and attitudes, but not force our ideas on others.
 - To be industrious—keep busy minding our own business.
 - To be clean in our minds.
 - To stop finding fault with other people.
 - To stop being selfish and self-conscious—always thinking about ourselves.
 - To be peaceful and peaceable. A contentious person casts a blight on himself and family and friends.
- While our friends may be tolerant and make excuses for us, and our families have to put up with us, we still make them uncomfortable and unhappy. A nervous, irritable, touchy, unself-disciplined mother can set the teeth of at least two generations on edge, and sometimes three if she lives that long and does not change.

ANY INSTITUTION is only as good as its governing board. An industry, a labor union, a school system, a college, a church, a home. No institution is any better than its board of directors. The governing board in the home is the parents.

The attitude of the father and mother toward marriage and married life affects the children. If the parents are happily married and understand each other, the children will have that ideal of marriage and home building. If, on the other

By Mrs. L. F. P. Curry

hand, parents quarrel, criticize each other, and complain, the children will not be able to protect themselves from unconsciously judging all marriage by their parents' measurement.

"The obligation to establish character in our families," Spencer said, "is man's greatest need and greatest safeguard." Integrity, from childhood through old age, will establish us in life as a family in whom confidence may safely be placed.

It is our duty to instill in our children's lives the verities of good living—veracity, wisdom, dependability—and present to the Lord children familiar with these qualities. Sometimes we are like the man who has a "good" hunting dog—a retriever that so far has retrieved "four onions, one mole, one frozen rabbit, and one small boy's fur cap." What is our Master going to think of us as character-retrievers? Henry Drummond in *The Greatest Thing in the World* says that the spectrum of love has nine ingredients.

Here is a beautiful text:

"The heart of her husband doth safely trust in her. She will do him good. Strength and honor are her clothing. She opens her mouth in wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household. Her children rise up and call her blessed and her husband also."

I think this text should be read at weddings.

If we love life and meet it without fear, our days will blossom. That little line from Second Timothy 1: 7, "For God hath not given us the spirit of fear, but of power and of love and of a sound mind" is my credo, and I always add "and a cheerful and thankful heart." I say it to myself when I am afraid, or feel I cannot perform the tasks required of me, or solve the problems presented. or become disillusioned

at someone's actions or words, or need to exercise my brains more than I am in the habit of doing; it always helps.

Every family has the seeds of its own integration and growth. Every individual has the seeds of his own development. It is the cultivation of these seeds that brings forth fruit.

NOW FOR THE BUDGET—that source of so much worry. I can give no specific advice in keeping a budget because my experience has been to live within what income we may have without portioning it out into Peter and Paul sections, from which poor Peter seems eternally doomed to be robbed, and Paul eternally paid. This I can say, however; I know, even though the income be very limited, we can live within it and save, if we use our heads. This of course, may involve a certain amount of wear and tear on our gray matter—and we are usually reluctant to do any more thinking than we absolutely have to for fear it will become a habit, but gray matter strengthens with use, and worry is lots harder on it than exercise.

We must give to our children, by our daily living and loving, the solid assurance that their home, with their parents in it following the example of the Son of Man, is a place of serenity and peace, a haven, a refuge economically sound on which they may rely. By our example we can inspire them to establish their own homes on the same foundation and ideals. And we must so stabilize their characters that if their home, their parents, their security is suddenly taken away from them, they will still be able to live sturdy, well-balanced lives.

This alone is wise building. Without it we could spend all our lives trying to establish a security that does not exist. Nobody is secure until he is dead—and who wants to be dead? Anyhow, we don't know how secure we will be even after we are dead, according to the Apostle Paul.

DR. CLIFFORD R. ADAMS of Pennsylvania State College Department of Psychology summarized an address by Dr. Abraham Stone, President of the American Association of Marriage Counselors, in these ten commandments:

1. Prepare for marriage. A child who has grown up in an atmosphere of love, confidence, and understanding will instinctively seek to create the same atmosphere in his own home.
2. Choose a mate wisely. Marked differences in tastes, motives, needs, moral codes, and religion must be adjusted or they will destroy the union.
3. Achieve a self-sufficient marriage. This constitutes a new family unit.
4. Cultivate your marriage. Only thus shall it flourish. Water it. Feed it.
5. Be patient. Climb one step at a time and keep your eyes on the goal. Do not allow yourself to be engulfed by unimportant things. Just say, "Is it necessary?"
6. Be a devout follower of the Golden Rule—put yourself in the other fellow's place.
7. Foster the arts of love—tenderness, affection, understanding.
8. Prepare for parenthood. Work at preparing for it, and work hard to deserve it.
9. Budget your income and prepare for your family.
10. Seek counsel from those who are wiser than you, and not only learn these principles but live by them.

THERE IS ANOTHER OBLIGATION we owe to ourselves and families, and that is our obligation to take our share of responsibility for our neighbors. We also need to keep in mind the best interests of our city, state, and country. We have a heavy responsibility as voters to put into office in our city, state, and nation people who will not gradually undermine the liberties of our democracy. Daniel Webster said, "God grants liberty only to those who love

it and are always ready to guard and defend it."

If we wish to retain the right to teach our families the eternal verities, we'd better teach them, as a part of religion, the religion of being good citizens; teach them the duty, the high privilege and obligation of work for a sane life; teach them thrift—to work with their hands as well as with their heads; teach them to grow in civic wisdom and responsibility. In order to do this we must be informed parents. Someone has pointed out that "Atlas was the last person to support the world before Uncle Sam!"

As church members we have the obligation of taking steps to teach our children and ourselves that it is honorable to work for what we receive. If the welfare state becomes established in this country it will be our fault, if we continue to permit our children to believe that the world owes us a living. We are under obligation to be active in civic and community movements to encourage wholesome character-building activities conducive to good citizenship and the preservation of the American home and way of life. It is our duty and high pleasure.

ONE NOON at a Kansas City Club, the woman who presented the prayer said: "O God, from whom there is no escape." I was so startled that my head jerked up to get a good look at the lady whose God was pursuing her. When the table hostess leaned closer and asked, "You scared?" I whispered back, "No, I wasn't trying to escape." I doubt if anyone in the whole assembly was but the petitioner. But I have thought about it a number of times since. To what kind of a God do we pray? Our concept of Divinity will definitely affect the health of our homes. If our religion could so

Home Column

convert our families to daily striving for healthier levels of spiritual and intellectual possibilities, then prejudices, dislikes, and acid stomachs would be converted to patience, understanding, helpfulness, and good health. These are the qualities of gracious living, the mark of the aristocracy of true home builders and church members.

Webster said he was born in Massachusetts just to be near his mother. So many of us are reborn to be near our mother church and still fail to learn from her teachings. What does going to church mean to us? Our churches are still noisy, though they have improved some. Our church is not a sanctuary to many of us. We live in a very pedestrian world unless we can grow spiritual wings. Wings are formed by the intangibles of life. We miss enriching our lives by our own lack of perception. Do we fill our own and our families lives with religious vacuity? We must learn to think—to reason and teach our families to do likewise. We need to foster a feeling of reverence in our church home, the house of the Lord. The slogan of one of the western churches is "Come to church and have your faith lifted."

We should start now to build each day toward new levels of health, mental and physical poise in our homes, with these good principles:

1. Integrity.
2. Intelligence.
3. Tolerance.
4. Industry—a love of work.
5. Temperate habits, actions, work.
6. Tact and diplomacy.
7. Civic responsibilities.
8. Understanding, effective discipline of ourselves and our families.
9. Wisdom and fair-mindedness.

When these virtues are firmly established in our homes, then and then only shall it be said once more, "Out of Zion, the perfection of beauty, God hath shined."

Briefs

MCKENZIE, ALABAMA.—Missionary Loyd Adams conducted a series of missionary sermons and visual aid lectures June 3 through June 10. On Wednesday evening of the week preceding this series the branch held an hour of prayer for the success of the meetings. Attendance during the week was excellent, averaging 140 per evening, and eleven persons were baptized on the closing Sunday. The new members are Sue Odom, Charles Booker, Franklin Parker, Peggy Sellers, Mrs. Lucy Sellers, Mrs. Myrtle Parker, Mrs. Royal Booker, Mr. and Mrs. Odis Booker, Lee Royal Booker, Jr., and Shannon Odom. Elders Rogene Odom and Loyd Adams officiated.

Three children were blessed during the series: Cheryl and Kay, daughters of Mr. and Mrs. Theo Black, and Joyce Nell, daughter of Mr. and Mrs. Odis Booker.

—FAIRYE C. WISE

NOEL, MISSOURI.—On June 10 Elder L. V. Aldredge baptized Henry Drake; Henry (Dick) Cantrell; Charles, Bonnie, and Patsy Cantrell; Lottie Pogue; William, Nellie, and Ralph Mann.

Elder Aldredge has been ministering to isolated members in the Noel area by conducting cottage meetings at the home of Brother and Sister Mann. Thirty-five to forty persons have attended each evening. One group has been organized five miles west of Noel; meetings are held at the Saratoga School. In addition to regular church services there are kindergarten, intermediate, young people, and adult church school classes.

—RUSSELL W. GENRICH

CRESTON, IOWA.—Alma Blair, son of Elder and Mrs. A. D. Blair of Creston, has been elected to Phi Beta Kappa, national scholarship society. He is attending the University of Iowa. His brother, David, a junior at Creston high school, was a state gold key winner in the scholastic art contest. The presentation was made at a banquet held in the Younkers Tea Room in Des Moines, Iowa.

—MRS. J. E. FINE

NORTHWEST IOWA DISTRICT.—The semi-annual conference of the district was held June 24, at Missouri Valley, Iowa. The theme was "The Lord's Prayer." The conference opened with a prayer service directed by Elder Guy Johnson of the district presidency.

Apostle D. T. Williams was guest speaker in the morning. A basket dinner followed the service. Classes were held for the young people, the women's department, and the priesthood in the afternoon. A short business session followed the classes. The following names were recommended for ordination and presented to the conference for approval: Herbert Floyd of Sioux City, elder; Charles Gunlock of Sioux City, elder; Weldon Bolie of Burt, priest; Harley Martens of Persia, priest; Emmett E. Thompson of Dow City, teacher; and Donald Closson of Sioux City, deacon. Jack Perry of Sioux City had previously been ordained to the office of priest due to the fact that he had been called to serve his country. Approval was had by the apostle in charge and the district presidency. Bishop Adams gave a report on the matter of tithes and offerings, stating that there was an increase of approximately \$7,000 for the first five months of this year over the same of last year, and sixty new filers of inventories.

The conference was largely attended, many coming long distances to be present. Every branch in the district was represented, and many young people attended.

Reported by RUBY ADAMS

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INDEPENDENCE, MO.

1951 Reunion Schedule

LOMITA, CALIFORNIA.—The congregation celebrated the second anniversary of organization June 5, in the American Legion Hall in Wilmington, California. The birthday banquet was sponsored by the women's department; the meal was prepared by "The Emmas" group. The young matrons, or "The Mariettas," decorated the tables with June wedding themes. The men of the priesthood served about 200 guests and the proceeds were for the building fund. The program began with singing led by Priest Albert Simpson. Participating in the program were Elder Manford Ralston, Priest Marvin Moore, Marcella Karmalich, and Irene Beeson. Elder J. P. Davis, acting as toastmaster, introduced the distinguished guests present: Patriarch Louis Ostertag and wife from Santa Ana, Brother W. A. Teagarten, Sister Hazel Gregg from Long Beach, and others. Brother Davis spoke.

Elder Richard Hacker was selected as the first pastor of the branch, and Priest Manford Ralston, assistant pastor. Elder W. J. Moyle, Sr., was appointed pastor for the second year. The size of the congregation increased so meetings are now held in the American Legion Hall in Wilmington.

The first circle of the women's department was organized June 15, 1949 at the home of Dorothy Moyle. This group is named "The Emmas," in honor of Emma Smith. Sister Nellie Rockwell served as leader of the group until the end of the official year when the group was divided and the young matrons were organized with Doris Simpson as president.

The group at Lomita has progressed with 11.3 per cent increase in attendance, and thirteen baptisms in the last six months. Almost \$2,500 has been raised for the building fund. The following have been ordained: Manford Ralston, elder; Marvin Moore, priest; Gene Davis, deacon; Clyde Rockwell, priest; Paul Billar, deacon; Bill Billar, deacon.

Reported by INEZ I. BRUMBELOW

VANCLEAVE, MISSISSIPPI.—Since the death of the former pastor, Elder A. G. Miller, Elder Donald McMillan has carried the leadership in the branch. Elder J. A. Pray, pastor of the Mobile, Alabama, Branch, conducted a series of meetings from May 20-25. The annual Homecoming was on May 27. Elder R. L. Booker of Mobile was guest speaker for the morning service and Elder A. N. Barnes of Escatawpa, Mississippi, was guest speaker for the afternoon. A basket lunch was served at noon.

Babies of Mr. and Mrs. Roosevelt Tanner and Mr. and Mrs. Dan Holden were blessed by Elder Donald McMillan on Children's Day.

Vacation church school closed with achievement exercises June 24. Fifty-three certificates were presented. Attending were children from Ocean Springs, Biloxi, Greenville, Mississippi, and one child from Talladega, Alabama. Special awards were given several children. Three outstanding pupils were Dianne Tillman of the kindergarten class. JoEllen Rogers of the primary class, and Mary Ellen Tillman of the junior class. The three classes presented the Three Standard Books to the church library. The books were bought with money earned by the three classes. Mrs. H. E. Jennings was church school superintendent.

Cpl. Johnnie Tomlinson who is also a priest has returned from overseas where he spent approximately six months. Cpl. Tomlinson, formerly from Sault Ste Marie, Michigan, is the husband of the former Miss Alice Cole of Vancleave.

Work on the new building is progressing.

—Reported by MRS. RUBLE MOE

<u>Date</u>	<u>Reunion</u>	<u>Place</u>	<u>For Reservations and Information,</u>
July 8-15	Black Hills	Bob Marshall Camp, near Custer, South Dakota	Dale Larsen, 27 Forest, Apt. 3, Deadwood, South Dakota
July 11-15	Western Colorado	Delta, Colorado	A. G. Rose, 620 Howard St., Delta, Colorado
July 12-15	South Missouri	Kennett, Missouri	J. A. Phillips, R. 3, Box 188, Kennett, Missouri
July 13-22	Southern New England	Onset, Massachusetts	A. W. Sheehy, 10 Sewall St., Somerville 45, Massachusetts
July 14-22	Center Stake of Zion	Gardner Lake, Excelsior Springs, Missouri	Bishop H. W. Cackler, 916 W. Lexington St., Independence, Missouri
July 14-22	Owen Sound-Toronto	Port Elgin, Ontario	John E. Booth, 1443 Bathurst St., Toronto, Ontario
July 15-22	Saskatchewan	Saskatoon, Sask.	Howard Fisher, Birsay, Saskatchewan
July 21-28	Southern California Dist.	Pacific Palisades, California	Bishop D. B. Carmichael, Little Main St., Orange, Calif.
July 21-28	Rock Island District	Palisades State Park, Savanna, Illinois	Lyle W. Woodstock, 405 Ct. 4 Center, Springbrook Court, Moline, Illinois
July 21-29	Ozarks	Racine, Missouri	B. F. Kyser, 113 A St. S.W., Miami, Oklahoma
July 27-Aug. 5	Los Angeles Stake	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 28-Aug. 5	Flint-Port Huron-Detroit	Blue Water Camp, Lexington, Michigan	W. H. Chelline, 1016 Varney, Port Huron, Mich.
July 28-Aug. 5	Cent. Missouri Stake	Lake Venita, Odessa, Mo.	Bishop W. C. Becker, Box 355, Warrensburg, Mo.
July 28-Aug. 5	Texas	Bandera, Texas	Mr. C. W. Tischer, Rt. 9, Box 507, Houston, Tex.
July 29-Aug. 5	Nauvoo	Nauvoo, Illinois	Finance & meals, Ralph Tripp, Housing: Elbert Tripp, Burnside, Ill.
July 29-Aug. 5	Maine	Brooksville, Maine	George Woodward, 16½ Hyler St., Thomaston, Maine
July 29-Aug. 5	Lamoni Stake	Graceland College Campus	Bishop E. T. Higdon, Lamoni, Iowa
July 29-Aug. 6	Alberta	Sylvan Lake, Alberta	Elgin Clark, Leduc, Alberta
Aug. 3-12	Northwest	Silver Lake Camp, R.F.D. 4, Everett, W.	G. L. Swenson, 614 W. 77th St., Seattle 7, Washington
Aug. 3-12	S.E. & Cent. Illinois & St. Louis	Zenia, Illinois (Brush Creek)	Sylvester Coleman, 234 E. Fair Ave., Flora, Illinois
Aug. 4-12	Cent., So. Cent. & Southern Mich.	Liahona Park, Sanford, Michigan	J. W. Blackstock, Prudenville, Mich.
Aug. 4-12	Chatham-London	Erie Beach, Ontario	J. F. Kelley, 71 Arnold St., Chatham, Ontario
Aug. 4-12	Oklahoma	Robber's Cave, State Park, Wilburton, Oklahoma	Victor Witte, 1150 N. Ellwood, Tulsa, Oklahoma
Aug. 5-12	Hawaii District	Camp Harold R. Erdman A. Mokuleia, Oahu, T. H.	A. Orlin Crownover, 1666 Mott-Smith Dr. Honolulu 14, Hawaii
Aug. 5-12	Idaho-Utah	Hagerman, Idaho	Lyle Gilmore, Hagerman, Idaho
Aug. 6-12	Ark. & La.	Lake Tahkodah, 29 mi. n.w. Bald Knob, Ark.	Robt. Cowan, 122 N. Pine St., North Little Rock, Ark.
Aug. 9-19	Far West Stake	Stewartsville, Missouri	Bishop L. E. Landsberg, 517½ Francis St., St. Joseph, Mo.
Aug. 10-19	Northern Michigan	"Park of the Pines" Boyne City, Michigan	Harry L. Doty, 220 W. 9th St., Traverse City, Michigan
Aug. 10-19	Kirtland	R.F.D. 2, Willoughby, Ohio	J. F. Wildermuth, 29617 Lake Shore Drive, Williewick, Willoughby, Ohio
Aug. 11-18	Southern Indiana	Riverdale Park, 3 mi. e. of Mitchell, Ind.	Chester Metcalf, 1805 Shelby St., New Albany, Ind.
Aug. 11-19	Eastern Michigan	Cash, Michigan	Jacques V. Pement, Sandusky, Michigan
Aug. 12-19	Chicago-Northeastern Illinois	Camp Aurora, Lake Geneva, Wis.	Raymond Troyer, 6053 Woodlawn, Chicago 37, Illinois.
Aug. 12-19	Des Moines	Camp Mitigwa, Madrid, Iowa	Ralph Wicker, 1316 E. Lyon St., Des Moines, Iowa
Aug. 12-19	Western Montana	Deer Lodge, Montana	Mrs. Louis Staton, Gnose Bldg., Anaconda, Mont.
Aug. 18-26	Arizona	Mt. Lemmon, Tucson, Arizona	Marion Blakely, 4154 N. 12th St., Phoenix, Arizona
Aug. 18-26	Eastern Colorado	Palmer Lake, Colorado	W. A. Hougas, 480 Marion St., Denver 3, Colorado
Aug. 19-26	Missouri Valley	Woodbine, Iowa	Clifford A. Cole, Woodbine, Iowa

Young People and Wednesday Night

By Gladys Omohundro

WHY DON'T YOUNG PEOPLE come to prayer meeting?" is a question frequently asked in many branches. I have discussed this with a number of young people and would like to present the following thoughts as typical of their feelings.

Prayer meeting is supposed to be the "spiritual powerhouse" of the church. It is there that we should enrich our fellowship and rededicate our lives to the church in the presence of those who have a sympathetic understanding. Prayer meeting should be a spiritual "shot in the arm" to fortify us against discouragement and temptation. Certainly if anyone needs to share in the rich experiences of a good prayer service, young people do, for the very life of tomorrow's church depends on them.

Most young people would like to attend Wednesday evening prayer services and feel the need of doing so, both for their own good and for the reciprocal benefits involving other members of the branch. However, there are a number of reasons why many young people aren't enthusiastic about attending. Maybe they are justified . . . maybe they are not.

Most young folks think progressively and don't feel inclined to participate in prayer and testimony unless they are presented with a challenge, intellectually and spiritually, and if the other prayers and testimonies are of a thought-provoking nature. If the other people taking part in the service habitually give the same testimonies in the same words week after week, it becomes discouraging to the younger members. Perhaps this isn't as it should be, but too often it is the case.

Then, too, some of the members are prone to offer advice publicly to young people during prayer service. There is no question as to whether or not such things are needed. If approached at the proper time and place, and with a reasonable amount of tact, most young people would appreciate such counsel.

YOUNG PEOPLE are usually hesitant to respond in prayer and testimony, and they resent being called upon to do so without any advance preparation. They don't like to be put on the spot. Rather, they are of the opinion that prayer and testimony should be spontaneous, and for various reasons might not feel like participating in a particular capacity.

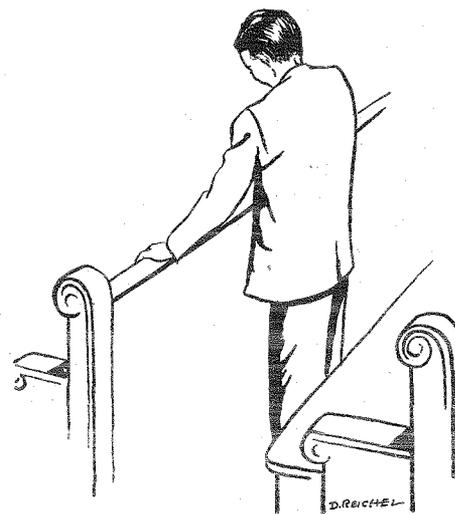
On occasions I have seen the effectiveness, which a prayer service might have had, become almost completely ruined when one in charge has announced, "Well, we've had nearly 100 per cent participation, except for just a few. Let's move out and take advantage of the remaining time." This will kill any desire to participate, especially when there are only a few young people present who haven't taken part. If they do have a contribution to offer, they'll make it without any coaching.

At Graceland College the students do not go to prayer meeting—they go to fellowship. This may seem to be superficial, but it has more than a psychological effect. A fellowship service sounds much more appealing to young people than prayer meeting, and it has come to mean more too. Through this worship experience they learn to share their thoughts and ideals and grow together daily in Christian fellowship. We have streamlined

our cars, our homes, our way of life—why not streamline our spiritual lives too? Fellowships held at youth camps, retreats, and reunions are of a high spiritual caliber and contribute much to young lives. These experiences tie them more closely to the church than any other type of ministry.

THIS PAST APRIL in Independence the city-wide Zion's Leagues sponsored a youth rally at Stone Church, primarily for the purpose of reconverting young people who have lost an interest in the church. A door-to-door visiting campaign was carried out by all of the Leagues, as well as personal preparation and individual League fellowship services. Any young person who didn't have a testimony before this rally certainly had one afterwards. The city-wide cabinet members, who had been promoting the youth rally, had a beautiful fellowship service the Sunday morning following the rally. Working together on such a project brought a splendid feeling of unity, fellowship, and a deep con-

(Continued on page 22.)



The Stewardship of Time

THE STEWARDSHIP OF TIME is a modern problem waiting for solution.

Long after the common names of the world are forgotten, there will be remembered those who took time to share life with their fellow men.

Time is a precious element in our modern way of life, but life itself and the way it is lived is even more important. I have often wondered about the story of Zaccheus. What would have happened if Jesus had not taken time out to talk to him? As a district tax collector Zaccheus must have had little companionship with his neighbors, but Jesus took time out to talk to him, to raise him in esteem among his fellows and help him to see a more abundant life.

We little realize how great a part we play in the life of a child when we take time to listen to him as he comes in after school to tell of his day's activities or when we sit quietly by his bed at night to say prayers with him and talk over the day together.

Riding down town on the bus the other day, I was humming very quietly to myself. A sour-faced woman came in and sat next to me. I paid little attention to her as I was absorbed in my own thoughts, trying to relax before I got to a meeting I was to attend. Finally she leaned completely toward me and listened. Then I felt a little embarrassed and said, "I guess I didn't realize I had been humming." Then a smile crossed her face, and she said, "I liked it, don't let me disturb you. It was what I needed this morning," and we both laughed.

SO MUCH OF A LIFETIME is spent in the task of accumulating the goods of the world in preparation for a day when we will be old that much of each day's living can escape us. Many a life is empty at its ending because its most productive years

were spent only in laying aside for a pleasant day that never came. In the process of gaining and laying away, people often forget to live.

Christ must have felt the hurry even in his day, for Palestine was a bustling countryside in the day of the Caesars, but he was aware of his mission in life, and for thirty years he took time to prepare for three years of intense leadership. The time which Jesus spent in meditation and prayer was real preparation for everyday events. It provided him the courage and stamina which he needed when he stood before Pilate unjustly accused and scourged by those who misunderstood. It gave him the confidence he needed when even his neighbors said of him, "Can anything good come out of Nazareth?"

A close friend of mine is a clever conversationalist and an able speaker on many current topics and books. I asked her how she ever had time to do so much reading. She replied that she read only a few minutes at a time, but at every odd moment she found—while eating lunch at a counter, waiting for the bus, or sitting under the dryer at the beauty parlor—no alibis, just planned timing. Don't say, "Someday when I have time, I'm going to read and study." Make all your time count now.

WE PLAY LEADING ROLES in the lives of many people we meet over the span of a lifetime. Next-door neighbors form their opinion of Latter Day Saints from our across-the-clothesline conversations with them. Children feel the importance of the church and its part in their lives in proportion to the time adults take for it. If parents are slipshod about getting to church school on

By Wana McDole

time and drag into the preaching service late, can a child think that it is something important—something he must not miss? The time alibi is so easy, yet so deadly in the attitudes it forms in the minds of children.

The day we took time to clip and save some pictures for a church school lesson study wasn't missed, nor the days we spent helping the Zion's League work on a play. It may not have seemed worth-while at the time, yet what we did and said then may have played an important part in some youngster's thinking.

Jesus spent much time with his disciples, not reading long passages of Scripture to them, not just telling them how to live—he took time to live with them. He ate, slept, and fished with them; yet he, too, must often have felt the urgency of his mission and the shortness of time. They wouldn't have remembered long what he told them, but they couldn't forget the experiences they had with him. He could have told them to be patient in teaching and ministering to the crowds of people following them, but when he himself took time out to bless little children they were able not only to see but to experience the richness of a ministry of patience.

"This do in remembrance of me," was a plea for us to take time to meditate and reminisce—a time to review the past and plan ahead for the future.

We have grown up in a world pressed for time. We need time to do something—time to go somewhere. We say, "I haven't the time" or "someday when I have time"—alibis, all of them.

New Horizons

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Bulletin Board

Park of the Pines Reunion Music

Those planning to attend reunion who play musical instruments are urged to contact Mrs. Hazel M. Dodds, district music leader, Boyne City, Michigan. If enough musicians are available, an orchestra will be organized.

Frances Carlson, who will again direct the choir, has selected the Lorenz condensed version of the oratorio, *Elijah*, for presentation on Saturday evening, August 18, by the choir. Those who plan to sing may obtain a copy of the oratorio from Mrs. Dodds.

Eastern Colorado Reunion

The Eastern Colorado Reunion will be held August 18 to 26 at Palmer Lake, Colorado, twenty-two miles north of Colorado Springs in the Pine Crest conference grounds. General church officials expected to be present are President F. Henry Edwards, Bishop G. L. DeLapp, Apostle Reed M. Holmes, Elder Carl Mesle, Missionary John W. Banks, and District President Ward A. Hougas. Those attending will be housed in dormitories (\$3.50 per person) and cabins. Twenty-four meals will be served for \$11.00 (ticket). Single meals will cost somewhat more. Health certificates will be required for everyone under 18. Details and reunion programs are available from Ward A. Hougas, 480 Marion Street, Denver 3, Colorado.

Old "Heralds" Wanted

Mrs. W. T. Hayworth, 329 South Hickory, Nowata, Oklahoma, would like to obtain copies of the *Herald* for April 20, 1932.

Note of Thanks

I take this means of thanking all who sent cards and letters and all who remembered my husband in prayer. He is getting better but needs the continued prayers for the Saints.

MRS. D. L. JONES

11653 East Woodville Drive
El Monte, California

The Chinese have an expression I have always liked, "Live today, it is later than you think" . . . not that I want it to scare me into doing, but it helps to make me aware that the time is not wasted when I sit and talk to a child or take time to tell a friend what a good job he is doing as a teacher.

Someone has said, "What progress the church could make if each of its members spent even fifteen minutes a day in prayer and study."

The wise handling of our stewardship of time is indeed one of our latter-day problems. The modern world demands more and more of our time, yet always there is time for friendly visiting, for study, and for meditation if we *once* catch a glimpse of what it can do to enrich our daily lives.

Young People and Wednesday Night

(Continued from page 20.)

cern for others; this "oneness" was the dominant theme in each person's testimony.

Several young people in Independence, in order to encourage attendance at prayer services, have been meeting one Wednesday night each month at the homes of various members. A general church appointee or prominent member of the priesthood is asked to come and lead the group in a discussion on some point of doctrine or a certain phase of the church that has been set forth as being particularly interesting to young people. The topic for each meeting is announced ahead of time, so that advance preparation can be made. At the end of the meeting, those attending form a circle of fellowship, and prayers are offered by all who desire to pray. The young people look forward to these gatherings each month and always leave with something worth-while to think about. They also get ideas to take back to their group prayer meetings. This might be a good project for other Leaguers.

In many cases it is the fault of young people for not having given prayer services a fair chance. Building the kingdom of God is a fifty-fifty proposition. As the Apostle Paul admonishes in the sixth chapter of his epistle to the Ephesians, "Children, obey your parents in the Lord; for this is right. . . . And ye fathers provoke not your children to wrath. . . ." The important thing is for us to work together.

Certainly, if the message of the Restoration means something to us, we will do everything we can to make it enrich our lives. Prayer meeting can be an effective means to this end if we work constructively to make it such.

Words are free, but some have proved very costly.

Often more time is wasted in trying to erase a blot on an old page than would be spent by starting anew on a clean paper.

Each thought creates a new one
And takes it by the hand to explore the eternity of space.

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by **COSTEN J. HARRELL**

Abundant energy for work, joyful awakenings, peaceful sleep—these are earthly rewards of that vigorous faith which is best attained by an earnest, regular devotional life. The brief, vital messages presented in this book have helped men and women to that devotional friendship with God for nearly twenty years, and now appear in a fresh attractive edition, ready for even greater service.

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INDEPENDENCE, MO.

ENGAGEMENTS

Krahl-Yates

Mr. and Mrs. Thomas J. Yates of Niagara Falls, New York, announce the engagement of their daughter, Luella May, to George Ronald Krahl, Jr., of Washington, D. C. Both are graduates of Graceland College, class of 1950. The wedding will take place in August.

WEDDINGS

Holman-Ralston

Ruth I. Ralston, daughter of Mrs. Irene S. Ralston of Willapa, Washington, and Robert R. Holman, son of Mr. and Mrs. Myron L. Holman of Independence, Missouri, were married June 3 at the Graceland Memorial Student Center in Lamoni, Iowa, Dr. Roy A. Chevillie officiating. They are making their home in Lawrence, Kansas, until Mr. Holman is graduated from the aeronautical engineering department of the University of Kansas. Mrs. Holman is doing graduate work in physical therapy.

Braby-Taylor

Lois Elaine Taylor and Jack Rollin Braby were married June 3 at the Graceland College chapel. Dr. Roy Chevillie read the double-ring ceremony. Lois is a graduate of Graceland, and Jack will be a sophomore this fall. Both are employed at the college this summer.

Williamson-Sleezer

Mrs. Bernice Sleezer of Millington, Illinois, and Silas Williamson of Marseilles, Illinois, were married May 10 at Aurora, Illinois, by Elder Clement Malcor. They are making their home in Ottawa, Illinois.

BIRTHS

A daughter, Karen Lynn, was born on March 20 to Mr. and Mrs. Loren Danielson of Ottawa, Illinois.

A son, Randall Layne, was born on May 6 to Mr. and Mrs. Kenneth Anderson of Seneca, Illinois.

A daughter, Beth Elaine, was born on December 6, 1950, to Mr. and Mrs. Martin Williamson of Marseilles, Illinois.

A daughter, Betty Lynn, was born on February 28 to Mr. and Mrs. William Fewell of Ottawa, Illinois.

DEATHS



DELLER.—Pfc. Joseph W., son of William and Dorothy Deller, was born March 29, 1930, at Taberville, Missouri, and was killed in action in Korea on February 14, 1951. His home had been in Cameron, Missouri, for several years, and he had been a member of the Reorganized Church since June 23, 1940. He is survived by his wife, the former Peggy Co-

thern to whom he was married on July 30, 1950; his parents; his paternal grandmother, Mrs. Minnie Deller; and his maternal grandparents, Mr. and Mrs. W. V. Harleman.

RAWSON.—Fred, was born September 11, 1893, in Perry, Iowa, and died April 13, 1951, at the Long Beach, California, Veterans' Hospital. For many years he lived in Independence, Missouri, and Chicago, Illinois; then in June 1947, he moved to California where he remained until his death. On July 2, 1922, he was married to Helen Wilber. He served with the American Army for over seven years, being sent overseas in World War I as a second lieutenant with the First Division. In France he was wounded and received an honorable discharge. He then was employed by the government as a meat inspector. He had been a member of the Reorganized Church since his youth. He also belonged to John B. Sherman Lodge 880 and the Masonic Order.

He is survived by his wife, Helen, of Compton, California; and a daughter, Dorothea Eichhorn of Huron, South Dakota. Funeral services were held at Mottel's Chapel in Long Beach, Patriarch Louis J. Ostertag officiating, assisted by the Long Beach Masons. Burial was in Sunnyside Memorial Park at Long Beach.

HOLLEN.—Clara Ann, daughter of William W. and Martha P. Hawes, was born May 20, 1869, at Malad, Idaho, and died March 27, 1951. With her parents she moved to Lamoni, Iowa, when she was quite young. On February 24, 1887, she married Addison S. Hollen; five children were born to them. Four survive. She had been a member of the Reorganized Church since childhood.

She leaves two sons: Frank L. and Will L. of Condon, Oregon; two daughters: Addie Roland of Klamath Falls, Oregon, and Echo Siegrist of La Grande, Oregon; four brothers: Amos Hawes of Condon; Dan Hawes of Hood River, Oregon. Fred and Gomer Hawes of Portland, Oregon; and four sisters: Mattie Johnston of Tulsa, Oklahoma; Chlo Barr of Lamoni; Maggie Moore of Portland; and Addie Austin of Hood River. Funeral services were conducted at Condon in the Congregational Church, Elder Leonard Hoisington officiating. Interment was in the Condon Cemetery.

ZUBER.—Herbert D., son of Francis and May Zuber, was born March 14, 1892, at Knob Noster, Missouri, and died May 22, 1951, at Kansas City, Missouri, after a long illness. He was baptized into the Reorganized Church as a youth, and on December 28, 1914 was married to Myrtle L. Bailey, who survives him.

Besides his wife he leaves two sons: Herbert Dale of McLouth, Kansas, and Warren T. of Denver, Colorado; five daughters: Mrs. Randall Zuber, Mrs. John Sparks, and Miss Kathryn Zuber of Kansas City; Mrs. Lohnes Payne of Long Beach, California; and Mrs. Roland Hughes of Hardy, Arkansas; and

fourteen grandchildren. Funeral services were held at the Blackman Chapel in Kansas City, Elders H. H. Wiggins and Marion Sneed officiating. Burial was in Mound Grove Cemetery.

DAVIS.—James Robert, son of Frank and Sarah Kinser Davis, was born November 19, 1879, in Greene County, Missouri, and died May 25, 1951, of a heart attack at his home in Springfield, Missouri. He had been an employee of the city street department for twenty-seven years and a member of the Reorganized Church since May 13, 1936.

He is survived by his wife, Maggie; a daughter, Mrs. G. E. Brayfield; a son, Eugene F. Davis; two brothers, William and George Davis; six grandchildren; and four great-grandchildren. Funeral services were held at the Klenger Mortuary, Elder F. M. Bishop officiating. Burial was in Maple Park Cemetery.

NORRIS.—James, son of Henry and Alice Mort Norris, was born June 10, 1877, at Kewanee, Illinois, and died May 22 at St. Francis Hospital in Peoria, Illinois. A member of the Reorganized Church, he was ordained an elder in 1915 and served as pastor of Kewanee Branch for several years. For the past two years he had made his home with a daughter, Mrs. J. F. Brady.

He is survived by his wife; two daughters: Mrs. Marcella Brady of Peoria, and Mrs. Beatrice Wyman of St. Augustine, Florida; and a brother, Dr. Fred Norris of Urbana, Ohio. Funeral services were held at the Reorganized Church, Russell Taylor and J. O. Dutton officiating. Interment was in Pleasant View Cemetery at Kewanee.

Introducing

FRANK CARL MESLE, Sherrill, New York (page 5), is a man of many talents and interests. When still a boy he became identified with the Oneida Limited of Oneida, New York, later moving with the company to Sherrill, which has been his home since 1914. He was only thirteen years old when he started as an errand boy but soon moved to the plating department and advanced to foreman, then in turn became plating consultant and industrial engineer. During the early forties he organized the bearing plating department and became its superintendent.

He was baptized in Niagara Falls, Ontario, in 1896. In 1911 he married Mary Ocelia Lewis. They have three children: Dorothy (Mrs. A. L. Fisher), F. Carl, and Richard L., all Graceland graduates.

Brother Mesle's hobbies are fishing, gardening, and bowling. He is a member of the American Electroplaters Society, the Masons, Eastern Star, Rod and Gun Club, Community Associated Clubs, and Ministerial Association. He has served as editor of an industrial journal *The Monthly Review*, which is now known as *Plating*. He was president of the Electroplaters Society in 1926 and has been a member of the research committee since its organization. He has served as pastor at Niagara Falls, New York, and Sherrill, and was bishop's agent for over thirty years.

WANA (BLACK) McDOLE, Seattle, Washington (page 21), was born at Haddam, Kansas, and baptized in the Old Brick Church at Lamoni. She was graduated from high school at Grand Island, Nebraska, in 1930 and from Graceland in 1932, after which she attended the University of Washington. She taught home economics at Peterson, Iowa, for two years; worked with the *Seattle Post Intelligencer* on the editorial staff for four years; and has served on the adult education staff of the Seattle public schools for the last five years.

In 1934 she married Loren L. McDole. They have two children: Kathleen, 14; and Linda, 9.

She is a television board member of Seattle, a member of the American Camping Association, and the Camp Fire Educational Board. She is president of the La Da Sa women's group and formerly was district director of religious education, reunion supervisor of children's work, and counselor of the junior and senior youth camps.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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* SPRINGFIELD

It's a long ride from Independence to Springfield, and we decided it would be better to relax and let the bus driver do the work. We worked our way patiently through city traffic southward to Seventy-second Street, and out through the suburbs on U. S. 71. Above the droning of the wheels and the throb of the motor, a woman passenger's voice could be heard in an unbroken conversation that reached from Kansas City to Carthage. No bronchitis, no quinsy, no fatigue of the vocal cords deterred her from the determined accomplishment of her purpose. What a pity that one who talks so much could say such banalities!

At the Nevada (Missouri) lunch stop the friendly driver sat alongside to talk a while; a fine family man with sixteen years experience as a driver, and hoping that his eyes were not going to give him trouble. The rest of the way to Carthage an eighty-year-old man took the other half of the seat and told all about himself. A vegetarian for the past six years, his complexion is pink, his eyes clear, his strength as good as at sixty. He was interested in a religion he called the Nautilus Society.

Late that night, Brother Francis Bishop was at the bus station, and we went to his home where he, his wife, and daughter (home from Syracuse University) provided a friendly welcome.

Up Sunday morning, we found Clifford Browne in charge of a thriving church school, a number of young ordained men teaching classes, women teachers in charge of the little folk, and a good junior church.

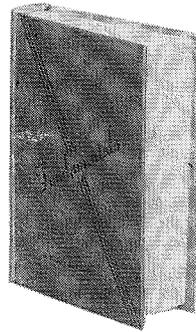
Ladies of the Springfield church had arranged the program, under the leadership of Sister O. H. Plumb, for a special observance of "Fathers' Day." This seemed a thoughtful and kindly thing for them to do. Every man was given a flower for his lapel. Springfield, as always, provided that finest of all church hospitality, a large congregation with very few empty seats to be found. There is not a more thoughtful pastor than Brother Bishop, who spends his time seeing that everybody else is happy.

In the afternoon, the Springfield Saints were joined by many neighbors and friends in paying a last tribute to Arthur E. Starks (the older man to bear this name) a veteran volunteer missionary, pastor, and church builder of that part of the state. Brother John Dowker gave a fine inspirational sermon for the occasion. Springfield has lost a splendid leader, but young men are preparing to carry on. . . . Before evening we saw many beautiful places around the city, including the lovely country retreat the Bishops have near Lindenwood, where Sister Bishop has conducted a camp for the Girl Scouts. . . . That evening, another splendid congregation attended to sing and worship and hear a sermon on "Home," the theme for the month.

Quick good-bys were said so that we could make the bus at 9:30. Met a fine young traveling salesman who was on the way home to visit his father, and had a pleasant visit with him on both stages of the journey. . . . Dozed in the seat from Carthage on, and arrived in the quiet beauty of dawn at 4:30 in Kansas City. Said good-by to my friend, and waited a while for the Ford to come. . . . Home at last, a short nap, bath-and-a-shave, breakfast, and to work at eight!

Herald House

Fundamentals



Enduring
Convictions
of the
Restoration

by F. HENRY EDWARDS

This is a statement of some of the fundamental beliefs of the doctrine and organization of the Reorganized Latter Day Saint Church. It is a book intended for study so that the richer values of our faith may help our people to "know the church." President Edwards discusses the foundations of our belief in God, Jesus Christ, the Holy Spirit, priesthood, sin and forgiveness, sacraments, marriage, future life, and others.

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Springs of Truth From the Earth
Arthur A. Oakman

A Builder of the Reorganization
Memoirs of William W. Blair

Clothing for the Soul
Roy Weldon

the Saints' Herald

July 16, 1951

VOLUME 98

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News and Notes

APOSTLE TRAVELS

Apostle E. J. Gleazer spoke at two services in Denver, Colorado, June 10. He spoke in Salt Lake City, Utah, June 13, and was in Richland, Washington, June 16 and 17. While in Richland he spoke to the women's group, preached twice, and conducted a priesthood class. He visited Spokane, Washington, June 19, and spoke at Vay, Idaho, June 20.

NEW RECORD IN BAPTISMS

Merle Guthrie, Director of the Department of Statistics, lists 743 baptisms reported in June—the largest amount ever to be reported for that month.

HONORS TO INDEPENDENCE CHURCH YOUTH

Celia Fry, daughter of Elder and Mrs. Evan A. Fry, placed second in extemporaneous speaking and fourth in original oratory at the National Forensic Speech Tournament at George Pepperdine College in Los Angeles, California. Celia will be a senior at William Chrisman high school in Independence next year.

Ruth Ann Ziegenhorn, daughter of Elder and Mrs. H. F. Ziegenhorn, was inaugurated the 1951 governor of Missouri Girls' State at William Woods College, Fulton, Missouri, on Thursday evening, June 28. Delegates to Girls' State are selected for scholastic standing and popularity in their local schools. Ruth Ann was also named to represent Missouri at the Girl's Nation to be held in Washington, D. C., in August.

Early in June four Latter Day Saint boys attended Boys' State at Kemper Military Academy in Boonville, Missouri: David Freeman, supreme court justice; Richard Byrne and Charles Thompson, state troopers; and Jimmy Brand, city clerk.

"NEW MOON" TO BE PRESENTED BY CENTER STAKE LEAGUERS

Sigmund Romberg's "New Moon" (especially adapted for use by church young people) will be presented on July 24, 26, and 27 on the Campus stage by the Zion's Leaguers of the Center Stake. Bernard Butterworth will direct the chorus and orchestra; Virginia Henson is dramatic director. Others assisting in the production are A. L. (Bud) Henson, producer; Bernard Hurshman, stage manager; Kay Mesle and Dick Maloney, costuming; Gladys Omohundro, publicity. Feminine leads are being taken by Esther Salonimer, Audrey Hurshman, and Iris Miller; masculine leads by Bob Sparks, Roy Stearns, Lloyd Hurshman, Joseph Crum, Ed Moore, Charles Hield, Elmer Sloan, and Bruce Reynolds. Scenery is being painted by Alta Seal.

Proceeds from the operetta will be used for Campus improvements.

ATTEND WRITERS' CONFERENCE

Barbara Peavy and Lillie Jennings, editorial assistants at Herald House, attended the Christian Writers and Editors Conference held at Green Lakes, Wisconsin, July 1 through 8.

GIRLS' CAMPS AT GARDNER LAKE

A total of 201 girls and leaders attended the two Oriole camps held at Gardner Lake in June and July. Three-day sessions for Skylarks will be conducted later in the month. Edna Easter of the Department of Religious Education is camp director.

(Continued on page 23.)



We'd like you to know

Jeanne Scott Miller

EVERY *Herald* reader, in fact every member of the church, has been affected by the work of Mrs. Miller. It is a pleasure to help you get better acquainted with her. She has charge of Herald House circulation, shipping, and sales departments. Therefore every subscription comes to her department for setting up a mailing list plate as soon as the order has been processed. Every book, picture, quarterly, or other merchandise which you want is selected, packed, and sent to the post office under her supervision.

In addition to the sales work in your branches through book stewards, she has the active oversight of The Herald Bookshop on Lexington Street. She writes all the advertising and edits the two annual catalogs: *Books* and *Church Supply Catalog*. Jeanne is always busy, particularly in the spring and early summer when reunions are to be serviced with stocks for sale and the catalogs are to be prepared. Then, of course, there is the matter of home and housekeeping . . . which leads naturally to another subject.

Mrs. Richard W. Miller was born February 21, 1923, as Jeanne Scott. She says she likes to tell her age because many people think she is older than she really is. She attends Stone Church where she was baptized in 1931. She was graduated from William Chrisman High School in 1940, and from Graceland College in 1942. Since then she has taken extension work with the University of Kansas in Spanish, business management, advertising, and purchasing principles. She was married in 1946. Mr. Miller is a salesman for a Kansas City paper house. Jeanne started work with Herald House in 1942 as a secretary. She now has the title of Assistant to the Manager. Her loyalty to Herald House and to her associates is attested by her willingness to give generously of her services to the public and her co-workers. That engaging smile caught by the photographer is genuine. She knows the art of winning friends and influencing people.

The Saints' Herald Vol. 98 July 16, 1951 No. 29

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

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Notes on Gambling

Editorial

"Do men gather grapes of thorns, or figs of thistles?"—Jesus (Matthew 7:16).

LET'S TRY OUT a few thoughts on the subject of gambling.

Gambling plays an important part in the current investigations of crime throughout the nation by Senator Kefauver and his committee. It appears that there is a great nationwide syndicate of crime that is linked with many prominent politicians as well as the obscure ones. Multiple millions of dollars are sunk in it every year.

Is gambling evil?

The late American poet, Edna St. Vincent Millay, wrote a clever and popular volume of verses entitled *A Few Figs From Thistles*. The idea was piquant and amusing.

So many Americans would like to think that figs can be gathered from thistles, that good can come out of evil, that social benefits can be gathered from gambling.

* * * * *

After all the centuries of human experience, we learn that Jesus is still right. I have looked at a million odd acres of thorns of one kind and another and never found a grape on any of them. I have seen thousands of acres of thistles, and not one of them, not even the superior Scotch kind, ever presented me with a fig. If any good Scot can prove the contrary, let's hear from him.

We have seen sunshine following the rain. The beauty of nature emerges after the destruction of the storm. Blessings have followed misfortunes. But enduring good does not grow as the fruit of planned and deliberate evil.

Of course, experience might bring up some new thing. But it hasn't appeared yet.

Gambling is evil. It takes money without giving an honest value in return. It performs no service that could not be better done in some other way.

Gambling teaches people to reap where they have not sown. It enables some to live by the toil of other men's hands, and the sweat of other men's brows. It gives luxury to a few by robbing many.

Some say that gambling robs the rich—those who can afford it. But it also takes the money of the poor that should go for food, milk, and clothing for mothers and children. It sometimes takes the rent money. It pilfers funds that belong to every legitimate need.

Gambling is evil because it undermines human character.

* * * * *

Some people say that if gambling were legalized and controlled by the government, racketeering and dishonesty would be driven out of it. Now it is revealed that in Nevada, where gambling is legal, a high state official has been corrupted and received a great income to allow abuses to flourish. Gambling is not reformed by being made legal, any more than the liquor business is.

Some people defend lotteries in other countries. All this argument must be checked. What does the whole business do to the hearts and minds of the people who buy the tickets?

In the election of November 7 four states rejected proposals to set up legal gambling. No doubt the link between a national crime syndicate and high politics, revealed by the investigations of Senator Kefauver, has caused many people to see the dark side of this business.

The gambling business itself has developed a characteristic word for its victims. It isn't a pleasant word, but nothing takes its place: "suckers."

The key figure in all the gambling business is the "sucker." Without him, there wouldn't be any gambling problem, or any gambling business. He is the gullible one who thinks he can play against the organized, immoral intelligence of the racket. He thinks he can win against the machine. He never learns—or rarely does.

Suppose that nobody patronized any gambling device for a week. The whole business would fold up and disappear. It's that simple.

Perhaps the churches and the schools can do something to expose the corruption and evil of gambling.

But suckers are a queer race. They don't read much but the racing forms. They have their own fixed, false ideas. Like boobies, they lose, and lose, and never learn. No matter how silly the form of gambling, they will always try anything, not once, but ten thousand times.

Who is primarily responsible for gambling? Not the heads of the syndicate. Not the corrupt politicians. Just the suckers, the bookies. They could stop it if they would.

What is needed, of course, is a long-term program of education in the churches, the papers, and the schools. Gambling can be choked off at the level of the gambler—the foolish public. When they snap their purses shut, walk away, and save their money, gambling will be as forgotten as the sins and follies of ancient Pompeii, buried under the ashes of Mount Vesuvius.

L. J. L.

Official

Church History

It is a source of some satisfaction to the Presidency to be able to announce that the four-volume set of *Church History* will be republished and placed on sale. Volumes 1 and 2 will be ready for mailing about July 15. The other two volumes will be ready this fall. This reprinting is possible at this time only by making use of the original plates. For many years we had entertained the hope that our Histories could be revised and brought on down from 1890 (where Volume 4 ends) to comparatively recent years. It now seems best to publish a limited edition so that many new members and some who did not take advantage of purchasing the last edition may learn in greater detail than is contained in the one-volume *Story of the Church*.

One of our concerns in the production of these four large volumes is to hold down the price so that it would be within the range of all who need this set. In view of the doubling of the cost of materials and wages, we are pleased to learn that the set will sell for \$5.00 per volume. However, advance orders (on or before September 1) will be accepted at \$15.00 for the four volumes.

Members of the church have always been historically minded. In the very nature of our existence this could not be otherwise. We can well understand why there has been such a steady demand for these histories and long to see the day when they can be brought up to date. In the meantime we commend the study of these volumes to *Herald* readers.

THE FIRST PRESIDENCY,

By I. A. SMITH

Choosing Women's Department Leaders

After receipt of a letter from Sister Pauline Arnson, chairman of the General Council of Women raising certain questions, we pass along this information which will be of interest to *Herald* readers.

We have given careful thought to your letter concerning the time for selecting the women's department leader and feel that the method prescribed in the *Women's Handbook* should be adhered to. This keeps the selection under the jurisdiction of the branch president in whose hands such matters should rest. There has been in the past some disposition on the part of certain branches to elect the women's department leader at some time other than the branch business meeting. This should be discouraged and eventually discontinued altogether.

We can see a great deal of advantage in having the pastor and department leaders elected earlier in the year so that their program can be formulated, and in the case of the women's department published in a yearbook.

We see no objection to holding the branch business meetings during the summertime, possibly in June, so that those who will take over in the fall will have an opportunity to get their program under way. There still could be friction between the elected officers and those who will be retiring, but we think the good accomplished will more than offset any detrimental effect that might result.

We do not think that we are making any radical change in suggesting this. We rather think we are merely recognizing what is being done in many instances on an unofficial basis. As far as we know there is no basic law which requires branch business meetings to be held in the fall, and it seems that this has become a practice merely to make the time coincide with the beginning of the church school year.

We trust this will serve to answer some of the questions which you have raised in your recent correspondence with us and also give you a basis for the determination of future policy as far as conducting the women's work is concerned.

THE FIRST PRESIDENCY

By W. WALLACE SMITH

Appointments

The following appointments have been made by the Joint Council of Presidency, Twelve, and Presiding Bishopric:

Harry W. Black	Central Area
Robert B. Flanders	Detroit-International Stake
Lee O. Hart	Independence, Mo.
Donald D. Landon	The Northwest
Cecil V. Robbins	Wisconsin
Delbert D. Smith	Minnesota District
Clinton K. Saxton	Southern New Eng.
Robert V. Turner	Central States until September, then Nebraska
Alcide M. Pelletier, Jr.	Ontario

THE FIRST PRESIDENCY

By I. A. SMITH

Across the Desk

BY THE FIRST PRESIDENCY

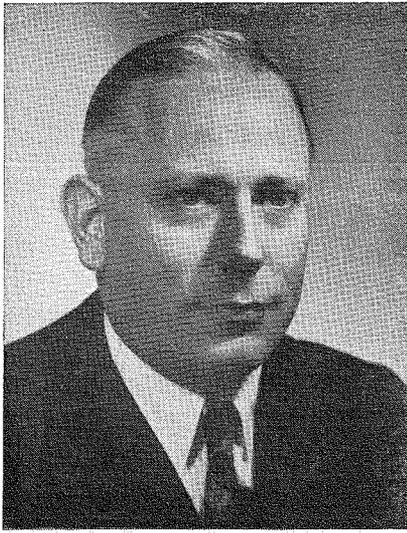
From a letter received from D. L. Kyser, president of the Spring River District, we excerpt the following:

I baptized six Sunday, June 10; one at Rich Hill and five at Pleasanton. I do not have the total for the district as yet, but expect to see most of the pastors at Butler Sunday and will find out then.

We are also in receipt of a letter from W. J. Breshears, president of the Gulf States District, reporting as follows:

I am happy to report that thus far we have had forty-five baptisms in the district during the month of June, reported as follows: McKenzie, eleven; Mobile, ten; Birmingham, seven; Brewton, six; Pensacola, five; Escatawpa, three; Pensacola, three. This brings the calendar year to sixty-four.

These are indicative of reports coming to us from throughout the church, showing our baptismal record to be holding up well for this year.



Springs of Truth From the Earth

By Apostle A. A. Oakman

An address delivered at the Book of Mormon
Institute, Stone Church, January 7, 1951

Truth shall spring out of the earth, and righteousness shall look down from heaven—Yea the Lord shall give that which is good and the land shall yield her increase!

Righteousness will I send down out of heaven and truth shall I send forth out of the earth, to bear testimony of mine only begotten—his resurrection from the dead—yea, and also the resurrection of all men.

And righteousness and truth will I cause to sweep the earth as with a flood to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; that my people may gird up their loins and be looking forth for the time of my coming, for there shall be my tabernacle, and it shall be called Zion, a new Jerusalem.

And I the Lord God caused a river to go out of Eden, to water the garden; and from thence it was parted into four heads. . . .

ARIVER TO GO OUT OF EDEN! A river to water the garden, which without water would be a desert like the Sahara! A great barren waste stretches across a continent; it is unproductive, even murderous. The merciless sun beats down on the barren sand. The wind—hot breath from the wilderness—parches and chokes the traveler. He looks into the distance and sees hope—the springs that he longs for have watered the ground and nourished trees to give shelter from the heat. He summons his strength and quickens his leaden steps, and sheltering his eyes with hand over forehead fixes his gaze upon the mirage. For an instant his burdens are lighter as hope springs up within him. On and on he travels, only to experience the sickening dread which comes with the realization that his sight has tricked him, and the desert has lied. He stumbles and falls, exhausted. He sobs out a prayer for deliverance. Mercifully his senses leave him, and the quiet sand covers his frame.

Where is this traveler? Perhaps in ancient Babylon, Persia, Greece, or Rome. Such men have traversed the sands of time looking for the "river, the streams whereof shall make glad." They died in the wilderness and are seen no more. The powers of heaven beat upon their barren souls and created the mirage of tranquillity and peace, with every thirst

slaked, and they fought and killed in turn out there in the desert.

We have come after them and found their remains. But they cannot tell us that the sights we see in our time are deceptive. They cannot speak of *their* dreams in such a manner as to persuade us to abandon *our* fruitless chase. But occasionally we realize that we too are in a wilderness. We too traverse the desert. We too are feverish. We too see the illusions they saw and spend our strength for naught. The German people, deluded as no other people anciently were deluded, gathered their strength, hastened their steps, tried to slay others whom they met—others who were hastening toward their delusive goals too. For fear there would not be enough water in the springs they imagined they saw, the people of Germany, of Italy also, of France, and of Spain—the people of the whole earth struggled and fought and bled and died—for peace! And now there dwells in the choice land a people mighty above all others. Blessed above all, have these men not now gathered their strength? Do not they dwell in the promised land, and have they not made of the land of promise

a desert? Do they not see across the emptiness of their own lives the mirage of peace without which they know they cannot live? And is there not plainly in view another traveler—mighty in his bearing and vicious in appearance uttering unfriendly words against them?

HERE WE ARE traveling together, yet ready to destroy. For man has made of his soul a desert place in which there is no peace. He is divided within. All his dreams arise from fever. His thirst is not quenched the while he thinks he sees an oasis. His life is ebbing away from him the while he boasts of illimitable strength. Death closes around, unseen. With his eye fixed in the distances he beholds what he thinks is the Aidenn of his ideals. But ever it recedes from him as he hastens toward it. Shall he not soon drop exhausted? Shall modern man be destroyed as he wars within himself? Shall all his continents and isles be laid waste, and shall he die cursing God?

Have we not beheld the bones of Babylon, of Persia, Greece, and Rome?

Yea, we have heard of the people who perished even in the promised land—people who were led here, in whose hearts were planted the springs of living water when they came, of a people who prospered but died in the desert of their own making. Let me tell you about them. Perhaps, by God's grace, we can call upon those who are traversing the desert to redirect their steps and find the River of Life, from which they are steadily diverging. Theirs is a march that soon will turn into a stagger, and as they recede further from the source of life they will drop exhausted to die as others before them have died.

In the hidden recesses of darkest Africa, in regions unknown for generations, are the headwaters of the Nile. There are to be found the springs and inland lakes which well up from a "deep that coucheth beneath." They break through the earth, flow down over rich virgin country carrying in their bosom the nourishment which after a thousand miles of travel, changes the face of the desert and makes possible a mighty civilization. For Egypt without the Nile would be a part of the Sahara. There would have been no monuments, pyramids, or treasures from an ancient culture, no food for famishing Israel in time of need; no hope of redemption for Egypt unless the Israelites had dwelt for a season on the banks of the Nile. Egypt is the Nile which springs out of the earth—springs which pour from the deeps of the life-giving stream, springs which feed the river where a civilization is built, springs which change a desert into Paradise!

Truth shall spring out of the earth! A river shall go forth from Eden! The Eternal Deeps send out a life-giving stream which breaks forth in testimony from the lips of clay of which men are formed and flows down through the course of time to water the garden of man's barren graces. Now, instead of a dead desert, there arise monuments

to God's faithfulness; signs and symbols of his life on earth; nations whose achievements, under him, tower above the mean and commonplace; so that there lies hidden in this country a mighty testimony of the grace of God, in buried cities whose glory is unimaginable. This awaits the revelation which comes in confirming power through archaeology, for archaeology is one form of revelation. And by the banks of that river, in time past as even now, are planted the trees whose leaves are for the healing of the nations.

FROM WHENCE come these achievements—the testimony of Jared's brother, the fidelity of Ether, the vision of Lehi, the patient trust of Nephi, the record of Zion's power blessing and endowing a whole nation following the testimony of Jesus himself?

Such a Spirit directed the Jaredites (about twenty-four families) from the site and confusion of Babel's tower to the ocean; and they rested by the seashore awaiting further direction. Perhaps it is not possible for us to imagine the situation in which they were placed. Behind them was the wilderness, and behind the wilderness, confusion and idolatry. Around them were the mountains, rugged, perhaps impassable. Before them lay the ocean with its mystery and dread. Their hope and consolation were not in what lay behind or around. Nothing before appeared to aid them. So they looked above, and through the Brother of Jared came the light instructing them to build vessels, which were to be launched upon the bosom of the deep.

Construction went on apace, doubtless with crude instruments. Ore had to be smelted or tools made from flint. And then, when the ships were built, the colony faced the prospect, grim and foreboding, of traversing the vast ocean without the comfort of light. So the prophet went to the mountaintop with sixteen small stones in his hand and a prayer in his heart.

And it came to pass that . . . the Lord stretched forth his hand and touched the stones, one by one, with his finger; and the vail was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear.

And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him, Arise, why hast thou fallen?

And he saith unto the Lord, I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood.

And the Lord said unto him, Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so, ye could not have seen my finger. Sawest thou more than this?

And he answered, Nay, Lord, shew thyself unto me.

And the Lord said unto him, Believest thou the words which I shall speak?

And he answered, Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.

And when he had said these words, behold the Lord shewed himself unto him, and said, Because thou knowest these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I shew myself unto you. Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters. And never have I shewed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? . . . Behold this body, which ye now behold is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh.

And now, as I Moroni, said I could not make a full account of these things which are written, therefore it sufficeth me to say, that Jesus shewed himself unto this man in the spirit, even after the manner and in the likeness of the same body, even as he shewed himself unto the Nephites; and he ministered unto him even as he ministered unto the Nephites; and all this, that this man knew that he was God, because of the many great works which the Lord had

shewed unto him. And because of the knowledge of this man, he could not be kept from beholding within the veil; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting; wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus, and he did minister unto him.—Ether 1: 68-85.

In this began the spiritual history of the Jaredite nation. As Jared's brother bore record of his experience, conveying as it does the highest conception of the nature and purpose of Deity, truth sprang to light, and the people were blessed as they walked and dwelt by still waters.

THERE IS NOTHING in the Old Testament to compare with this vision, either in glory of conception or in descriptive detail. Occasional hints are given, but there is no outright revelation such as we are faced with here. Moroni explains this by pointing out that the Brother of Jared was a man of mighty faith. In the vision itself word was given to the Brother of Jared that never till then had any man come before the Lord with such great faith. All that transpired is, naturally enough, withheld. We get but a glimpse, yet the glimpse is enough to change and transform our whole conception of the eternal.

But we are impure and unworthy. We are too preoccupied in these busy days to behold and to wonder. We look, but do not see. We glance—we do not gaze. We have ambitions, but no aspirations. Our view is mostly outward. Very seldom is it upward. Consequently we come to the veil which the Brother of Jared encountered, but we do not recognize it as a veil. We view it as an impenetrable barrier and do not stretch forth our hands to part it and step reverently into his presence.

Who can contemplate this sublime account and not desire to stand on the mountaintop and "see and hear unspeakable things"? Here were the

fountains of living water. Here truth sprang forth from the soul of the prophet—the soul that is the soil in which is planted the Holy Ghost.

NEW DISPENSATIONS of time for individual men and for nations are consequent upon and made possible alone by the testimony of Jesus. Every land of promise, from ancient Canaan to modern America, is a land of promise because God has purposed the emergence of a people of promise—a people, that is, in whom the testimony of Jesus elicits a promise of the divine life. This the Book of Mormon teaches positively. There is no beating about the bush, no mumbling, no apologetic or temporizing statement. Note this:

Redemption cometh in and through the holy Messiah; for he is full of grace and truth. Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.

Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the holy Messiah.—II Nephi 1: 71-73.

Contrast this hope in Christ with the despair in our desert of sin and selfishness.

H. G. Wells died without hope as he summed up the results of a lifetime of relentless philosophic and scientific study in the following words:

Our universe is not merely bankrupt; there remains no dividend at all; it has not simply liquidated; it is going clean out of existence, leaving not a wrack behind. The attempt to trace a pattern of any sort is absolutely futile.

To him, as to many others, there remains no destiny for the physical universe. It can be changed into light, radiation, energy, and heat. It may be resolved into primeval states and pass forgotten—as if it had never been. This kind of resolution,

they say is inevitable. No other kind of resolution is possible. Thus hope dies out, and cynicism and despair take hold of men, and there is weeping, wailing, and gnashing of teeth. This view calls for the collapse of the moral order which was sustained by a more hopeful view of former days. Man is doomed. The stars in their courses have turned against him—so say the prophets of despair. How man ends his days is therefore of no moment. Wells "would rather our species ended its story in dignity, kindness, and generosity, and not like drunken cowards in a daze or poisoned rats in a sack. But this is a matter of individual predilection for everyone to decide for himself."

This spirit is despair. It is like the hot wind of destruction in the desert. Our species is yielding up its breath in cynical disillusion.

As Dr. Joad says, "The fear of the atom bomb and of what it holds in store for our civilization takes pride of place in any estimate of prospects of the future. Let us eat, drink, and be merry for tomorrow the atom bomb falls is an understandable creed in our situation . . ."

IT IS A LONG WAY from ancient America to a city in modern America, but the rivers of life have reached even to our time. The springs still water the desert. Men and women still are healed through its ministrations.

Not so long ago I was engaged in missionary work in a Canadian city. Gathered in the home was a small company of intelligent men and women—doctors, lawyers, professors, and nurses. Question after question was asked. "Where are the plates now?" "Why were they not left as an evidence of the divinity of the Book of Mormon?" One lady protested that she was free from vicious habits; she attended church and taught the children rightly. "Why," she asked, "do I need repentance"
(Continued on page 15.)

Trvaelogs

II

A WORD about our "home" at Papeete. Two blocks from the Compound is a lovely home recently built by Alexis a Turi and Dede, his wife. She is the eldest daughter of Brother and Sister John Mervin. These good people and their lovely children took up temporary domicile at the Mervin's and Bishop Siegfried and I had the "run" of this place, each with a separate bedroom where we slept and often relaxed, and where we found provisions and fruit for our sustenance.

I generally prepared the breakfast, and Brother Mark reciprocated by keeping the kitchen straight. Our other meals were generally at the Butterworth's or Breckenridge's or Mervin's.

Just before Patriarch Charles May left for Papeete, he handed me a transcript of some remarks made by me on Friday night, July 21, which somebody had sent from Tahiti, in which I said:

I know the Holy Spirit of God is in our midst. Therefore, let us awake. A work has been prepared for us, for each one of us according to the Spirit God has given us for the advancement of his church. May the blessings and peace of God abide in you.

As I recall our experiences in Tahiti, Brother Siegfried's contributions come to mind, and I deem it is due him to say that I found him to be an agreeable traveling companion, always jovial, never complaining. He took his turn when called upon, speaking and preaching with ability and dignity, and his efforts were always appreciated by the Saints. This is equally true of our experiences in Hawaii, New Zealand, and Australia.

Resuming detail, I find that on Friday, July 21, we visited various places in Papeete, including the extensive business establishment of John Mervin and brothers. In the evening the church women put on a play and varied program. Sister Mervin was in charge of the work of the women. This was quite interesting, and all who had a part threw their souls into it without self-consciousness; some of the younger ones showed marked assurance and ability.

I believe the next night was the women's bazaar. They sang many interesting songs while showing their work and displaying for sale pieces of handiwork. We attended and had our pictures taken with the women, all on the platform, among the best of many snapshots and pictures taken on the trip. This is

shown in connection with this account.

On Sunday, July 23, a priesthood prayer service was held at 8:00, Sunday school at 9:00, and at 11:00 o'clock Brother Siegfried occupied effectively and convincingly showing the part already taken and now being taken in fulfillment of prophecy by the Reorganization. Brother Butterworth interpreted.

At 7:00 p.m. I preached, and again Elder Butterworth interpreted. My memo failed to indicate my subject.

THERE HAD BEEN prepared a comprehensive program for the Conference—in Tahitian of course—a copy of which enables me better to recall events. I note it began on Wednesday, July 26. To get ready for this there was a general hegira on Monday and Tuesday from Papeete to Taravao.

Taravao is the name of the country estate of Brother Mervin. Some five or six hundred acres on the southernmost tip of the island was originally developed by Zane Grey, novelist, with numerous thatched roof living and sleeping quarters, as well as dining room and kitchen facilities. The tract is a beautiful spot, overlooking a large bay; beyond it is the broad expanse of the southern Pacific.



Standing between President Smith and Bishop Siegfried is Mrs. John Mervin. At President Smith's right shoulder is Dede (Mrs. Alexis a Turi) a daughter of the Mervins. Another daughter, Joan, is standing behind Bishop Siegfried's left shoulder. Still another Mervin daughter, Phoebe, is in the picture, but is not identified.

A half mile from the cottages, further up the slope, adequate—even though temporary—quarters were prepared for the Saints, and a tabernacle of canvas large enough to hold several hundred people had been erected with platform, organ, and seats, though on occasion two or more hundred would have to stand at the sides and end. At one meeting, by count, there were over eight hundred present.

The Saints were still coming, and at several meetings we were greeted by various island groups. Songs were sung for us, and presents were left with us from each one—a procedure which was always followed and which we greatly appreciated.

Beginning at 7 o'clock each morning the hours of each day were well employed: an hour of singing, a sermon, more music, another sermon at 11:00 o'clock, meetings in afternoon, relaxation and play by the younger generation, and preaching at night.

During the week there was preaching by Taruiarii a Tauhiti (Hōrahitu), our missionary elder—now a seventy; Paia, former missionary appointee; Bishop Siegfried; myself; and our missionaries, Elders Butterworth and Breckenridge.

Regular bus service between Papeete and Tauravao was maintained with Samuel, a brother of Pateha, well-known to Independence Saints, in charge.

A general commissary and dining hall were also maintained, and while there Brother Mervin supplied the meat from his farm.

THE SAINTS WERE A HAPPY PEOPLE, enjoying the fellowship with each other and apparently happy to have us with them. They took part freely in the prayer and testimony services, and while we were at a disadvantage because we knew not their tongue (getting what was said by interpreter, who, of course, could not always give a complete statement), yet we readily sensed the presence of God's Spirit, often in much power.

The Saints of Tahiti easily excel in singing. Their congregational singing has the value of a great organ because of their perfect pitch and co-ordination. It is always harmonious and pleasing, and they love to sing. They have the happy felicity of working into their songs personal references, and often I caught the words *peresedeni* and *epititopo*, meaning president and bishop, in honor of myself and Brother Siegfried.

The Kon-Tiki incident caught their fancy. The Kon-Tiki (the raft with sails that drifted or was driven four thousand miles by prevailing winds from Peru to Raroia, to one of the Society Islands,) was first hailed by our church members. So they have a song called Kon-Tiki—a ringing song with words, of course, in Tahitian. They frequently sang it, and when we were about to leave the Saints at the dock in Papeete, at my request, they sang it for us.

On Sunday, July 30, we held the business meeting expeditiously and in harmony. At this time I presented to the Saints a message of encouragement which I was led to offer them, and which was received with serious countenances. From recent advices, I learn they are attempting to put it into effect.

A few consecrated leaders can give direction to the Saints of the Society Islands who need organization for the benefit of their economic as well as spiritual growth. This I am sure will follow.

They now have a native seventy missionary. In time they should have a native bishop and eventually a patriarch of their own number. This is in line with my leadings as well as the leadings of the late President Joseph Smith and Patriarch (and President) Alexander Hale Smith, as evidenced by letters from the latter in the *Herald* in 1901 and 1902 after his visit to these Islands.

THE CONFERENCE was virtually over on Tuesday, August 1, and I was taken back to the Alexis a Turi residence in Tahiti; Brother Siegfried, however, did not leave Tauravao until the second. A great number of the Saints, not being able to get transportation, remained, and services were held until Thursday, the faithful holding *himene* meetings, singing until, in one instance, 2 a.m., suspending then only because the power plant failed them and the lights went out.

From August 1 until August 9 we spent at Papeete, meeting frequently at the Tarona church for services. On Sunday, August 6, Communion was observed, in which we took part. For the wine, clear-as-crystal coconut water was served, which we were told had been their custom for many years.

While in Papeete we visited the graves of Metuaore, ordained a bishop by Alexander H. Smith in 1901; John Hawkins, early convert and long an elder, great grandfather of Abraham Fatuura, one of our most promising elders in Tahiti; Elder Charles Lake, who died there while on a mission; and Sister Clyde Ellis (first wife) who died while Brother Ellis was there years ago.

Until August 9, we "stood by" at Papeete, being entertained at the home of Elder and Sister Mervin, with their married daughter Dede, and daughters Joan and Phoebe, and at the homes of the Butterworths and Breckenridges.

On one of these days, September 1, by special request of a Sister Clarke, I baptized her daughter Lucie, aged eleven, and a lad of eight by the name of Raihoa. A service was arranged at the church and a fair group of the Saints was present. At my suggestion the confirmations were by Elders Horahitu and Paia, assisted by Bishop Siegfried.

FROM DAY TO DAY we hoped—unavailingly—to get air passage, not that we did not appreciate being with the Saints, but our work was finished, and we were looking forward to responsibilities at home. The Trapas line had discontinued, and

(Continued on page 17.)

A Builder of the Reorganization

Selections from the Memoirs of William Wallace Blair of the First Presidency

Part One: Introduction to the Church

A STALWART OF ISRAEL An Introduction

President Joseph Smith, in his "Preface" to the published volume of the *Memoirs* of W. W. Blair, paid this tribute to his deceased friend and associate in church work:

The contents of the following pages are the reproduction in print of the daily record of many years of the ministerial labor of one of the most noble, faithful, benevolent, and self-sacrificing men to be found in the long list of those called into the field during the present occupancy of the restored gospel.

Another splendid tribute was paid to him by a distinguished servant of the church, Mark H. Forscutt:

As an apostle and a traveling minister, he was conscientiously and almost continuously employed. As such he was, perhaps, the most widely known minister of the church in America. Personally he had many friends, and by his kindness of heart and suavity of manner he made friends for the cause wherever he went, as well as for himself, and by implication, for his compeers. . . .

William Wallace Blair was born at Holly, in Oneida County, New York, on October 11, 1828. He became identified with the Reorganized Church on April 7, 1857, at a conference held at Blanchardville, Wisconsin, and on the following day was ordained a high priest. On October 7, 1858, he was ordained an apostle. On April 10, 1873, he was ordained a counselor in the First Presidency. He died on April 18, 1896.—The Editors.

First Contact With the Church—1851

During the summer and fall of 1851, residing near Amboy, Lee County, Illinois, I became interested in the doctrine of Christ taught by a

body of Latter Day Saints, less than twenty in number, located in that vicinity. On the eighth day of October, after thorough conviction of the truth of that doctrine, I was baptized [October 8, 1851] by Elder William B. Smith, brother of Joseph the Seer, and confirmed by him and others; and after four days, in answer to silent, fervent prayer, was as literally baptized with the Holy Spirit as I had previously been of water. Radically changed by these experiences, my hopes, desires, and purposes were directed decidedly and deeply into religious channels closely in harmony with the religion of Christ as set forth in the New Testament. In all this new life I was happily joined by my wife and my mother the day following my own baptism. For weeks and months afterward my highest anticipations in respect to the peace and love and spiritual blessings of the gospel were more than realized. However in less than a year trials of a very distracting character came to me through the doings and teachings of leading officers in the little branch. With a determination not to fellowship nor walk in communion with ministers or members of that kind, at the closing of a morning service in the branch on Sunday, Elder Edwin Cadwell and I stated the leading features of our grievances and the stumbling blocks we had encountered; then we publicly and quietly withdrew. In this we were soon followed, in a quiet manner, by a few others.

During the four years that followed, we maintained our faith in the doctrine of Christ and in the latter-day work as set forth in the Bible, Book of Mormon, and Doctrine and Covenants.

In 1854, removing from my farm near Amboy, I engaged in mercan-

tile pursuits at East Paw Paw, twenty-five miles east of Amboy.

In the latter part of 1855 my mind began to be deeply moved in respect to matters of religion, my former experiences in the church, and my future prospects. This continued on over into 1856. At times my meditations and convictions were of such range and force as to finally lead me to resolve that, whatever others might do, it was my duty to honor God and seek to live in harmony with the light I had received of him.

I became acquainted, personally, with Elders John E. Page, John Gaylor, and William Marks, formerly members and ministers in the church in the times of Joseph the Seer. . . .

Visited by E. C. Briggs and Samuel Gurley—1856

In the latter part of November, 1856, after nightfall, two young men entered my store, and at first sight I was impressed that they were Latter Day Saint ministers, though in those times we never saw or heard of any ministers of that denomination in our vicinity, except the ones before mentioned. I perceived that they watched my movements with manifest interest, and this continuing, I at length concluded that they wished to confer with me on business matters. I therefore stepped forward and accosted them, when the younger of the two, who afterward proved to be Edmund C. Briggs, called me by name and greeted me with "Good evening." He explained who he was and introduced me to his companion, Samuel H. Gurley.

In questioning them I learned they had just come from Amboy and desired to visit with me. I at once took them to my home, and on the way there asked them what called them into that region at that time. They said that they were sent forth of God by prophecy from Zarahemla,

Wisconsin, to visit the Latter Day Saints and tell them the Lord was reviving his work, and had begun the reorganization of the church in this region; that the Spirit of the Lord was teaching and guiding the Saints in a great degree; and that it had been revealed to them, at various times, in various places, and through different persons, that the time was near at hand when the Lord would call Joseph, the son of Joseph Smith the Seer, to take the lead of the church. In this they seemed very sanguine, but it all sounded to me as idle tales. However, I was glad to meet them, for in those times we seldom saw anyone who claimed to be a Latter Day Saint.

That evening we engaged, in a room by ourselves, in a spirited discussion of the matters they presented and continued until the next morning near three o'clock. It was now Sunday, and after our morning repast we again repaired to the parlor, and after fervent prayer as before, in which we all joined, we again entered on a critical discussion of the theories advocated by them. This continued until near noon, and it found us no nearer united than at the beginning. They now seemed to abandon the idea of convincing me of their theories by argument, and in order not to appear opinionated or beyond the reach of argument, I said to them if they knew their position to be correct on matters under consideration to go ahead and I might possibly learn by and by.

Brother Gurley, who had been the chief speaker hitherto, seemed reluctant to say anything further, whereupon Brother Briggs rose to his feet, took the Book of Mormon from the table, leafed it over rapidly as if seeking to find some particular passage, and then placing his hand to his mouth and trembling from head to feet, while the tears coursed down his cheeks, seemed to read these words, "I, the Lord, will have mercy upon whom I will have mercy, and I will forgive whom I will forgive." But these words are nowhere

to be found in the Book of Mormon. Just as soon as he began speaking, the Holy Spirit, such as had borne witness to me of the doctrine of Christ at the beginning, seemed to fill the room and also the persons of all present with its enlightening, convincing, and heavenly power. Brother Briggs raised his right hand and broke forth with a prophecy directed to me, declaring what had been my desires and intentions, declaring also that I would soon be released from my temporal affairs, would be called to the ministry, would be made "an apostle of the Lamb of God," and would be called to preach the gospel and "thresh the Gentiles by the power of God's spirit." He said that the Lord would soon call Joseph, the son of Joseph the Seer, to be president of the church, and that the standard then erected would never fall, also that the work of the Lord would go forth in power and triumph until its final completion. He pronounced by prophecy the blessing of health upon my household, this, no doubt, referring to my wife and our little daughter, Mary Caroline, both of whom for the sixteen months preceding had been in very poor health. After this they became strong and vigorous. When Brother Briggs sat down, Brother Gurley arose and spoke with great liberty and power in the spirit of prophecy.

The manifestation of the Spirit of God on this occasion was greater, more searching and assuring than anything I had ever before witnessed.

Relating these experiences to my wife, and assuring her that the young men were indeed the servants of God (a matter she had doubted), she replied that she knew they were such, for the Lord, in answer to her secret prayer that morning, had given her witness that they were.

During the brief stay of these two inexperienced young ministers, the Lord gave abundant evidence through the Holy Spirit that they were his servants and that their mission was indeed ordained of him.

(To be continued.)

Letters

Return to Hawaii

After seventeen weeks in the hospital, Henry and I are heading toward Hawaii, our home, once again. While we are happy to be returning to our loved ones, we want to thank everyone in Independence—our friends, the doctors, the Sanitarium, and the priesthood of the church who were instrumental in Henry's progress on the road toward recovery. While he is not at present fully recovered, we are optimistic and are looking forward to a time in the not too distant future when he can return to Graceland.

Our thanks go to all who sent cards and gifts or extended good wishes to us. They will always have a warm place in our hearts.

We are happy to learn that the others who sustained injuries in the same accident are well on the road to recovery too.

We pray for God's continued blessings on us all and for the success of God's kingdom here on earth.

PRISCILLA AND HENRY KRAMER

211 Kainalu Drive
Lanikai, Territory of Hawaii

A Week at Reunion

Last year after reading an article in the *Herald* on why it is better to attend an entire reunion than to go only on week ends, my husband turned to me and asked if I could get away for a whole week. I said I could if he could be gone for that long, so we began making plans. We live on a farm and have chores to do night and morning, and during the summer there is canning to be done. Fortunately, our married daughter and her husband came to take care of the farm and the two older children. We left quite early on Sunday morning and drove about two and a half hours to the reunion grounds where we greeted old friends and made new ones. From day to day we enjoyed the services and the fellowship of other members. At first I felt concerned about the children at home, but then I became so interested in the meetings and all that goes with reunion life, that I lost my anxiety. At the end of the week, while we were driving home, I told my husband that the only words I could think of to express my feeling were, "My cup runneth over." The blessings we had received, the Saints we had learned to love, the spiritual experiences that had come to us during the reunion greatly enriched our lives.

I would urge all who plan to attend a reunion this summer to go for the full week—or whatever length of time it lasts. God is ready to pour out his blessings on those who put themselves in a condition to receive them. We are planning to take our children along this year so that they, too, can partake of the spiritual food. Then they will understand why we came back so enthused last year that we are still talking about it. Some people may feel they cannot afford to attend the full time; I say they can't afford not to.

MARJORIE B. HOUSTON

Route 1
Tama, Iowa

JULY 16, 1951

(683) 11

The Serpent Symbol In America

By Harold I. Velt

IN THE SCRIPTURES we learn that all men should teach the same thing and that there should be "no divisions" among us. To assist in reaching this ideal, the Lord provided for the "stick of Joseph" to be put with the "stick of Judah" to become one in his hand (Ezekiel 37: 15-17).

According to Nephi, a distinguished ancient American prophet, the writings of Judah and the writings of Joseph would "grow together" for laying down of contentions and establishing peace" (II Nephi 2: 21).

Have the Bible and the Book of Mormon any teachings which clarify the presence of the serpent symbol in ancient America? If they have, such should be to us more "official" than any decision that could be made by any group of representative men. The two books were to be *one* in God's hand in bringing about harmony. We have been divinely admonished to "teach the principles" that are in the Bible and the Book of Mormon (D. and C. 42: 5).

It is noted in the articles in the *Herald* there is unity of viewpoint that the feathered serpent symbol of ancient America represents Quetzalcoatl, who the church believes was Jesus Christ who came in person to America after his resurrection. The question arises, Is it correct to associate in any manner this symbol with Quetzalcoatl or Jesus Christ, or should we regard it as an apostate development which had its beginning centuries after the coming of Jesus to America?

The answer is so obvious when we use the Bible and the Book of Mormon as the basis of evidence that it is hardly necessary to use the supporting evidences of archaeology and tradition.

QUESTIONS ANSWERED

Question: Is there anything in the Bible to associate the crucifixion of Jesus with the serpent symbol?

Answer: There is.

And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if

a serpent had bitten any man, when he beheld the serpent of brass he lived.—Numbers 21: 8-9.

Question: Could that not have had some opposite significance?

Answer: No. We have the words of Jesus:

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have eternal life.—John 3: 14-15.

Question: Might it not merely have been the "lifting up" that was typical of Jesus' being lifted up?

Answer: In the book of Numbers we are clearly told that God commanded Moses to make a serpent and lift it up. The healing of the people was not because they saw the lifting up, but "if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Jesus did not say, "As Moses lifted up in the wilderness." He said "As Moses lifted up the serpent in the wilderness."

Question: Does the Book of Mormon clearly show that the ancient people of America knew of the lifting up of the serpent by Moses in the wilderness?

Answer: At least four times in the Book of Mormon we find mention of the event as something of great religious significance. (See I Nephi 5: 134-136; II Nephi 11: 38-40; Alma 16: 190-195; Helaman 3: 47-49.) The serpent symbol was therefore well known to the people of God in ancient America.

Question: Was it after the Nephites had dwindled in unbelief and departed from God that they referred to the serpent lifted up by Moses?

Answer: No. It was during the centuries preceding the coming of Jesus to America. Therefore the idea could not have had its origin in later apostate times.

Question: Does the Book of Mormon teach that the lifting up of the serpent by Moses was a "type" of the crucifixion of Christ?

Answer: Yes.

But behold, this is not all; these are not the only ones who have spoken concerning the Son of God. Behold, he was spoken of by Moses; yea, and behold a type was raised

up in the wilderness, that whosoever would look upon it might live. And they did look and live.

But there were many who were so hardened they would not look; therefore they perished.

Now the reason they would not look, was because they did not believe that it would heal them.—Alma 16: 190-194.

Yea, did he not bear record, that the Son of God should come? And as he lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come.

And as many as did look upon that serpent should live, even so as many as should look upon the Son of God, with faith, having a contrite spirit, might live, even unto that life which is eternal.—Helaman 3: 47-48.

Question: But seeing that the Nephites were finally overpowered by the unbelieving Lamanites, who, according to Moroni's account, were seeking to destroy every believer in Christ, would not all traces of teachings and symbols of Jesus be lost before the later periods to which archaeological ruins belong?

Answer: The knowledge of Moses' lifting up the brazen serpent and the healing of the people who looked upon it was to be handed down from generation to generation as long as the earth should stand.

And as the Lord liveth, that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations, after they had been bitten by the poisonous serpents, if they would cast their eyes unto the serpent which he did raise up before them, and also gave him power that he should smite the rock, and the water should come forth; . . . Wherefore, for this cause hath the Lord promised unto me that these things which I write, shall be kept and preserved, and handed down unto my seed, from generation unto generation that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand.—II Nephi 11: 38-40.

Question: Could it not be that the serpent symbol in America was associated with serpent worship by the ancient people?

Answer: Definitely not. In addition to the foregoing from the Bible and the Book of Mormon, there is the available confirmation of archaeology and Indian tradition that beyond all doubt the serpent symbol was associated with Quetzalcoatl, the Fair God. We would be unwise to allow prejudice against the God-given serpent symbol to blind our eyes to the teachings of the Bible and the Book of Mormon and supporting evidence of archaeology. It is a strong case of the Book of Mormon's being supported by archaeology and Indian traditions. If the serpent were not definitely associated with the person and worship of Quetzalcoatl, it would be different.

(Continued on page 16.)

Clothing For The Soul

By Roy Weldon

The author writes: "In your editorial, 'Bigger Barns,' you raise this question—'With what kind of garments does a soul go into the presence of God?' I have long had some strong convictions on this subject. I am giving you some of my conclusions on 'Clothing for the Soul' for whatever it might be worth to you."

I BELIEVE CLOTHING for the inner man is just as important as clothing for the outer man, perhaps more so.

Before I was married I had dinner with the young lady who is now my wife. It was on a New Year's Day. While we were eating, a girl and two sailors came into the cafe and sat down. The waitress took their orders.

Presently an argument developed. The young people had apparently been drinking. The girl finally "blew her top," to use a current expression; she tossed her patience and all restraint away. She started tearing her clothes off and had to be forcibly restrained. She didn't get quite all of her material clothes off, but she certainly tore off all the clothing of her soul.

Peter talks (I Peter 3:4) about the "hidden man of the heart" (the inner man) which should be adorned with "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Not only does the inner man have clothing (humility, charity, diligence, etc.) but these are ornaments or jewels which are "in the sight of God of great price." Patience is one of the priceless jewels of the inner man.

Concerning the second coming of Christ, Revelation 16:15 says, "Behold, I come as a thief. Blessed is he that watcheth, and *keepeth his garments*, lest he walk naked and they see his shame." The secular equivalent for this Scripture is to be found in the common expression, "Keep your shirt on."

I BELIEVE that there is a superabundance of Scripture to indicate that the question of "clothing the inner man" is all-important. Briefly I cite a few:

"Awake, . . . O Zion; . . . put on thy beautiful garments, O Jerusalem."—Isaiah 52:1.

The parable of the man who did not have on the proper wedding garments (Matthew 22:8-14).

The book of Revelation uses again and again the term, "clothed in white linen." Revelation and other Scriptures itemize "spirit" clothing.

Righteousness is white linen (Revelation 19:8, 14). See also Isaiah 61:10.

Charity is a mantle for the inner man (Doctrine and Covenants 85:38).

Humility (I Peter 5:5).

Virtue, strength, honor (Proverbs 31:10, 22-25).

THERE ARE MANY GARMENTS for the outer man. The same is true of the inner man. We are to add to our faith, virtue, and to virtue, temperance, et cetera. We can get clothing for the outer man at the local stores or mail-order houses, but clothing for the inner man comes from God without money and without price.

Fine clothing and priceless jewels for the inner man are obtainable from Jesus Christ through the gospel. When a man leaves this world to return to his Creator, the most important matter is this—Is he properly dressed to have audience with the Great King? Before having audience with King George of the British Empire careful preparation is made. The Book of Mormon tells us, "Therefore this life became a probationary state; a time to prepare to meet God."—Alma 9:41.

The more I study the Scriptures, the more I am impressed with the extreme importance of this matter of "clothing for the inner man."

The great Day of Judgment, toward which both time and eternity are rolling, will classify all men on the basis of the clothes they are wearing.

1. Celestial Glory—Those found wearing white linen whose garments have been washed in the blood of the Lamb. (Revelation 19:5-10, 14; I Nephi 3:116-119; II Cor. 5:3, 4; Doctrine and Covenants 105:13.)

2. Terrestrial Glory—Good and honorable men of the earth have clothing, but it is spotted, not altogether clean,

not washed white in the gospel and blood of Christ. (Alma 3:14, 38-40; Revelation 3:3-5; Zechariah 3:3-5; Doctrine and Covenants 113:4, 5; Zephaniah 1:8).

3. Telesstial Glory—Nakedness. The Book of Mormon speaks "concerning those who do not believe in Christ." Those who make no pretense of belief in higher or better things and deliberately throw away such fine clothing and jewels as temperance, honesty, virtue, patience, et cetera, will one day be ushered naked into the presence of God. The Scriptures for nakedness of the star glory souls are dramatic and conclusive. Mormon says of these nonbelievers who descend to the animal level of life: "For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you."—Mormon 4:64. See also Nahum 3:15 and John 15:22. Revelation 16:15, already quoted, says, "Blessed is he that watcheth and *keepeth his garments*, lest he walk naked and they see his shame."

Some men deceive themselves and say there is no God, and Zion is a mental mirage. They throw their garments of faith and charity and kindness and loyalty to the winds, and go all out to satisfy material ambitions for wealth, prestige and pleasure. If they don't keep their garments, in the words of Revelation 16:15, how can they escape nakedness?

Finally, I wonder if it would be sacrilegious to suggest Communion Sunday as "wash day" for the clothing of the inner man?

Peace and Progress

INTERNAL PEACE is a primary condition of missionary effectiveness. Such internal peace does not require the stifling of debate. There have been strong opinions and deep feelings when we have faced the major issues of our history, but these have not been hurtful where regard for the church has been deeper than concern for one's own way. Our greatest percentage of baptismal gains came during the vigorous years of the 1870's, 1880's, and 1890's. But differences have always been disastrous when they have not been held in mutual affection. Disputes over official status, over church buildings, over a multitude of secondary things have ruined many branches. The present wide-spread and deeply felt fraternity of the Saints is a major factor in our growing missionary power.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

How do you reconcile the claim of apostasy with the statement of Jesus that the gates of hell would not prevail against the church?

Missouri

F.E.

Answer:

The claim of apostasy is a fact readily determinable by a review of the history of the Christian church and of the Reformation. We cannot here add the evidences.

The statement of Jesus regarding the gates of hell not prevailing against the church is usually interpreted as an unequivocal affirmation that regardless of conditions the church would never cease to be Christ's. There is a qualification there, that is, that the church be built upon the rock; moving from that foundation it has no promise. We note the following:

1. For Christ to set an arbitrary wall of protection around his church, making it impossible to fall, would be in violation of the divine law of free agency which applies to the church as well as to individuals.

2. It would be in violation of the general teaching of Scripture making obedience to the gospel that of consent and willing continuance. "Come unto me," and "Abide in me," is the Spirit of Christ.

3. It would be contrary to the facts of history which show a continuing tendency to fall away from Christ's standard, as did the ante-deluvian world, the people of Babel, Israel throughout its long history, the Jaredite nation, the Nephite nation, and even the latter day church.

4. Jesus expressed the qualification we mention in making a similar statement to the Nephites, "If it so be that the

church is built upon my gospel," otherwise it would be "hewn down."

5. To the latter day church the Lord said, "If you shall build my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you."—Doctrine and Covenants 16: 1.

If or whenever the church shifts to another foundation it is no longer Christ's and it must fall and be swallowed up by the gates of hell. Such was the case of the church of medieval times.

CHARLES FRY

Question:

Is not the Holy Ghost received at the time we accept Christ?

Missouri

E.E.J.

Answer:

The Spirit helps all men in their effort to find the way of life and salvation, giving enlightenment when faith and belief begin and ministering in greater degree as the believer continues until he comes to Christ. But this ministration of the Spirit differs from that which is given after one has obeyed the ordinances and formally become a child of God, at which time the "gift" or baptism of the Holy Spirit is given to the recipient as an "abiding Comforter." Paul teaches that there are "diversities of gifts," "differences of administrations," and "diversities of operations;" all by the same Spirit (I Corinthians 12: 4).

The operation of the Spirit by which men become sons of God can come only after they have formally obeyed the ordinances and entered into covenant with the Lord. Of this ministration Jesus says the "world can not receive." The teaching of Scripture on this point is summed up in this quotation:

Blessed are they who shall believe on your words, and come down into the depths of humility, and be baptized in my name; for

they shall be visited with fire and the Holy Ghost, and shall receive remission of their sins.—Matthew 5: 4, Inspired Version.

CHARLES FRY

Question:

How can a person speak in another tongue?

Missouri

E.E.J.

Answer:

Speaking in an unknown tongue is one of the gifts of the Spirit mentioned by Paul in I Corinthians 12: 10 and other places, and reaffirmed as a present gift in the church of latter days by the Lord in Doctrine and Covenants 46: 7 and also in Moroni 10: 11.

The gift does not come by the will of the individual, nor is it within the province of the person to choose his gift. (We don't do it in social life.) The Lord distributes his gifts according to his wisdom. Under the ministration of this gift it is the Spirit of God that gives utterance, and the person speaking may not know what he is saying. Interpretation is another gift, and the person receiving that will understand the tongue and be able to speak the interpretation. Often in practice both gifts attend the same person.

CHARLES FRY

Question:

Why do you claim to have a prophet in your church today?

Missouri

E.E.J.

Answer:

We have a prophet at the head of the church because the Lord so directed and appointed that there should be one through whom he might speak his mind and will to the church, thus preserving his eternal right to be actual and supreme Head. The Lord has said,

The duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church.—Doctrine and Covenants 104: 42.

This office places no arbitrary power in the hands of the president, but he is subject to the law and usages of the church, and in case of transgression is subject to a high court the same as all other ministers. He is the legitimate channel through which revelation comes, and in all things is under divine counsel.

CHARLES FRY

Springs of Truth From the Earth

(Continued from page 7.)

and baptism?" Finally, for an answer we took up the book itself and read:

And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, of whom the prophets testified should come into the world: and behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning.

And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew himself unto them after his ascension into heaven.

And it came to pass that the Lord spake unto them, saying, Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands, and in his feet;

And this they did do, going forth one by one, until they had all gone forth, and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he, of whom it was written by the prophets, should come.

And when they had all gone forth, and had witnessed for themselves, they did cry out with one accord, saying, Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him.—III Nephi 5: 11-17.

Here was something seen and felt. It yielded to the touch and left impressions on the nerve cells. It was a sensible experience. This certitude was placed in the reality as felt by two thousand souls. It bears record of the resurrection of the Son of God. It evidences a destiny for the physical universe.

When the minister had finished reading there was hardly a dry eye

in the room, and the lady who had protested her worthiness said, "Maybe Paul is right. I feel my righteousness is as filthy rags."

Springs in the desert! A river flowing out of Eden!

Who is willing to go out into the desert places and take men by the arm and lift them up and speak to them?

"Brother come with me, repent and be baptized and look upwards. Return to the Lord your God. . . .

For 'blessed are they who seek to establish my Zion, for they shall have the gift and power of the Holy Ghost; and if they endure to the end, they shall be lifted up at the last day and shall be saved in the everlasting kingdom of the Lamb.' "

The last day! The everlasting kingdom of the Lamb! Then shall the springs no longer spring in a desert! The desert itself shall be as Eden, and again, as before, the river of God's love shall water the garden of man's heart and all creation sing a new song!

Thank God for the Book of Mormon—the truth which sprang out of the earth!

Letters

Herald Editors:

As a humble member of a church who has sought through the years to inculcate high ideals, to lift our people to greater and sublimer spiritual heights, I am amazed to note that the Mormons, who profess to represent the Latter Day faith, resort to such worldly things as dancing in an attempt to hold their young people.

The Religious News Service has recently sponsored the following news item, taken from the *Des Moines (Iowa) Register* of June 3, 1950.

Mormons Issue Dance Manual

A special new dance manual, prepared by the Church of Jesus Christ of Latter-Day Saints will be released at the annual June conference of the church's mutual improvement youth organization.

Church officials explained that the new manual is in keeping with a long-range program to foster dancing among Mormons. In addition to actual dance instruction, the manual includes hints to Mormon youth leaders in regard to increasing church attendance by emphasis on dancing and youth activities.

We wonder if from now on dancing will be a part of the Mormon epitome of faith.

ENQUIRER

Wants to Correspond With Members

I am glad that I was reared in a Latter Day Saint home. It has helped me much, even though I am not living near any other members. I would like to hear from those who are in this area, and I would also appreciate receiving tracts and *Heralds*. I need the prayers of the Saints.

EVELYN FAYE GIVENS

103 Industrial Street
Auburndale, Florida

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INDEPENDENCE, MISSOURI

The Serpent Symbol in America

(Continued from page 12.)

It will not do to say that the serpent symbol in America proves that serpent worship was practiced among the ancients. Only superficial writers would say that, for "there does not exist the testimony of a single eye-witness whose statements can be regarded as authoritative to the effect that serpent worship was known in Mexico at the time of the Conquest."—"The Serpent Motive in the Ancient Art of Central America and Mexico," by George Byron Gordon, *Transactions of the Department of Archaeology*, Volume 1, Part 6, pages 131-133, 160.

There is abundant evidence that the feathered-serpent symbol was associated with Quetzalcoatl and not with serpent worship. (See *Jesus Christ Among the Ancient Americans, In the Land of the Feathered Serpent and America's Lost Civilizations*.)

The name *Quetzalcoatl* is composed of two words: *Quetzal*, the name of a very beautiful bird, and *coatl*, the Aztec meaning of which is serpent. Accordingly, *Quetzalcoatl* is translated Feathered Serpent, or Plumed Serpent.

Question: Then does not the name *Quetzalcoatl* itself suggest an association of the serpent symbol with the Fair God of Indian traditions?

Answer: It does. If it be said that "serpent" can have no religious significance other than the personal Devil, then *Quetzalcoatl* could be translated plumed devil. But who would so represent the beloved God of Mexico? For the people of Mexico looked upon him as their Creator, who was born of a virgin, ministered to their ancestors and taught the ways of righteousness.

Who is going to avoid using the name *Quetzalcoatl* lest a part of the name meaning serpent cause repugnance and revulsion to hearers? It is not held that the serpent symbol typifies the character of Jesus Christ, except in so far as the brazen serpent lifted up on a pole by Moses was a "type" of his crucifixion. No one should object to the serpent symbol in connection with Jesus Christ when they understand that the serpent typified not the nature of Jesus but his cruel death by crucifixion.

GOD-GIVEN SYMBOL

In using the phrase "God-given serpent symbol" we speak advisedly. It

was God who typified the crucifixion of his Son by the serpent on the pole—God who commanded Moses to make the serpent of brass and to cause those who had been bitten to look upon it—and Jesus Christ who accepted its origin as divinely given.

It is inconsistent to say that the use of archaeological evidences of the serpent symbol might cause people to feel revulsion and repugnance. Such an argument carries with it the advocacy of omitting all references to the teaching of Moses, Christ, Nephi, Alma, and Helaman on the subject of the serpent symbol because feelings might be disturbed. The calling of men of God is to direct attention to, interpret, and use the teachings of the prophets of God. Neither should it be regarded as an unsettled question because some have failed to understand its significance. That has always been true of every vital subject.

SOME WOULD NOT LOOK

Regarding the healing that came to those who looked upon the serpent lifted by Moses upon God's command, we read in the Book of Mormon:

And many did look and live. But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look; therefore they perished. Now the reason they would not look, was because they did not believe that it would heal them.—Alma 16: 191-194. See also I Nephi 5: 134-136.

These people were probably prejudiced against the symbol. They failed to see in such a symbol any relation to their crucified Lord. They somehow did not understand the association of the powers of evil with the crucifixion of Jesus or that there would be healing power in the Crucified One. They did not sense that their Redeemer would suffer death by the power of Satan as they suffered the poisonous bite of serpents. They did not comprehend that through the conflict between Christ and Satan, and the temporary victory by Satan and the cross, would come eternal victory to Jesus and salvation to all who would look upon him.

THE CROSS AND THE SERPENT

Neither the cross nor the serpent represented the graces and virtues of Jesus, except as they indicated his willingness to suffer the worst that men and Satan could do in order that humanity might be saved. In no way did Christ resemble a cross, nor was he like a serpent. It was the association of Jesus with the

cross upon which he was cruelly nailed and his meek submission to the diabolical treatment by Satan in causing him to be nailed to the cross that have perpetuated these symbols of the cross and the serpent. Apart from the resurrection, the cross would have remained an ugly and revolting symbol.

Had Moses been commanded merely to lift up a cross, there would have been represented the cruel treatment of men only, perhaps; but in the serpent and the cross or pole was foreshadowed the fact of Satan in the background of the crucifixion.

The close association of the quetzal bird, cross, and serpent on monuments of ancient America, like on the Tablet of the Cross from Palenque and on the lintel in one of the doorways in the Temple of Quetzalcoatl and Yaxchilan, is very significant. (See plates XIX, and III, *Jesus Christ Among the Ancient Americans*.)

The quetzal bird symbol was sacred. It stood for what was beautiful and precious. The cross was also an emblem sacred to the Indians. This fact greatly contributed to their conversion to the cross of Catholicism, for the Indians already regarded the cross as a symbol of their Fair God. It would be as proper to say that the quetzal bird and the cross were worshiped as idols as to assert the serpent symbol was an object of idolatry. They are inseparably associated.

FASTING AND PRAYER

A young missionary in Australia prayed and fasted long regarding a problem. He received answer, but not in the way he expected. A spiritual, prophetic message came to him by letter from one five hundred miles distant whom he had not seen. The message was accompanied by power never to be forgotten. Part of it said, "Be still and patient, and I will indeed answer thy prayer in mine own time." The answer did come, not direct from heaven, but through study of the Book of Mormon.

Mere opinions and theories should give way to the more substantial evidence of the Book of Mormon and the Bible. Prayer and fasting often are answered that way.

The reader would do well to place in full the texts cited from the Old and New Testaments and the Book of Mormon on one side of a line, and on the other side list what is offered in opposition to the serpent symbol possessing Christian significance, then prayerfully draw a conclusion.

Travelogs

(Continued from page 8.)

so we waited for the "Waihemo" to come, Brother Butterworth having reserved passage for us some weeks before. At last, late on the fifth of August as I recall it, this freighter docked at Papeete and we hourly awaited announcement of her departure. It was agreed on Sunday that prior to taking off, the Taronā church bell would ring. So at one o'clock on the ninth notice was received, the bell called the faithful together for farewells, and the Saints grasped our hands in parting, many of them in tears. At three o'clock all went to the harbor. At five o'clock the lines were cast off, and the "Waihemo" slowly turned out into the bay, headed for New Zealand. The Saints waved until we were out of sight, some of them proceeding down shore quite a way by automobile to give us a last salute.

One of the things that will forever remain with me, and I am sure it has been the experience of all of our church men who have visited the Society Islands, is the standard greeting of the people of these islands. We had lately been in Hawaii. There the greetings and the farewells was the well-known *Aloha*. And wherever Honolulu and Hawaii are remembered by travelers and visitors, this greeting stands

out in memory. But in the Society Islands the universal greeting is *Aorna*. When spoken it sounds much like "your honor," but that does not do it justice, for it means, "May you have life." Here is a prayer on the lips of all in Papeete and the Islands for everybody else they meet. We soon acquired the habit, and as we passed among the natives we greeted them with an *Aorna*, men and women and children, and always they would make like response evidently pleased to be greeted in their own language.

What more significant greeting could be used, and when speaking in meeting, it was always *Aorna* to the one addressed, then to others, as, for instance, when Brother Siegfried and I would be spoken to, first it was an *Aorna* to me, then to him, then to others at the pulpit, and then to the congregation, after which the speaker would proceed. In contrast what does "Hello" mean?

We were on a slow freight steamer, headed due west toward Western Samoa, Apia the harbor, where we dropped anchor on the evening of the fourteenth.

In my next account I will tell about our rather drab existence on the ship, our arrival and welcome at New Zealand, our three days there, our sea flight to Sydney, Australia, our eight days there, and the homeward flight from Australia.

—I. A. SMITH

Briefs

FARGO, NORTH DAKOTA.—The annual reunion of the Red River District convened at Detroit Lakes, Minnesota, June 10-17. Missionary E. Y. Hunker, Elder Harold Velt, and Elder Houston Hobart were the speakers. Sister Velt conducted the classes for women. The district officers elected were: C. F. Young, district president; Irene Rotzien, secretary; Karl Schiebold, treasurer; Glenn Weidling and Earl Rotzien, auditors; Mamie O'Neil, church school director; Kate Rotzien, supervisor of department of women; Lloyd Young, supervisor of Zion's League; C. F. Young was recommended for bishop's agent; and Alta Kimber was recommended for district historian. The delegates nominated for General Conference were Quentin Tester, C. F. Young, Mamie O'Neil, and Frank Stowell.

—Reported by IRENE E. ROTZIEN

JACKSONVILLE, FLORIDA.—Children's Day was observed with a Communion service. Fourteen members partook of the emblems. A short talk was given by Elder Joseph Enge on the meaning of baptism. Following this the congregation went outside where a small baptismal pool had been constructed and six young people were baptized. Those baptized were Sarah, Mary, June, and Carol Donaldson, Nancy Pierce, and John Christian Enge. Pastor Joseph Enge conducted all the services. After the services a picnic lunch was served and a short program of songs and poems was presented by the younger children of the church school. Thirty-seven members and friends were present including Bud Barritt from Council Bluffs, Iowa, and Shirley Rummel from Pensacola, Florida. Nephi Brain has also been welcomed to the congregation.—Reported by JOSEPH ENGE

MOBILE, ALABAMA.—An Upper Room Communion service was held in the annex auditorium for the Zion's Leaguers. J. C. Barlow, Jr., leader of young people, was in charge. The pastor, J. A. Pray gave the Communion message. The setting was in candlelight.

During May, Addilean Booker, R.N., and Sybil Thistlewaite, R.N., conducted a two weeks course of Red Cross Home Nursing. Approximately thirty-five women were enrolled for the course. Sister Booker is also leader of women.

Elder T. F. Vickrey of Huxford, Alabama, was present to baptize his grandson, Swenson Cobb, on Children's Day. The following children were baptized by Elder J. A. Pray: Peggy Smith, George Farnell, Lester Rogers, Talmadge Moody, Thomas Moody, Ray Barlow, Merrill Green, Paul Mader, and James Tillman.

Bishop Joseph Baldwin, newly appointed to the Gulf States, was the guest speaker at the morning and evening services May 27.

—Reported by JULIA MAE WILSON

MINOT, NORTH DAKOTA.—Apostle Paul Hanson and Elder E. Y. Hunker visited us May 25. Apostle Hanson showed slides of his travels in Mexico and South America and also lectured.—Reported by VIRGIL D. SMITH

Zion's League Annual No. 5

Current for 1951-1952

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HERALD HOUSE INDEPENDENCE, MISSOURI

The Home Library

By Grace Pennell Tousley

"How to Help Your Child in School," by Mary and Lawrence K. Frank.
Viking Press, \$2.95

PARENTS WHO OPEN THIS BOOK expecting to learn how to do Johnny's homework as *he* is taught to do it in school will, if they read to the last page, close the book in possession of an enlarged and enlightened understanding of the true place of parents in the education of their children.

The authors are equal to the task they set themselves. For years they have been identified with parent guidance work. Mary Frank has a degree in Early Childhood Education from New York University. Lawrence K. Frank was formerly director of the Caroline Zachry Institute of Human Development and for twenty years has studied child growth, development, and family living. In 1947 he received the Lasker Award in mental health, and at present is a member of the Inter-Professional Advisory Committee of the World Federation for Mental Health, and Chairman of the Advisory Committee, Division of World Affairs, National Committee on Mental Hygiene. And, of immense importance to the reader of this book, is the fact that the authors are parents of six children.

THE BOOK WAS WRITTEN, according to the authors' preface, "to express our faith in parents, to assert our belief that, with the knowledge and understanding now becoming available, parents can do more than ever to help their children grow up and become healthy personalities."

It is a comforting, practical, usable book. The accent is on *doing*. Most of us parents are not teachers, and to us educational principles and practices are a deep, dark mystery. We are inclined to sigh with relief as each child enters first grade. Now,

we think, the school can look after his education. Each time we are soon disillusioned. We learn that the school cannot do the whole educational job while we sit on the sidelines and cheer—or complain. We learn that we have to get in and pitch, too.

The writers show how parents can and must help their children at home in the ways that only parents can help. No parent can read this book without increasing his respect for his job, as parent, in the education of his children. He learns that the school takes over from the home,

INTRODUCING

Grace Pennell Tousley, a descendant on her mother's side from members of the early church, was born and baptized at Galland's Grove, Iowa. With her parents, Elmer and Ellen Pennell, she came to Independence to live in 1912. In 1917 she married George H. Tousley whose paternal grandfather united with the Reorganization in 1866. They have three children—two sons: George, Jr., a graduate metallurgical engineer, (University of Arizona) who is at present in Bolivia; and Dirk, a 1951 graduate of the University of Kansas City; and one daughter, Chell, a junior in William Chrisman high school, Independence.

Sister Tousley is a certified medical librarian and writer of informative material with a best seller to her credit. From October, 1943, to August, 1950, she was employed by the Independence Sanitarium and Hospital as its medical librarian. During her seven years of employment she contributed her services as a writer to the Sanitarium's public relations, student nurse recruitment, and San Day activities. She is a member of the Medical Library Association, Special Libraries Association, and All-American Contestars.

At present she is doing editorial and promotional work for a mid-western publisher, free lance magazine writing, co-authoring another book, developing a private medical library for a client, and for sheer luxury, is classifying and cataloging her own library with its emphasis on geography and travel.

The Home Library column which she will conduct for the "Saints' Herald" will carry reviews of books which she thinks are of interest and value to women, whether they are homemakers, careerists, or both.

rather than the reverse; that home is primary in the schooling of children; and that the teacher is the specialist in education called in to build on the foundation being continually laid and reinforced by the home.

The laboratory results of child study have been put into nontechnical language for us parents who have other things to do besides studying and bringing up our children, important as they are. The authors have remembered, too, that parents are people, and that, as people, they resent being shoved aside by anybody, even for their children. In this book, parents have been accorded more than procreative and physical care functions in their children's lives. Parents have been given top billing.

STEP-BY-STEP the book traces the growth and development of the child from nursery school age through the sixth grade, and the relation of scientifically determined educational procedures used in school today to these various stages is clearly shown. Parents are told what to do at each step to co-operate with the school, and the child will profit by the knowledge that home and school are not entirely separate entities, but really two sides of the same coin.

The final chapter deals with parents' relationships with teachers and community and how to make these relationships of most value in the education of children. A bibliography and reading list, and a list of organizations useful to parents are placed at the end of the book; these open doors to parents who wish to go further into the subjects of growth, development, and education of children.

Parents' Magazine awarded this book its 1950 medal. Speaking from the vantage point of a parent of three children, ranging in age from thirty-two to fifteen years, I recommend this book for the home library,

You and Your Child

By Marye Lou Wolfe

DO YOU RECOGNIZE your youngsters emotional needs on the same level as his physical needs? The way in which his emotional needs are satisfied in childhood are more than apt to affect his entire mature life. Too often we overlook the emotional side of our children, but a healthy emotional atmosphere in your home is equally as essential to developing a sound mind as fresh air and nourishing food is to a sound body. Children reared in a relaxed and happy atmosphere will, in turn, become happy, satisfied parents.

Every child needs to feel secure to be a part of the family as a whole and yet an individual in his own right. The thing that frightens a child most is the thought of losing his family ties. Sometimes this is unavoidable when death, prolonged illness, or broken homes dislocate children. But the ever-increasing rate of maladjusted children should spur us on to establish better Christian homes in which to rear our children.

Every child needs love—that is to be loved and have the right to return that love. The most common cause of feeling unwanted can be traced to faulty discipline; especially nagging, threats, and prolonged punishment. Children need love most when they are in trouble; at these times they should feel sure of their parents' love and trust.

Every child wants to feel a part of the social group. Latter Day Saint children have an excellent opportunity to satisfy this desire and need through the extensive youth program offered by the church. Even

not to be glanced at briefly and then shelved in its attractive book jacket, but to be used as a handbook by aspiring (too often perspiring!) parents in the joyous work of bringing up their children.

This book may be ordered from Herald House, Independence, Missouri.

the very young can find satisfaction in the nursery school. If we give our children the opportunity of growing up in the church it will do a great deal toward helping them develop emotional stability.

A child needs to feel economically and physically safe. Money matters should be handled by the parents, but as the children grow older they should learn the value of money and the limitations of the family income. However, we should not overestimate our children's power to comprehend the problem; if their ability to understand is overtaxed they are apt to worry, to become fearful and feel insecure. This reaction in itself defeats the purpose.

Every child needs praise. We should notice the things our children do well and minimize their limitations. They need to succeed more often than they fail. This is important to emotional development. Repeated failure in childhood leads to a defeated attitude in an adult life.

A child should learn to face his problems, but not without help at the beginning. Many problems can be more adequately explained in the light of our religious beliefs. We should teach our children to find comfort in their religion, but not to make it a hiding place from their problems. Religion should help them "face" the problem and solve it.

A child should be taught to be independent from the time he is sand-pile age. He should learn in his own way at his own speed. It is not kindness when a parent does everything for his child. Children ought to be taught responsibility in small doses at a young age; once the seed is planted firmly it grows alone.

Our responsibility as parents is great. A Christian home is essential to stable, well-adjusted children. Let us set our goal at taking our family responsibilities more seriously and teaching our children the far-reaching value of a firm foundation in the church.

The Iowa Great Lakes Group

BY MRS. B. T. FISH, *Secretary*

Two years ago I married and moved to Mallard, Iowa. Among the announcements sent was one to Mrs. Arvid Peterson who lived on a farm three miles from Jackson, Minnesota. I found that our homes were fifty-one miles apart and that she formerly had been a faithful worker at Omaha. Now she was isolated from church privileges and wanted to contact other Saints. One member was located at Superior, Iowa, fourteen miles away, and another at Arnolds Park twenty-five miles away. Still another at Burt, Iowa, had expressed her desire to meet with other members.

At the suggestion of my husband, an elder, we contacted all those we knew and met with Sister Wayne Small at Superior. We enjoyed being together so much that we decided to meet once a month. In two years we have failed to meet only once because of bad weather and illness combined.

In May, 1950, Brother Clifford A. Cole, president of Northwestern Iowa District, and Sister Bessie Shumate, district women's leader, held a day meeting for the area and organized our group officially.

We have sixteen regular members and often have visitors. Some live as near as ten miles from each other, but other families have to drive over fifty miles to attend meetings.

Home Column

Teammates - Well, maybe . . .

By Emma Phillips



THE TENSION OF HER EMOTIONS showed in Irene Kessell's fingers as she passed the glass of orange juice to her husband. "Will you go to church with me tonight, Hervy?"

"Tonight? What's on?" He hesitated and then a frown crossed his handsome face. "If it's that study class, count me out."

"You enjoyed last Friday evening at church."

"That was different. Those League parties are fun. But when it comes to study classes, you go your way and let me go mine." There was nothing bitter or cruel in his tone. He was merely stating a fact. There was no need to discuss the matter further. She and Hervy agreed on most of the problems of a married couple, but when it came to the serious side of religion there was no agreement, no fellowship. It was like a gazelle and a race horse harnessed together as teammates. Although each was swift of foot there was no harmony in their rhythm.

Hervy studied his wristwatch. "Time for just one cigarette before I dash off to work." He went into the living room and sprawled himself on his favorite chair.

Later, when it was time to leave, Irene followed him to the door. They kissed. She waved good-by as he got into his car and drove off. How strange it seemed that things could be so simple a few years ago and yet so difficult today.

"PENNY FOR YOUR THOUGHTS," called a cheerful voice. Irene turned to see Betty Prenkle, the attractive eighteen-year-old daughter of the family next door, on her way to work. Before Irene could answer, Betty called, "I've got *big* thoughts this morning." With a sudden swirl

of her flared skirt she turned and walked up to the Kessell house. "Carl called me last night. He got his raise. He's coming to talk it over."

"You mean . . . marriage?"

"Yep." A serious expression came suddenly to the eyes of Betty. "Are you and Hervy happy together? I mean about the church. Carl doesn't belong either, you know. Does it make a difference?"

Irene squared her shoulders to add strength to her words. "Not a mite of difference."

Betty pressed her hand against her forehead. "I get all qualmy when I think about it. Mercy, I better get going or I'll be late at the office."

With another sudden swirl she turned and hurried off down the street. Irene turned to the housework, but her mind turned to her lesson for the study class. She had left the Doctrine and Covenants on the end table beside Hervy's chair. She sighed as she saw it. Hervy had set the ash tray on the book. To him it was merely another book.

As Irene went about her housework she continued to think of the answer that she had given Betty Prenkle. She had lied. Although Hervy was a good husband, he did not share the joy of the gospel with her.

At noon she said a blessing over the simple meal she had prepared for herself. As she did so, Hervy's oft-repeated words flashed into her mind: "Go ahead and say what you're gonna say, Honey, 'cause I'm starved."

IRENE PUSHED HER CHAIR BACK from the table and went to the telephone. She must tell Betty immediately. There was still time to alter Betty's pattern of life. She got

off work at four. That would give them an hour to talk before Hervy got home.

"Hello," came the voice.

"Betty, will you stop in here on your way home from work today. I have a confession to make to you. Don't ask me to explain now. Please do stop."

After the girl had promised, Irene slowly replaced the receiver. She must start formulating in her mind the things she would say. Carl was the proper sort of a fellow, but he was not a church member.

Shortly after four when Betty came in the front door, Irene was still trying to organize her ideas. "What's the confession?" Betty asked abruptly.

Irene shoved a casserole dish into the oven and went into the front room. "I lied to you this morning. I said it didn't make any difference if you married outside the church. It does make a difference."

"Isn't Hervy good to you?"

"No man could be a better husband than he is. But I can't share my religion with him. We have no fellowship there. Now I realize what the Doctrine and Covenants means when it says those who marry outside of the church will be considered weak in the faith."

Betty marked the place with her finger but did not take time to read. "Get a divorce," she suggested.

"I have no grounds for a divorce. Hervy is a good husband. But we are like a gazelle and a race horse harnessed together. Regardless of

how much we want to race side by side, we just can't."

"Pray about it."

"I pray constantly. Miracles are wrought by faith, but I was weak enough in faith to marry a non-member. How can I expect a miracle?"

Betty raised her eyebrows inquisitively, "Why are you telling me all this?"

"I'm warning you. It is too late for me to change the course of my life. It is not too late for you to change the course of yours."

"What do you suggest I do?"

"Attend Graceland College for awhile. Marriage is a lifelong enterprise. Don't go into it too hastily."

"I . . . like . . . that . . . plan," Betty meditated through staccatoed words.

The front door came open with a sudden rush. "I'm home, Irene. What's for supper?" It was Hervy—hungry as usual.

He went to the oven, opened the door, sniffed enthusiastically, and returned to the women. "Are you a good cook like Irene," he teased Betty, "or should I warn Carl?"

"Better warn him," she tossed back as she left. He dropped into his comfortable chair and took out his cigarettes. Irene went to the kitchen to prepare supper.

When she returned he was no longer in the chair. She could hear him in the bathroom upstairs. Good, she thought, that will give me another chance to look at my lesson for tonight. She walked to the end table. The ash tray with its smouldering cigarette butt was again on the sacred book. She picked up the ash tray in one hand and the book in the other. The gazelle and the race horse! What mismatched teammates they were.

The voice of her husband drifted down to her, "There's a good show on at the Regent tonight. If you're not too busy let's go."

Irene laid the book down and set the ash tray beside it.

"All right," she called back. "Let's go. I'll hurry supper."

IN HER TONGUE . . .

The Law of Kindness

By Marie Gosline

PERHAPS "UNCLE JOE" CLAPP, the missionary, was brought closer home to us because living in our little community when we were children was one of his direct descendants who happened to be my mother's best friend. My sister and I enjoyed many afternoons in the home of this friend who had two daughters just slightly older than we. The husband of this good woman operated the one and only drugstore in town, hence my sister and I thought the family extremely wealthy. Didn't Muriel and Vera have wrist watches? And wasn't there always real money—pennies and sometimes nickels—on top of their dresser? Our parents were only schoolteachers, but their mother baked beautiful cakes which sold piece by piece at the fountain. Their father kept chocolate creams—big, luscious ones—in a box in his dresser drawer. I wonder if he knows how many childish fingers pried open that drawer and eyes looked longingly at that candy?

MRS. CLAPP was superintendent of the church school, and this involved much work when it came time for Christmas programs. As is usual in small branches, there were only three or four to do the many tasks a Christmas program entails. On the Thursday afternoon before, members of the ladies' aid would work themselves into a frenzy making bags to hold Christmas treats. On Friday afternoon we would pack the bags, and then on Saturday night came the program.

Sad but true I inherited my father's lack of musical ability, and as I stood on the platform in my organdy dress trying to squeak out "Away in a Manger" I could see the brave twinkle in my mother's eye and a slightly pained expression on the face of mother's best friend, a very talented woman.

But the characteristic of my mother's friend I want most to write about is not her musical ability. She had a rare trait that is lacking in entirely too many people. She never talked maliciously about, nor allowed anyone else to talk about her friends in her presence. A friend meant much to her—a friend was something to cherish. I don't know if she inherited this spark of goodness from her famous "Uncle Joe" or not, but it was there. However much she herself was talked about, she never spoke ill of her friends.

In our little branch, as in so many others, there were talebearers—those who could twist and turn words until they meant something entirely different from what a person originally said. But never a word of gossip was tolerated when my mother's friend was present.

I DREAMED of this good woman the other night. I dreamed that when Saint Peter met her at the gate he remembered this one beautiful characteristic of hers and said to her, just as he must have said to "Uncle Joe," "Come in—the place is yours." Then he reached down in his pocket and pulled out a big key—the key to the city—and, with a generous smile, handed it to my mother's friend.

New Horizons

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Bulletin Board

Wanted—For the Department of Religious Education

Journal of History, Volume 10, 1917 (all four numbers) and Volume 16, 1923, Numbers 1, 2. Please state the price and condition.

Wants Members to Contact Son

Mrs. Myra Snively will appreciate having members in Maryland contact her son:
Pvt. Virgil H. Snively
US 56088250
Co. I, 3rd Ord. Tng. Bn. O.R.T.C.
Aberdeen Proving Grounds, Maryland.

Correction for Priesthood Manual

A reader calls attention to a misstatement on page 43 of the 1950 edition of *Priesthood Manual*. We suggest that those having copies change the first line of the last paragraph substituting the word "bread" for "wine." It should read: "Then after the bread has been served to all officers and members, the wine is blessed with the following prayer: . . ."

REQUESTS FOR PRAYERS

Prayers are requested for James C. Page of Nauvoo, Illinois, who has undergone a serious operation.

Anna Samuel, Lapeer State Home, Cottage 27, Lapeer, Michigan, requests the prayers of the Saints.

Eula Grigsby, Route 2, Sikeston, Missouri, requests prayers that she may have her health restored.

Jonathan Collins, a patient in the Rockville Tuberculosis Sanatorium, (Box 179, Rockville, Indiana) asks that the Saints remember him in prayer, also his wife and children.

Mr. and Mrs. D. E. McLeod, 329 Auburn Avenue, Pontiac 20, Michigan, request prayers for their eight year old son, David who is

afflicted with muscular dystrophy. Medical doctors are unable to help him.

Mrs. L. Engelhard, Ellsworth, Michigan, requests prayers and fasting for the physical and spiritual welfare of her husband, her daughter, and herself.

Mrs. Josie Trimm, E.S.S. Box 1351, Lamesa, Texas, requests prayers for her son, T. E., who fell off an oil truck on June 28 and has not regained consciousness yet.

She expresses her appreciation to all who prayed for her oldest son who was hospitalized recently for an operation. It was not necessary for him to undergo surgery and he is now almost well.

Prayers are requested for Deacon Presley Smith, Route 1, Aldercrest Manor, Snonomish, Washington. He is now hospitalized at the Aldercrest Sanitarium.

ENGAGEMENTS

Robinson-Farrow

Mr. and Mrs. Garnet Farrow of Wiarton, Ontario, announce the engagement of their daughter, Betty Edith, to Calvin Barrington Robinson, son of Mr. and Mrs. Sam Robinson of Wiarton. The wedding will take place on July 28.

Landon-Johnson

Mr. and Mrs. Alma Johnson of Seattle, Washington, announce the engagement of their daughter, Shirley Jean, to Donald D. Landon, son of Mr. and Mrs. Lee Landon of Council Bluffs, Iowa. Both Don and Shirley are Graceland graduates, class of 1950.

WEDDINGS

Black-McClaran

Allene McClaran, daughter of Mr. and Mrs. C. A. McClaran of Independence, Missouri, and Harry W. Black, son of Mr. and Mrs. William Black of Stockport, Cheshire, England, were married June 17 at the Englewood Reorganized Church in Independence, Elder Fred O. Davies officiating. Both are graduates of Graceland College. Harry is a general church appointee in the Center Area; Allene is an employee of the Herald Publishing House. They are making their home in Independence.

Anderson-Lambkin

Bernice Lambkin, daughter of Mrs. Ella Lambkin, and Francis C. Anderson, son of Mrs. Louise Anderson, were married June 3 at the Reorganized Church in Holden, Mis-

souri. The double-ring ceremony was read by Elder Ray Zinser, an instructor at Graceland College. Mr. and Mrs. Anderson are making their home in Independence, Missouri.

Richards-Marks

Edward Fraser Richards and Edythe Marks were married on March 16 in Calgary, Alberta, by Elder A. D. McLeod.

Snell-Bates

Franklin Benjamin Snell and Florence Elsie Farley Bates were married on April 20 at the Reorganized Church in Calgary, Alberta. Elder C. O. Diaper performed the ceremony.

Mills-Symonds

Reginald Mills and Alva Symonds were married May 23 at Red Deer, Alberta.

Hester-Cowgill

Phyllis Cowgill, daughter of Mr. and Mrs. William Cowgill of Onset, Massachusetts, and Harry Hester, son of Mr. and Mrs. Harry Hester of Los Angeles, California, were married May 18 at Central Los Angeles Church. Pastor Thomas R. Beil read the double-ring ceremony. The groom is serving with the United States Army Air Force.

BIRTHS

Mr. and Mrs. Charles Sylvester of Seattle, Washington, announce the birth of a daughter, Nancy Annette, born June 13.

Mr. and Mrs. E. D. Gard of Independence, Missouri, announce the birth of a son, Jeffery Douglas, born June 23. Mrs. Gard is the former Anna Mae Smart.

A son, Terry Blaine, was born on May 18 to Mr. and Mrs. David N. Nelson of Topeka, Kansas.

A daughter, Margaret Blanche, was born on June 3 to Mr. and Mrs. Harry Wellington of Corunna, Ontario. Mrs. Wellington is the former Pauline Shaw.

A son, Robert Jack, was born on May 17 to Mr. and Mrs. Jack Hanson of Sarnia, Ontario. Mrs. Hanson is the former Ruby Shaw.

A son, Charles Henry, was born on April 30 to M/Sgt. and Mrs. Seth O. Osborn of Lawton, Oklahoma. Sgt. Osborn, now stationed at Fort Sill, Oklahoma, spent two and one-half years in Tokyo, Japan, with his family while he was assigned to the army of occupation.

Mr. and Mrs. James D. Jones of Independence, Missouri, announce the birth of a son, James Scott, born June 4 at the Independence Sanitarium. He was blessed July 1 at the Reorganized Church in Atherton, Missouri, by his grandfather, High Priest Gomer Wells, and an uncle, Elder Wendell Van Tuyt. Mrs. Jones is the former Mona Van Tuyt.

Mr. and Mrs. Robert M. Porter of Las Cruces, New Mexico, announce the birth of a son, Robert Charles. Mrs. Porter is the former Betty Waite of Ribstone, Alberta.

Mr. and Mrs. Don E. Waite of Iowa City, Iowa, announce the birth of a son, Thomas Charles, born June 18. Mr. Waite is a junior in the college of dentistry at Iowa University.

DEATHS

ADAMS.—Agnes de la Vergne, was born May 29, 1881, at Cameron, Missouri, and died May 24, 1951, at the Independence Sanitarium. On April 20, 1913, she was baptized into the Reorganized Church and became a diligent worker. It was in that year that she suffered the amputation of one leg, but this did not keep her from serving; she taught a church school class, sang in the choir, and assisted in other ways. On January 27, 1920, she received a certificate for a normal course in religious education from Graceland College. In 1933 she accompanied her husband, James Walter Adams, whom she married on December 1, 1907, to the island of Aruba. Five years later they returned to the States and made their home on a farm near Thayer, Missouri, where Brother Adams served as pastor of the church. Following his death on February 2, 1947, she made her home at Resthaven in Independence. While there she taught a class of women as long as her health permitted.

HOW TO SPEAK AND PRAY IN PUBLIC

by J. Vernon Jacobs

This is a good and useful book, including also material on leadership. It contains as much help as can be given in its limited space.

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herald house INDEPENDENCE, MISSOURI

She is survived by an adopted daughter, Mrs. Agnes Fisher, of Somersville, Massachusetts. Funeral services were held at the Speaks Chapel in Independence, Elders Glaude A. Smith and Arthur E. Stoff officiating. Burial was in the Thayer cemetery.

STARCKS.—Arthur E., was born July 10, 1872, at Hartford, Michigan, and died June 14, 1951, at his home in Springfield, Missouri. On December 19, 1894, he was married to Sarah M. Jacob, and on July 31 of that same year he was baptized into the Reorganized Church; about a year later his wife also became a member. On November 29, 1904, he was ordained a priest; on June 28, 1908, an elder; and on October 21, 1917, a high priest. Following his ordination to the office of high priest he served as a self-sustaining conference appointee in Northern Michigan District. On February 6, 1951, he suffered a stroke and since that time had gradually declined until his death.

He is survived by his wife and several adopted children, grandchildren, and great-grandchildren. Funeral services were held at the Reorganized Church in Springfield, Elder John Dowker, Elder Norman Cox, Jr., and Patriarch J. A. Davis officiating. Burial was in East Lawn Cemetery in Springfield.

SALTER.—Daniel Boyd, month-old son of Mr. and Mrs. Lloyd Ammon Salter of West Monroe, Louisiana, was buried on June 18 in Hasley Cemetery. Funeral services were conducted by Elders James Renfroe and Connie C. Fuller at the Mulhearn Chapel.

He is survived by his parents; a sister, Alice Brenda; a brother, Lloyd Ammon, Jr.; his maternal grandmother, Mrs. Daniel Boyd of West Monroe; and his paternal grandparents, Mr. and Mrs. Heamon Floyd Salter of McKenzie, Alabama.

McKAIN.—Glenn Robert, was born January 9, 1903, at Missouri Valley, Iowa, and died June 24, 1951, at the Jennie Edmundson Hospital in Council Bluffs, Iowa. He moved with his parents to Council Bluffs in 1922 and, with the exception of a few years, resided there the rest of his life. He had been a member of the Reorganized Church since July 3, 1913.

He is survived by his wife, Mable; a son, Robert stationed with the army at Fort Riley, Washington; a daughter, Donna Louise McKain of Valejo, California; his parents, Mr. and Mrs. Samuel A. McKain of Council Bluffs; two brothers, Harold and Harwood McKain of Council Bluffs; and one grandchild. Funeral services were held at the Woodring Mortuary, Elder V. D. Ruch officiating. Interment was in Cedar Lawn Cemetery in Council Bluffs.

PARKS.—William Murray, son of James and Agnes Wilson Parks, was born March 14, 1867, at Wesley, Illinois, and died June 21, 1951, in Orlando, Florida, after a short illness. He had been a member of the Reorganized Church since April 10, 1947. He was also a Knight of Phythias and for several years served as financial secretary of the Knights of Phythias Lodge in Joliet, Illinois.

He leaves Mrs. Mary Parks, and a sister Rosa Parks Pitt. A son, John William, preceded him in death. Burial was in Joliet.

BEEMER.—Roy Burton, son of Burton and Laura Beemer, was born March 15, 1896, in Dillon, Kansas, and died June 16, at the Veterans Administration Center in Wadsworth, Kansas. During World War I he served overseas in the St. Mihiel and Mouse-Argonne offensives as a machine gunner. On March 15, 1920, he was married to Mary Phillips; three children were born to them. For the past fourteen years he had worked as a shipping clerk at the Neevel Manufacturing Company. He was a member of the Captain Jack Willoughby Post 4614, Veterans of Foreign Wars, and attended the Blue Ridge Reorganized Church near Independence.

He is survived by his wife, Mary, of the home in Intercity; two sons: William of Kansas City and John of the home; a daughter, Irene Remington; a brother, John, of Sidney, Ohio; four sisters: Sadie King and Bessie Karr of Modesto, California; Ethel Given of Gladewater, Texas; and Ella King of Abilene, Kansas; a cousin, Harry Watkins, with whom he was reared; and one grandson. Funeral services were held at the George Carson Chapel in Independence, Elder Glaude A. Smith officiating. Interment was in the Mt. Washington Cemetery.

KENDALL.—Martha, daughter of Ether and Bertha Salisbury, was born February 9, 1896, near Lanesboro, Iowa, and died May 26, 1951, at Memphis, Tennessee. After graduation from

Lanesboro high school, she studied at Carroll, Iowa. For five years she taught school, then spent several years nursing. On September 21, 1932, she was married to Edwin Kendall. She had been a member of the Reorganized Church since she was sixteen years old.

She is survived by her husband, Edwin; a daughter, Joy Commelle; her parents; and two sisters: Mrs. Opal Fountain of Iowa City, Iowa, and Mrs. Ruth Kinney of Milburn, Iowa. Funeral services were conducted by her uncle, Elder Orman Salisbury, and the pastor of the Methodist Church in Lanesboro. Interment was in the Lanesboro cemetery.

KING.—Cpl. David M., son of Mr. and Mrs. Orval G. King of Sault Ste Marie, Michigan, was born June 7, 1930, and died of wounds received in battle in Korea on March 9, 1951. He was baptized into the Reorganized Church on September 10, 1939. On August 7, 1948, he enlisted in the Army; after two years at Fort Knox, Kentucky, he was sent to Korea where he served in the heavy tank corps.

Besides his parents he leaves a brother, Richard of the home; a sister, Mrs. Reginald Maki of Sault Ste Marie; his maternal grandfather, Jesse Denis of Sault Ste Marie; and his paternal grandparents, Mr. and Mrs. James E. King of Escanaba, Michigan. Two sisters preceded him in death.

WILSON.—Mary Racheal, was born December 11, 1884, at Almonte, Ontario, and died May 19, 1951, at East General Hospital in Toronto, Ontario. On August 26, 1902, she was married to James A. Wilson; two children were born to them but both died in infancy. She had been a member of the Reorganized Church since November 16, 1910, and was also active in welfare work. She served for some years at the Boulton Fresh Air Camp, was on the board of directors of the Neighborhood Workers Association, superintendent of the Riverdale District Star Santa Claus Fund, and a board member of the East Toronto Y.W.C.A. House.

She is survived by her husband, James; a brother, Robert J. McIntosh; and a sister, Mrs. John G. Johnston. Funeral services were held at the Reorganized Church in Toronto, Elders J. L. Prentice and J. E. Booth officiating. Interment was in Mount Pleasant Cemetery at Toronto.

News and Notes

(Continued from page 2.)

KANSAS CITY STAKE PAPER

The first issue of the "Journal of the Kansas City Stake" for June 1 has been received at the offices of the First Presidency. It will be circulated among church members of the stake without subscription charge, and will be supported by advertising. The stake president and his counselors, J. D. Anderson, D. L. Graham, and H. C. Lively, constitute the publishing board, and Bishop H. F. Miller is treasurer. Fred L. Young, an experienced newspaperman and public relations counselor, is managing editor. The paper features stake news and announcements and has correspondents in each congregation. Kansas City Stake should benefit by the addition of this fine new service to its work and administration.

JOHN DARLING AT YOUTH CAMP

Elder John Darling of the Department of Religious Education served as a leader at the Blue Water Youth Camp held on the Blue Water reunion grounds at Lexington, Michigan.

REPORT ON WOMEN'S WORK AT REUNION

Mrs. H. I. Velt of the General Council of Women has returned to Independence after attending the Detroit Lakes and Fairview, Montana, reunions. She reports that some very fine work is being done by the women in these areas.

CORRECTION

Under the heading, "The Johnsons Return" (July 2 issue) it was stated that Seventy Glen Johnson baptized four members of the Woods family in England. Brother Johnson writes that he was not the officiating minister.

1951 Youth Camp Schedule

Date	Camp	Place	For Reservations and Information
Aug. 5-12	Youth Camp	Chetek, Wis.	Stephen Black, 101 S. High St. Neosho, Missouri
Aug. 19-26 Aug. 26- Sept. 2	Youth Camp	Camp Kiondashawa, New Hamburg, Pa.	Loyd Adams, Box 522, Cedarville, Ohio
Aug. 22-29	Youth Camp	Brooksville, Maine	Raymond J. Ashenhurst, Jonesport, Maine
Aug. 25- Sept. 3	Camp LaHacienda	Bandera, Texas	John G. Wight, 714 Avant Ave., San Antonio 10, Texas

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P.S.

* PARTY LINE

If you have a party line telephone, you know a character like this. You have a fire, and you want to call the fire department, but she won't give up the line, and your house burns to the ground. Or your youngest child is desperately sick, and you want to call the doctor, but Mrs. Gabbler is on the line for several hours, and central can't do anything about it. So the child dies and you feel like poisoning her. . . . Some day fate is going to catch up with that woman. She will be talking on the phone when somebody comes along and drops one of the new H-bombs. The blast will blow the house down around her, but she will go right on talking. Her soul will be separated from her body and take its long flight into eternity, but she will go right on talking. She will be brought up before the judgment bar, but she will still have the phone in her hand; she will ignore the judge and go right on talking. Then he will say, "Send her to Purgatory, and make her keep talking into that phone for the next thousand years. Then tell her that nobody was listening!"

* BUSY

"Sometimes we are so busy getting things done that we forget why we are doing them."
—Retrieved from the newspaper by Lillie Jennings.

* RELIEF

When you have done something that unexpectedly went sour and turned out to be an enormous and troublesome flop . . . and somebody whispers to you that the Big Boss is looking for you . . . and you can't decide whether to jump into the river, or just grab your hat and toothbrush and leave town indefinitely . . . and while you are sneaking out the back way the Boss sees you and calls you back to the office . . . and you send up a little prayer that the execution will be brief and not too hard to bear . . . and then all he has on his mind is some pleasant little task that you, and you alone, can do for him. . . . Oh, Brother, isn't it a great and marvelous feeling?

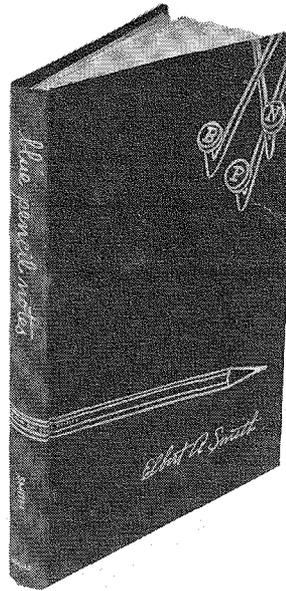
* MOTTO

"We derive good from everything we do if it is helpful to others, and that alone is enough."—Evalyn Webb.

* WORDS OF HELP

"All through life there is a need for someone to say words of help. Memory brings to mind a small boy on the platform at an Easter concert. He was in distress. He could not recall the first line of his piece, but he was confident that he could go ahead if he were given a start. He looked appealingly at the prompter. She smiled at him to give him encouragement. That did not meet his need for help. So he piped up, 'Won't somebody say those words?' The prompter gave him the words, and he spoke his piece well."—Calvin C. Sears.

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**in
this
issue**

The Salt of the Earth

Abel Hall

The Purpose of Spiritual Gifts

Gerald Gabriel

The Price of the Kingdom

James A. Everett

the Saints' Herald

July 23, 1951

VOLUME 98

News and Notes

ABOUT THE PRESIDENTS

President Israel A. Smith spoke at the Stone Church July 8. His sermon topic was "World Peace or Destruction." President F. Henry Edwards has returned from the Gulf States reunion. President W. Wallace Smith accompanied by Mrs. Smith has been in the Texas area.

REUNION REPORTS

Seventy E. Y. Hunker has returned to Independence after attending two reunions in his area, Red River District and Northwest Minnesota at Detroit Lakes, Minnesota, June 9-17; and Eastern Montana at Fairview, Montana, June 17-24. He reports as follows:

Detroit Lakes: This was the most consistent and best attended reunion that has been held at Detroit Lakes. Excellent ministry was provided by Brother and Sister Velt, Brother Hobart, and Dr. Charles F. Young. Dr. Young, president of the Red River District assisted Brother Hunker.

Fairview Montana: F. L. Ballantyne, president of the Eastern Montana District took the burden of the local organization. The Velts and Brother Hobart also assisted at the reunion.

BISHOP SKINNER DIES

Bishop Clarence A. Skinner of Independence died July 11 at the Sanitarium. Bishop Skinner served as Bishop of the Kansas City Stake for eleven years. In 1940 the General Conference approved his ordination as counselor to the Presiding Bishop, in which office he served six years. Bishop Skinner was stricken with a heart ailment in 1948 from which he never fully recovered.

CENTER STAKE BAPTISMS

Baptisms for this year in the Center Stake of Zion total 193. This exceeds the total of 1950 at this time which was 176.

BUSINESS MANAGER IN THE EAST

Kenneth Graham, manager of Herald Publishing House, accompanied by his family is on a combined business and vacation trip in the eastern states. Mr. Graham will visit the Deer Park and Onset reunions in the interest of public relations. He will tour the Strathmore Paper Mill in Woronoco, Massachusetts, and while in Portland, Maine, tour the J. L. Warren Paper Mill.

MRS. ARNSON TO REUNION

Mrs. Pauline Arnson, Director of the General Council of Women, left Independence July 12 to attend the reunion at Port Elgin, Ontario, where she will be the instructor of the women's classwork.

CAMPUS IMPROVEMENT

The recreational facilities for the Center Stake on the Campus are being improved this summer. Volunteer laborers have been contributing to various projects scheduled. Noteworthy work has been done by the electricians who completed the rewiring jobs and placed all of the outdoor switchboxes in the equipment building. Those men were Ellis Thatcher, Lester Williams, and Dick Smith.



We'd
Like
You
To
Know . . .

Tess Morgan

MISS MORGAN, an instructor of communication, is one of Graceland's outstanding faculty members. She has contributed of her time and talent unreservedly to the development of freshmen through counseling, classwork, and association.

A native of Iowa, Miss Morgan was baptized at the age of ten. She attended Graceland for three years and then transferred to the University of Iowa, receiving her bachelor's degree in 1927 and her master's in 1928. In the fall of 1928 she joined the Graceland faculty and has been there ever since, with the exception of the years 1933 to 1937. In 1933-34 she did additional graduate work at the University of Iowa. From 1934 to 1937 she was a member of the faculty of Webster City Junior College in Iowa, returning to Graceland in the fall of 1937.

In addition to being Dean of Women at Graceland for five years, Miss Morgan has served on many committees, has been chairman of the division of language and literature, and has actively participated in many phases of campus life. She is a member of the National Council of Teachers of English, National Conference on College Composition and Communication, and a federated women's club.

Miss Morgan has a number of interests, but throughout the years her primary concern has been the problems of women's finding their place in the church, not only in the Reorganized Church, but in the whole Christian movement, so that their talents and abilities may be used to the fullest extent.

Nelle Morgan, Director of Nurses at the Independence Sanitarium and Hospital, is Tess Morgan's sister. Their father, John L. Morgan, wrote the music to the hymns "One Hour With Jesus" and "A Calm and Gentle Quiet Reigns Tonight."

The Saints' Herald Vol. 98 July 23, 1951 No. 30

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

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James Whitehead, Competent Witness

In the famous Temple Lot case James Whitehead gave his testimony concerning the selection and designation of Joseph Smith III to be his father's successor. Elder Whitehead served as the Prophet's secretary during a crucial period and qualified as a competent witness, his testimony on the issue was clear and convincing.

I recently found a copy of a brochure published at Lamoni years ago. Among others it contained a sermon preached by Elder Whitehead, then a resident of Alton, Illinois, at Lamoni, Iowa, on May 22, 1887, which was biographical and reminiscent.

In this public address he gave the same testimony that he afterward told under oath before Judge Philips. Among other noteworthy things, he related a conversation in which Joseph Smith predicted a return of the Saints to Jackson County, Missouri:

Now a word about returning to Jackson County. Father Cutler, Father Cal-

houn, and brother Joseph and myself were together once, and Brother Calhoun said, "Brother Joseph, how long do you think it will be before we shall have the privilege of returning to Jackson County and building that temple, and how long do you think it will be before Jesus comes?" The first question he answered in this way: "Brethren, I firmly believe that in about sixty years from the time of the organization of the church in Kirtland, in about sixty years from that time the Saints will be permitted to go back to Jackson County, and be fully prepared to build it up. In regard to the second question, the coming of Jesus Christ, I do not know. But I will tell you one thing; He never will come until there is a people ready to receive him if it takes a thousand years to prepare them."

It was truly about 1890 that the Saints began their return to Independence, quite a literal fulfillment of what the Prophet said at Nauvoo.

This prophecy was fulfilled by members of the Reorganization—something to remember, and it has value in impeaching the claim, never well established by any means, that the Church was to leave the United States. ISRAEL A. SMITH.

What Bible, if any, Have We Indorsed?

IN FORMULATING a caption for this comment, I do not refer to the Inspired Version of the Scriptures, for that translation has gone forth with our full indorsement—at least so far as corrections from the King James were made in it.

In the "Epitome of Faith" prepared by the Prophet Joseph, published for the first time in the *Times and Seasons* in 1842, in an open letter to Mayor John Wentworth of Chicago, there was this statement:

"We believe the Bible contains the word of God as far as it is translated correctly."

This was certainly a most conservative and wise commitment, and we must give credit to the church in speaking so ably on the subject at that early date.

I have often thought about this statement. Perhaps I, because of my special training, am too "legalistic"; but I have found myself wondering

if it could be properly construed to mean that we have ever put the seal of approval on any special translation, such as the King James (which was the one in general use during the formative years of the Restoration). Or could it be properly applied to any or to all of the numerous translations extant at the time, and can it be applied to the many versions which have been published during the last seventy-five or eighty years?

Certainly the clause, "as far as it has been translated correctly," helps us materially in a consideration of the subject, provided specific readings or versions do not come into conflict with re-editions as changed by the Prophet.

In quoting from Moffatt and other popular translations of the day it will be well, in my opinion, to see what if anything the Inspired Version did to the special portions under consideration.

ISRAEL A. SMITH.

A Historic Trunk

THE CHURCH, through the generosity and forethought of Brother and Sister James N. Curtis of Kansas City, Missouri, has come into possession of David Whitmer's personal trunk in which for many years he kept the Book of Mormon Manuscript. It will be treasured and carefully kept—eventually, we hope, in a church museum.

With this transfer came the following document, which also will be preserved:

REGARDING DAVID WHITMER'S HORSE-HIDE TRUNK

This trunk was the property of David Whitmer and is the one in which he carried his belongings as he came west from New York State with the Mormon migration.

It was in his room in his home in Richmond, Missouri, during the 1879 cyclone and while most of the house was badly damaged by the storm, his room was left intact and he unharmed.

I am the oldest daughter of Philander A. Page whose mother was David Whitmer's sister. The trunk was given to my father by David Whitmer's daughter, Mrs. Julia Schweich, when she left Richmond to go to Chicago to live with her daughter, Mrs. Josephine Van Cleve.

(Signed) Lillian A. Warinner,
Daughter of Peter C. Page, the
brother of Philander A. Page.

Ella A. Turner
Grand nieces of David Whitmer.

The trunk was presented to James N. Curtis who presented it to the Reorganized Church of Jesus Christ of Latter Day Saints.

On behalf of the Church we extend thanks to these relatives of David Whitmer and to Brother and Sister Curtis.

ISRAEL A. SMITH.

Editorial

Travelogs

III

BEFORE DISMISSING TAHITI from our attention, I must pay tribute to our able missionaries and their excellent wives. These brethren are worthy successors to those who earlier carried the gospel to the Society Islands. It is not my purpose to recount the history of this mission, of course, but my own memory runs back to Thomas W. Smith, Joseph Burton, J. W. Gilbert, Charles Devore, Hubert Case, Charles Lake, Frank B. Almond, Dr. H. A. Merchant, H. W. Savage, A. V. Karlstrom, and Farthing, Ellis, May, Sorensen and others, all of blessed memory, some gone to their reward and some living (and the list is not complete) who with their wives hazarded the dangers of sea travel and the rigors and inconveniences of life and work in those islands.

Elders Butterworth and Breckenridge carry on in the best traditions of the Reorganization and are doing a glorious work.

The church is fortunate indeed in having among its members there such a worthy and outstanding family as Brother John and Sister Emere Mervin and daughters, all fully devoted to the cause. I believe a greater opportunity lies before Brother John.

The second day at sea the radio engineer handed us this thoughtful and much appreciated Marconigram: "Everyone sad because of your departure. Thanks again for coming. May the Lord bless you on your journey. Best wishes to your families and to the Church." Signed, "Mervin Family."

The posterity of John Hawkins are with us notably in Abrahama Fatuura who has excellent standing and who can do much good with our people. It is hoped that one of his daughters, a lovely and talented girl, will soon be enrolled for nurse's training at the Sanitarium.

Brother Horahitu, now a seventy, is an able pulpitier, and presents the gospel in an effective manner. Elder Paia is and has been a spiritual father to the church.

There are others, too, whom I might mention but for fear of transgressing space.

Another Tahitian matter is the work being done by the Mormons. They are active and sometimes attempt to convert our native members. They have built an expensive church and, in their desire to attract and hold the young, have sent to the mission a power yacht. It was quite appropriately named "Fandango"—

which means a "wild Spanish dance"; but just before we came away, we noted the name had been changed to "Perata" (in honor of Addison Pratt, the first Latter Day Saint missionary to reach Tahiti in 1842).

An interesting story was told us. When Pratt first came he frowned on polygamous alliances and compelled some remarriages (to first wives) and the turning out of plurals. But after visiting Utah (time not given) he returned to advocate polygamy as a principle of salvation. This it is said was not well received, but was rejected. Three of Addison Pratt's granddaughters were at the Taravao Conference and were introduced to us.

EN ROUTE

The course of the "Waihema" was almost due west, steady, and continuous, but in these days of motor cars and airplanes, it seemed exceedingly slow. Each day our progress was posted by the navigator, and so we were informed that we traveled at a speed of about ten—sometimes eleven knots. The old story of the tortoise came to mind, and so with each round of the sun which kept to the north of us, strangely to us at that, we made about two hundred forty miles or so.

The fifth day we entered the bay at Apia in Samoa. There was no harbor or docking facilities, and the five days we spent there we were anchored quite a distance from shore. Several hundred stevedores, native Samoans, swarmed over the ship like flies, all cargo dropped being taken on "lighters" or barges pulled by motor boats. Cargo taken on was by the same method.

During the five days at Apia, we went ashore almost every day.

One day we were spoken to by some Mormon missionaries, young Americans. Through them we met Elder Golden Hale, in charge, who took us for a car ride about the island, and we had lunch at their mission house, being well-treated indeed. A school of teen-agers entertained us as we sat with Elder Hale and his family on the front porch—first with songs in Samoan language, a short song or two in English, as I recall it. Then some of the girls and boys danced for us, in harmony with their best traditions, we assumed.

Within recent weeks I have learned Elder Hale has been compelled to come home on account of sickness, which I regretted to learn.

We visited the "Governor's Mansion," once the home of Robert Louis Stevenson. It is about four miles toward the mountains from Apia.

Stevenson died there and was buried on the top of a small mountain close by. On Brother Siegfried's birth anniversary, we negotiated Mount Svia and took pic-

tures of ourselves at the tomb, and because of the sentiment expressed on the tomb, Stevenson's words—and no doubt expressive of the heart yearnings of this strange and brilliant author—I took occasion to commit them to memory:

Under the broad and starry sky
Dig my grave and let me lie,
Glad I lived and gladly die,
And I lay me down with a will.
These be the words you grave for me:
Here he lies where he longed to be,
The sailor home from the sea
The hunter home from the hill.

The ashes of his wife, who survived him many years, were also placed in the tomb.

The climb was a very steep one; but we oldsters experienced no ill effects, and it was a bright spot on our otherwise monotonous journey.

And so we slept and read and took sun baths, getting up early to see the sunrise and watching the sun set with the little thrill that another day had passed.

We were, of course, glad when we knew our southerly course for days out of Apia had brought us close to New Zealand. The ship's engines had coasted during the early hours of Saturday, August 26, and at 7:15 we dropped anchor in the beautiful Bay of Islands at Auckland.

I had radioed to Elder A. R. Gunning, missionary appointee at Auckland, before we left Papeete, that we would arrive on the "Waihema," and so we were hoping that we would be met.

Although we anchored early, it was not until after ten o'clock that we cleared customs and put in with our baggage on the captain's launch.

One of my vivid recollections was of what saluted the eye when day broke that morning. The city lies on both sides and around that wonderful bay. The sky was cloudless. The air was crystal clear—not a sign of smoke from chimney or factory. The houses stood out before us in bold relief, in all their various colors, the roofs—almost without exception—being red tile or of red paint. All lay before us in silence as the great city had not yet awakened. Our engines throbbed no more, all was quiet and serene—a picture I shall not soon forget.

On board the launch at last with Captain Smith—a rare gentleman—the steward, and other officers, we left the "Waihema" and rapidly approached the dock at Auckland. Who, if any, would be there? In any event all would be new to us, except by report. We again felt a little strange, in our summer attire and Panama hats, on this the last day almost of their winter. We had sensed the change after leaving Samoa, progressively cooler with occasional showers.

(Continued on page 14.)

The Salt of the Earth

By Abel Hall

A talk given by request at the Beresford Road Church, Manchester, England, on Sunday evening, January 28, 1951.

Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor, wherewith shall the earth be salted? the salt shall thenceforth be good for nothing, but to be cast out, and to be trodden under foot of men.

Verily, verily, I say unto you, I give unto you to be the light of the world; a city that is set on a hill cannot be hid.

Behold do men light a candle and put it under a bushel? Nay but on a candle stick; and it giveth light to all that are in the house.—Matthew 5: 15-17 I. V.

SOME OF THE SAINTS here have been very anxious about a statement that has been made on two separate occasions from this stand, as to the condition of the work in the British Isles Mission. We have been told that the work in this Mission is dying. As I have been associated with this work for the past sixty-five years, and believe I can honestly say that I have zealously tried through all those years to add my contribution to the promulgation of the cause, I felt some apprehension when I heard this statement.

THE CLARENDON STREET CHURCH

Looking back through the years to the first branch that was established in a little upper room on Clarendon Street, Hulme, Manchester, I found myself wondering if all the work done by those wonderful pioneers had been in vain. Had the message they brought from out of the dark pit of apostasy in Salt Lake under the brightening banner of the Reorganization been of no avail? Had the "salt" with which they had become impregnated lost its savor? Or was it not true that these men had done a great work, the effects of which are still going on throughout the British Isles?

Let me review the work beginning with the Clarendon Street Branch. Of all the people who formed that pioneer branch there are only five left in the British Isles. There are

two in America, Addie and Sarah Hughes. Taking them in the order of their age there are Martha Hughes Bailey of Birmingham, Robert Baty, James Baty, myself, and my brother, Will, all members of this branch.

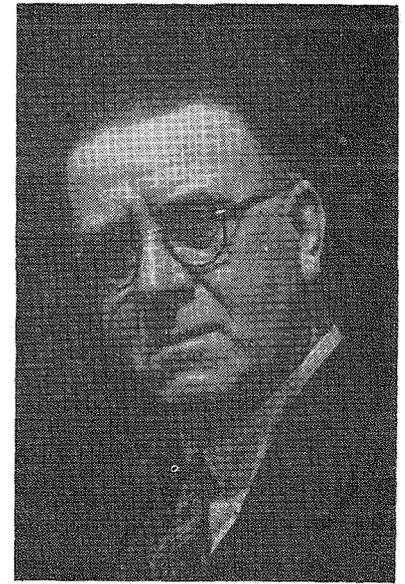
At the time of the organization of the first branch there were the Dewsnups, Armstrongs, Batys, Halls, Fodens, Foxes, Mathers, Towers, Millses, Paxtons, Bartons, McKews, Greenwoods, and others whose names escape me at the moment.

ESCAPE FROM UTAH

The Dewsnup and Hughes families escaped from the valley of Salt Lake, and as it may be that many of the younger folk may not be acquainted with the details of their need for escape, I shall briefly go over a little of the history relating to the trek into the valley of Salt Lake.

Joseph and Hyrum had been assassinated, and Brigham Young, then the President of the Quorum of Twelve, at once proceeded to assume an authority that he had no title to. Had all of the members remembered the law with regard to the right of succession, Brigham would not have been able to deceive the people into believing that he was the rightful head of the church.

At that time there were about two hundred thousand members in the church, and Brigham succeeded in persuading ten thousand of them to follow him into the valley of Salt



Lake. The rest became disorganized, having no leader, and not until Young Joseph, the son of the Martyr came before the church at Amboy, Illinois, in 1860, did the scattered forces of the church become reorganized, hence the name of this church.

We are all more or less familiar with the devilish doctrines that were introduced by Brigham and his elders—doctrines that up to this present day have caused many people to look askance whenever we mention the name of the church. There were those in the valley who woke up to the fact that they had been led into a trap of deceit. Among them were the Dewsnups and Hugheses, and they determined to make good their escape.

As a youth I listened enthralled to the story of the Hughes family and their escape. They had a place of business in the valley, with their shop window and shelves inside stocked with goods. They knew that their plan to escape meant great sacrifice.

Brigham, in order to prevent anyone's escaping from Salt Lake, had organized a band of men known as the Danites. These men, mounted on fleet horses, kept watch on the ridges of the mountains overlooking the valley. The only persons allowed to leave the city were those going out to trade with the Indians.

This fact gave Mr. Hughes an idea,

and he carried it into effect successfully. Each member of the family took on his arm a small basket of goods which he was supposed to sell to the Indians, and everyone took a different way out of the city. The shop window was left with all its goods intact, and also the shelves inside. The door was left wide open, giving the impression of "business as usual." By this means all of the Hughes made their escape. It was some long time before they were joined together and eventually made their way to England. Several of the members who composed the Clarendon Street Branch were people who had had similar experiences. These were the men who, when the message of the Reorganization came to their ears, were only too eager to listen and make their contribution to its successful promulgation in this land.

DICKINSON STREET

After some years of Clarendon Street, which to me are filled with many happy memories, the work grew at such a pace that new and larger premises were needed. Eventually the large hall on Dickinson Street adjoining the Manchester Town Hall was acquired. That building is no more, but a new extension of the Town Hall stands upon the ground where the meeting house of the Saints stood for so long. Most appropriately, right over the spot where we used to enter the building there is a niche, and seated in that niche is the figure of Moses, the Lawgiver.

NEW MISSIONS

The work continued to grow under the leadership of the great man we called "Father" Dewsnup. I remember that one day he called together the men of the priesthood and told them of his plan to send them out as missionaries to various parts in the north of England. This plan matured with the result that eventually branches and missions were established in North Manchester, North-east Manchester—now known as James Street, East Manchester, South Manchester, Salford, Eccles, Warrington, Leeds, and through my own humble efforts some years later, at Bradford, Yorks.

An old man enters the story here—a peddler by the name of Brother Clarke. He was a poor man who earned a living by going from door to door selling his goods. He used to have a wooden tray which he carried in front of him, suspended from his neck by means of a strap or piece of string. His wares consisted of needles, pins, cotton tapes, scissors, etc. Besides these things, he always took with him a selection of church tracts and would leave them at various

places he called. He always stopped once a week at a little confectionery shop on the Ashton New Road, Bradford, Manchester, right opposite the nurses' home. This shop still stands, though its frontage has been somewhat altered in recent years. He would purchase a glass of milk and some cakes. The owners of the shop—two maiden ladies named Knox—noticed that he never partook of his food until he had closed his eyes and audibly asked the Lord to bless it. These were good-living women, and as the old peddler always left a tract, they eventually got into conversation with him. This gave him the opportunity of introducing the Latter Day work, with the result that these two ladies were baptized into the church.

Their kitchen behind the shop was opened for meetings and here began the work that culminated in the establishing of the congregation known as the James Street Branch of Bradford, Manchester.

After a time this group was strengthened by the addition of two men who became well-known throughout the church—G. W. Leggott and Thomas Taylor. They had been making some inquiries by attending the meeting house on Dickinson Street, and at the time of their death were well respected and highly placed officials of the church, both being high priests.

HAWKE STREET

Under the influence of these and other good men the work quickly developed among their friends, and from the meetings in the shop kitchen, they rented a room on Church Street, Ashton New Road, Bradford. Events moved quickly and, leaving the Church Street meeting room, they purchased a house on Hawke Street, which was a little farther up the Ashton New Road area. The lower part of the building was occupied as business premises by the late W. H. Greenwood who used it for boot and shoe repairs. The upper part of the building was made into a large and fairly respectable meeting room by having all the partition walls removed. It had one disadvantage in that the staircase came up in the center of the hall, and caused some amusement to those who were seated behind it when, during the service, the head of a late comer would be seen suddenly coming up through the center of the floor.

While at Hawke Street, under the supervision of G. W. Leggott who had become pastor, a fund was organized to which each member paid the sum of threepence per week for the purpose of buying a more suitable place of worship. This fund increased rapidly until there was sufficient money to go ahead with the project.

Let me give you a few words leading up to that climax of the Hawke Street effort, and I think you will see clearly with me that the salt of the earth was indeed working to bring to pass the purpose that was in the mind of God.

The Hawke Street Branch gained many new members, and their zeal was such that they wished to convert their friends. Just a few streets away from this meeting place was a somewhat dilapidated, corrugated-iron building. This was known locally as the Gospel Hall and was occupied by the Plymouth Brethren. G. W. Leggott, T. Taylor, the old peddler, and others carried the Latter Day message to these people on many occasions, until the leaders became angry with them and at last ordered them out of the building, forbidding them ever to enter it again.

The old peddler stood with the brethren outside the place and with uplifted hand said, "Never mind, brethren. The day will come when that building will belong to us." Some little time later the Plymouth Brethren put the building up for sale. The brethren of Hawke Street attended, and a remarkable thing happened. Some people who were also in attendance with the object of purchasing the building stated that whatever sum the Latter Day Saints were prepared to pay, they would be ready to pay more. Now these Plymouth Brethren, who had in times past ordered the Saints out of their meeting house, stated that they preferred to sell to them rather than anyone else, and so the Gospel Hall came into the possession of the Saints, and the prophecy of the old peddler was fulfilled. You are all, of course, aware that there now stands on that spot a respectable brick building well-known throughout the whole church.

A CONCERTINA BAND

While we were still at Hawke Street, and prior to the events I have just related, we organized a concertina band of forty instruments with keyboards ranging from the smallest size to one so large that the player had to have the instrument suspended from his neck by a leather strap an inch and a half in width. This heavy instrument was played by the late G. W. Leggott. I had one of the smaller ones, and still have it to this day.

We marched through the streets carrying the message of the gospel with us, and stood at the street corners while the crowds gathered to hear such men as J. W. Rushton and F. G. Pitt preach the Word.

On one occasion we gave a recital in the old North Manchester Branch meeting house on Collyhurst Road. This was a building standing in its own grounds and capable of holding about two hun-

dred people—more at a crush. A police constable was passing at the time and came into the Hall. Upon being asked why he had come in he said, "I was passing along on my beat when I heard the music, and as I stood and looked at the building from the outside, I wondered how in the name of goodness the folks had managed to get a pipe organ into a building of that size." He was amazed when he found that the "organ" was a concertina band, and he asked permission to stay and hear more.

SOME DISTINGUISHED "ILLITERATES"

Quite recently at a conference where the merits and demerits of the Northern District rules were under discussion, I overheard a young elder discussing the matter with Brother Eugene Theys who was over here on a visit from his appointment in Germany, and I confess that I felt some degree of chagrin to hear the young elder say: "Well, you know, Brother Theys, after all, it must be remembered that the men of those days were only illiterate men."

I wished sincerely that the young elder had known those men as I had known them; he would not have thought them illiterate. Like Paul, who had sat at the feet of Gamaliel, I had sat at the feet of these men and learned their message, and having learned it, I believe I can truthfully say that through the grace of God I have been able to carry that message to thousands of souls, have been able to convince many of its truth, and have baptized them into the church and kingdom of our God.

Let me call your attention tonight to a few of these so-called illiterates. Elder Joseph Dewsnup, Sr.,—"Father" Dewsnup, as we called him—was the overseer of the city of Manchester; his son, Joseph, an inspector in the Manchester city police; another son, Ernest, a graduate of Owens College (Manchester University), the first President of Graceland College, and later Professor of Economics at Liverpool University; W. R. Armstrong and S. F. Mather, both school headmasters; James Baty, Sr., assistant registrar to the city of Manchester and first patriarch of the British Mission, and Nathan J. Weate, city surveyor of the city of Manchester. It is obvious that the young man who referred to them as illiterates never knew them.

The sincerity of these men was evidenced in many ways, and I well remember their calling a meeting of the ordained men at which they decided it was not seemly that men should be called to lay hands on people, either for sickness or any other reason, with their own clothes reeking with the smoke of tobacco. Although the church had not then taken a definite stand upon this matter

of priesthood members being addicted to the use of tobacco, these men decided to give up the use of tobacco and not to raise their hands in favor of anyone's being ordained to the ministry who was known to be using it.

Whenever you are apt to brood over the idea of the decadence of the work in this mission, let this be a beacon light to you. These men who brought the work to us were no mere illiterates, but men of intelligence, and their work lives on in the lives of those who heard their message. Though the pews of many of our branches may be empty, yet the work still lives.

THE "SALT" HAS NOT LOST ITS SAVOR

For years I labored in Rhonda Valley and the Vale of Ogmore. There I have gone in homes of strangers and been amazed to find that though these people were not members of the church, yet they had on their bookshelves the works of Latter Day Saintism; and when I talked to them about the gospel, they were full of the Restoration message, for they had received it through their parents and grandparents.

I had a most wonderful experience some years ago. I was traveling from Gloucester to Llanely with the late Elder J. W. Meredith of Birmingham Branch when I found out that the car I was driving did not have sufficient petrol to take us to our journey's end. I decided that I would pull up at the first place where there was any chance of getting a supply. By and by we came to a place just outside Lydney where we saw a building composed of three old railway carriages forming three sides of a square. We decided to get out and make some inquiries. It happened that we had seen a motor cycle in the square formed by the carriages, so I was hopeful.

We knocked at the door and were invited inside after we had made known our need. The man left that part of the building, and we were alone. I saw at one end of the apartment a large bookcase, and as I am always interested in good books, I went over to have a look. Imagine my astonishment when I saw right on the top shelf a full set of the *Millennial Star*, the Book of Mormon, and Doctrine and Covenants. At the left side of the case, hanging on the wall was a framed picture of a church and what appeared to be a ceremony of laying the foundation stone. My eyes almost left their sockets when I saw that the persons who were performing this ceremony were Gomer T. Griffiths and F. G. Pitt.

On the other side of the case was another picture which showed the building completed, and standing on the steps along with many others whom I did not

know, were Gomer T. Griffiths, F. G. Pitt, and Heman C. Smith.

The man returned with our petrol, and when we got into conversation I found that Brother Meredith knew him well. It did not take long to find that here was a man whose family had been valiant workers in the church, his father having been responsible for the building of the Lydney church. The family had become estranged through the usual kind of misunderstandings that arise in our work; but it was evident that although he had been out of touch with the work for some years, the old fire of Latter Day Saintism still burned in his breast, and he was very proud to exhibit the pictures and the books of the church. I am happy to tell you that we were able to get this man in contact with his church privileges once more. The salt had not lost its savor, although he was separated from church contacts.

A LARGE CHURCH ABANDONED

I was once introduced to the Mayor of Neath. He told me that at one time there had been ten thousand members of the church in Neath alone. After my talk with him I was taken to a big stone church a few streets away. It was a house of worship equally as large as any Methodist chapel in this city of Manchester. The floor space would hold two thousand people and there was a balcony running right round the building that would hold another thousand people quite easily.

My guide told me, "This was one of your churches in Neath." I stood on the platform where the Restored Message had been preached and thought of the good men who had occupied there as ministers of the gospel. Then I looked round the building and saw that it was being used as a junk store for an auctioneer. I felt the tears smart in my eyes.

UNDYING POWER

This was the answer to why many of the homes in Wales were filled with the latter day message, and why on many of the bookshelves were the works of the church. I took consolation in the thought that after all the message was still in their homes and in their hearts, a fact that was evident as you talked religion to them.

It was my privilege on one occasion (in the winter of 1920, I believe) to attend a conference of ministers called together by the Anglican church in the city of Leeds. The chief speaker on the platform was Bishop Weldon, one-time Dean of Manchester, and I had a seat that was only a few feet away from him

so that I could hear every word quite distinctly. After a speech of about fifteen minutes on the work of evangelism in the church he said: "The Church that is not open to receive continued revelation from Christ, its head, is a dead church." This from a bishop of a church that for centuries had declared that the canon of Scripture was full!

Where did the good Bishop get this idea? Some two or three years previously he had led a very vigorous campaign against Mormonism. The papers, the hoardings, the theaters, everywhere there was the flame of his endeavor to wipe out this scourge. Of course as was always the case, the Reorganization came under the scourge of this campaign. In self-defense our men were forced to seek an interview with Bishop Weldon in order to present our side of the issue. It was made clear to him that we did not in any way associate ourselves with the doctrines of the Utah Body. Our belief in angelic ministration was explained to him, and stress was laid on the fact that we as the church of Christ believed in continued revelation. This impressed the learned man so much that he took sides with us on the day when the great assembly met in Albert Hall on Peter Street.

As our men walked down the street to the meeting, they were met with boos, hisses, and stones, and some very uncomplimentary epithets were shouted after them; but all this was changed by the statement of the bishop on the public platform before thousands of people. He said, as far as my memory serves me with the correct words:

"Ladies and Gentlemen, I want to make it clear at the outset of this meeting that the feelings I have expressed in relation to the people known as the Mormons of Utah and Latter Day Saints do not in any way apply to the church known as the Reorganized Church of Latter Day Saints; for I find that they are in no way associated with the former body, nor do they agree with its teachings. I regard them as an honorable body of men, worthy of our respect."

The Bishop at Leeds had not forgotten the matter of divine revelation.

Ever since I have retired on pension, I have made it a custom to go to a blitzed site at the corner of Market Street and Deansgate where one can see the modern "Men of Athens" at work. Here I have heard every kind of discussion under the sun—Anglican side by side with the Catholic Evidence Guild, the Pentecostal, Apostolic, atheist, agnostic, Socialist, and Communist—all giving out their dogmas with loud voices, and the Mormons in a corner by themselves.

I had often seen among this collection a very small English clergyman. One day I walked over to his crowd and was amazed to hear him saying that Christ had gone to preach to the spirits in prison, in order to give them the opportunity of accepting the gospel and becoming members of Christ's church on the other side of the veil. When questioned as to where he had got authority for preaching that doctrine, he said, "It is in the Bible, friend." True, it has been there all along, but in my sixty-eight years of life I do not remember the Church of England preaching it before. In my heart I was convinced that here again was evidence that the salt had been at work and had sifted into the minds of these men, who, on hearing it from the Latter Day work, had read it for themselves and were forced to admit that it was sound truth.

A SCENE OF TRAGEDY

Quite close to our meeting house in Leeds there is a church where a terrible tragedy occurred some years ago. The children had been giving a Christmas show, and most of them were dressed in flimsy garments to suit the occasion. Somehow one of the number got his clothing too near the temporary lighting that had been fixed for the purpose of the show. It immediately burst into flames and as he ran among the rest of the children, all of them were set aflame. They made a rush for a staircase leading out of the building, and in their anxiety to escape got jammed in a huge struggling heap. Over 100 of these children were killed, most of them by being crushed to death, others by the flames. The place was gutted, leaving only the shell of the church standing.

The church authorities later built a new church at the side of the burnt-out one, leaving the burnt-out shell as a witness to the tragedy that had deprived so many mothers of their children.

Quite close to this church lived an old lady who was a member of this congregation, and somehow this event played on her mind to the extent of making her wonder why such a thing should have happened to those innocent ones. She began to study more of her Bible and, in the course of her studies, got in touch with the late Thomas Taylor of Leeds, who provided her with a goodly supply of our tracts.

I went one day to visit her, and found on a sideboard in her kitchen a pile of our literature. I said I was glad to see that she was interested in our tracts and hoped she would find them of use in her search for new truth. She answered quickly, "Sir, I am not the only one who is interested in them." Then she told me that the minister of the church near by

came regularly every week and would take one or two of the tracts. The following Sunday he would give a sermon from those same Latter Day Saint leaflets, and the people of his congregation were amazed at the truths he propounded, for they knew they were not Episcopalian. Surely he sowed the seed of truth, and who is going to say where it will lead?

I listened on the radio the other night to a scientist speaking about poisons, and how in the laboratory it was possible to find the smallest trace of poison in the human body, even though that body had been interred for some time. He said that a superficial examination may not reveal any poison, but a close test such as was given in the laboratory would soon prove the presence of the poison.

To illustrate his point, he said, "If you take a teaspoonful of salt and mix it in a large pail of water, then taste the water, you would not taste the salt at all, the volume of water being so great in comparison, but the laboratory test would prove that not one particle of the water would have escaped the penetrating influence of the salt."

Every housewife knows that the moment she puts salt into the compound she is mixing, it is lost sight of entirely, but there is no question of its effect on every bit of the mixture.

I know that for the economy of the church it is well that numbers be added through the waters of baptism, and I would suggest that it is now up to you young folks to see to it that every nerve is strained and every sinew bent to that end. But don't lose heart if people do not come in as fast as you would like. Sow the seed, salt the earth, and leave the issue with God.

EFFECTS OF MIGRATION

Now just a closing word about the loss of numbers in our mission. I am not going to pretend that I can outline all the reasons; nor will I pretend that I know them; but there are some things that I do happen to know.

Take as an example the case of North Manchester Branch. That branch was known as one of the most active in the British Isles. It had a membership of over 150 with a regular attendance of 120. Suddenly the emigration bug got hold of the members and in a few short months many of them left for other shores. The Smith family, nine children and the father and mother, went to Australia, where they are to this day. They were quickly followed by the Nixons, another five; then the Turners, five more, all to the land of Australia. Then the Hugheses went to the States, then the Millses, Paxtons, and several others. Soon this branch found that it had to close its

(Continued on page 17.)

The Purpose of Spiritual Gifts

By Gerald Gabriel

Scripture: Doctrine and Covenants 46: 4-9

Now concerning spiritual things, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.—I Corinthians 12: 1, 2.

WE FIND IN II PETER 1: 21 that "prophecy [and this applies to other spiritual gifts as well] came not . . . by the will of man." Since it is not by the will of man, nothing he can do will bring about the expression of these gifts unless he is moved by the Holy Ghost. The same applies today. The significant thing was (and is) that people must prepare to receive the Holy Ghost which did and will give expression through the spiritual gifts. No man can say "Jesus is the Lord, but by the Holy Ghost," which is a prerequisite for the understanding of these gifts and a better comprehension of the Trinity. Apostle Paul names nine of these spiritual gifts in I Corinthians, chapter twelve, all of which are given by the same spirit—the Holy Ghost.

The Holy Spirit which works in harmony with God and Christ is not given to man in his natural state. He must be transformed as was Moses (Doctrine and Covenants 22: 7, 8 or Inspired Version preface page seven) when he talked with God (also I Corinthians 2: 12-14). Such transformation leaves men, to a degree, withered before him, as in the case of Moses, Joseph Smith, and others, whom the Holy Spirit has visited with much power. The Holy Spirit is also spoken of as the Comforter. There is no better description of the Holy Spirit, for it brings a comfort to mankind that cannot be found elsewhere. It is also the Abiding Comforter when once received and will abide as long as one continues to be receptive. Under the influence of the Holy Spirit one has a greater appreciation of Love and can better understand the expression of the Master, "By this shall all men know that ye are my disciples, if ye have love for one another." Under the influence of the Holy Spirit hatred melts away. The Holy Spirit, too, is referred to as the Spirit of Truth, which is received only by those who "know him and he dwelleth with you and shall be in you." This Spirit of Truth teaches truth and "brings all things to your remembrance" which the master has taught, and things which the disciples "could not bear" when he was here teaching.

MAN HAS A RESPONSIBILITY to perform if he is receptive to the guidance of the Holy Spirit. His responsibility is to trifle not with spiritual things and to study. Oliver Cowdery once believed that he could receive only by asking. He was spoken to in these words,

You must study it out in your mind; then you must ask me if it be right, and if it be right, I will cause that your bosom shall burn within you; therefore, you shall feel that it is right; but if it is not right you shall have no such feelings, but you shall have a stupor of thought.—Doctrine and Covenants 9: 3.

The disciples, on the way to Emmaus, had a burning within them when Jesus walked and talked with them after the Resurrection.

The Comforter, we are told, would not come to man unless the Master departed. His going away, however, would expedite the kingdom growth. "It is expedient for you that I go away." Human thinking is limited when it comes to attaching true spiritual significance to physical things. When the Master possessed a physical body and walked among men, they could not see him as he really was—regardless of the expression of the gifts through healings and miracles. When man receives the Holy Ghost as Christ gives it to him, he is able to do greater works than Jesus performed while on earth. Jesus hesitated to use the gifts, thinking man would not see the relationship between the physical and the spiritual. Those who receive the Holy Spirit have a greater responsibility than those who receive the Christ.

Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men who receive me and repent; but the blasphemy against the Holy Ghost, it shall not be forgiven unto men. And whosoever speaketh against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him. . . . Matthew 12: 26, 27.

Once the light of truth has been received and is smothered out, gross darkness ensues, as in the case of open water fish. Desiring the warmth of a cave in the winter, or the coolness of the cave in summer, they enter and remain there

several days enjoying it. When the fish decide to return to the open water, they find they are blind and remain so the rest of their days.

THE SPIRITUAL GIFTS are in the church for the edification of the body. They follow charity. They do not precede belief. They are signs that follow the believer. An unbeliever is not aware of the signs even when they are prevalent, as in the incident of Christ's restoring the ear of the servant of the high priest who had come to arrest him, and when the Pharisees were seeking a sign. Many signs and gifts had been performed but the Master pointed them to the sign of the prophet Jonas which foreshadowed his three days in the tomb and his resurrection (Matthew 12: 34-35). The spiritual gifts edify, making the church a living organism. Without the gifts there can be no abundant life for the members of that body.

The spiritual gifts, as expressed by Paul, are manifest that we might have an abundant life. Without any of these (wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, and interpretation of tongues) the body is not complete. Christ's body is a complete body—any other would be an apostate.

Wisdom is given that man might "lean not unto thine own understanding . . . be not wise in thine own eyes."—Proverbs 3: 5-7. It is good for man that he recognize his lack of wisdom; that he seek God—a God who giveth liberally. Lack of wisdom is given to some that they may be humble.

I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them.—Ether 5: 28.

Knowledge, as the other gift, is not given at the will of men. Study, attuned to the Spirit of God, results in knowledge.

Faith, as a spiritual gift, is different from faith as a principle—which is faith toward God, a process of growth. As a spiritual gift, it differs from faith as a belief, "The assurance of things hoped for, the evidence of things not seen." The spiritual gift of faith is that which causes man to seek him diligently. It is

sometimes thought to be closely akin to a talent. The just shall live by this gift. God deals with man according to the exercise of this gift.

IN THE GIFT OF HEALING, as with the other five remaining spiritual gifts, many are prone to think of it in regard to the spectacular. God is not in the business of exhibiting for amusement, nor for the satisfaction of idle curiosity. God does not work out of harmony with his laws. These are not a separate six, nor a separate one or two; they are part of a grand symphony for the life of the church. The healings of the Master, at times, seemed almost haphazard. He healed the ten lepers, nine of which were seemingly ungrateful. Few of those whom Jesus or the apostles healed played a significant part in the work of the church in that day. Mary exhibited greater love for the Master than did her brother Lazarus, who was raised from the dead. The raising of Lazarus caused the Pharisees to have a greater desire to kill the Christ.

It is commonly thought that when Jesus or his early apostles administered for healing, such healing was instantaneous. There are cases in which the healing took considerable time, and perhaps some of them were administered to several times. Paul was never completely healed of his eye trouble—poor eye sight remained to be his “thorn in the flesh.” Some were not healed, and others were healed only after fasting and prayer. The manifestation of this gift is the same today.

The gift of healing is, in part, a “sign that follows those who believe.” It is also to strengthen faith—a reminder of God’s love for us and his awareness of our needs. It helps us to appreciate his greatness and power. The gift of healing is not for missionary purposes. “See that you tell no man” was a frequent admonition from the lips of Christ.

Miracles were of secondary importance in the teachings of Jesus to his apostles. They were to teach the kingdom of God first, then the working of miracles. Jesus did not perform miracles in his home country because of unbelief. They were to be performed under the unction of the Holy Spirit after “the people with one accord gave heed unto those things” which were taught by the disciples. Jesus turned the water into wine, fed the five thousand, and rebuked the wind causing the sea to become calm; but never did he use this power in his own behalf—he did not call on the legions of angels to save him from the Crucifixion, nor did he turn the stones into bread when he was hungry.

The purpose of this gift is to glorify God and to display his love for those who believe. After turning the water into wine “his disciples [those who already believed on him] believed on him all the more.”

THE GIFT OF PROPHECY is for edification, exhortation, and comfort for the church. It is God’s revelation interpreted in the understanding of man—which is limited. “We know in part . . . we prophesy in part” is a fact of which Joseph the Martyr was cognizant. “The spirits of the prophets are subject to the prophets.”—I Corinthians 14: 32. The purpose of this gift is made very clear in I Corinthians 14: 22. “Prophesying serveth not for them that believe not, but for them which believe.”

The discerning of spirits was with Peter when Ananias brought his surplus to the apostles. Satan can do miracles, prophesy, and “show great signs and wonders; insomuch that, if possible they shall deceive the very elect.” God gave this gift to us “lest there shall be any among you professing and yet not be of God.” Prophecy and miracles can be of three sources:

1. Man—of his own planning and thinking. The great magician, Houdini, performed almost unbelievable feats of human origin and planning.

2. Satan has many ways of expressing himself to deceive men. The satanic magicians, by cunning craftiness, were able to turn their rods into serpents, turn water into blood, and to bring frogs upon the land.

3. God’s spirit always works in harmony with the “law and the testimony.” The expression of the Holy Spirit brings love, comfort, and truth. The purpose of this gift is obvious—that the sons and daughters of God be not deceived by man or by Satan.

The *gift of tongues* was given to the church at Pentecost that the saints might speak in other (not “unknown,” for I have never found a Scripture referring to the use of the unknown tongue) tongues enabling fourteen different nationalities to understand. This was not, however, a conversion experience. These people had to be taught the teaching of Christ before they were added to the church that day. This could, however, have been the interpretation of tongues—Peter and the other saints could have spoken in one language and the people have heard in their own tongue, as happened to the Burtons on the first trip to the Society Islands. Men with little or no knowledge of foreign language (or the correct use of English) are, under the spirit,

able to speak beyond their education and natural ability.

The purpose of this gift is unlike the other gifts. It is given to attract attention but *not to convert*. “Therefore tongues are for a sign, not to them that believe, but to them that believe not.”—I Corinthians 14: 22. In the case of the early saints at Pentecost, we first see them gathered together in one accord, in one place; then the gift of tongues was manifested—not primarily for the saints, but for the nonbelievers. After they had asked the question, “Men and brethren, what shall we do?” they were told, “Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Miracles followed after their obedience to this admonition.

The *gift of interpretation of tongues* is necessary that the church and the nonbelievers may be edified. “For God is not the author of confusion, but of peace.” An interpretation may be given by someone under the influence of the spirit of interpretation, or it may be given as an added testimony by those who understand the tongue in which it is given. “If any man speak in another tongue let it be by two, or at the most by three, and that by course; and let one interpret. . . . But if there be no interpreter, let him keep silence in the church.”—I Corinthians 14: 27, 28.

The promise is given, “He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do.”—John 14:12, 13.

May these gifts be used in humility with an understanding of the purpose for which they are given.

“The Missionary Courant”

A copy of *The Missionary Courant*, published at Moundsville, West Virginia, by our church people, has been received by President Israel A. Smith. W. A. Schoenian is the publisher, at 1302 Ninth Street, Moundsville, West Virginia; James S. Menzies, our missionary, is editor. The paper carries news and announcements for three districts: West Virginia, Youngstown, and Pittsburgh. The subscription price is \$1.00 a year. This publication will assist the work of the church by keeping the people informed and giving encouragement to the workers in all departments.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

How complete will be the expression of Zion previous to the millennium?
Missouri F.E.

Answer:

Zion in latter days may have a small beginning but steadily grow to great proportions. We believe its greatest development will come during the millennium, but its attainment before the millennium will be of no mean proportions. It will be built up by the gathering of the Saints including the restored Lamanites who shall "blossom as the rose." Also the elect of Israel will be gathered from the four quarters of the earth. "What a gathering that will be!" They are spoken of as the righteous. The city will be a "Holy City," whose people are "pure in heart," and it shall "prosper, and spread herself, and become very glorious, and very great, . . . and the nations of the earth shall honor her." When Christ comes he will come to Zion (Isa. 59: 20). These references give us a glimpse of what Zion will be like, but beyond these we can only surmise.

CHARLES FRY

Question:

Don't you believe God is working with all churches?
Missouri E.E.J.

Answer:

Deeds of kindness and mercy, and whatever works for the common good, cannot but be approved of God and be blessed with his co-operation.

But there are religious works performed officially as acts of the church, such as baptisms and other ordinances, when they are performed in a manner, or for a purpose differing from what the Lord had appointed, or being performed with-

out his authority, which, because of their very nature, he could not indorse. The Lord has spoken of many such acts as "dead works," declaring that they "avail nothing," in which case we may be assured they are without divine confirmation.

Not all religious works are approved of God or have his endorsement. Jesus asked the Jews regarding John's baptism whether it was of heaven or of men. Some are of men but they can not answer the purpose of the true baptism. Jesus warned,

Many will say unto me in that day [of judgment], Lord, Lord, have we not prophesied [preached] in thy name; and in thy name cast out devils; and in thy name done many wonderful works? And then will I say, Ye never knew me; depart from me ye that work iniquity.—Matt. 7: 32, 33.

All such works must conform to the divine word in every respect or they can not be approved of God.

CHARLES FRY

Question:

Must I quit dancing and using tobacco to become a member of your church?
Michigan J.R.G.

Answer:

The law of Christ as given in the Scriptures does not attempt to specify and define every detailed point under the term "sin." Good and evil are like day and night, one shading off into the other so gradually that it is impossible to draw a sharp line between the two. As to good and evil there is a "twilight zone" in which what one man counts as good, another will see as evil, the difference being in the spiritual perception of the man. The man who comes under the gospel and receives of the Holy Spirit will find an intensified power of perception so that he sees as evil what another man without that Spirit does not see and consoles himself in saying, "I see no

harm in that." Jesus said of his Spirit, when he should come, that he "will reprove the world of sin"—that is, he would show sin in its true character, otherwise sin and evil are often deceptive as Jesus said of riches.

Many people living under the world's standard see no evil or harm in many things in which they indulge. But when they come into the gospel, under the pure Spirit of God, they discover there is evil where they had not seen it. To the sinner sin is pleasing and enjoyable. Alma writes of certain ones, "After being sanctified by the Holy Ghost, having their garments made white, . . . they could not look upon sin, save it were with abhorrence." The best way is to walk in the light, in the clear zone of righteousness, rather than in the twilight zone where there is danger of being led into temptation. The Lord has said, "Shun the very appearance of evil."

CHARLES FRY

Question:

What constitutes authority in your church?
Missouri E.E.J.

Answer:

Authority comes with priesthood, and priesthood is a gift which Christ bestows upon men whom he calls to the ministry of his church. It comes by the power of his Holy Spirit, the same as other gifts of the Spirit. A man is "ordained by the power of the Holy Ghost which is in the one who ordains him," which removes him from any mere human action having no connection with divinity (Doctrine and Covenants 17: 12).

Priesthood is inherent in Jesus Christ and flows from him to those whom he chooses. It is the power under which they officiate, acting in his name and under his authority. By it, through the laying on of hands, the gifts of the Spirit and the powers of divine life are ministered to the people, including the gift of the Holy Ghost. In this way the membership at large share in the blessings which priesthood provides. It makes official acts, such as baptism, confirmations, ordinations, etc., authoritative, and the Lord is pleased to confirm the righteous works of his servants with blessings from above. The gift of the Holy Spirit is the divine promise of eternal life (Doctrine and Covenants 85: 2).

Thus the authority of this church is truly the authority of Jesus Christ operating in and through his ministry.

CHARLES FRY

A Builder of the Reorganization

Selections from the Memoirs of William Wallace Blair of the First Presidency

Part Two: First Missionary Work

Visiting Yellowstone and the Zarahemla Branch—1856

As the holidays approached, Mrs. Blair and I went by railway and sleigh to Blanchardville, Wisconsin, nearly 150 miles distant, meeting with Father Zenos H. Gurley and family at Yellowstone, and then with the Saints at Zarahemla. Here we witnessed most interesting and convincing evidences that they were the Lord's people, for the love of Christ and the gifts of the Holy Spirit were plainly manifest among them. Here we learned further of the wonderful manner in which the Lord had blessed and guided them in respect to the work of reorganization and the coming in the near future of Joseph, the son of Joseph, to be the president of the church.

The Ministry of Healing

Soon after our return home, I went to Amboy and there learned of the remarkable healing of Brother Jotham T. Barrett under the administration of Elders Gurley and Briggs when on their way to my place. I knew he had been suffering from bronchial consumption for a long time. He had been pronounced beyond all help by his physicians, but when these young elders called upon him, and at his request prayed for him and his family, it was revealed by the Holy Spirit that the brother would be fully restored; whereupon they administered to him according to the order of the church and he soon recovered excellent health, lived many years thereafter triumphant in the faith, and died of other causes.

In the spring of 1857 typhoid pneumonia was very prevalent in and around East Paw Paw. I had what

was evidently a severe attack of it, suffered extremely for a time, believed God would heal me by the prayer of faith, and therefore, in the absence of elders, requested my wife to join with me in prayer for my relief. She sang a verse or two of a familiar hymn, knelt in prayer at my bedside, and in a few moments I felt sensibly and joyfully the presence of God's Spirit in my heart, from whence it spread with its healing power throughout my entire person, giving instant release from pain and fever, imparting sweet restfulness of body and spirit. This was immediately followed by gentle perspiration and quiet sleep from which I awoke next morning completely relieved of every symptom of disease, and after a short time entered upon my usual duties . . .

His First Mission—1859

From this time forward to the spring of 1859 the few who constituted the Reorganized Church were greatly blessed and comforted and taught of God's Spirit in proportion as they lived faithfully before the Lord, the Spirit frequently testifying at different times, in different places, that the Lord would soon call his servant Joseph to lead his church.

At the close of a conference held near Beaverton, Boone County, Illinois, April 6, 1859, on the request of Brethren William Aldrich and J. C. Gaylord of Burlington, Wisconsin, Brother Edmund C. Briggs and myself took a mission into their neighborhood, teaching the things concerning the kingdom of God and the work of the Reorganization. These brethren had heard of the revival of the work of the church, and on attending the conference at Beaverton received such numerous and satisfying evidences that the work was or-

daind of God and approved by his Spirit, that they readily united with it and sought earnestly to advance its interests. . . .

William Marks at Conference, 1859

On June 10 and 11, 1859, a conference was held at the schoolhouse near Edwin Cadwell's of Amboy, Illinois, Elder Z. H. Gurley presiding. This was one of the most spiritual seasons enjoyed in those days by the faithful Saints. William Marks, president of the High Council of the church and of the stake at Nauvoo up to the death of Joseph the Seer, met with us for the first time. He came with Brethren Aldrich and Gaylord at their urgent request, though doubtingly and reluctantly. But before the close of the first day's exercises, which were devoted to prayer, testimony, and partaking of the sacrament, the Lord gave him convincing and satisfactory evidence, by his Spirit, that the work we were then engaged in had its divine approval. The gifts abounded with the little congregation in a very notable manner. The gift of tongues was given to the little twelve-year-old daughter of Brother C. G. Lanphear; she arose and spoke therein as the Spirit gave utterance. A young married sister, Helen Pomeroy, a stranger to Brother Marks, arose under the power of the Spirit and walked down the aisle directly to him. (He was then sitting in the stand with Elder Gurley.) Lifting up her hands she said to him, "Thus saith the Lord; O thou man of God! In times past thou hast sat with my servant Joseph the Seer; and in times near to come thou shalt sit in council with his son. When I called my servant Joseph he was as a lone tree; but when I shall call his son he shall be as one of a forest."

Upon this Brother Marks arose, weeping with joy and gladness, and said, "This manifestation I know is

by the Spirit of God. It is the same Spirit the faithful Saints ever enjoyed when I first received the gospel in the state of New York, and which we also enjoyed in Kirtland, Missouri, and at Nauvoo, when we lived uprightly before the Lord. I know by the evidences I see and feel here today that God loves and owns this people and the work they have in hand." And immediately when he sat down Elder Gurley explained briefly the former position and works of Brother Marks in the church. Then Brother Marks, upon vote, was received into fellowship with his former priesthood. . . .

Mission to the Scattered Saints, 1859

Elder E. C. Briggs and I were here appointed a mission in Illinois and Iowa, and provision was made for us to go as far west as Council Bluffs. A goodly number were added to the church by baptism at this conference, and the Saints were greatly strengthened and confirmed.

June 21, Elder Briggs and I left home to prosecute our mission in the south and west, and we continued on to LaSalle and Chillicothe, then to Brother Rufus Benjamin's, three miles east of Princeville, Peoria County, Illinois. In all these places we distributed tracts and talked with the people, building up the interests of the work the best we could. Near the latter place we were opposed by Elder Z. Brooks, who, with others, sought to organize a church based chiefly on the Bible and Book of Mormon. . . . From this point we traveled on, fasting and praying. . . .

On the evening of the seventeenth [of July] we held service at the house of Brother George Morey [in Iowa] and at the close we were requested to administer to Helen, his daughter, who was confined to her bed by liver disease. It pleased the Lord to give her relief straightway, and on Monday, after preaching to a goodly number at ten o'clock, we proceeded to Grand River where I baptized ten persons, Miss Helen Morey being one of the number.

Another was a Miss Elizabeth Hartman, who the evening before made light of our administration to Miss Morey, saying she too would "be a Mormon if Helen were healed." And it pleased God to heal the latter also of a long-standing affliction, this blessing being sealed upon her by Brother Edmund Briggs in her confirmation the evening following. These two cases of healing were, for many reasons, very notable, for both were sorely afflicted and were likewise but recently instructed in the gospel of Christ. . . .

It should be borne in mind that a chief feature of our mission work was to tell the scattered Saints con-

cerning the latter-day apostasy, the fact that God had begun to reorganize his church on its original foundations and was approving and blessing it with his Spirit, and to tell them also that the Lord had revealed to many by his Spirit, at different times and in different places, that the time was near at hand when he would call Joseph, the son of Joseph the Seer, to stand at the head of the church. We also taught and exhorted all to serve God faithfully, seek his blessings, and obtain testimonies for themselves that the tidings we bore and the word of God we preached were both ordained and approved of God. . . .

Early Results of Drinking

By Dr. Haven Emerson

When you choose to swallow alcohol, whether in low percentages in beer or in high percentages in wines, distilled liquors or liqueurs, many surprising things occur that you find it hard to explain or to understand.

BECOME IRRESPONSIBLE

First of all, you feel a change, a sense of warmth, a vagueness in your contact with others, a remoteness that makes you rather irresponsible. You talk more, your voice rises, you feel elated and think you are stimulated, while as a matter of fact your self-control and judgment are at once depressed. You no longer can trust your own or other people's conduct.

You've been told that you will be stimulated by beer, wine or whisky. You are surprised to find that anything you do you do poorly. Your clumsiness of hand or tongue does not distress you because your wits are too dulled by alcohol to observe and reason clearly.

You've been told that beer is nourishing, like a glass of milk, a cup of broth or potatoes. It is a surprise to find you still feel hungry and remain unsatisfied by the drinks you have taken, quite necessarily so because alcohol is in no proper sense a food.

EARLIEST EFFECT, LOSS OF JUDGMENT

The earliest effect, almost always unnoticed by the person who has drunk the alcohol, is a loss of judgment, of self-control, of discretion, of responsibility. It is this effect that makes the person with even small amounts of alcohol in his blood incapable of judging his own performance or ability. He thinks he is saying smart things, but does not see how silly he appears. He thinks he is witty, agreeable, skillful in the dance, or at some game or when driving a car. He often thinks and acts as if he were a stronger, more courageous, daring fellow with word and deed than his companion, when as a matter of fact he is more clumsy, awkward, unskillful and with a use of language he would be ashamed of if his wits and judgment were not muddled.

RESULTS OF BRAIN DEPRESSION

It is not the fault of the eye that he sees a blurred or double image, or of his muscles that his fingers fumble with his coat buttons, or his knees feel weak and wobbly. These common later effects of several cocktails or a bottle or two of beer are all of them the results of the depressing effects on the brain and spinal cord which can no longer make the muscles work together and perform their duties.

Alcohol, even in small amounts, slows our reaction time from five to ten per cent, so that our eyes and hands do not work together, nor the body respond with the usual speed and accuracy to a warning or touch or sound or sight. Whether at work or play we become less efficient after drinking alcohol.

Travelogs

(Continued from page 4.)

As we neared shore we saw somebody waving at us, and soon, as we got closer, recognized the broad and friendly smiles of those we learned were Elders Gunning; his father-in-law, Harry Jacka of Euroa Branch near Brisbane, Australia; and a bright young member, Douglas Shirley, who took pictures before we were taken to 42 Leslie Avenue. The warmth of our reception told us we were among friends for the Master's sake.

While, as I have said, it was the last day of winter, it seemed almost that a special dispensation awaited us, because on the three days following, while we were in Auckland, the weather was delightful.

Among the fine families of the church in Australia is that of Elder Harry Jacka and wife. They are the parents of Sydney Jacka, missionary appointee; Sister A. R. Gunning, wife of appointee at Auckland (when we were there); Sister Allan Frater, wife of another missionary appointee in Australia; and Sister William Tappendeu of Auckland, whose husband is active in priesthood work. I believe another son, C. Jacka, was at the time pastor of the Euroa Branch.

We learned upon arrival that a strike among the coal miners was partly the

cause of the absence of smoke usually seen in modern cities, to which I have referred.

We were domiciled with the Gunnings, and the time we spent at Auckland was well employed. On Saturday afternoon we visited the museum, a most interesting place. I noted the remarkable Maori exhibits, most wonderfully carved. Surely that native race must have been outstanding—quite a contrast with many primitive peoples. Brother Siegfried and I bought a Maori-carved cane for President Harry S. Truman, which in due time was received and thankfully acknowledged by him.

I occupied in the church at night on the Book of Mormon. My brief entry shows that on Sunday Brother Siegfried occupied in the morning and I in the evening. We both spoke at a meeting of the priesthood in the afternoon.

A reception was held by the Saints on Monday evening when again we addressed them, thus closing a busy three days in that far-off city, meeting most all of our members, I understand, and greatly enjoying their fellowship.

Tuesday, August 29, at 11:15 a.m., Brother and Sister Jacka, Bishop Siegfried, and I took a seaplane for Sydney. Bidding good-by to the Gunnings and other new-found friends, we arrived at Sydney, landing on the bay about 5:30 p.m.

ISRAEL A. SMITH.

Letters

Finds God in Time of Trial

Five years ago, following the death of my baby, I became paralyzed; I am still unable to use my right hand. Good can come out of such tragedy, however. Four years ago my sister gave me the *Herald*, and later, as I cleaned house, I found a worn copy of the Book of Mormon. I began reading it and discovered one of my troubles was that I had been so busy rearing my children I had forgotten to worship God. My sister then gave me the Doctrine and Covenants, and I have learned to love the Three Books very much. I was baptized in May, 1948, and have been blessed with a spiritual experience since.

AUDREY KIMBALL

Mountain Grove, Missouri

Modern Prodigals

I think the Prodigal Son must have been much like we are today. God gives us all free agency; if he didn't, we would never come to really know ourselves. It seems to me that the father of this parable was very wise; he loved his son as God loves us. Sometimes we let Him down by failing to be diligent in the tasks he gives us to do, but he never forsakes us. He is forgiving even when the work suffers from our neglect. The Prodigal's father knew that his son meant well. No doubt he intended to go to the city and make some wise investments that would increase his wealth. We too wander into forbidden paths despite our good intentions. Then is when we need someone to seek us out and help us retrace our steps.

Jesus said, "By this shall all men know that ye are my disciples if ye have love one for another. He also said that he came not to the righteous but to the sinners. We must forsake our erring ways and follow his way before we can hope to be of service in building Zion. If we become discouraged, we have only to remember that he has promised to be with us even to the end.

It was the great love of a father that led the Prodigal back to righteousness. The love of God can do the same for us.

MRS. RACHEL M. TROYER

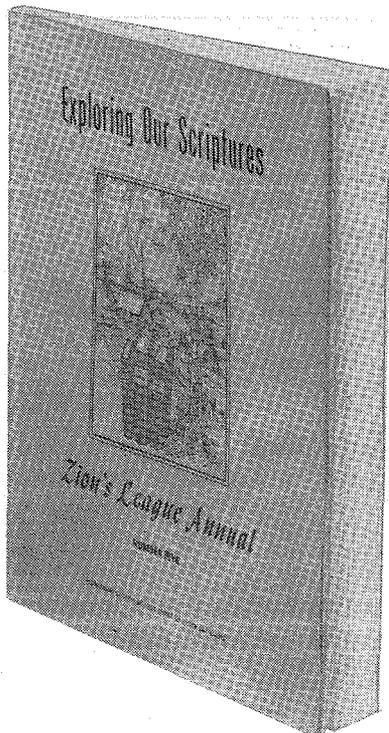
119 West Twenty-fifth
Joplin, Missouri

Repent of Misplaced Values

Sometimes we have wrong concepts of where we can serve best. We think that only the "chief seats" do any good for Jesus.

This summer at vacation church school in Des Moines a capable teacher, formerly head of the primary department, was asked to bring reverence and respect for God's house to the children. She saw other teachers standing before classes or else directing the children to lead out in the worship services. She sat during these classes waiting to ring the bell to separate the periods. She thought her assignment was not much of anything, but before the vacation church school she asked God to help the children to have reverence and during the school she set about doing her work. Iva had hall monitors, and she did an excellent job teaching, not in standing before the classes but quietly among the children in the halls. The hard preparation which the other teachers had made was worth their while, for the children did not even whisper. Can you imagine sixty to seventy junior and junior high youngsters sitting together day after day and not whispering? They moved from class to class so quietly that the pastor said one would hardly know they were in the building.

Zion's League Annual No. 5



Current for 1951-1952

"Exploring Our Scriptures"

This year's program makes a definite contribution to the scriptural knowledge of young people in the Three Books. The correlation of many favorite texts is emphasized. An effort is made to use these passages which can be applied to the lives of youth today.

\$3

HERALD HOUSE

Independence, Mo.

God's Spirit was with them throughout the entire vacation church school in such a way as they had never experienced before. The Spirit of God was there so strong that the music appreciation leader was used by the Lord to speak in song to the children. She sang this again at the achievement program, and the Spirit of God bore witness to priesthood members and women as well that this was of God. For the last teacher's worship there was a testimony meeting, and in twenty minutes every teacher had some definite blessing to relate of God's help during the vacation church school. Those who came weary told how refreshed they now felt.

All of God's work serves a definite purpose. "What's worth doing is worth doing well."
FLORENCE FREBERG

1702 East Twelfth
Des Moines, Iowa

Silver Lining

Last summer we lived on a farm near Eureka, Kansas. We were isolated from church privileges, discouraged, in poor health, and in debt. It seemed the harder we worked the farther behind we got, but we were afraid to give up our farm and move.

One day Ralph was injured in an explosion. I prayed for him and wrote to the *Herald* requesting prayers. I know they were answered, for we have been wonderfully blessed. Several weeks after I wrote, we went to Wichita to attend church. Elder Myron LaPointe's sermon seemed intended especially for us. Later that afternoon he and Brother C. R. Richards talked to us, and in two weeks we were living in Wichita with a good job and a nice apartment. God has given us both physical and spiritual blessings since then, and each week finds our debts diminishing.

Our two daughters were in the Children's Day program last month, and at the close of the program eight-year-old Trudi was baptized. Four-year-old Lynda is eagerly awaiting her eighth birthday so she too can be baptized.

I have received many letters from Saints all over the country. Since I cannot answer them all I want to express my appreciation here for them. We shall appreciate the continued prayers of our friends.

MRS. RALPH G. ARMSTRONG.

2031 South Kansas Avenue
Wichita 16, Kansas

On Faith

I suppose everyone desires great faith—faith to be healed, to produce miracles, to understand. Christ compared faith to a mustard seed. After prayer and meditation it was given to me to know that I was like a farmer with a few kernels of corn who desired a binful. I possess a few seeds of faith which will have to be planted and cultivated—planted in the heart and cultivated through service. If I do not plant the seeds, or plant them but fail to cultivate them, I cannot expect a harvest.

Through neglect I have not harvested as much faith as I should like to have, but there is nothing in this world I would exchange for the little faith I do have. I have resolved that from this day forward I shall humbly try to do a better work, to think better thoughts, and to help others in their efforts to build Zion.

MAY RICHARD HAMM

1205 East South Avenue
Independence, Missouri

Help For Divided Homes Needed

In reading the many letters, pamphlets, and articles published by the church on building Zion homes I wonder if the authors haven't assumed that both husband and wife are members of the church. I wish someone could

help those of us who have accepted the gospel and want to live up to its teachings but are faced by the problems which result from marrying a nonmember. There must be many who are in this situation. Habits, associations, and recreation must be viewed in a different light. Where do one's obligations to husband or wife leave off and obligations to church begin?

I think this condition, so prevalent among members, could be helped through letters and articles. I would be happy to see some on the subject.

ESTHER SNYDER.

98 Groveland
Battle Creek, Michigan

1951 Reunion Schedule

Date	Reunion	Place	For Reservations and Information,
July 21-28	Southern California Dist.	Pacific Palisades, California	Bishop D. B. Carmichael, Little Main St., Orange, Calif.
July 21-28	Rock Island District	Palisades State Park, Savanna, Illinois	Lyle W. Woodstock, 405 Ct. 4 Center, Springbrook Court, Moline, Illinois
July 21-29	Ozarks	Racine, Missouri	B. F. Kyser, 113 A St. S.W., Miami, Oklahoma
July 27-Aug. 5	Los Angeles Stake	Pacific Palisades, California	Bishop J. S. Kelley, 9836 E. Flaherty, Temple City, Calif.
July 28-Aug. 5	Flint-Port Huron-Detroit	Blue Water Camp, Lexington, Michigan	W. H. Chelline, 1016 Varney, Port Huron, Mich.
July 28-Aug. 5	Cent. Missouri Stake	Lake Venita, Odessa, Mo.	Bishop W. C. Becker, Box 355, Warrensburg, Mo.
July 28-Aug. 5	Texas	Bandera, Texas	Mr. C. W. Tischer, Rt. 9, Box 507, Houston, Tex.
July 29-Aug. 5	Nauvoo	Nauvoo, Illinois	Finance & meals, Ralph Tripp, Housing; Elbert Tripp, Burnside, Ill.
July 29-Aug. 5	Maine	Brooksville, Maine	George Woodward, 16½ Hyler St., Thomaston, Maine
July 29-Aug. 5	Lamoni Stake	Graceland College Campus	Bishop E. T. Higdon, Lamoni, Iowa
July 29-Aug. 6	Alberta	Sylvan Lake, Alberta	Elgin Clark, Leduc, Alberta
Aug. 3-12	Northwest	Silver Lake Camp, R.F.D. 4, Everett, W.	G. L. Swenson, 614 W. 77th St., Seattle 7, Washington
Aug. 3-12	S.E. & Cent. Illinois & St. Louis	Zenia, Illinois (Brush Creek)	Sylvester Coleman, 234 E. Fair Ave., Flora, Illinois
Aug. 4-12	Cent., So. Cent. & Southern Mich.	Liahona Park, Sanford, Michigan	J. W. Blackstock, Prudenville, Mich.
Aug. 4-12	Chatham-London	Erie Beach, Ontario	J. F. Kelley, 71 Arnold St., Chatham, Ontario
Aug. 4-12	Oklahoma	Robber's Cave, State Park, Wilburton, Oklahoma	Victor Witte, 1150 N. Ellwood, Tulsa, Oklahoma
Aug. 5-12	Hawaii District	Camp Harold R. Erdman, Mokuleia, Oahu, T. H.	A. Orlin Crownover, 1666 Mott-Smith Dr., Honolulu 14, Hawaii
Aug. 5-12	Idaho-Utah	Hagerman, Idaho	Lyle Gilmore, Hagerman, Idaho
Aug. 6-12	Ark. & La.	Lake Tahkodah, 29 mi. n.w. Bald Knob, Ark.	Robt. Cowan, 122 N. Pine St., North Little Rock, Ark.
Aug. 9-19	Far West Stake	Stewartville, Missouri	Bishop L. E. Landsberg, 517½ Francis St., St. Joseph, Mo.
Aug. 10-19	Northern Michigan	"Park of the Pines" Boyne City, Michigan	Harry L. Doty, 220 W. 9th St., Traverse City, Michigan
Aug. 10-19	Kirtland	R.F.D. 2, Willoughby, Ohio	J. F. Wildermuth, 29617 Lake Shore Drive, Willerwick, Willoughby, Ohio
Aug. 11-19	Southern Indiana	Riverdale Park, 3 mi. e. of Mitchell, Ind.	Chester Metcalf, 1805 Shelby St., New Albany, Ind.
Aug. 11-19	Eastern Michigan	Cash, Michigan	Jacques V. Pement, Sandusky, Michigan
Aug. 12-19	Chicago-Northeastern Illinois	Camp Aurora, Lake Geneva, Wis.	Raymond Troyer, 6053 Woodlawn, Chicago 37, Illinois
Aug. 12-19	Des Moines	Camp Mitigwa, Madrid, Iowa	Ralph Wicker, 1316 E. Lyon St., Des Moines, Iowa
Aug. 12-19	Western Montana	Deer Lodge, Montana	Mrs. Louis Staton, Gnose Bldg., Anaconda, Mont.
Aug. 18-26	Arizona	Mt. Lemmon, Tucson, Arizona	Marion Blakely, 4154 N. 12th St., Phoenix, Arizona
Aug. 18-26	Eastern Colorado	Palmer Lake, Colorado	W. A. Hougas, 480 Marion St., Denver 3, Colorado
Aug. 19-26	Missouri Valley	Woodbine, Iowa	Clifford A. Cole, Woodbine, Iowa

Briefs

BRIDGEPORT, WASHINGTON.—Charles Milne Emslie has succeeded Elder L. N. Johnsen as pastor of the Bridgeport mission. Brother Emslie was ordained on November 5, 1950. On June 3 two men were ordained to the office of priest: Donald J. Love, by Elders R. V. Webb and William J. B. Buckingham, and Leonard E. Johnsen, by Elders L. N. Johnsen and William Buckingham. Following their ordination they served Communion to the congregation.

EVERETT, WASHINGTON.—Following a series of illustrated lectures and cottage meetings, Seventy Arthur Gibbs baptized nine persons in Silver Lake: Clare Jones, Gary and Valda Bloom, Ralph and Jean Chase (on June 15); Beryl Ayars, Barbara Bonneywell, Louis and Stephen Chase (on June 23). They were confirmed on Sunday evening, June 24, by District President G. L. Swenson, High Priest Carl Oliver, Pastor Elliott Gilberts, and Elder Gibbs.

Men now serving the branch in priesthood activities are Deacons Merle Foster, Sigurd Freestad and Benjamin Pilbeam; Teachers Harold Johnson and Joseph Skoor; Priest Winston Inslee; High Priest Carl Oliver; and Elder Elliott Gilberts. Priest Winston Inslee is the newly appointed branch missionary. Brother Harold Johnson is adding to the finishing of the interior of the church, making partitions for the classrooms of the church school. Brother Pilbeam is landscaping the new church grounds.

Early summer finds the Saints planning their activities around the interests of the church by sending their children to junior youth camp at Silver Lake, senior youth camp at Deception Pass on Whidby Island, and preparing for reunion.—Reported by HELEN GILBERTS

DuBOIS, PENNSYLVANIA.—Judy Walk and Sandra Hilliard were baptized by Elder Brennan on June 12 at Punxsutawney, Pennsylvania. They were confirmed at the Communion service on July 1. Lester Reitz was baptized recently also.

Seventy James Menzies conducted a week's series of meetings in February. Other out-of-town speakers have been District President Henry Winship, Thomas Freeland, Aubrey Holcomb, Donald Ross, Sr., and Donald Ross, Jr.

Sister Mae Ross is church school director. The women are selling Jello, cards, aprons, and pastries to raise money for the building fund. They meet once a month at different homes to study *The Enduring Word*.—Reported by GLADYS HILLIARD

PHOENIX, ARIZONA.—Vacation church school was conducted June 11 through 22. Thirty-three of the seventy-five children enrolled were nonmembers representing nine different churches. The work was directed by Leonard Speer, Gladys Williams, and Dorothy Wolf; teachers and helpers numbered twenty-three. At the achievement program held on Friday evening sixty certificates for satisfactory attendance were awarded. A list of visiting children was kept and those listed will be contacted in the future.—Reported by HELEN ROGERS

STEWARTSVILLE, MISSOURI.—High Priest Fred O. Davies spoke to a gathering of more than four hundred persons at the reunion grounds on Sunday evening, June 24.

The second annual series of Sunday evening services at the grounds is now being held. Gerald Gabriel is in charge, assisted by Ruth Haden (music) and Wesley Ballinger (Zion's League). Each meeting consists of League activities from 7:00 to 7:45; congregational singing from 7:45 to 8:00; sermon from 8:00 to 9:00; and League campfire service after the sermon. Average attendance at League activities has been 100.

Speakers for this summer series are Clair Weldon, D. T. Williams, L. E. Landsberg, Fred O. Davies, Donald Harvey, Roy Chevillie, and Emery E. Jennings.

SALEM, ILLINOIS.—The group is meeting in a newly decorated building. Early in March cottage meetings were begun in Salem with attendance varying from eleven to twenty-two interested persons and members of the church. Elder Charles Wesner of Centralia and Virgil Harmon of Salem were responsible for locating and bringing the group together.

Seventy S. R. Coleman of Flora conducted a series of meetings and assisted the group in becoming organized. Alton Smith was baptized as a result of the meetings. Since the official organization of the group on May 10 at the Clarence Stonecipher home, the group has been active.

The dedication service was held June 17. Formerly a small store, the building is well located near the central part of town. A committee of Mr. Fred Holler, Alton Smith, and Virgil Harmon secured the building. Several of the local businessmen assisted the redecoration plans by allowing special prices on paint and lumber. The first meeting was a mid-week prayer service June 14.

The church school was organized with George Wolfe of Mt. Vernon as presiding chairman. Elder Ed Colvin of Flora was appointed pastor; Virgil Harmon, church school

superintendent; Mrs. Corine Munter, secretary-treasurer; Mrs. Moyle Colvin, elementary teacher; Mrs. Helen Stonecipher, intermediate teacher; Mrs. Edna Holler, young people's teacher; and Mr. Clarence Stonecipher, adult teacher.

Other group officers elected at the organization meeting were: Joseph Schenck, historian and publicity agent; Mrs. Doris Harmon, secretary-treasurer; Mrs. Helen Stonecipher, librarian; and Mrs. Fred Holler, women's leader. Following the dedication, a picnic was held at the Salem Bryan Memorial Park. Approximately thirty-five people were present. Regular services are now held every Sunday morning and evening and Thursday evening.

Harold Otis Holler, infant grandson of Mr. and Mrs. Fred Holler was blessed June 21 by Elder Lewis DeSelms of Flora and Elder Brad Henson of Pleasant Grove.

—Reported by JOSEPH SCHENCK.

PEORIA, ILLINOIS.—Three services took up the entire church school and church hours on Children's Day, June 10. Six children were baptized and confirmed. Members of the Peoria Branch priesthood officiated, and Elder Raymond Wrigley gave the charge to the children. Children's Day was celebrated at the church school hour. Elder J. O. Dutton of Galva, Illinois was authorized by District President Woodstock to take charge of the ordination ceremony in his stead. Those to be ordained were Herbert J. Dutton, elder; Elvin Duke, priest; Ronald Duke, deacon. Elders J. O. Dutton, William Shotton, and Raymond Wrigley ordained the men. Elder Dutton gave the charge to the priesthood and extended the hand of fellowship to the men.

The work of the branch is progressing steadily toward General Church standards for each department. Before the baptisms of June 10, the membership enrollment was 153. The priesthood holds regular monthly meetings with the district president and a more efficient visiting program is in order. The Zion's League, under the leadership of the supervisors, Elvin Duke and Elder William H. A.

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INDEPENDENCE, MISSOURI

Norris, have organized a Book of Mormon class.

The Zion's League had charge of the branch fellowship supper honoring Mother's Day May 13. A feature of the program was the illustrated talk on the Restoration given by Brother Duke's sister, Winnie Hester of Burlington, Iowa, and her friend, Sister Elizabeth Davis also of Burlington. They are supervisor and assistant supervisor of the children's department in Burlington. Other friends of the Duke family attended the service, and at the close of the meeting Brother Duke was presented a leather bound volume of the Doctrine and Covenants by the Leaguers.

Again, the women have set a goal of one thousand dollars to be turned over to the branch building fund, at the close of the church year. Sister Ruth Shippy of Davenport, Iowa, district women's supervisor, has given support to the women.

—Reported by GLADYS L. HEGWOOD

TOLEDO, OHIO.—The Zion's League presented a variety show entitled, "Smiles" on May 18. The show was directed by Helen Green, youth leader. The cast included Janet Ball, Helen Green, Maurice Green, Gloria Harner, Sharon Keill, Eleanor Martin, Mary Lee Pray, Harold Rightmeyer, Carl Roe, Jerry Smith, Bonnie Wagner, Louise Wheeldon, Jerry Wheeldon, and David Willmarth. The proceeds amounting to \$45 were turned into the branch building fund for the new church.

—Reported by SHARON KEILL

CALGARY, ALBERTA.—Following a two-week series of services conducted by Seventy Z. Z. Renfroe, nine persons were baptized: Edna and Loren Gebert, Carol and Roy Cobb, Betty and Barbara McClean, Marilyn Chapman, Marian Walker, and Anne Jane Dickson. Elder A. D. McLeod and Priest C. B. Gibson were the officiating ministers. This was the first time the new font had been used. The entire main auditorium should soon be ready for occupancy. Much of the work has been done without charge by the members. The

women's department and Zion's League have sponsored projects to raise funds.

Children blessed in the recent past are Thomas Andrew Cobb (October 15), Gordon Howard Dickson (December 17), Terrence Allen Grant Chandler, Cheryl Ann Dorothy Chandler, and Diana Elizabeth Hope Chandler (December 24), and James Richard Painter (January 7). The officiating elders were D. K. Larmour, A. D. McLeod, F. L. Dickson, W. H. Atkinson, and C. O. Diaper.

—Reported by VIDA L. DIAPER

FREESOIL, MICHIGAN.—Patriarch John R. Grice of Port Huron visited the branch in Freesoil from May 13-25. He preached a series and spoke at the prayer services. District President John Blackstock visited from June 24-26 and preached several times as well as visiting the Saints. William Vest was baptized May 19 and Carol Lee Brockhausmore was baptized June 10. Besides the regular services in Freesoil, Elder Charles Martin goes to Ludington and preaches at the home of Sister Estella Walters each Tuesday. The Saints extend sympathy to Brother Allan Schurer of Gaylord, Michigan, in the passing of his companion Sarah. Brother and Sister Schurer were members of the Freesoil Branch before moving to Gaylord.—Reported by BLANCHE HILL

DULUTH MINNESOTA.—The church auditorium has been newly decorated, a gift from the women's department. Mother's Day was observed with special music by the young girls, a talk by Pastor J. Fred Sumption, followed by the presentation of sweet pea corsages to all mothers present. Patriarch James A. Thomas and wife, of Minneapolis, were guests for the morning service May 20, at which he was the guest speaker. Donald A. Dathe was ordained to the office of priest at this service. Twenty-six young people of the Minneapolis Zion's League visited the branch May 27. They participated in a picnic dinner and an afternoon of sightseeing and getting acquainted. Elder and Mrs. Vernon Lundeen of Minnea-

polis visited the branch June 24. Elder Lundeen was guest speaker for the morning service. Elder and Mrs. R. Amsbury and daughter, Gwynneth, visited with us also this Sunday. The Amsburys joined the branch at the mid-week service and Elder Amsbury presented the lesson. July 1, Allen Casper of Iron, Minnesota, and Frederick Davies of Duluth were baptized. Mr. and Mrs. Lambert of Niagara Falls, New York, visited this Sunday. Sister Julia Case, a long time active member in the branch, has gone to Resthaven in Independence. Others of the branch who have moved and made their homes in Independence are Mrs. Lula Dathe of Barnum, Minnesota, and Mr. and Mrs. Charles Blake of Duluth. Duluth Branch welcomes anyone vacationing in the area. The location of the church is 60th Avenue West and North Bristol Streets.—Reported by GWEN SUMPTION

The Salt of the Earth

(Continued from page 8.)

doors. Salford closed and Eccles, too, because the members went to other parts of the country for employment.

Even in connection with the branch at Bradford, Yorks, soon after its organization into a branch, two whole families settled in Australia.

Some of the finest men the church ever had went along with their families to the States and settled there, being of inestimable worth to the church at large, but at the same time robbing this country of very fine workers. Among these were J. W. Rushton and his family, Arthur A. Oakman, F. H. Edwards and his sister, Blanche, the Ecclestone family, the Phillipases, Joneses, and others whose names I cannot bring to mind at the moment. All these have added to the list of those who have left the British Isles Mission for other fields of labor.

AN ADMONITION OF COURAGE

May I end my talk by saying that it is up to us to take our courage in our hands, and if we find the methods used in the days gone by are no longer workable (although I am not saying that this is true) let us find new means of presenting our faith in such a way that it will bring souls into the church.

Let us not lose heart at the thought of decadence; don't let us lay aside our tools and declare that it is not worth while. These examples should spur us on to still greater efforts, and though we may not be able to measure our success in the numbers added to the church, we may at least find that we have been the means of sprinkling the salt—a sprinkling which will go on until the day when "every knee shall bow and every tongue confess that Jesus is the Christ."

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Herald House - INDEPENDENCE, MISSOURI

Easy to Live In

By Naomi Russell

AMONG MY MANY BLESSINGS I count the fact that I am living in the age of plastic. Several years ago I bought my first plastic table cover and, looking across the table at my husband after I'd spread it on, I said skeptically, "It probably won't last long, but it *is* pretty." I was so grateful for the hours of washing and ironing it saved me that I began dreaming of a plastic house, and when we drew up plans for a new home I penciled plastic into every room.

All of our floors are covered with vinyl plastic sheeting. This is as easy to install as inlaid linoleum, requires no waxing, and is immune to grease, alcohol, turpentine, and a score of other things that dissolve asphalt surfaces. Even dust is easier to remove because the nonporous finish gives it no place to lodge. It lacks the self-sealing quality of linoleum, but weighing its virtues against this disadvantage, I still rate it as tops in smooth floor coverings.

On the kitchen and bathroom walls we have a tough plastic wall paper that is as easy to clean as tile (and much less expensive). For the mother with children of "fingerprint" age it can't be beat; gumdrops, jelly, mudpies, and water colors wash right off; even chewing gum is removable with carbon tetrachloride. There are some disadvantages, of course; the wall underneath must be absolutely free of bumps and dents or each inconsistency becomes magnified when papered. I thought I had done a beautiful job of putting nail holes in the sheet rock until it was covered—now I can see the faint outline of nearly every one. It's harder to hang than ordinary paper, or so the paper hanger told us, but again the advantages outweigh the disadvantages. Best of all, it carries a ten-year guarantee.

Plastic has found its place between rooms too. Instead of the usual wooden doors, we have vinyl plastic folding doors which are space-savers as well as a joy to keep clean. The initial cost is greater, but the fact that they need no hardware, do not require stops and molding, and never have to be painted cuts the price down considerably, especially over a period of years.

Plastic as upholstery is, I suppose, less popular than tapestry and frieze, but its promise of long wear and its easy-to-clean surface are fast winning a place for it in every room. In our living room we have a couch and three chairs with matching hassocks of plastic; in the bedroom two cocktail chairs (so called but not so used) and a plastic-covered headboard on the bed; and in the kitchen the usual plastic-covered dinette set.

THERE ARE OTHER AIDS to easy housekeeping besides plastic, of course. Having lived in a house with painted-plaster walls for the first five years of our married life I decided "never again" for them in any future houses. Plaster nicks easily and is forever getting hairline cracks—at least ours did. I have spent entirely too much vacation time touching up scars and painting walls when there were hundreds of things I would rather have been doing. Except for the kitchen and bathroom all the walls of our present home are knotty pine. Many of our friends have predicted, "You're going to get mighty tired of looking at knots," and maybe we will, but right now I think they're beautiful. Natural-finish wood has a warmth and casualness I find most appealing . . .

and it requires almost no upkeep. I like it so well that I have all of my kitchen cabinets in plywood coated with clear varnish. This promises to be much easier to maintain than the painted cabinets of our former abode. Blond furniture has the same advantage—dust and scratches are much harder to see on a light surface than on a dark one. The straight lines of modern furnishings eliminate many dusting problems too—which makes me wonder why we didn't get around to them a lot sooner and science, bless it, has come through with a new silicone wax that can put a slick-as-glass finish on almost any surface. It won't keep dust from settling, but it certainly makes the clean-up process faster. It serves as a water-proofing agent too, so "spills" don't bother me at all. With these many helps a busy mother or career wife can find time to loaf a little, and the whole family will be grateful.

Window coverings long have been a pet peeve with me. While lace and ruffles have a tender spot in every woman's heart, they're as much a thief of time as home-churned butter. Whether they're washed and stretched or ironed on a board, they take hours of maintenance before they wear out. I thought I had the solution when I bought drapes and Venetian blinds for the last house, but I found that drapes are no small problem to clean, and Venetian blinds are forever needing to be dusted. Then when the tapes get dirty there's the major task of sticking them in the bathtub and scrubbing them by hand or having them cleaned professionally—which can soon run into as much money as the blinds originally cost. Now we have vertical blinds of Celanese (and they're also available in flame-proof plastic) that can be easily removed from their frames, washed, and slipped back in place to dry—no

Home Column

A Parable of the Talents

By Jane Mercer

THERE WERE, in a certain congregation, four women.

The first of these women had a beautiful talent. God had endowed her with a lyric soprano voice of fine quality. She had added to this talent the ability to play the organ. In her church work, she had much to offer. She played the organ for the services and also directed the choir. She was always eager to sing solos when needed. The more she sang, the more she played the organ, the greater became the beauty of her talent.

The second woman had had the opportunity for much education. She had read the great philosophers and listened to the lectures of the best teachers of the land. She could read and remember. And then she could translate what she had read into language simple enough for all to understand. Hers was the talent of the teacher. Because of her talent, she drew to her all who sought guidance and understanding. As she used her talent to enrich other lives, it multiplied.

The third woman did not seek place or position but devoted all she had to her family of six children. Each child was to her a work of art. With the patience and skill of the

cleaning bill, no pressing. While the cost is almost double that of Venetian blinds, the inexpensive maintenance makes them a good investment.

In the month we have lived in our new home I figure I've saved at least eight hours "cleaning" time. This, in one year, amounts to four full days, plus the additional time I'll save by not having to take a week off for spring cleaning. Better still I don't have to keep a watchful eye on the youngsters who come to visit; everything from the table cloth to my husband's favorite chair is washable.

artist, she applied here some pressure and there some finishing. Like the sculptor, she sought to create objects of the greatest possible beauty from the materials with which she worked. But the material at her command was much more than sculptor's stone; it was the tender stuff of human personality. Her touch was felt each time a child of hers took part in any church activity. Through her, generations yet unborn were blessed.

The fourth woman looked at these others with envy. She could not create beautiful music. Her schooling had been meager. She had no children. Surely God had forgotten her. Her envy turned to bitterness, and soon she no longer attended church.

Her pastor noticed her absence and made a call.

MY DEAR SISTER, we have missed your smile," he said.

"But why should I come to church?" she asked. "What have I to offer? I am no musician. I cannot teach. I have no children who need to be led into the paths of righteousness. God has dealt hard with me. I have no talent."

"You have one talent which you have forgotten," the minister said. "It is the talent of your love. The world is in sore need of love. Love heals the wounds no medicine can reach; it seals the pledge of brotherhood. We need your love. If you do not share it, it will die. Then, truly, you will be without a talent."

From that time forth the woman gave to all the talent of her love. She helped those in need; she comforted those in sorrow. She befriended the friendless and lifted the downtrodden. Never from her lips was heard a mean thing about another.

And the congregation said of her, "Surely she has received bountifully of God." And they called her name blessed.

Loving Your Neighbor

By Lenora Nixon

OH, MOM," wailed Kathy in the midst of her cake baking, "We have no baking powder. What shall I do?"

"Run over to Mrs. Jones.' She won't mind giving you enough to finish your cake," consoled Mom.

Were you ever in a like predicament? Our Heavenly Father, in his great wisdom foresaw the need of people for each other. Our dependence is measured a great deal by our circumstances. People who live in isolated areas, strange to say, are less dependent on others. They prepare for isolation to a great extent by purchasing supplies and necessities to cover a period of time. They realize their inability to get things they need at any time. Folks living in town feel no alarm about running out of things. If the stores are closed, one can always run over to a good neighbor in an emergency.

It's a wonderful achievement to be a good neighbor. The family across the street can run in for a cup of sugar, some toothache gum (which is always needed late at night), or a spool of thread. That's one of the nice things about neighbors. It's nice, too, when hanging out the Monday wash, to chat a few minutes about our families, the international situation, and yes, even our different churches, for the neighbor nearly always belongs to another church. Did you ever feel discouraged in living by a neighbor of another denomination? "How can I ever convert or even interest her?" you say. But by careful living, talking, and kindness a good impression will always be made.

Of course, neighboring doesn't mean running into your friend's house three or four times a day. Proverbs 25: 17 tells us, "Withdraw thy foot from thy neighbor's house; lest he be weary of thee, and so hate thee." But many times in circumstances where there is great need for advice, "Ointment and perfume re-

(Continued on page 23.)

The Price of the Kingdom

HOW MUCH IS A MILLION DOLLARS? I hear that sum mentioned almost every day on the news broadcasts, and I know we are being taxed such sums and spending such sums with hardly a backward glance. It is a common part of my vocabulary, and yet I have only a vague idea of what a million dollars really is. My mind is incapable of realizing the man-hours represented by that one little phrase—a million dollars.

Christ gave men the blueprint for the kingdom. The value of this kingdom was beyond their comprehension, but they were willing to sacrifice their lives rather than let the hope of the kingdom flee from them. How many thousands died in the arenas of Rome we have no way of knowing. They were normal people with the same desires, goals, and ambitions as people have today. They had children, and they hoped to pass on to them a better life, a richer heritage, a healthier society with Christ-like morals and ethics as a prerequisite for the goal they were believing in. When asked to forfeit these desires they chose torture and death rather than compromise with the goals of the kingdom or the pollution of their gospel with paganism. These people paid a price for the hope of the kingdom. Their knowledge of the kingdom and its value so far outshone the brutality and barbaric expression of their enemy that their lives were cheap in comparison to that which they were buying.

It took more than brutality to weaken the people in their convictions concerning the value of the kingdom. It wasn't until conditions

By James A. Everett

arose that led to the feeding of the egotistical nature of man, the gratification of inordinate ambitions, the aggrandizement of the individual—in reality a complete sublimation or substitution of the kingdom for something of less value—that laid the foundation for the atrophy of the people, the degeneration of society, and a cessation of the church and the ideals of the church. So it has always been that the greatest weapon to destroy the Christ and his kingdom is to elevate the man and sublimate the kingdom.

IT TOOK TIME, much time, in order to once again prepare the way that people would have the capacity to vision the possibilities of the kingdom. In the latter days it was revealed to a young man, of necessity to a person whose vision was capable of expansion and who was not yet blinded by the human interpretation of the day. The church was organized and the kingdom re-introduced. Men and women were initiated into it following the pattern set by Christ and predicated upon a faith of the things of God and a turning away from the things of the world.

The church grew, and as in the days of old the feeble weapon of brutality and violence attempted to destroy that which God had put into the hearts of the people. Again men and women lost their lives, and not begrudgingly, for that which was of greater value than mere earthly living. The Latter Day Restoration was treated much as the early church was and again emerged in victory against that which is tawdry and cheap. The church went on without faltering and continued to build in the lives

of people the aspiration for establishing the kingdom upon earth. God and man understood that once again the kingdom was a possibility, and the people listened to the voice of the Master.

Yet not many years passed and a crisis arose. More than ever the ears and hearts of the people needed to be tuned to the Master. This time many of them were, but history also records that many were not. Once again conditions existed that fed the egotistical nature of man, the gratification of inordinate ambitions, the aggrandizement of the individual, and a corresponding decentralization on the theme of the kingdom and the personage of the Christ. The church reeled and staggered under the near lethal blow it had received. The priesthood became, in many instances, a priestcraft. The rights and

Here Is the Writer . . .



Although born in Alton, Illinois, Jim Everett was baptized in Salt Lake City, attended Pleasant Grove High School in Utah, and, after two years at Graceland, received his B.S. degree from Brigham Young University. This background makes him a "natural" for the work he is now doing. Since the last General

Conference he has been serving as a missionary to Utah District.

In high school he edited the school paper and at Graceland was a member of Lambda Delta Sigma. In 1946 he was ordained a priest, and in 1949 an elder. Before beginning his missionary career he served as young people's leader, counselor to the district president, district youth supervisor, and pastor of Ogden Branch.

prerogatives of the people were ignored or willfully trampled on and the laws of God abused in order to elevate the supposed position of the individual. That which God had consistently warned his people of, that which had been recorded for their benefit, was now upon them. Many fell—some by ignorance, some by fear, some by willful desires, some by the general confusion. Indeed it almost seemed that prophecy was void and the plans of God frustrated, so great was the havoc heaped upon the church.

The church, though wounded, was reorganized and came back full of the original convictions of the kingdom, made whole and well by God's hand. The storm was weathered; the greatest crisis of all times was met and conquered. Even though the damage had been great, the church stood as a living testimony that it could resist all the darts of Satan—even that which was more destructive than physical might. It still stands and will stand to all who can and will see that God is a God of the living and is ever with his people as they will work with him.

SUCH HAS BEEN THE PRICE of the hope of the kingdom. Is it worth a million—a billion dollars? Is the price even within our comprehension? All we know is that we are living and buying something with our lives—all of us are in the process of buying. The drunkard is buying sorrow and remorse or stuporous alleviation of that which he is too weak to face otherwise. The smoker is paying for lungs full of carbon deposit. The spoiled child pays for frustration in the future, and the parent reaps the results of overbearing. So on and on life goes.

We live in an age of which God has said, "Joint responsibility is laid upon all. . . . The hopes of my people and the goals of my church . . . are closer to realization than many recognize. It is yet day when all can work. The night will come when for many of my people opportunity to assist will have passed." The kingdom is ours if we are willing to pay the price. The foundation has been bought; the walls are being erected; the roof is needed. An uncompleted building soon falls to the buffetings of the weather, and so are we needlessly exposed to the buffetings of Satan as we fail to pay the price of the kingdom.

For what thing of greater worth can we spend our lives? Can we buy anything of greater satisfaction than Christ's way of life, the realization of men living together in harmony? Are we living in a day when we can afford to tarry? Surely we cannot

sit idle and wait while others build the kingdom; that would be an admission of utter stupidity. The product is in sight; it needs us, and we need it. Surely this Pearl of Great Price is worth our all. A great price has already been paid for the hope of the kingdom. What price are we going to pay?

Home-town Boy

By Marie Gosline

TOO MANY PEOPLE are simply drifting along, day by day. As a result they have no peace of mind. They have no goal. They are like small boats on the ocean drifting with the tide. To have complete peace of mind one must have a definite aim—a goal shining far ahead like a beacon. Many sailors have been lost in the breakers because the captain couldn't see the goal.

I remember the story of the little boy who had a certain aim in life. Like many children whose parents are in the oil business, he had lived in various parts of the world. He had been born in Cairo, and had gone from there to South America. From Venezuela he had gone to Switzerland, and finally settled in Dhahran, Arabia.

One day he said to his mother, "Mother, I want a home town."

"Darling," she replied, "you have a home town. I was born in Cairo. You were born in Cairo. Cairo is our home town."

"No, Mother," said the lad, "that isn't the kind of home town I want. I want some friends, a little white house, and about an acre of ground. I don't want a lot of money. That's only a headache. Mother, you must know the kind of home town I want. I want a home town in Texas!"

This little lad knew at least what he wanted. He had a goal. He would not be a "drifter." He had something to live for and to work toward.

The Old Swimming Hole

By Glen Johnston

ONE DAY AS I sat on the bank of Burnt Corn Creek near Brewton, Alabama, my attention was attracted to the opposite bank where some young people were making their way down a ten-foot bluff toward the old swimming hole. Each one scampered down the side of the bluff and stood on the bank, then carefully tested the water to see if it was warm or cold. It was cold, and the air became filled with moans and groans as they got their toes wet and then oozed themselves in inch by inch. I thought to myself, "How could they get any enjoyment out of this, and why in the world did they ever come swimming?"

Suddenly, I noticed some other young people approaching from the same direction. Their whole attitude toward the matter seemed to be entirely different. As they sighted the old swimming hole their faces lit up like beacon lights. One of them yelled to the others, "Let's hit it!" And like jet bombers in V-formation they dived off the cliff, hitting the water together and splashing it about as if they were in the height of their glory.

There was such a great difference in the approach and attitude of these two groups that I could not help noticing it. I immediately thought of how similar this was to people joining the church. Some seem to fight it all the way and never get into the true love and fellowship that was intended for them, while others, seeing the possibilities of happiness and "life more abundant," plunge themselves into church work and become happy servants in the kingdom of God.

Under which condition did you join the church?

New Horizons

(717) 21

Bulletin Board

Arizona Reunion

The Arizona Reunion will be held August 19 to 26 at Camp Lawton. (At Tucson take Stone Avenue to Speedway. Go seven miles to sign, "Mount Lemmon," and turn left for Camp Lawton. This is approximately forty miles from the Tucson business district.) The camp is located at an altitude of 8,050 feet, so ample bedding and warm clothing are required. Dormitory space is included in the registration fee of \$1.25 per person. Tents will be available for \$6.00 and over. Meals will be served at the cafeteria. Guest leaders are to be Apostle and Mrs. Arthur Oakman, Patriarch William Patterson, Seventy Russell Ralston, and Elder James Everett. Reservations may be made with Marion M. Blakely, 4154 North Twelfth Street, Phoenix, Arizona. Tents should be ordered immediately.

Change of Address

Carl E. Hammel
711 South Fir
Kennewick, Washington

Kirtland Reunion

Kirtland Reunion will be held in historic Kirtland Temple (three miles southeast of Willoughby, Ohio, on Highway 306) August 10 to 19. Those in charge are to be Apostle Maurice L. Draper; Elders Merle Howard, Loyd Adams, Richard Anderson, William Williams, and James Menzies; Mary Moats, representing the General Department of Women; and Etalka White, director of the children's division. A limited number of tents and rooms are still available. No guarantee can be made on rooms and their prices. Tents may be had for \$10.00 and \$8.50; a \$5.00 deposit must accompany reservations. These must be in before August 3. Inquiries should be addressed to William E. Williams, c/o Kirtland Temple, Willoughby, Ohio.

JAMES S. MENZIES

Wants Zion's Praises

Mrs. W. H. Kessick, 303 West Alfred Street, Alpena, Michigan, desires to purchase a copy of *Zion's Praises*. If any member of the church can spare a copy of this book, please write to Sister Kessick describing the condition of book and giving the price desired.

Wants to Contact Members in Texas

Mrs. W. H. Rennick, Box 292, Beaumont, Texas, would like to contact other members in that area and organize a study class.

Request for Prayers

Prayers are requested for William Henry Adames of Kamiah, Idaho, who is suffering from a stomach ailment.

Ray Dick, 419 West Eleventh Street, Traverse City, Michigan, requests continued prayers. He is slowly improving and can get about with the aid of a wheel chair. He expresses his appreciation for cards and letters sent to him and for the kindnesses extended him during his misfortune.

Mrs. P. C. Hayes and daughter, Virginia, Star Route A, Hobbs, New Mexico, request prayers that they may be healed of injuries received in an automobile wreck.

WEDDINGS

Butterworth-Hodges

Kathleen Hodges, daughter of Mr. and Mrs. Arthur O. Hodges of Independence, Missouri, and Kenneth Byron Butterworth, son of Mr. Frank Butterworth, also of Independence, were married June 30 at the Walnut Park Reorganized Church in Independence, Elder Fred O. Davies officiating. Both are graduates of Graceland College, class of 1949. They are making their home in Independence.

Zerbuchen-Johnson

Flo Elaine Johnson, daughter of Mr. and Mrs. Walter A. Johnson of Warrensburg, Missouri, and Rudolf Zerbuchen, son of Mr. and Mrs. Rudolf Zerbuchen, Sr., were married May 19 at the Reorganized Church in Warrensburg. High Priest Ward A. Hougas officiated at the double-ring ceremony. They are making their home in Warrensburg this summer while Mrs. Zerbuchen finishes her degree in music at Central Missouri State College. Mr. Zerbuchen is head bookkeeper at Dunhill Shirt Company in Lexington, Missouri.

Russel-Godfry

Barbara Godfry, daughter of Mr. and Mrs. Leonard Godfry of Chandler, Arizona, and George Russel of Dixonville, Florida, were married June 10 at the Reorganized Church in Tucson, Arizona, Elder Harry Sheffer officiating. They are making their home in Tucson while Mr. Russel is stationed at Davis Monthan Air Base.

BIRTHS

A daughter, Robin Joyce, was born on April 28 to Mr. and Mrs. Robert York of Independence, Missouri. Mrs. York is the former Doris Sexton.

Mr. and Mrs. Thomas L. Carlson of Independence, Missouri, announce the birth of a daughter, Susan Caryl, born June 10. Mrs. Carlson is the former Phyllis Laird.

Mr. and Mrs. Francis Hughes of Independence, Missouri, announce the birth of a daughter, Linda Cheryl, born June 14 at the Independence Sanitarium. Mrs. Hughes, the former Frieda Cleveland, attended Graceland College.

A daughter, Patricia Jane, was born on June 14 to Mr. and Mrs. Kenneth Purgahn of St. Charles, Missouri. She was blessed on July 8 by Elders F. F. O'Bryan and David Lehman. Mrs. Purgahn is the former Thelma Jane Hunter.

Mr. and Mrs. Guy O. Mannerling of Independence, Missouri, announce the birth of a son, Gary Alan, born July 4. Mrs. Mannerling is the former Elizabeth Rathmann.

DEATHS

GERMAN.—Dora Aulean, daughter of Jacob and Ann Harpster, was born at Elton, Minnesota, on September 23, 1893, and died on May 26, 1951, near Cameron, Missouri. She was married to L. K. German on April 4, 1930, at Audubon, Minnesota, then moved to Far West Community where they made their home for twenty-one years. She had been a faithful member of the Reorganized Church since childhood.

She is survived by her husband; a sister, Mrs. C. M. Snider of Gladstone, Oregon; and four brothers: Anthony Harpster of Hampton, North Dakota; Walter of Audubon, Minnesota; O. R. of Devils Lake, North Dakota; and Otilla of Minneapolis, Minnesota. Funeral services were held at the Far West Reorganized Church, Fred Roy Kirkendall officiating. Burial was in Graceland Cemetery at Cameron.

GOOLD.—Elma Elizabeth, daughter of George and Elizabeth Fowler, was born November 16, 1874, at Amboy, Illinois, and died May 22, 1951, at Independence, Missouri. She was married to Hugh W. Goold on November 19, 1891; nine children were born to them. A member of the Reorganized Church since August 3, 1884, she was instrumental in starting the mission which later became Fourth Church in Kansas City, Missouri, where the family moved in 1902. Since 1911 they had made their home in Independence.

She is survived by her husband, Hugh; five sons: Ralph L. and Robert J. of Kansas City, Kansas; Roland E. of Fremont, Nebraska; Harold E. of Hobbs, New Mexico; and Walter A. of Independence; a daughter, Bernice Saunders of Olathe, Kansas; nineteen grandchildren; and fourteen great-

grandchildren. Funeral services were conducted by Elders Glaude A. Smith and Fred O. Davies at the Carson Funeral Home in Independence. Interment was in Mound Grove Cemetery.

MOLLUS.—Minnie B., daughter of Arch and Hannah Rallow, was born December 30, 1886, at Lamoni, Iowa, and died May 8, 1951, at Mercy Hospital in St. Joseph, Missouri. She had been a member of the Reorganized Church since September 14, 1897. Her husband, Frank Mollus, died in October, 1943. Her parents, two sisters, and a brother also preceded her in death. Her only immediate survivor is a brother, Bert Rallow, of Kellerton, Iowa. Funeral services were held at the Heaton-Bowman Mortuary in St. Joseph, Elder Emery E. Jennings officiating. Burial was in Memorial Park at St. Joseph.

BUTLER.—George Morris, was born September 14, 1884, in Hazel Dell Township, Iowa, and died unexpectedly at his home in Council Bluffs, Iowa, on June 1, 1951. He was married to Nancy Dingman on March 11, 1908, who survives him. He was engaged in farming for a number of years, was a grain dealer at Crescent, Iowa, from 1921 to 1928, and operated the Butler Motor Company in Council Bluffs since then. He served as a member of the town board in Crescent and as a director of the State Savings Bank. He had belonged to the Reorganized Church since December 20, 1921. He also held membership in the Elks Lodge, the National Auto Dealers' Association, and the Council Bluffs Chamber of Commerce.

Besides his wife he leaves a brother, John, of Hazel Dell; and seven sisters: Mrs. Amanda Rief, Mrs. Minnie Hartnett, Mrs. Stella Prentice, all of Council Bluffs; Mrs. Rhoda Williams of Crescent; Mrs. Sadie Hemmingsen of Underwood, Iowa; Mrs. Addie Neginess of Isabell, South Dakota; and Mrs. Anna Peterson of Long Beach, California. Funeral services were held at the Woodring Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Interment was in the Memorial Cemetery in Council Bluffs.

LOVE.—Joseph Homer, was born July 5, 1880, in Marshalltown, Iowa, and died January 17, 1951, at a hospital in Spokane, Washington. He homesteaded near Mansfield, Washington, in 1902, and in 1906 married Nora Row; two daughters were born to them. Nora died in 1917 and in 1918 he married Louise Loss; two sons were born to them. Louise died in 1939, and in 1944 he married Elizabeth Miller, who survives him. He had been a member of the Reorganized Church since 1932.

Besides his wife, Elizabeth, he leaves two daughters: Mrs. Alta Angus of Spokane and Mrs. Ila Darby of Sprague, Washington; two sons: Joseph J. and Donald J., both of Mansfield; two sisters: Mrs. Blanche Baugh of Mansfield and Mrs. Maggie McLane of Jonesboro, Illinois; a brother, William Love of Omak, Washington; and several grandchildren and stepchildren. Funeral services were conducted at the Mansfield Church of God, Elders R. V. Webb and L. N. Johnson officiating. Interment was in Mansfield cemetery.

HICKS.—Daisy May, was born August 5, 1877, and died May 30, 1951. She is survived by a daughter, Mrs. Melvin Hartley of Wilhows, California; a sister, Mrs. Sadie Haynes of St. Joseph, Missouri; and a brother, John E. Hartley of Oroville, California. Funeral services were held at the Meirhofer-Fleeman Mortuary in St. Joseph, Elder Orman Salisbury officiating.

MCDONALD.—James Jefferson, was born October 20, 1897, in El Paso, Texas, and died February 20, 1951, at the Veterans' Hospital in Portland, Oregon. He served overseas during World War I and received an honorable discharge. In 1923 he went to Mansfield, Washington, to work and in 1924 was married to Edith Fay Greniger of that city. In 1947 they moved to Soap Lake, Washington, where he worked on the Columbia Basin Project. He had been a member of the Reorganized Church since August, 1941.

His only survivor is Edith, his wife. Funeral services were held at the Plott Mortuary in Ephrata, Washington, Elder L. N. Johnsen and Robert Buckingham officiating. Interment was in Ephrata cemetery.

TURNER.—Everett James, son of James and Dona Retman Turner, was born March 14, 1914, in Deloit, Iowa, and died June 1, 1951, at Wadsworth Hospital in Wadsworth, Kansas, following a brief illness. On July 11, 1939, he entered the Army, served overseas, and was discharged in October, 1945. On October 3, 1941, he was married to Elsa Becker, who survives him. He had been a

member of the Reorganized Church since his youth.

Besides his wife, Elsa, he leaves a son, Jimmy Lee; three brothers: Lonnie N. of Cameron, Missouri; Lee V. of North Carolina; and Clayton V. of Colorado Springs, Colorado; two sisters: Mrs. Ida Schelldorf of Lake City, Iowa, and Mrs. Dorothy Janes of Monterey Park, California; and a step-brother, Albert J. Walsh of Kidder, Missouri. Funeral services were conducted by Orman Salisbury and Elmer Hampton at Cameron.

MILLS.—Elizabeth, was born January 10, 1877, in England, and died of pneumonia on April 23, 1951, in the Charleroi-Monessen Hospital (Pennsylvania). She had been a member of the Reorganized Church since March 5, 1916, and attended Lock Four Branch in Charleroi.

Surviving are two sons: James Leslie and George Marcellous; twin daughters: Mrs. Hilda Fox and Mrs. Doris Dooley; and three grandchildren, all of Charleroi and vicinity. Funeral services were held at Lock Four church, Elder John D. Carlisle (who baptized her) officiating.

HERD.—Mary Elizabeth, daughter of Mr. and Mrs. Joseph Turcott, was born November 15, 1891, in Gravelville, Minnesota, and died May 19, 1951, at Stratford, Ontario, after ten years of ill health. She moved to Owen Sound, Ontario, with her parents when she was quite young. On March 17, 1902, she joined the Reorganized Church, and in 1913 was married to Frederick W. Herd.

She leaves her husband; a daughter, Mrs. John Bishop of the home; two brothers: Joseph of Detroit, Michigan, and James of London, Ontario; a sister, Mrs. G. Kirkland of Montreal, Quebec; and one granddaughter. The funeral was conducted by Elder Russell Atkins and Priest Robert A. Withrow at the Reorganized Church. Interment was in Avondale Cemetery.

Correction

In the obituary of Pfc. Joseph W. Deller (issue of July 9) it was stated that Pfc. Deller had lived in Cameron, Missouri, for several years. This should read, "His home had been in Rich Hill, Missouri, for several years."

Loving Your Neighbor

(Continued from page 19.)

joice the heart; so doth the sweetness of a man's friend by hearty counsel."—Proverbs 27: 9. And in times of trouble we are told, "Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity; for better is a neighbor that is near than a brother far off."

Many times we are the recipients of kind deeds, but how often are we the givers? Doesn't it give us a warm feeling to do something for others? Have you ever sat in the twilight and really thought of your neighbors? Maybe you felt a pang of pity for Mrs. Blank with three small children, or for Mrs. Brown, whose husband was out of work so long; yet, did you try to be a good neighbor and love them enough to help ease their burdens?

We open our home to Mrs. Bond, whose children seem so susceptible

to colds, and who need medical advice so often. We tell her, "If you need to use the phone, any hour of the night, don't hesitate to come over. Just tap on the bedroom window, I'm a light sleeper."

Did we take our offerings of food to Mrs. Brown who really appreciated it, and does attend quite a few of our church services, even though she is of another faith? Have we loved our neighbor and taken over those good trousers and shirts which have become too small for our Chuckie or Johnny?

If we are of a skilled profession and can do some work for our neighbor, which would cost him a small fortune otherwise, do we charge him a minimum fee, because we know he wants to pay something?

Do we take the lovely bouquets from church to our neighbors who

are ill? Do we remember to send the kiddies get-well cards when they are afflicted, and perhaps birthday cards too? These are such little things to do, yet what comfort and feelings of love are felt by the recipient of these good neighbor gestures. Surely if the giving of a glass of cold water is observed by our Heavenly Father how much more doth he rejoice with our thoughtfulness. We need our neighbor and our neighbor needs us. There is no such thing as being independent of people. Trace a loaf of bread to its source and it will amaze you to find the persons involved in its manufacture. The water we drink, the heat we feel, the lights we see, all are dependent on the work of many neighbors before they can be enjoyed by us. Have you loved your neighbor today?

Introducing

ABEL HALL, Manchester, England (page 5) represented the church for twelve years under General Conference appointment and organized and edited the mission paper, *The Envoy*, forerunner of the present *Mission Courier*. Brother Hall was born, reared, baptized, and educated in Manchester, and for a time was Pupil Teacher at St. Philip's Church of England School. He took a university correspondence three-year course in elocution, theology, and press work.

In 1906 he married Florence Shaw. They have one daughter, Florence. For the last fourteen years Brother Hall has been engaged in municipal work for the gas department, street lighting, and now has the title of electrical engineer.

His church experience began when he was three years old. He was ordained a deacon in 1899, teacher in 1910, priest in 1913, elder in 1916, seventy in 1923, and high priest in 1945. He served as pastor of the Beresford Road church for three years.

GERALD GABRIEL, (page 9) was introduced April 23, 1949.

JANE ROSS MERCER, Creston, Iowa, (page 19) was born in Pittsburgh, Pennsylvania in 1924 where she was baptized at the age of eight. She was graduated from the Mount Lebanon high school in 1941, received her A.A. from Graceland in 1943, and M.A. from the University of Chicago in 1948, where she also received a Phi Beta Kappa key.

In 1945 she married R. Jack Mercer. They have three sons: Robert 4, Ronald 2½, and Craig 1 year. She taught freshman English at Lincoln (Illinois) College in 1946-47 and sociology in Creston Junior College from 1949-1951. She is an active church worker, and is interested in children's work and community welfare.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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* EDUCATION OF THE FOUNDERS

An error—an infamous error—an almost unforgivable error—has gained credence among some of our people, and we ought to do what we can to stamp it out forever. It is the false idea, which is always coming up in sermons and manuscripts, that the founders of the church were "illiterate," that they were "unlettered" men. Nothing could be further from the truth.

Even before 1830, there are evidences in the literary work of Joseph Smith that he had read his Bible very thoroughly. Few people of today have read it so carefully or remembered so much of it. And regardless of what schools he attended, or how long, it is indisputable that he was able to write and express himself fluently in a style that was acceptable in his time. His associates were educated men. Oliver Cowdery was a school teacher and acted as scribe for writing the greater part of the Book of Mormon. Sidney Rigdon was a successful ordained minister and read the Book of Mormon intensively before he joined the church; and he was in charge of the completion of Kirtland Temple. It would be interesting if anybody could prove that any one person in the group of six who founded the church could possibly be called "illiterate" or "unlettered." . . . And yet somebody is always coming up in the freshness of dewy-eyed ignorance and blithely applying one of these words to the founders.

One sometimes wonders if those who use the words know what they mean. And they go on repeating this fiction in sermons and scripts so often that a whole generation of young people is coming to believe what amounts to a monstrous lie.

What piety, what sacred unction, what attraction is found in this illusion that people should cling to it so? Why should it be regarded as such a precious virtue?

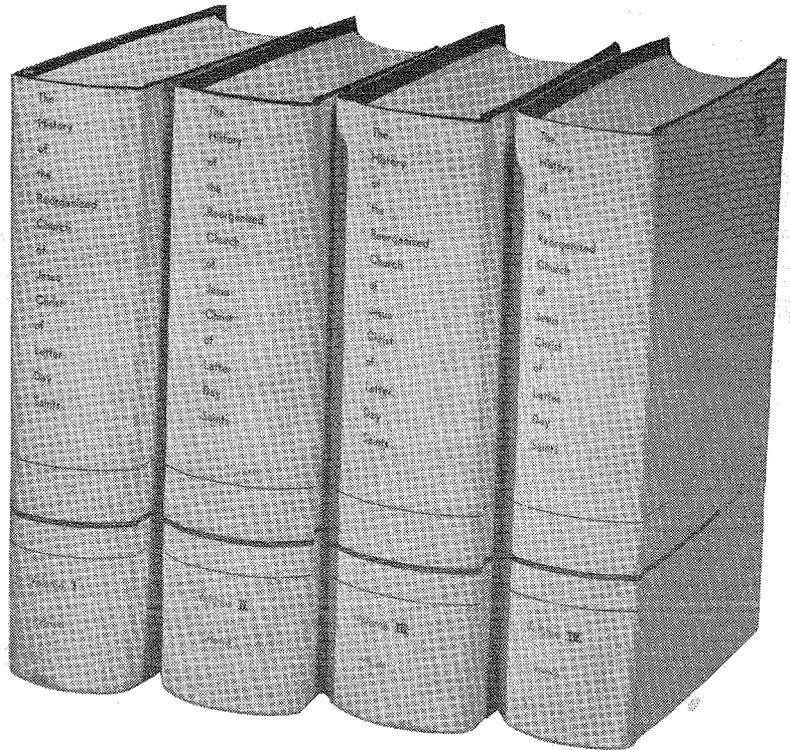
Here is a project in which the people of the church—the people who sit in the congregations, the people who read the papers—can help. Whenever a speaker forgets the facts, or himself, and repeats this canard, let them go up to him as soon as possible and protest. Whenever it appears in print, let them write letters of objection. The men who make this mistake will never read or pay attention to this brief note. But they will pay attention if they are called down by the people who must listen to them.

That is how we can stop this falsehood about the founders of the church. Will you help?

* COMMIES

In Communism, a new term has appeared. Some of them are now called "radishes" because they are "red outside, white inside," which means that they are outwardly loyal to the party, but inwardly against it. . . . Well, if reports are true, there are some great crops of "radishes" growing in some of the satellite countries, and greater ones will probably follow, until the suffering people again find the freedom that is so precious to them.

an important notice . . .



The first two volumes of our new printing of the "Church History" will be off the press and ready for mailing by the time this magazine reaches you. If you would like to place your order for the set (4 volumes) and have them mailed to you as they are completed, send us your name and address plus \$15 in check or money order. Volumes 1 and 2 will be mailed you immediately. Volumes 3 and 4 should be ready in August. Special price in effect until September 1 . . . after that, \$5 per volume. Address orders to Mrs. Jeanne Miller, Herald House . . . or see your book steward.

**in
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With Relation to the Book of Mormon

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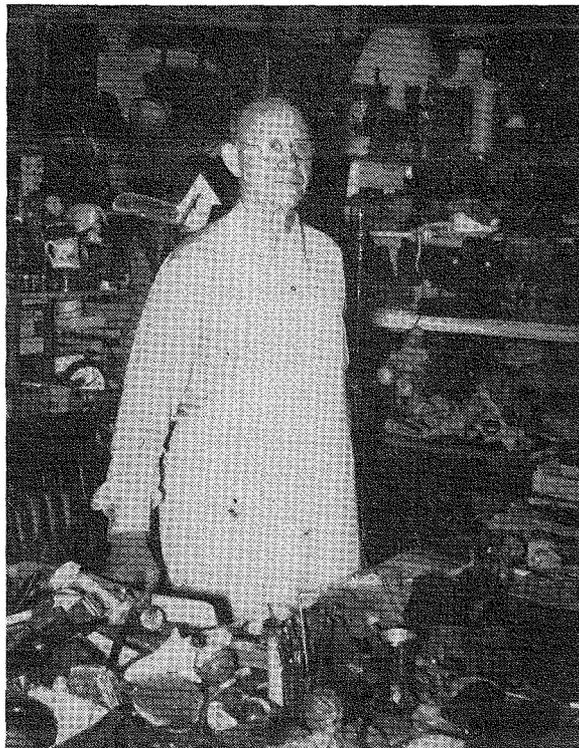
July 30, 1951

VOLUME 98

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We'd
Like
You
To
Know . . .

George Francis Bullard



"I'LL TAKE ANYTHING you don't want to put in the regular stock," Brother Bullard told Manager Hield at the Social Service Center. As you can tell from the picture, he has about everything. As you walk into his "bargain basement shop" he will invite you to look around. None of the articles carry a price tag; if you can use it, just make an offer—Brother Bullard will bargain with you.

One woman looked over most of his shelves and tables and then remarked, "A person can find anything here except a glass eye." "Just a minute," said Brother George, "here it is." And sure enough he produced a glass eye. In all other departments the merchandise is cleaned, repaired, and put in usable condition. The items on his bargain counters are sold "as is." Don't make the mistake of referring to it as "junk" unless you wish to make him unhappy. For the last two months his department has turned over to the treasurer better than \$400 each month.

George F. Bullard was born at Hartford, Iowa, in 1879. He was baptized at the age of fifteen in Wray, Colorado, where his father had moved the family in two covered wagons in 1886. He worked for a year in a flour mill, then entered the grocery business, which he followed for thirty-eight years. In 1901 he married Mary Leah Weller. To them were born five children: Clyde Orlin, Basil Laverne, Alice Lavetta, Eva Rachel, and Frances Leah.

Brother Bullard was ordained a priest in 1908 and an elder nine years later. From 1916 to 1924 he was pastor of the branch at Ft. Collins, Colorado. After moving to Independence in 1924 he accepted leadership in group work and had charge of seven groups during the following eighteen years. His companion died in 1942. In the fall of 1943 he married Nora Etta Welton. He has served the Walnut Park Development Association as treasurer since its organization ten years ago.

For the past eight months he has donated his labor to his bargain basement shop at the Center. He still has good health and is happy that he can make his contribution to this church project. Every day he is in his department from 8:30 a.m. to 4:30 p.m., ready to help people who are looking for anything from hightop, button shoes to glass eyes.

The Saints' Herald Vol. 98 July 30, 1951 No. 31

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

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News and Notes

W. W. SMITH IN SOUTH

President W. Wallace Smith was the speaker at the Center Stake Reunion Sunday morning, July 15. The reunion is held at Gardner Lake at Excelsior Springs, Missouri. Brother Smith reports that despite the flood surrounding the area, attendance is good and a fine spirit is present.

Brother Smith has returned from a trip in the South where he visited Brother T. B. Sharp, president of the Arkansas-Louisiana District, and contacted the Fort Worth Saints regarding their building program. He visited with Joe Berry, branch president at San Antonio, as well as J. E. Wilder, district president of the Southwest Texas District.

Sunday, July 22, Brother Smith was at the Ozark reunion.

IN NATION'S CAPITAL

President F. Henry Edwards and Bishop G. Leslie DeLapp have returned from Washington, D. C., where they attended a hearing before the FCC on the church's request in connection with a radio license. While in Washington they also met with the building committee of the Washington Branch and report progress toward an agreement on the church in the capital.

CRISIS AT SAN

Miss Gertrude Copeland, superintendent of the Sanitarium, reports that the San has come through a critical period due to the water shortage caused by the flood, and while some surgery was curtailed, the highest efficiency possible was maintained for the patients and no undue suffering was experienced.

DAMAGE CAUSED BY FLOOD

The farm land owned by the church near Atherton, Missouri, was flooded July 13 by the record flood on the Missouri River. Advance notice of the Weather Bureau gave warning so that livestock, machinery, and equipment were moved to safety.

Full co-operation by the neighbors, the Red Cross, the U.S. Naval Reserve and the U.S. Engineers prevented any loss of life to personnel or livestock and assisted in the removal of personal belongings.

Just one week prior to this, the Aaronic priesthood of Independence and others answered an emergency call to sandbag certain areas on the levee and eighty men completed a piece of work that held the anticipated stages of the river. However, the great surge of the Missouri River which crested at 36.6 feet, the second highest stage on record, topped the levees and the 3000 acres were flooded. The 1951 crop in this area is almost a total loss.

MESLEYS IN NORTH

Apostle C. George Mesley and his wife, Blanche, have returned from Michigan and Ontario where they visited the youth camps introducing new missionaries. Brother Mesley was also giving consideration to buildings and reunion ground planning.

TO PRESENT OPERETTA

Two hundred posters advertising "The New Moon" have been delivered to business establishments and local churches in Independence. The operetta by Sigmund Romberg will be presented by the Center Stake Zion's Leagues on the Campus stage July 24, 26, and 27. Approximately 6,000 tickets have been distributed for sale. Proceeds will be used for improvement of the Campus recreation fund.

Divorce in the U.S.A.

A Moderate Improvement Indicated by Recent Statistics

A NUMBER OF ITEMS of interest appear in a report entitled, "Summary of Marriage and Divorce Statistics, United States, 1949," received by the First Presidency from the National Office of Vital Statistics. There were 1,579,798 marriages and an estimated 397,000 divorces. For every 1,000 population there were 10.6 marriages and 2.7 divorces. The number of marriages was the lowest in five successive years, and 1949 was the third successive year in which both marriages and divorces receded from the all-time peak of 1946. In 1946 there were 3.8 marriages to one divorce; in 1947, 4.1 marriages to a divorce; in 1948, 4.4 marriages; and in 1949, 4 marriages.

* * * * *

Among the various states a considerable difference in the divorce rates is observed. States having low rates for 1949 were North Dakota with 1.1 divorces per thousand population; New Jersey with 1.2; Pennsylvania with 1.3; and Wisconsin with 1.4. Others also have favorable rates. Among those with higher rates are Florida with 6.6 divorces per thousand population; Arkansas with 5.3; Idaho with 4.8; and New Mexico with 4.6. The freak state in this respect is Nevada, with 67.9 divorces per thousand population, which means little, since so many of them are obtained by out-of-state people who can easily obtain "legal residence" under lax laws for divorce. Perhaps the rates do not mean too much, since states with strict laws tend to push their broken marriages over into states with more lenient laws. Nevada's all-time high was 136.4 divorces per thousand marriages in 1946. Since then the divorce traffic in Reno has suffered a slight decline.

Compared with the national average of 2.7, Missouri has a rate of 3.6. Utah has a rate of 3.2, which does

not support the idea sometimes propagated that religion there has made a very remarkable contribution to the results.

Statistics must be viewed with care, not because they are necessarily unreliable, but because the inferences that people draw from them are not always true.

The rise of the national divorce rate per thousand of population is indicated by the following: In 1867 the rate was 0.3; in 1890 it had risen to 0.5; in 1900 it was 0.7; in 1910, it was 0.9; in 1920 it rose to 1.6, and fluctuated through succeeding years until it rose to 2.0 in 1940; in 1949 it was 2.7.

* * * * *

In times of depression, like those from 1930 to 1934, both marriages and divorces declined. At the outset of war, when young men are taken away, marriages also decrease. When the men return from war, rates are increased as belated marriages are contracted. But war also leaves its scars on personality, and the young men who have suffered under battle conditions are not always able to maintain the responsibilities of home life. Many homes are broken because of nerves, shock, and anti-marital habits developed. In times of prosperity, the marriage rates go up, but because many of these are contracted by persons with only marginal stability and security, more of them fail.

* * * * *

Popular attention is directed to the divorce rates because it is there that the statistics are recorded. Not enough attention is given to the causes of marriage failure that lie back of the divorces. Too many marriages are contracted by immature, ill-prepared persons under frivolous and unfavorable conditions, intoxication, and social excitement. Such marriages have a small chance of success.

Editorial

Church weddings are more likely to endure than civil marriages. This is due not only to the influence of the church, but also to the kind of people who make the church a part of their lives. It must be recognized that the church is a strong influence in support of the home and encourages social conditions and activities favorable to the preservation of home and family life.

Statements have been published that college graduates have a higher percentage of success in marriage than their brothers and sisters who have not had the advantage of higher education. It takes some character and stability to get through a college course, and the same qualities help one to succeed in marriage. Those who fail to carry through in education may also have a difficult time at home.

* * * * *

While church attendance and membership do not guarantee that a man or woman will be a good companion, or that a marriage will be a success, the church contributes greatly to the intellectual and spiritual conditions favorable to a happy and successful home life. Those who try marriage without benefit of the church are taking a greater risk. Those who make the church a part of their home and family life are consciously taking advantage of factors that lead to success.

In meeting the problem of divorce, and the disturbing issues that contribute to broken homes, what institution is there that can do so much for the family as the church can? People should recognize that the church is a friend of the individual, the home, and the family. Within the influence and the shelter of the church, they can find the help and inspiration they need to save themselves.

L. J. L.

Official

Nina G. Smith Memorial Loan Fund

The Independence Music Club wishes to announce that the Nina G. Smith Memorial Loan Fund has been established as a trust for the education of worthy young people in musical endeavor.

The trust fund will be administered by the board of three trustees. The trustees chosen by the executive board of the Independence Music Club are Mrs. Nell Kelley, Mrs. Mark Holman, and Mrs. Pearl Gardner. Any information regarding the fund or application for loan may be sent to Mrs. Evan A. Fry, 701 North Cottage Street, Independence, Missouri, secretary of the Music Club.

The terms of the trust have been approved by the Club and also by President Israel A. Smith. The idea of a loan fund was conceived by a group of Sister Smith's friends, all members of the Music Club, who

wished to establish a perpetual memorial to the memory of one who was a fine musician and always interested in the musical education and development of young people. The Independence Music Club assumed the responsibility, and Mrs. Howard Harder was temporary custodian of the fund. With the permanent establishment of the trust it is hoped the fund will increase through gifts of individuals and organizations and will be the means of assisting deserving young people.

MRS. A. G. CAMPBELL,
*President of the Independence
Music Club*

We are happy to receive a letter from Pastor H. M. Scott of Des Moines, Iowa, that reports forty-five decisions were gained at the recent series held there by Evangelist Ray Whiting. These were out of the prospect list of 127 compiled previous to the start of the series. Brother Scott has made his baptismal slogan "101-'51." He feels confident that this goal will be attained.

We quote the following paragraphs from his letter:

I would like to report on the operation and status of the new mission that we organized in Highland Park on June 3. On June 3 we had an attendance of thirty-eight and on the second Sunday, thirty-five; the third, thirty and on last Sunday, June 24, we had an attendance of forty-seven for church school and morning preaching.

Our mission pastors, Brethren Don Cackler, Bill Castings, and Clyde McDonald are doing an excellent work in ministering to the needs of the church people in their respective communities.

The following letter from Evangelist J. Charles May was sent to Presiding Evangelist Elbert A. Smith. He has made it available to *Herald* readers.

Dear Brother Smith:

I have appreciated your kind letters and also the letter sent to all the patriarchs with its words of encouragement

and the list of new patriarchs ordained during the past year and more.

My experience thus far on this one year appointment to these islands has been very encouraging indeed, and I am hoping that much good will be done during the months to come.

I was rather discouraged to find that my trunk was carried to Australia after I left the boat. We had searched everywhere on the S.S. "Waitemata" for the trunk, and could not find it. Later we were advised that it was in hold Number 4, which contained baggage for New Zealand and Australia. I hope that this latter information is so, as the steamer will return here in early August. This trunk has all my supplies in it—the tape for recording blessings and other material that I need for my patriarchal work.

We are to have a mission conference in August or September and that is when I hope to have all these supplies. I have been associated with our Seventy Horahitu since his ordination. We are to leave on another trip to six islands of the Tuamotuan group in two or three days.

The receptions upon my arrival and for the few days following have been wonderful. My work since has been mainly in reviving the saints and branches I have had the privilege of visiting thus far. I am going to be very busy giving blessings after I get my trunk containing the necessary supplies.

The satisfaction and assurance that have come to me since my ordination to this new work has brought me much joy, and I feel it a great honor to be of service in this field.

I trust that you are enjoying good health, and I am looking forward to the

coming General Conference with great anticipation, at which time we shall meet again and enjoy the spiritual feast of another good Conference.

May God's blessings be yours to enjoy from day to day.

Yours very sincerely,
J. CHARLES MAY

P. O. Box 92
Papeete, Tahiti
Society Islands.

The following letter of Apostle C. G. Mesley to the reunion workers of Michigan and Ontario has come to our attention by courtesy of Apostle Mesley, and we are happy to pass it on to reunion workers in other fields.

Dear Co-workers:

We are happy to be associated with you in the coming reunion season. Our 1951 reunion theme "Sources of Spiritual Power" is full of meaning and rich with opportunities for the membership of the church. In a large measure the release of power in our reunion experiences will depend on us and on our intelligent and spiritual preparation for the rich blessings our Heavenly Father has to share with us.

Last year one of our brethren sweat blood over the evening preaching themes suggested. They challenged him to dig deeper than ever before in his ministry. His whole family had to travail with

(Continued on page 8.)

BY THE FIRST PRESIDENCY

Across the Desk

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Book of Mormon Prophecies

A lecture given at the Book of Mormon Institute on January 9, 1951

By George A. Njeim

AS ONE CONSIDERS THE SUBJECT immediately there comes to mind the question regarding the meaning of prophecy. The Scriptures give us two meanings: (1) The testimony that Jesus is the Christ, Revelation 19: 10; and (2) the foretelling of future events, Deuteronomy 18: 20-22; Jeremiah 28: 9; Matthew 7:15-20, A.V.

When we consider the prophecies of the Book of Mormon in the light of the axiom advanced by John the Revelator we are forced to the conclusion that the Book is prophetic through and through. The very purpose of the Book is "to the convincing of the Jew and Gentile that Jesus is the Christ." The profundity of this purpose can be grasped only as we study the advance of thinking from the seventeenth century until the coming forth of the Book. In 1829, when Joseph Smith gave to the world the testimony of Christ's appearing in America, thought was shifting, gradually but surely, from rationalism to materialism. This shift would have meant little had it not been followed by the scientific and technical skill of the last hundred years. Man now has become corrupt in his thinking regarding the spiritual realm, but is a giant in knowledge respecting the physical world. This state leaves him at the mercy of the uses he makes of his late physical discoveries. In such a

state he could annihilate his own species. For this reason, the God who loved us by giving us his own Son to save us prepared a stratagem to convince us of his divinity and love for us. Considered from this point the whole message of the Book is prophetic.

After examining the topics that are to be discussed at this institute, I find that this phase of the Book will be treated in detail by others. To avoid duplication, I shall dwell only on the prophecies of the Book of Mormon that deal with events to come. These prophecies will appear under four different headings: (1) The vision of Nephi. (2) The prophecy of Nephi. (3) The word of Christ relative to Gentile disobedience, and the return of the Jews. (4) The warning to Gentile America.

A word of caution will be timely at this point. There are those who are interested in prophecy and its fulfillment for the satisfaction of their curiosity. This is a dangerous attitude, and such people might as well go to fortunetellers. Prophecy is only of value when we approach it with a humble and sincere attitude as another step leading us toward sanctification. To the Apostle Peter, prophecy was to be heeded as a light that illumines the pathway of the believer as he travels in the midst of the surrounding darkness (II Peter 1: 19.) Yet prophecy is also beneficial to the unbeliever, helping him to believe. "And if it so be that I do not speak, judge ye; for ye shall know that it is I that speaketh, at the last day."—Ether 1: 104. My hope in this presentation is that the prophecies discussed may deepen appreciation of God's love to humanity and "rend the veil of our unbelief."

The Vision of Nephi—I Nephi 3: 210-216

This part of the vision of Nephi deals with the "great and marvelous work" which the Lord will do "among the children of men." This marvelous work will take place when the "other books" or "last records" mentioned in verses 191 and 192 of the same chapter, and which refers to the coming forth of the Book of Mormon, will "come forth by the power of the Lamb." Couched in the language of this prophecy are great promises of "peace and life eternal" to the believer, or captivity, spiritual, and temporal destruction to those who harden their hearts against the Lamb of God (verse 216). Its words are precise, and the language leaves no doubt as to what was in the mind of the revelator. When the vision is analyzed in the light of the events that have taken place since the Book was given to man, the following facts become apparent:

1. The Book came to man's knowledge and was translated during the years 1823-1829.
2. Out of two billion people living in the world a small fraction has believed in it and made its message a living flesh in them. On the records of this church there are one hundred forty thousand members. What is that number when compared with two billion people in the world?
3. In 1829 and thereabouts, Europe and America were looked upon as Christian lands. Could one say that today? Russia, until 1917, was a Christian nation, but now is spiritually bankrupt. Germany was looked upon as a Christian nation, but after the Nazi regime came to power in 1933, Germany became noted for its

anti-Christian act. However, there appears a revival among the German people now. France and Italy are saturated with Communism, and the eastern part of the continent is dominated by Russia. Even in Spain, the avowed hater of Communism, only 5 per cent of the men and 8 per cent of the women go to church, we are told. The need for Christianity is becoming apparent to the citizens of this land, and conversions are multiplying; but once the number of worshipers and the quality of their devotions are considered, doubt arises regarding the health of their spirituality. It is not only that the people who once were Christians are dead spiritually, but the same state is existent among the Jews and the Moslems. Ever since the beginning of these three faiths never was spiritual decay so manifest as it is now.

The prediction of the Book of Mormon of an imminent spiritual destruction, in case of no repentance, ran contrary to the optimistic outlook which became increasingly confident of ultimate Christian progress. This optimism was translated into action by the devotion and zeal of thousands of missionaries who left their homes in America and Europe to travel on the behalf of the different Christian churches into the remote parts of Asia, Africa, and the islands of the seas. Primary schools, colleges, universities, hospitals, and clinical aids were established in these backward countries to facilitate the conversion of the heathen. From every corner of the world reports of progress began to come in. Taken by these reports, *The Christian Oracle* changed its name to *Christian Century*. This was done because of the conviction that the twentieth century was to be the Christian century. What a prophecy! As we look backward at the predictions made in the Book of Mormon and compare them with the predictions made by man, the truthfulness of the first and the fallacy of the last become glaringly apparent.

4. Spiritual decay is usually the forerunner of temporal decay, and beginning with the first world war the world has been going through one phase of temporal decay after the other.

(a.) The first world war, the smaller wars that followed, the depression of 1929, the last world war, the present dim outlook for the future are evidences of this destruction.

(b.) During the depression years the gold standard was abandoned by the nation that gave it to the world—England. Commerce was at a standstill. Millions of people in America and throughout the industrialized world were without jobs. Hunger stalked the nation at a time when the world had plenty. Since the second world war all of Europe, except Sweden, became financially bankrupt. Without the Marshall Plan, western Europe would have gone into the fold of Communism. With continued armament and lending, the same financial difficulty may be experienced by us. The leaders of our nation see the picture but are helpless against it.

5. The question that must now be asked is this: Who was the author of this vision? God or Joseph Smith? The mind refuses to admit that it could have originated with man. Such outstanding fulfillment so soon after the Book made its appearance, and in the face of such man-made progress, would make one cry out the Apocalyptic anthem: "Salvation to our God which sitteth upon the throne, and unto the Lamb. Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto God for ever and ever, Amen."

The Prophecy of Nephi—II Nephi 11: 116, 117

This prophecy needs no explanation. Jews and Gentiles are "drunken with iniquity" and are being "visited of the Lord of Hosts" with his wrath.

Some may wonder why this punishment, but the causes are explained in the verses preceding. In verse 90

pride is listed as a cause; in verse 106 another cause is listed—priestcraft; and in verses 110 and 111 other causes are listed. All these sins are grievous and do not contribute to the cause of Zion, which is the kingdom of God.

The Word of Christ Relative to Gentile Disobedience, The Return of the Jews—III Nephi 9:64-71

These verses contain the words of Christ to the fathers of present-day Indians. "The Father having raised me unto you first . . . because ye are the children of the covenant." Notice how beautifully this statement of the Master corresponds with another of his statements recorded in Matthew, "I am not sent but unto the lost sheep of the house of Israel." The people he visited here were from the line of Manasseh, the son of Joseph, and of the other sheep mentioned in John 10: 16, who were to hear His voice. After these people were blessed by his visit the Holy Ghost was poured out upon the Gentiles, according to the book of Acts. This blessing made the Gentiles mighty people who scattered Israel in the old land and became a "scourge to the people on this land."

The Gentiles, however, were to receive the "fullness of his gospel" in time. If they hardened their hearts against him, the iniquities heaped by them on the House of Israel would return on their own heads. When the angel Moroni visited Joseph Smith and told him about the records, he also informed him that in these records would be found the fullness of the gospel. This leaves us with no doubt as to what the fullness of the gospel means. The fullness of the gospel is found in the Book. Since it has been published, the hearts of the people of the world have definitely been hardened, and sufferings such as the people of Israel endured because of their disobedience are being experienced by the Gentiles.

Verses 51 and 56, pages 658 and 659, make plain the consequences of sin. "The sword of his justice" is

hanging over the nations of the Gentiles throughout the whole world. One can start with Japan and go west to China, India, Persia, the Arabian nations, Turkey, the Balkan states, all of Europe, and even down to the Americas, and find out the condition of the nations.

Again one is tempted to refer back to the statement of Christ recorded in the book of Ether, "If it so be that I do not speak, judge ye; for ye shall know that it is I that speaketh, at the last day." How could we doubt?

The Sign for the Return of the Jews—III Nephi 9:85-101

No prophecy in the Book of Mormon is so clearly detailed, and none have found such a precise fulfillment as this. For an appreciation of it one ought to read the book, *Stranger Than Fiction*, by Lewis Browne, especially the part that deals with the history of the Jews over the last 150 years. When the Book of Mormon was written, the Jews in Europe had no thought of returning to Palestine. One nation after the other tolerated them and gave them equal rights. Men of note in the fields of music, medicine, statesmanship, and education were gradually arising from among them. They had broken away from Palestine in language, culture, and birth; even in the details of their religion they were gradually becoming Europeans. Under the beneficence of the freedom of a new and liberal Europe the pastoral and agricultural life of Palestine had completely lost its appeal. In the thing that mattered most—their religion—they were becoming liberal. That is the thing which acted as a gulf between them and Palestine.

In this prophecy the Lord makes it plain that they would return and sets the time for their returning.

1. A sign is given to tell when "Jerusalem is inhabited again with my people . . . that I will gather from their long dispersion the house of Israel, and establish again among them my Zion" (verses 85 and 86).

2. The sign is (a.) "When these things which I declare unto you . . .

shall be made known unto the Gentiles" (verse 87); (b.) and when your descendants shall know about them, "shall come forth of the Father, from them unto you" (verse 89).

The things Christ declared to these people came to the knowledge of the Gentiles when the Book was translated in 1829, and from the Gentiles it went to the Indians. The work of God for their return is dated from that year. That the Jews were ignorant of the move is true, but the movement was on. Hardly were they secure in their newly won liberties before persecution started against them in Germany after the Franco-Prussian War. France, the mother of liberty, doubted their devotion to the nation when Dreyfus was brought for trial on grounds of treason. Russia had its Jewish pogroms after that. Then the Zionist society was organized to seek for Palestine as a national home.

3. "When that day shall come," the day of actual return, "kings shall shut their mouths; for that which had not been told them shall they see" (verse 94).

(a.) Lord Balfour made his declaration for the "establishment of a Jewish national home in Palestine" in 1917.

(b.) Since that time they began to return, and the sign was fulfilled. The Czar of Russia, the Sultan of Turkey, the Emperor of Germany, the Emperor of Austria and Hungary have shut their mouths, and "that which had not been told them" they saw. God knew, but no human knew. Many kings were left on their thrones, but "that which they had not heard," they considered. During this last war, Immanuel of Italy, Zog of Albania, the King of Yugoslavia; and—previous to the war—the King of Spain had to exit. There are many kings left, but their fate is sealed, and they know it.

4. Not only kings but Gentiles as a whole will suffer (verse 101).

(a.) Transportation—"horses and thy chariots"—will be destroyed. That is what has happened to the

enemy in Europe and in the islands during this last war, and that is what many are predicting will happen here in case of another war.

(b.) "I will cut off the cities of thy land." More than seventy-eight cities were destroyed during this last war in Europe and Japan. This number does not include small towns and villages. The power that caused this destruction has been perfected and augmented to such an extent that the United States is issuing defense instructions to the government and civilians of large and strategic cities. The fate of London, Coventry, Lubeck, Rostock, Cologne, Emden, Dusseldorf, Bremen, Warsaw, Kiev, Stalingrad, and Hiroshima may yet become the fate of many a city in the States.

(c.) "And throw down thy strongholds" (verse 101). Since the middle of the last century we have divorced ourselves from God and adopted in his place three modern strongholds: wealth, armaments, and the balance of power. Fortunate was the nation that possessed these three strongholds. The colonial expansion of the last century was for the purpose of obtaining that wealth—one of our modern trinity. Nations came together in binding agreements to help each other in case of an attack by another power.

In 1914 Germany had colonies for raw materials, factories for the transformation of the materials into useful goods, and markets for these products. She also had the balance of power on her side. An agreement with Austria, Hungary, Italy, and Turkey gave her security from an attack. Her strongholds were functioning well. Now it is a matter of history as to what happened to these strongholds. By 1939 France had her strongholds in excellent shape. She was regarded as the military nation of Europe, had a great empire, was in alliance with the Little Entente, with Russia, and on top of that had the Maginot Line. What did these strongholds avail?

The same thing happened to the greatest empire of them all—Great Britain. Every day that goes by brings added evidences of its dissolution.

Outside Russia and the United States there are no first-rate powers. But these two also, one behind an iron curtain and the other behind greenbacks, are preparing for the day of doom. Another war may bring the complete destruction of civilization.

Considering this sign from all its varied aspects one will have to come to the conclusion that the Book of Mormon is divine in its origin. Man cannot foretell with such accuracy. The Jews are back, and Gentiles are in complete retreat.

The Warnings to America—Ether 1: 29-35

All that one can say in regard to this prophecy has been said before. There are, however, a few things worth re-emphasizing:

1. There is no doubt that this land is precious above all other lands.

2. The danger for this land does not come from abroad. It came previously from within, and the seed of our destruction is now germinating in our hearts.

3. Our freedom depends on our service to "the God of the land, who is Jesus Christ who hath been manifested by the things which we have written" (verse 35).

4. There are different kinds of "Christs" in the world. Each has been made to suit the traditional temperament of the people or the nation. Such Christs legalize wars, approve of poverty and privilege, think of worldly things and shut their eyes to retribution in a hereafter. Above all, such Christs do not speak to either warn or guide their adherents. A priest or a minister speaks for them.

The real Christ of this land is an independent Christ. He is the Christ of history and experience. He is a Christ who reveals his will to his

people and guides them in the things they are to do. He comes from without and not from within. He is the Christ of miracles and the Christ of strategy. He is the Christ who appeared in Palestine, preached, was crucified, and buried, and while in the grave went and preached in the prison house. He is the Christ who ascended into heaven and came to this land. He is the Christ who is revealing his will now to his people and warning them of things to come. He is the Christ who will build a place of safety for his Saints, and will come and reign in their midst.

This Christ chose as a mouthpiece a man of this land. His message of repentance has been preached to this nation more than any other nation under heaven. He revealed an economic system to be practiced and

gave a location for the gathering of the Saints. Christ's prophet was killed, his followers scattered, his system of stewardship ignored by the people who insisted on a ruinous and highly concentrated system of capitalism. This nation shall pay heavily for her cruelty and hardness of heart. The hour of travail appears to be upon her, yet she will always be the land on which the Zion of the Latter Days will be established (Book of Mormon, III Nephi 10: 1-3; Doctrine and Covenants 98: 1-4).

These are some of the prophecies of the Book of Mormon, and to us they are a light that shines in our pathway as we travel kingdomward. Man could not have been behind them, or they would not have survived. Christ is their author, and all allegiance belongs to him.

Across the Desk

(Continued from page 4.)

these sermons as they emerged from his wrestling with God and his books. The cost was great. It was a soul-searching, painful experience. The results were tremendous. I found myself sitting on the edge of my seat and more deeply challenged than I had ever been by any series of sermons. The power of God will not be ours to enjoy in 1951 reunions merely by our hoping and wishing it will come, or by surface preparation. It will be ours only as we wrestle and plunge deep into the preparation that is called for to gain outstanding spiritual power. Will you join with Brother Hield and me in such preparation, that we all may become channels of blessings that flow to the people?

Several things need our attention at reunion. If we are not careful, reunions become ends in themselves—a self-centered love feast for those present. We need an *outreach* in all our reunion planning—*outreach* to isolated members and those not on the regular attender's list. Have you sent your reunion folders to such people? The average pulpit announcement doesn't reach them. *Outreach* to nonmembers in the neighborhood of our reunion grounds. Plan for teams of Saints to contact them personally with reunion folders. Arrange for good publicity in the local papers with local radio announcements. *Outreach*

into branch and district planning. Each reunion should be a step upward in the planning of its participating districts. It can be planned to meet outstanding district needs. What happens in the lives of members at reunions needs follow-up through the home branch ministry. Let us build for an *outreach* in our 1951 reunions.

As soon as the reunion is over, have a one-member clinic on it and determine for yourself its good points and how next year's planning can be improved. Write these suggestions down and let your voice be heard in committee planning for 1952. May this coming reunion experience be the richest in your ministry, and in the lives of the people.

Sincerely and fraternally,

C. G. MESLEY

From Elder John E. Booth, Toronto, Canada:

I am happy to report the baptism of nine children on Children's Day. This brings the number of baptisms for the Toronto Branch to twenty thus far in 1951.

Members of the priesthood seem to be responding to directions given, and in general the entire membership is responding. Attendance has been good, with an increase in the number attending midweek services. A number of people plan to attend reunion.

Travelogs

IV

PRIOR TO SAILING from Papeete I had radioed Apostle Davey that we planned to fly from Auckland on the thirtieth; but the Saints had been advised we were coming earlier, and thus a goodly company was on hand to meet us—the Davveys, of course, Bishop Alberts, and some fifty or more, which brought a warm feeling to our souls. I made no memorandum as to names, but my diary shows that Elder Walter J. Swain, formerly and for years pastor at Balmain Branch, took us to 9 Lyons Street, Drummoyne, the home of Apostle and Sister Davey and daughter Dona, where we were made very welcome indeed.

In my message I had told Brother Davey we could spend ten days in Australia, certainly inadequate in view of the greatness and vast expanse of that country and the fine quality of our membership; but the Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric had been called to meet on September 5, our visit in the Pacific had been unavoidably extended beyond original plans, and I felt I should expedite my return as much as possible, making what I termed a "token" visit only.

Plans were made to fly from Sydney on September 6. The intervening days were therefore busily and well employed.

Early on Wednesday, the thirtieth, we left by auto for Tiona Reunion Grounds. Our group included Bishop Don Alberts; his brother, Victor Alberts, car-owner; Apostle Davey; Bishop Siegfried; and myself.

Though the way was long, and part of it was exceedingly rough, slowing our progress, we arrived at the grounds about five o'clock, with enough daylight remaining for us to enjoy a good inspection of this very interesting project; I was given quite an extensive account of its inception and development.

We stayed that night at a new administration cottage occupied by the caretaker, James Maples, and his excellent wife. Sister Maples had prepared a very fine dinner which was enjoyed by all of us.

The vegetation at Tiona is really tropical and the Saints have converted a primitive jungle into a place of beauty with as fine a beach as I ever saw. Since Tiona is such a big part of the lives of our people in Australia, I was glad to have an opportunity to inspect it.

From Tahiti I brought a smooth round stone from Cook's Point where Captain

John Cook had landed in 1769, and gave it to Bishop DeLapp for a paper weight. I found a similar stone on the beach at Tiona for Apostle George Mesley, since he had done so much to develop the Tiona Reunion, and gave it to him recently.

Also, because of the part Seventy James W. Davis and Inez, his wife, had in the early steps toward Tiona, I recovered a paving stone from "Davis Avenue." When Patriarch Charles Dickinson learned about my proposal, he had made at his furniture factory and gave to me a block of Australian Walnut, highly polished, and after I got home I had the stone mounted on the block and gave it to Brother and Sister Davis, something for which they expressed a deep appreciation.

ON THE WAY up to Tiona on the thirtieth we stopped for a fine dinner at the home of Seventy and Mrs. Charles A. Davies, our oldest appointee in Australia. They live at New Castle. Sister Davies is a sister of Bishop Alberts. Learning we would be back about noon on Thursday, when we again would lunch at the Davies' home, announcements were made, and a meeting was held in the Hamilton Branch, New Castle, at 1 p.m. Both Bishop Siegfried and I spoke.

The official welcome service had been arranged for Friday at eight o'clock at the Leichhardt Church. Earlier in the day we had seen some of the sights of Sydney, which indeed is a marvelous city, and we did some shopping, making small purchases.

Brother Davey had requested all of the appointees of the Mission to be in Sydney, and we were very happy for the chance to meet them and get acquainted.

The reception at Leichhardt was one long to be remembered by us. A "Souvenir Programme" had been printed, which assists my memory, and I note that at this meeting addresses of welcome were made by Apostle Davey on behalf of the mission, Bishop D. A. Alberts for the priesthood, Elder G. F. Spencer for the young people, and Sister Nancy Parkes for the women. Both Bishop Siegfried and I responded, feeling we had been signally honored.

Afterward refreshments were served and the hours were profitably spent.

At the Leichhardt reception the following telegrams were handed to us: From South Brisbane Branch: "Welcome to Australia. Sincere greetings South Brisbane Branch regret unable meet with you in spirit fraternally yours. Edgeworth."

"Greetings from Adelaide. Branch sorry we cannot visit Sydney nor you visit us. Pastor and members."

"Welcome to Australia. Sorry you cannot visit Fremantle. All good wishes and pleasant journey home. Pastor A. and Fremantle Saints."

"Greetings from Shepparton fold. C. Jacka."

On Sunday three services were held in the Astra Theatre, engaged for the day. At eleven a Communion service was held in charge of Apostle Davey, assisted by ourselves and all of the appointees in the mission except Elder Gunning who was in New Zealand. There were many of our people present—a wonderful meeting withal—and I was glad to shake hands with all of them.

AFTER THIS MEETING CLOSED, we had our picture taken in the yard. This has been published in the *Herald*, but I should like to name these fine men of God who are carrying the banner in that faraway country: Apostle Davey, Bishop Alberts, Seventy C. A. Davies, Elders Sydney Jacka, Allen S. Frater, Floyd Potter, Vivian Sorensen, Floyd Burdekin, and John Imrie.

It was an enriching experience to be associated with these men in the service of the church.

At 2 o'clock I spoke briefly to the assembled priesthood, then went to the theatre where I addressed the women; and at 7 o'clock I again preached at a worship service for the members. At this meeting the theatre with a seating capacity of eight hundred was nearly filled. On Monday I note we—Brethren Davey, Alberts, Siegfried and myself—had lunch at the home of Gloria Glasscock; her husband, a policeman, and her sister, Gwen, were present also.

When I was but a young man, a cousin, Ina Smith, daughter of Patriarch Alexander H. Smith, met an Australian church member by the name of Sydney Wright then on a visit to General Conference. They were married and went to Australia and, with the exception of one visit, Ina never saw any of her relatives afterward except her father who visited Australia in 1901, and Sister Inez Smith Davis, her cousin, who was with her husband James in missionary work in Australia. Ina died a few years ago, and these women—Gloria Glasscock and Lynne—are two of her daughters. I was indeed glad to get acquainted with them, because their mother was a favorite cousin, and we always felt it was a tragedy for her life to be spent so far away from her own kith and kin. She had a number of children, and some of her sons served in the Anzac military forces in World War One.

On Monday night we had dinner at Flora Delofsky's. Flora will be remembered as the Australian girl who entered the oratorical contest at the Centennial General Conference in 1930. Elder W. J. Haworth was also a dinner guest that night, and it appears that Cupid was not far away, for since our return we have learned of the marriage of Sister Delofsky and Brother Haworth. We take occasion to renew our congratulations and best wishes for their happiness.

That night Brother Siegfried preached to a full house at Balmain Church.

Tuesday and Wednesday were spent in trips about the city, and from a letter I wrote home I am reminded that on Tuesday we had lunch at Bishop Alberts' and dinner at Brother and Sister Rosson's.

On Wednesday noon we were luncheon guests at the home of Brother and Sister Clarence Butterworth. I was pleased to have this opportunity to get acquainted with Sister Butterworth, an aunt of Collin Ferrett who married my niece; also to learn more about Clarence whom I met some years ago at General Conference. His artistry in carving appealed to me especially, as he had a number of his productions in his very fine home.

Wednesday night, after dinner at Brother Swain's, I again addressed the Saints at Balmain church, this time on the Book of Mormon, by request, which was apparently strengthening to the Saints from remarks made to me.

After this meeting a delightful get-together was had at the Davey home when all of the appointees and their wives—and some of their children—were present, also Sister Florence Peisker, widow of Brother Herman Peisker, whose untimely death occurred at Independence just prior to the 1948 General Conference. I have a copy of the souvenir program in honor of the visit of Bishop Siegfried and myself, which went the rounds that evening, and in addition to the signatures of those of the priesthood, this now is more *truly* a souvenir as it bears the signatures of their wives: M. Alberts, Florence J. Peisker (just referred to), Lorna Peisker Burdekin (daughter of Sister Peisker), Gertrude Potter, V. Imrie, Sylvia Frater, Elsa Davies, Sister Sorensen, and Mabel Davey.

Pictures were flashed, and after an affectionate farewell, because we were to leave in the morning, the guests departed.

ON BEHALF of Bishop Siegfried and myself I acknowledge with gratitude the fine hospitality accorded us in the home of Brother and Sister Davey while we were in Sydney. They were, of course,

old friends, but they have the faculty of making one feel "at home." Dona with her beauty and vivacity also added much to our visit, and she is one gem our loyalty to America suggests we do not care to lose to Australia. They can and have won the Davis Cup in tennis. At that let it stop, say I.

I am justified, I think, in giving a word about Brother Davey. It was a matter of personal gratification to me, through whom he had been called to the office of apostle, to observe his growth since the responsibilities of his office had settled upon him, and so his call and his selection were again confirmed to me.

Our busy, but delightful visit to the "land down under" was ended, and on Thursday, September 6, we said good-bye to a number of the faithful at the Airport, entered the Pan-American strato-liner at 9 a.m., and were on our way home after an absence of almost three

months—sorry to leave treasured friends, but glad to be headed for our home and loved ones.

The next evening we were met, to our surprise somewhat—though notice had been sent to Elder Crownover—by a large crowd with leis and Alohas at Honolulu, and after a late dinner when we were guests of Brother and Sister Henry Inouye, we were domiciled for the night at the Mission House.

In the morning, again with quite a number at the Airport, with leis and fond Alohas, we were off again for Los Angeles. We got there in time to get a late "Constellation" for Kansas City, and by early morning on Saturday, September 9, we were in the midst of our families at Independence whom we found reasonably well, though I had premonitions that Sister Smith's illness had been progressive during my absence.

ISRAEL A. SMITH

A Rich Gift to Life

Bishop Clarence A. Skinner, 1880-1951

BISHOP CLARENCE A. SKINNER died at the Independence Sanitarium and Hospital on Wednesday, July 11. His health had declined during recent years, and he was critically ill for the past few months.

The life of such a man is more important than his death. Many will remember his faithful service to the church, his kind acts, and the rich talents that he employed for the benefit of others. In spite of his long experience in public, he never lost his shy, quiet charm, touched by a sincere love of people. He was "a friend to man."

Brother Skinner was born June 17, 1880, near Lake City, Iowa; baptized May 26, 1891, near Grant City, Iowa; ordained a deacon December 11, 1904; a priest, January 30, 1911; an elder, January 1, 1922; a high priest and bishop, February 7, 1926; became a counselor to the Presiding Bishop April 14, 1940; resigned because of poor health, April 12, 1946; and was superannuated April 9, 1950.

His mercantile experience began in 1902. In 1903 and 1904 he attended Graceland College, where he met and married Aletha May White on December 25, 1905. She died on February 3, 1924. He suffered keenly from this loss.

In 1916 he began work with the Pennsylvania Consumers Oil Company,

rising from salesman to district manager, to assistant sales manager, and then general sales manager. In 1929 he organized and became president of the Archer Petroleum Corporation of Omaha. In both business and church work he was associated with Orman Salisbury, to whom he paid grateful tribute.

On February 28, 1929, he was married to Helen L. Anderson and began a new period of happiness that he appreciated much.

Surviving are his wife, Mrs. Helen L. Skinner, of the home, and their daughter, Barbara Ann; two daughters, Mrs. J. T. Westwood, Jr., of Independence, and Mrs. Edgar Hansell of Leon, Iowa; three brothers, Elroy of Sac City, Iowa; Ira of Des Moines, and Levi of Tulsa; and six grandchildren.

Brother Skinner was an amateur artist of ability. Some of his fine oil paintings of nature scenes adorn the offices and homes of his friends. He had a talent for illustrated "chalk talks" that fascinated his listeners. He was skilled in the graphic presentation of the financial law in church work. He was a good companion and traveler, and men always welcomed an opportunity to be with him. A considerable part of the present beauty of the historical church properties at Nauvoo are due to his study and labor.

A Builder of the Reorganization

Selections from the Memoirs of William Wallace Blair of the First Presidency

Part Three: In the Power of the Spirit

E. C. Briggs Healed for a Purpose —1859

When Sunday arrived, the thirty-first day of July, it found Elder Briggs suffering from the leading symptoms of typhoid fever, which had afflicted him for the past three days, and so sorely at times that he was well nigh prostrated. Between Indian Town and Wheeler's Grove, on the twenty-ninth, he was so overcome that we went aside from the road, and he desired to be permitted to go to sleep. After prayer and administration we were reminded, vividly, of the experiences of the disciples in the garden of Gethsemane, when an unnatural sleep was thrown over them, as recorded in Matthew 26: 37-43. We now felt it important that he should obtain relief at the hands of the Lord, for we were conscious that we would be called upon to take part in the services at the meeting on that day. We accordingly repaired to a clump of cottonwood trees back in the cornfield, and sitting down beneath the shade we prayerfully deliberated upon the best course to pursue. We resolved that God would hear and answer prayer in our behalf, and that Brother Briggs would be restored. We united in fervent pleadings to the Lord for his special aid; this we did three times, and the Holy Spirit came with cheering power, witnessing that our prayers were heard. In a moment Brother Briggs exclaimed, weeping, "Thank God, I'm healed. That sleepiness has all left me!"

Returning to the house, we were soon on our way with Father Beebe and his family to the residence of Brother Newton Richards, where services had been appointed. When Father Beebe had opened the services of the occasion, he stated to the people that Joseph the Seer taught them

in years gone by that when any important matters are presented to the Saints and they had no means at hand to determine as to their correctness, they should then humbly seek the Lord in fervent prayer, asking him for wisdom and knowledge on which to decide. He said, "These brethren brought to me statements concerning the soon coming of Joseph, the son of Joseph, to take the presidency of the church, and I was unable to decide as to whether such were true or not. I therefore have sought the Lord, as Brother Joseph instructed us, and the Lord has witnessed to me by his Spirit that these are his servants. I therefore present them to you as his servants that we all may hear what they have to say."

Upon this, by request, Brother Briggs gave a brief account of the rise of the work of the Reorganization in northern Illinois and southern Wisconsin, giving many testimonies of the Spirit which he had had concerning the coming of young Joseph to preside over the church. I then followed with a discourse on the latter-day apostasy and the need of a revival and reorganization of the church, treated of the law of lineage, and spoke of the promises made in the revelations and church records concerning the posterity of Joseph the Seer in connection with the presidency of the church and the successorship of the Seer.

At the close of this a young brother, James R. Badham, a Cutlerite, rose and spoke in tongues with much power, bearing testimony to our mission and stating that the Saints under Father Cutler had enjoyed the same Spirit that had directed the work we were then engaged in. This interpretation was through Father John Smith, an aged, noble, white-haired brother who, like Simeon of old, had been waiting for

the consolation of Israel. Father Smith further said by the Spirit, pointing to Brother Briggs and myself, "These brethren are on a mission of great importance. The Lord has been with them, and he will still sustain them; and they will be the means in the hands of the Lord of laying the foundation of a great work in all this upper country." The Spirit was poured out upon many others, some of whom likewise bore witness to our mission.

We now began to perceive why it was that Satan, for the few days previous, had sought to render Brother Briggs, the chief witness, powerless to carry forward his mission work.

Leaving Brother Briggs to labor in western Iowa, I went . . . east.

In the November following, I went preaching down on Fox River in the vicinity of Sandwich and other points in that region. On the 18th we organized the Fox River Branch. About this time Sister Mahala Rogers, wife of Brother I. L. Rogers, had been suffering for some days with a felon on her hand. . . . Feeling powerfully constrained by the spirit of God, I went out and in secret prayed to the Lord fervently that she might be healed; and while engaged in prayer the witness of the Holy Spirit was given, assuring me that she would be relieved. . . . From that time forward she had no further trouble. . . . her hand was made whole.

About midnight, on one occasion, Brother Rogers called us to sit up with the family, saying that his wife's sister, Mrs. Roxy Austin, was very sick, nigh unto death. She at length signified her desire to be anointed and prayed for. . . . She trembled and wept, rejoicing in her instantaneous recovery. . . . Ten days after this, Mrs. Austin, with a goodly number more, was baptized.

(To be continued.)

The Origin of Corn With Relation to the Book of Mormon

By Melvin L. Fowler

EVER SINCE the Book of Mormon came forth it has been subjected to the criticism of persons who have never even studied it or its related fields. While there is a degree of reason in these criticisms, some of the strongest of them seem to be giving away, while the Book of Mormon remains with still the same statements as it was originally published. The purpose of this article is to demonstrate how one of those objections is now changing from a basis for saying "It couldn't possibly be so," to the admission, "It could be."

The Question of Crops

Early in the history as recorded by the Book of Mormon the statement is made that Lehi and his family "did go down into the ship with all our loading and our seeds,"¹ and after they had landed in the promised land

It came to pass that we did begin to till the earth, and we began to plant seeds; yea, we did put all our seeds into the earth which we had brought from the land of Jerusalem. And it came to pass that they did grow exceedingly; wherefore, we were blessed in abundance.²

This type of statement has been pointed at by opponents of the Book of Mormon as one which belies its authenticity, for, they say, if this were true, why was it that when Columbus came here the native Americans were growing crops that were distinct and in no way related to those being grown in the Old World? If they brought seeds with them, why didn't they grow the same crops as the people in the lands from whence they came instead of crops that were completely native to America? We could give the weak argument that their seeds didn't prosper and that these ingenious peoples domesticated local plants to replace

them. Other explanations could be put forth only to find us ensnared in our own trap, for the preceding quotation definitely states that the plants prospered, and the Nephites were "blessed in abundance." Fortunately it is not now necessary to offer such speculative explanations. Let's look into the development of our understanding of the origins and nature of corn, the main crop of the American Indians, and see what has come to light.

The Golden Crop of America

The first report that western Europe had of corn, or maize, was an entry in the diary of Columbus. Shortly after this original observation, it became a widely-known crop in Europe and the Near East until today it is grown in all parts of the world. Indeed, it is commonly said that the value to our civilization of this one crop alone has been many times more than that of all the gold taken from America by the Spanish Conquistadores.

The crop was raised throughout the entire hemisphere and in almost as many varied climates as the people had penetrated. A special variety was found growing in the high altitudes of the incomparable Andes Mountains, another type was adapted to the jungle lowlands of Central America, and still others were growing in the northern parts of the United States and Canada where the weather was cold and the growing season short. Everywhere it was grown, maize was the staff of life. Indeed it is considered the crop that probably made the ancient civilizations of America flourish. With our fields of hybrids yielding rich harvests throughout the world we are prone to take this crop for granted, failing to realize that it is one of the greatest contributions coming to our civilization from the ancient Americans.

Whence Came the Indian Corn?

Students of the origins of American Indian civilizations have always realized that one of the keys to the problem would be in the tracing out of the beginnings of corn and its place of origin. Much has been written on this subject, and today research is continuing. Besides the early European botanists who gave the plant its botanical name *zea mays* and described its many variations for the scientific world, one of the first men to approach the problem from a point of view of whether or not this maize came originally from the Old World or the New was Berthold Laufer.³ After having studied the literature and finding that maize was well known in China and the Near East, and having been assured by the botanists of his day that this maize was no different than the maize of America, he came to the conclusion that it was a native of America and had been introduced into Asia shortly after the discovery of America. He further traced its route of spread from southern Europe through India, Burma, and into China.

With this fundamental problem thus settled the search was carried on for the ancestor of maize which, it was felt, would be growing wild in the area where the plant was first domesticated. A relative of maize was found to be common in the highlands of Mexico and Guatemala. It was called by the natives *teocintli*, or sacred maize; this was considered the ancestor from which maize was developed.⁴ Only one other plant found native in the New World was related to maize, but it was not as closely similar as *teocintli*, and so was ruled out. This is called *tripsicum* by the botanists and will appear again in our discussions. For awhile, then, this was considered as the solution, and any suggestion that the civilizations of America might have been influenced from outside of this hemi-

sphere was faced with this evidence of concrete nature; the civilizations of America were based upon an economic structure dependent upon maize. Maize was a native plant whose ancestors had been found in America only, therefore the civilizations were also completely indigenous.

Recent Revisions

In the last decade and a half (Spinden's work was originally published in 1924) botanists have perused the writings of the Spanish adventurers of four centuries ago and have studied the nature of corn from the point of view of plant genetics. When the results began to be made known a slight tremor of amazement was felt, and the old ideas began to crumble. In 1939 two botanists published a paper⁵ demonstrating that *teocintli* was not the ancestor of maize, but rather a hybrid between maize and the plant *tripsicum*. Maize had its origin in an ancestor known as pod corn. This is a peculiar type of corn in which each kernel is encased in a husk much as wheat and other grains are. These theories were supported by a later find of some prehistoric pod corn within the last few years in a cave in New Mexico.⁶ It was proposed that this pod corn would be found growing in a wild state somewhere in the general region of the Amazon basin in South America, as this seemed to the authors the most favorable place for this type of plant.

At about this time botanists again had called to their attention the fact that maize was a common plant in Asia. Two botanists studied the maize in Asia and began to find that two rather distinct types of this plant were grown.⁷ One was a type that was definitely similar to that which Columbus first saw in the Carribean area and could definitely be traced in origin to its introduction into the Philippines and subsequent spreading from there throughout the Orient in post-Columbian times. The other—and this began to totter the accepted theoretical structure almost completely—was a type that was

grown among the isolated and primitive hill peoples of Burma and was apparently a crop of ancient use among them. Pod corn was a common crop. In making a careful scientific analysis of the nature and structure of this latter Asiatic maize it was found to be most closely related to the maize found in South America in the earliest times, rather than with the type common in later times! It was concluded by Stonor and Anderson that the introduction of maize in Asia was from two different sources—one in post-Columbian times and the other before the discovery of America by Columbus. The direction of this early migration is left up in the air as a problem unsolved.

The final problem of whether this early spreading of maize took place from Asia to America or America to Asia has been discussed by two recent writers.⁸ Carter discusses the main plants of American agriculture and points out that many of these are definitely Old World plants which have spread somehow to this hemisphere. The so-called bottle gourd, a native of India, is one of these. In recent investigations of cotton in America it has been found that two varieties exist: a wild inferior type and a domestic long-fibered type raised by the Indians, the staple commercial cotton of today. Through complex studies of this domesticated American cotton it was found that it was a result of crossing native Old World cotton and native New World cotton! Since only one relative of maize is known in America as a native plant (*tripsicum*) and many are known from Asia (sorghum, Job's tears, and others) Carter suggests that the same thing might be true of maize as is true of cotton. An Old World plant brought to this hemisphere and crossed with the native plant produced a hybrid superior to either of the original plants. The evidence of archaeology brought to light in the past few years⁹ supports this idea in that the early type of corn is pod corn. This with an influx of characteristics thought to be

due to a crossing with *tripsicum* resulted in more and better types of corn.

Summary

1. Opponents to the Book of Mormon have pointed to corn, maintaining that it is a native American plant, as a concrete reason for opposing the book which states that the Nephites brought seeds with them from Palestine.

2. Originally archaeologists pointed to certain American plants as being ancestors from which maize was domesticated, thus demonstrating the indigenous origin of aboriginal American agriculture and therefore prehistoric American civilizations. The raising of maize in Asia was thought to be due to the introduction of this plant into that area after the discovery of America.

3. Later, botanists demonstrated that the plant thought to be the ancestor of corn was not the ancestor but merely a hybrid between maize and a related wild grass, *tripsicum*. A type of corn known as pod corn was thought to be more like the original plant from which maize developed. Further, one variety of Asiatic maize was demonstrated to be of pre-Columbian origin and closely related to the maize grown in ancient Peru.

4. Many plants raised in America are found to be natives of India and other countries in the Old World. Cotton raised by the Indians in America was found to be a cross between native New World cotton and native Old World cotton. Since most of the relatives of maize are found in the Old World (only one in America), and since it has been proved that maize (especially pod corn) was known in Asia before the discovery of America, it is suggested that maize might have had its origin in Asia, but was crossed with *tripsicum* after being introduced into America, thus producing corn more as we know it today.

Conclusion

There the evidence stands today. Much of it is solid fact; some is intelligent guess; and some is conjecture. The picture, however, is much clearer than it was, and it all seems to point to the idea that people did come to America from Asia, introducing crops and influencing American civilization. The statements made in the Book of Mormon published in 1830 stand forth proudly today as being possible in light of the best scientific knowledge on the subject.

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Trial by Friendship

Max Beerbohm and I once had a discussion about a mutual friend. I liked him and Max didn't, and after it was over I apologized for perhaps having been too overheated in my defense. "Probably you're right," I said.

"No," said Max Beerbohm. "If two people cannot agree about a third person whom they both know, the one who likes him is right, always."—G. B. Stern, *Another Part of the Forest* (Macmillan).

Knowing God - By Alice Zion Buckley

THERE WAS A MAN who bragged that he understood God and his laws because he had once seen a lame man healed. He reminded me of the diver who claims he has seen the ocean because he has pried loose one abalone shell from beneath the waves, or has come across a hulk of a sunken ship ten fathoms down.

The diver, in his puny wisdom, forgets the uncharted seas with hidden, dark caverns and the great depths to which man has never gone.

The man of religion, boasting of his bit of knowledge of God and his law, forgets that to God nothing is a miracle, while to an earthly being miracles surround him daily. He sees a lame man healed and forgets that there are greater laws by which men's hearts and minds are healed.

God, omnipotent and all-wise, stands ever ahead of our understanding, beckoning us on to higher places. It is challenging to have the complete knowledge of either nature or God always a bit out of reach. In this sure pattern of life man can be both humble and rich.

Notice to Priesthood Members and Branch Secretaries

THE SECRETARY of a small branch in a large city received in the mail, from the Department of Statistics, the balance sheet, membership page, and enrollment card for a sister whose membership was transferred to that branch. The secretary immediately called it to the attention of the pastor. He, as all pastors should do in such cases, went to call upon the new arrival to welcome her to the city in the name of the church and to invite her to services. Imagine his amazement when he learned that she had been living there for twenty-five years!

He learned that, before moving to this city, the lady had been active in church work, and that her husband, though a nonmember, had been fairly regular in attendance; but upon their arrival in the big city they found it difficult to get started to church without encouragement from someone in the branch, so they put it off from week to week. Finally their desire to go to church was gone. Thus their children grew up, out of the church, and now the grandchildren are growing up without even having heard of the church. Possibly these people would now be enjoying the blessings of the gospel if, twenty-five years ago, a secretary had been alert to his responsibility.

An anxious mother writes for a Certificate of Blessing for her son who is overseas and needs it badly. She knows that he was blessed, but we have no record of it. The officiating elder failed to report it, so untold difficulty is brought upon the one he sought to bless. This good elder failed to realize that the blessing is not complete until it has been reported.

A sister in need writes for a Certificate of Baptism to be used in getting old age assistance, but we have no record of her baptism. She, having been a faithful member for many years, is hurt to know that her name is not on the records, and in addition she finds it very difficult to prove her age so as to be able to get her assistance. Here we have two failures: first the man who baptized her failed to report it; second, the branch recorder, who over a period of many years, failed to check the records and find that the name of this sister was not on them.

And so it goes—souls lost, trouble, delay, and embarrassment to many people all because someone failed to qualify in a sacred responsibility.

But, you say, these are isolated cases or things that happened long ago. Unfortunately this is not true. Experiences similar to these and others equally distressing are coming to our attention every day. In addition, recent baptisms, blessings, marriages, and even ordinations, unreported but eventually discovered, come to our files. We discover them in many ways. For example a young man, not yet old enough to vote, was ordained. When we went to enter his ordination on the record, we discovered that his baptism had never been reported. According to the record he was not even a member of the church.

This is only part of the story, but perhaps enough to help you to understand the great need for reporting *all* blessings, baptisms, marriages, divorces, ordinations, and transfers. Have you officiated in some ordinance without reporting it? Do you know of something that has not been reported? If so, report it at once and save yourself, or someone else, embarrassment, delay, and disappointment.

—MERLE GUTHRIE.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

Can God speak and call men to his ministry today?
Missouri E.E.J.

Answer:

In the light of the Scripture teaching that God is unchangeable in his character and purpose, and the fact that for over four thousand years he did call men to his service, how could we believe otherwise than that he can still do so today? To disbelieve in this would be to reveal a deficient faith in God—that he had either changed, or lost his power, or grown weary in his concern for man.

The very existence of this church is a living testimony that God speaks today. He called it into being. He called his servants, not from the ranks of church men who had studied theology and had become learned, but from the unlearned and made them his instruments in the bringing forth of this church. Their knowledge, and power, and wisdom came from him. The church stands today as the monument of his unchanging purpose and power. Every officer, minister, member and church building bears witness in trumpet tones that "God speaks today."

CHARLES FRY

Question:

When may speculation in scriptural interpretation prove profitable, and when should it be avoided in missionary endeavor?
Missouri F.E.

Answer:

One of the strong commands given to the missionaries of the church is to "Preach naught but repentance"—not that the subject of repentance should be the only theme, but that the preaching should be the essential principles of truth, such as would be effectual in turn-

ing the people toward God—or as elsewhere stated, "saying none other things than that which the prophets and apostles have written."

Speculative argument is seldom profitable, especially when there is so much certain truth available. The servants of God have an advantage in their ministry above all others, that is, the promise of the Holy Spirit, by which they may be instructed, directed, and aided in their work. "Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken."—Doctrine and Covenants 43: 4.

CHARLES FRY

Question:

Do not all churches lead to heaven?
Missouri E.E.J.

Answer:

The Scriptures which we have formally accepted as true and divine commit us to certain facts which determine our attitude toward both the church to which we belong and other churches. We can notice but few by way of illustration:

INFANT BAPTISM: Many churches maintain this practice but the Scripture states that we should teach "repentance and baptism unto those who are accountable and capable of committing sin," also that "little children are whole, for they are not capable of committing sin," and that those who teach that infants need baptism are denying the mercies of Christ and setting at naught his atonement and the power of his redemption. Such teaching "is mockery before God, and denying the mercies of Christ and the power of the Holy Spirit, and putting trust in dead works." The Lord further says, "Woe be unto him that shall pervert the ways of the Lord after this manner,

for they shall perish, except they repent" (Moroni 8: 17).

BAPTISMS WITHOUT AUTHORITY: On one occasion persons sought to enter this church upon their baptisms in other churches. The request was laid before the Lord, and the answer given: "This is a new and an everlasting covenant; even that which was from the beginning. Wherefore, if a man shall be baptized an hundred times it availeth him nothing; for you can not enter in at the straight gate by the law of Moses, neither by your dead works; for it is because of your dead works that I have caused this last covenant, and this church to be built up unto me; even as in days of old. Wherefore, enter ye in at the gate."—Doctrine and Covenants 20: 1.

FOUNDATION OF THE CHURCH: "If it so be that the church is built up upon my gospel, then will the Father show forth his own works in it, but if it be not built upon my gospel, and is built upon the works of men . . . they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire."—III Nephi 12: 22, 23.

MORE OR LESS: "Whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church."—Doctrine and Covenants 3: 16.

These points indicate the uncertain standing of many and the need for a re-examination of the foundation upon which men are building their hope of salvation and eternal life.

CHARLES FRY

Question:

Will you please clarify the meaning concerning anointing the head with oil when one fasts?—Matthew 6: 17-18.
Arizona R. W.

Answer:

The anointing here mentioned has no reference to any sacred ordinance and was not given as a requirement for men to observe, except to say that the disciples when fasting should not make an exhibition of it for the sake of seeking the praise of men, as did some of the Jewish extremists who left their faces unwashed, their hair uncombed, and who disfigured their countenances in order that men might be impressed with their piety and devotion. This Jesus condemned as hypocritical. Fasting should be to the Lord only.

CHARLES FRY

Briefs

SPERRY, OKLAHOMA.—June 1 was Preparation Day for vacation church school. The school opened June 4 with an enrollment of 116 and at the end of the week 153 in attendance. The second week 153 enrolled and there was an average attendance of 140 each day. The junior pastor was Priest Russell Rumsey and his assistant was Priest Leonard Hicks. Mrs. Lucile Rumsey, music leader, and Mrs. Leota Allen, pianist, supervised the music.

The school closed June 15 with an achievement program. The handwork exhibited in the lower auditorium consisted of notebooks, plastic braiding, needle work, molding figurines, textile paintings, and various kinds of woodwork. In the upper auditorium the program consisted of songs from the kindergarten, primary, junior, and junior high departments. A review of the continued story *The Voyage* was given by Claudine Lollar, and Mrs. T. P. Greenwood, the principal, presented sixty-nine award certificates.

The pastor, W. P. Rumsey and Church School Supervisor Joe Faulk supervised a follow-up of night services on instruction for the prebaptismal group. The local priesthood took turns teaching each night. This was climaxed at the close with a baptismal service June 24 when sixteen were baptized.—Reported by MRS. T. P. GREENWOOD

FLINT-PORT HURON DISTRICT, MICHIGAN.—Eighty-three members of the district made a pilgrimage to Kirtland Temple June 16 and 17. The group arrived at Kirtland in the evening on Saturday and were served dinner by the women of the Kirtland Branch. After registration a service regarding the history of the temple was held. William E. Williams, pastor of the Kirtland Branch, gave a resume of the history of the church and the building of the Temple. After viewing the main auditorium, the group went to the second floor auditorium which had been occupied as the School of the Prophets. The opening service on Sunday was a prayer service. Evangelist J. J. Ledsworth ministered to the group in this meeting. The morning sermon was delivered by High Priest R. M. Russell, president of the Flint-Port Huron District and pastor of the Flint Branch. Noon dinner was served by the women of the Kirtland Branch in the R.L.D.S. dining room and the group left for home.—Reported by LOIS GREEN

EDMONTON, ALBERTA.—President of Seventy Z. Z. Renfroe, missionary, held meetings every evening except Saturdays for two weeks beginning Sunday, June 3 through Sunday June 17. These were designed to tell the distinctive message of the Restoration to the nonmember neighbors and friends who had been invited to hear them. A baptismal service was held following the series and Mrs. Bessie Forrester was baptized, and arrangements were made for another baptismal service to be held in several weeks. Progress is noted in the building program of the branch.—Reported by MYRTLE BOWERMAN

ROCK ISLAND, ILLINOIS.—Priest Harold Taylor and Deacon Richard Bowen are now in the U.S. Navy.

Patriarch Ray Whiting conducted a series during March 4-11. His topic was "Lift the Warning Voice." This was followed by five weeks of missionary work in the Quad-Cities.

Dora Lyne Rasmussen, infant daughter of Mr. and Mrs. Richard Rasmussen was blessed March 11 by Elders Leonard Stiegel and Orville Short. Phillip Naylor, infant son of Mr. and Mrs. Richard Naylor, was blessed March 18 by Elders Lee White and Leonard Stiegel. Dana George Chesnutt, infant son of Mr. and Mrs. S. A. Chesnutt was blessed April 15 by Elders Stiegel and Orville Short. Sandra Bergman, daughter of Mr. and Mrs. F. Bergman, was blessed June 10 by Elders Stiegel and S. A. Chesnutt.

A baptismal service was held March 18. Mr. and Mrs. James Angell were baptized by Elder Stiegel. They were confirmed at the evening service. On April 15 a baptism was held and Vicki Armour and John O'Leary were baptized by Priest Harold Braun. Ruth Billman, Charles Billman, Bernice Bergman, Richard Rasmussen, and Guy Maxfield were baptized by Elder Stiegel. Confirmation service was in the evening. Claude Howard McKee and Larry McNeil were baptized by Elder Clyde McKee, and Marilyn Wakeland and Mary Lou Braun were baptized by Priest Harold Braun on June 17.

Two men of the priesthood have returned from Missouri with their brides. Merlyn Williams and Donna Deal were married April 5 at Cameron, Missouri, and Laurel Jordan and Effie Beltrama were married April 6 at the Stone Church in Independence, Missouri. A potluck supper was held in their honor May 18.

The annual business meeting for the women's department was held, and officers for the coming year elected. Margaret Braun will be the general women's leader. In the circles, Alberta Boysen is chairman of the Sorosis Circle; Muriel Sackfield is chairman of the Clara Smith Circle, and Rose Bowen is chairman of the women's auxiliary.

A spaghetti supper was held in the lower auditorium by the women's auxiliary April 18, under the supervision of Mrs. Sam Nuccio.

The Clyde McKee family were congratulated on their graduations this year. Mrs. Clyde McKee graduated from Mary Crest College in Davenport, receiving her B.A. degree. Paul McKee, the eldest son, graduated from Graceland, and Daryl McKee graduated from Rock Island High School.

Ordination services were held June 24. Ralph Largent was ordained to the office of teacher, Kenneth Stiegel to the office of priest, and William Seline to the office of deacon.

The new addition to the church is under construction.—Reported by DOROTHY O'LEARY

CENTRAL ILLINOIS DISTRICT.—A church school institute was held April 7 and 8 at Taylorville, Illinois, under the direction of William Banfield, district church school director. The theme of the institute was "Strengthen the Church." Apostle Reed Holmes, General Director of the Department of Religious Education, was present at the institute.

Topics under discussion at the Saturday sessions were "Improve Your Church School," "The Church School and Evangelism," "Worship in the Church," and "Youth at Work in the Church." A general class was conducted by Apostle Holmes in the evening. Simplified methods of teaching were discussed and a summary of the classes was given.

Apostle Holmes was in charge of the prayer service on Sunday, assisted by District President Arthur Henson and Seventy Cecil Ettinger. Following this service a class was held after which Apostle Holmes delivered the morning sermon.

During the afternoon Sister Mike Fowler of Springfield, Illinois, presented a demonstration of visual aids using the flannelgraph. Apostle Holmes conducted a general class at the closing event of the conference.

Church school directors of the district who were present or represented were: Max Matthews, Danville; James Munson, Pana; Ber-

an important notice . . .

The first two volumes of our new printing of the "Church History" will be off the press and ready for mailing by the time this magazine reaches you. If you would like to place your order for the set (4 volumes) and have them mailed to you as they are completed, send us your name and address plus \$15 in check or money order. Volumes 1 and 2 will be mailed you immediately. Volumes 3 and 4 should be ready in August. Special price in effect until September 1 . . . after that, \$5 per volume. Address orders to Mrs. Jeanne Miller, Herald House . . . or see your book steward.

tha Newton, Decatur; Fred Ettinger, Taylorville; Alma Jones, Springfield; Harold Shiles, Beardstown; Leslie Hudson, Vandalia; Wilma Evans, New Canton; Carole Thomas, Pleasant Hill.

Brother Holmes spoke to the Taylorville Saints in the evening.—Reported by HELEN H. HUNT.

MARIN COUNTY, CALIFORNIA.—The women's group have church school services each Sunday in a hall at Tamalpais and Mission streets in San Rafael, California. Communion services as well as preaching services are usually held whenever any priesthood members are available. Brother Herbert Lynn held cottage meetings from July 1-15.

—Reported by MARIE GOSLINE

SACRAMENTO, CALIFORNIA.—Priest Jabez Elam delivered the Mother's Day sermon. Special music was provided by the choir, a solo by Marjorie Damitz, and a duet by Virginia Winsor and Marjorie Damitz. The women's department director, Mrs. Mary Honeychurch, presented corsages to the oldest and youngest mother present. Mrs. Emma Cook, the oldest mother, has passed her ninety-th birthday. A drama was presented in the evening.

A Memorial Day service was held May 27. Elder Harold Bolton was the speaker. The choir presented patriotic music and a solo written by Sister Grace Kenowyer was sung by Virginia Winsor. Many of the members of the branch spent the holiday at Happy Valley reunion grounds enjoying a picnic and outing while working on the grounds.

The second annual spring luncheon honoring the officers of the women's department was held at the church May 26. Mrs. Myron Schall presided. The theme of the program was "Women's Work in the Home, Church, and School." The table decorations represented these three spheres. Guest speakers were Mrs. Pauline White, district women's director, and Mrs. Max Bollman, head of the Sacramento church women's council. Seated also at the guest table were other women officers of the

district. The talks were preceded by the reading of poems relating to the subject. Piano and vocal numbers were rendered.

Young people from the Stockton Branch presented the play, "Our Town" at the church June 1. Three children were baptized on Children's Day. Kenneth Loyd Perkins, James Melvin Nelson, and Christine Joy Dameron were baptized by Elder James Dameron. The confirmation service was held June 24. A Children's Day program was presented by the church school with music by the junior and youth choirs directed by Phillipa Gann. Pastor Myron Schall gave the sermonette. At the close of the service Mrs. Elma Rolfe, church school director, presented a potted plant to each child. In the evening Elder Herbert Lynn began a series of missionary meetings.

Elder Franklyn Weddle, assisted by Mrs. Bethel Knoche and Miss Aleta Runkle, conducted a music institute at the church June 15, 16, and 17. Classes were held covering all phases of music in worship. Elder Weddle delivered the morning sermon June 17.

At a business meeting held June 27 it was voted to donate an electric dish washer and some heating equipment owned by the branch to the reunion grounds.—Reported by LENA SWANEY

SAULT STE MARIE, ONTARIO.—Elder William McMurray was the speaker on June 6, 7, 8, and 10. A Children's Day program was held June 10. During this service Donald E. Robb, son of Mr. and Mrs. Everett Robb was blessed by Elder G. A. Edwards. Following the blessing of the baby, Lois Sharon Edwards, Victoria Carol Burch, Gloria Jean Burch, James Frederick Braun, and Kenneth Daniel Cliffe were baptized by Elder William McMurray. The confirmations took place June 24 during the morning service.

The district young people's convention was held June 15-17. The theme was "Little Things." Elders Rex Stowe and William McMurray were present.

—Reported by WINNIE SPENCER

A Pastor and Policeman Dies

By Hubert Case

A MAN WHO LOVED EVERYBODY, Police Captain George W. Hopkins, pastor at Enid, Oklahoma, died June 24. He won fame by his safety teaching in schools and church groups, both in his own town and other places where he had been invited to talk.

His many good deeds preached great sermons, never to be forgotten by this generation. He had just returned from Washington, D.C., where President Truman had invited him to talk to national safety groups.

Helping in the safety program was his delight. He understood children, and they loved him. Brother George leaves his record as a godly man and Christian gentleman.

His funeral was held in the Christian Church (to better accommodate the large crowd) by request of the pastor who paid him many compliments, and was associated with Apostle Reed Holmes and Seventy William Haden in the funeral services.

I have known George and his people since he was a boy. His father, also a lover of people, passed away when George was about sixteen, so young George took his father's place as line-man for the telephone company. With his faithful mother he made the living and put his brother and sister through school.

He leaves his wife, Dorothy; a daughter, Mary Lynne; his mother, one brother, a sister, and about as many friends as anyone I ever saw.

He goes to a well-earned reward where he may be as busy or more so than he was here.

I had the pleasure of living in their home and had their help, with that of Brother and Sister McGeorge and others, in starting the group work for the church in Enid. With the help of Arthur Dixon and George Hopkins we bought our present church building and mission house in Enid. George was happy in his church work, for unity, love, and peace crowned his efforts. God bless his memory, his noble companion, daughter, and his people.

JOSIE ROBBINS
and
MARJORIE LOUISE BRACHER
Drawings by JOYCE BALTES

Puppets and Bible Plays

Puppets and Bible Plays is the first book published in this country showing how puppets can be effectively used in the presentation of Bible stories.

Educators now consider puppetry an important new medium of visual education. Many public schools as well as church school teachers who are looking for creative activity, worth-while handwork, visual aids or drama material are using puppetry in teaching.

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Witnessing Through the Doctrine and Covenants

By Bertha Newton

THE SCRIPTURES say we are called to be witnesses—witnesses of what we have heard, seen, and experienced concerning God and his Son, Jesus Christ. We are witnessing always—one way or another. Our Heavenly Father wants us to be qualified witnesses—those who know the law from studying the Word and keeping it.

Our church is specially blessed by having the Doctrine and Covenants as one of the canon of Scripture. It has been given to us as our law in these latter days with its additional light, understanding, and detailed instruction. If we study it and live according to it, we should be God's best witnesses. There is instruction in this book for us from our birth until our death—from our blessing as a baby to our baptism and from there on as we prepare our lives for effective witnessing. Here are a few of the instructions found in the Doctrine and Covenants to help us develop our lives so that we may be better servants:

1. We are to seek and cultivate the Christlike character by having faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, and diligence.

2. We are to be clean in thought, speech, and manner.

3. We are to be honest with God, our fellow men, and ourselves.

4. We are to be generous, not only in our temporal belongings, but in our thoughts and attitudes of others.

5. We are to be brotherly—and good citizens—being an asset to our community and nation.

6. We are to be useful. Many times we are told not to be idlers.

7. We are to be thrifty, sensing our responsibility as stewards.

8. We are to consider the Word of Wisdom as a help in maintaining our good health, physically and mentally, by using the correct foods.

9. We are to respect the sanctity of marriage.

10. We are to share in the worship services and activities of the church and to use our talents as we have the opportunity.

11. We are to be prepared and partake regularly of the Lord's Supper.

12. We are to be good parents, remembering our responsibility to teach our children "to pray and walk uprightly and to understand the doctrine of repentance."

13. We are to read good books, to study the Word of God, and to have our individual and family devotions.

14. We are to do all things with thanksgiving and prayer.

15. We are to feel the need of Jesus in our lives at all times.

These are only part of the instructions found in this book to help us become witnesses for Him, and our witnessing will be effective only in so far as we qualify.

ALONG WITH THIS INSTRUCTION we read the testimony of the two great witnesses in this book. This should mean much to us.

And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God.—Doctrine and Covenants 76: 3.

Few men we read of in the Scriptures have had the testimony given to Joseph Smith and Oliver Cowdery only 119 years ago. This testimony has come in our day—not in ages past. Because we can read this testimony, we are encouraged and our faith is increased. I often wonder if anyone since that time has had the same experience. If so, it isn't recorded for us to read. But there have been and are some great testimonies—I have heard some of them. Although they aren't printed in a book, they are recorded in our hearts and lives as we hear them. As I was meditating about this last week, I remembered that someone said we are a record of all the things that have happened to us—the words spoken to us, the things we have seen, and the many experiences of our lives. As I became lost in this thought, and realized how terrible and how beautiful the result could be, I found myself believing that surely I would become a better witness. If what I say and do to you becomes a part of your record, and your words and actions become a part of mine, then we become a part of each other! We do indeed become brothers and sisters, having either a good or bad investment in each other. And surely the part of each other's record that we contribute, we will want to be good.

WE CAN BECOME effective witnesses through the instruction given in the Doctrine and Covenants on how we are to live. With this later testimony "that our Savior lives" strengthening us, we can be living witnesses to those about us and our faith will become knowledge. If all of us witness together, even though we are scattered, we shall please our Heavenly Father. We will be paying our highest tribute to him and be helping to fulfill the purpose for which we were created.

Home Column

The Zionie Home Is a Democracy

IN THE LAST several years of war and confusion we have heard a great deal about democracy. We have been taught how it should work, and we find in its workings many imperfections, but in spite of its defects it is still by far the best and most Christlike type of government in use today. We are free to express ourselves in many ways, yet there must be restrictions imposed for the benefit of all the people.

A democracy has recognized authority, self-imposed by people who are free to choose. This law and order, or discipline and control, act as balance wheels for society when, and if, some individual desires to impose his own personal feelings above the feelings of the majority, regardless of consequences to or infringement on others.

It is the same in our homes. We have a chance to demonstrate an even more perfect degree of democracy than in our national government if the members of the home are guided and controlled voluntarily for the good of the family.

The recognized authorities in homes are the parents. Disciplinary measures are the unwritten laws or ethics created by the mother and father in light of each personality involved.

A good home is a home governed by law, but not a law that crushes the spirit of the child nor robs him of his initiative and imagination.

IN NEARLY EVERY HOME there are problems of individual selfishness and errors. Each child and each parent may differ vastly in personality traits. Each has a different degree of imagination and initiative, hence the perspective is not the same.

This difference in perspective calls to mind the story of the beautiful home going up in flames. Outside on the sidewalk three men watched helplessly. They saw the same flames and the same house, yet their reactions were quite different, be-

cause one was the owner; one, the insurance man; and one, the photographer.

Children react differently to corrective measures. Some may need firm discipline to bring about harmony; others need only a word or two. This vast difference in personality is the balancing element in homes, and gives the parents an opportunity to bring into their lives a love of God through their faith, sympathy, understanding, and helpfulness in dealing with their children.

There is a great deal of truth in the saying that Christianity is to be caught, not taught. This lays the responsibility in the laps of the parents. If they express love, patience, kindness, understanding, sympathy, faith, hope, and charity in their own characters, the children in turn will absorb a degree of these traits. In an undemocratic home, where there is excessive authority,

By Eunice E. Butterworth

orderliness may be obtained in a particular situation or as long as the child is under authority, but once out of its range, he has little regard for discipline. On the other hand a parent who *leads* democratically, who encourages the fullest participation of his child in planning home projects and in co-operatively carrying them out, can more nearly rest assured that when the family members are away from home they will behave the same as when they are under parental care. In such a home children learn co-operation, responsibility and self-discipline not as mottoes, but as a way of living.

Is there any greater work on earth than fashioning and molding the lives and characters of the little ones? Parents need the vision of their worth as seen through the eyes of Jesus.

Picked From the Periodicals

By Aarona Booker Kohlman

THE RISING interest in world problems and conditions is reflected in much of the reading matter offered by the July magazines. Also to be found, of course, are the features on the always-popular subjects of food, clothing, and child-rearing.

"Schweitzer vs. Stalin," *Ladies' Home Journal*, is a contrasting of these two men, one classed as the kindest man in the world, and the other as the most ruthless.

"Anemia in Children—More Common Than We Think," *Ladies' Home Journal*, points out that anemia is quite prevalent. The author tells what to look for, and what to do about it.

Are you looking for a hobby? A well-known artist suggests what he thinks is a perfect cure for almost any tensions, anxieties, or insecurities, in "Become a Sunday Painter," *Cosmopolitan*.

When "What shall we eat?" is bothering you, look up "Salad Time," *Woman's Day*, for some new ideas.

This is neither pleasant nor soothing reading, but "Peril On Your Food Shelf," *American Magazine*, brings out some facts that homemakers should know that they may support control measures for the use of chemicals in food products.

Before you or anyone in your family risks bad sunburn, it might be a good idea to read "The Sun and You," *Woman's Home Companion*.

"The Bright Side of Korea," *Woman's Home Companion*, tells the story of the amazing medical care given to soldiers wounded in Korea.

"The Truth About Mixed Marriages," *Woman's Home Companion*, is a comprehensive discussion of the problems created when two

(Continued on page 23.)

Tomorrow Will Be Wonderful

By Louise Scott Wrigley

THE POSTMAN JUST CAME BY, the rain dripping from his hat bill and making little rivers down the ribs of his umbrella. But from the sturdy brown bag where they were snug and dry, he pulled a packet of letters as precious to me as anything could be—and silently I thanked him for protecting John's letters from the rain, so that even the handwriting on the outside would not be smudged and spoiled. Its very familiarity steadied and supported me as I sat down right where I was (a habit formed long ago) and read with interest and appreciation the latest word from Korea.

It has been a year now. A year in which each day has forged itself to another day and another until month upon month stretched into a solid chain of waiting. There has been joy, of course. Who could have two growing boys around who tease Mother and each other, who have their own ideas and their own problems, without knowing joy and wonder at the limits of their unfolding minds? Who could have a husband in a combat area for a year, safe and sound, and not know joy—and a deep and humble gratitude to God?

There has been the happiness of association with wonderful friends and of renewing the home ties with Dad and Mother and two brothers who were always very close to my heart. The days have filled themselves, as days will, with love and service and new appreciation

of the possibilities within ourselves and every other human being.

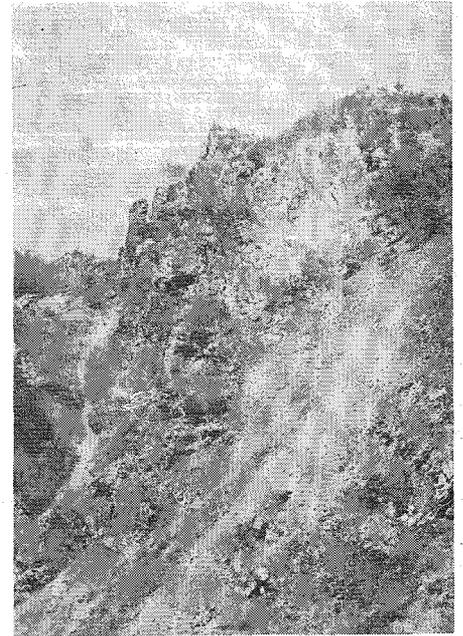
There have been heartaches too—but dwelling on them cannot change them. Ours has not been an unhappy separation, for we decided long ago that we could keep alive our family closeness in many intangible ways, and that when we must depend on those intangibles we would build them strong and sure.

In every holiday letter we had relived the Christmas activities for John, and he expressed his appreciation time and again, for he felt that he was, in some small measure, sharing all over again the excitement and the beautiful spirit of the Christmas season which has always highlighted our year.

When things got dull here at home, the last of January, I broke my foot—much to the embarrassment of young John, since the accident occurred on the schoolhouse steps. He had some misgivings as to whether this was a ladylike procedure or not. Little Kirk avoided the offending cast as carefully as I avoided the offending idea that such an unfortunate thing could have happened. Then those letters from Korea became the bright spot in my day, more even than before, and John's quiet strength and wise counsel helped me over many a blue day.

AS KIRK AND JOHN GREW, so did their daddy's longing to be with them. "I am eager to hear Kirk sing 'By Baby By O' [which he does accurately and with great gusto]. Is Johnny really learning to read? I enjoy his letters." (Johnny's letters to his daddy are meticulously printed, with tongue curled over teeth and a furrow in the brow . . . and they invariably read either "Kirk is a good boy" or "Kirk is a bad boy" depending on what incident immediately precedes the writing.)

Always there is the realization, common to so few men, that we back here are truly interested in the everyday activities over there, for they enable us to carry mental pictures of those we love. So, true to form, John's letters contain information which was fascinating to all of us. Korea is a strange land,



Unnamed mountain south of Changni, North Korea, typical of the mountainous terrain on which much of the fighting has taken place.

yet by now we almost feel as though we have visited there. "The women carry enormous burdens on their heads," he writes. "It would seem impossible that they could stand the weight, but of course they are used to it. . . . These Korean people carry what is left of their worldly possessions on their backs as they plod away from war—sometimes one direction, sometimes another."

The American touch crops up often. "We are having delicious Kellogg's Corn Flakes for breakfast tomorrow." Anyone who knows John knows that corn flakes is his idea of something good to eat—especially in a muddy field with strange terrain all around, they taste like home.

HOW DILIGENTLY we write to him only to hear that days and days go by on a fighting front without mail call. In all fairness to the Army, this is nobody's fault—sometimes people are just too busy or can't spare a truck to go back to get mail. The Army realizes what an important morale factor mail is, and when it is humanly possible the boys get those looked-for letters. Still a note of homesickness creeps in when days go by without word from home. Then there is the joyous and almost unbelieving acknowledgment of the letters when they do arrive. It always reads,



Plasma for a wounded soldier. Capt. Wrigley watches from the background.

New Horizons

www.LatterDayTruth.org



An elderly Korean "gentleman" wearing a flytrap hat constructed of horse hair. This signifies that his youngest son is old enough to support him.

"I got six wonderful letters today" or "Mail call produced seven letters, five from you and one each from Mom and Dad." He never seems to quite believe his own good fortune when mail call brings a landslide.

Thoughts turn to home many times a day. "There is a Bantam Book out on railroading. Be sure to get it for Johnny . . . Kirk couldn't be wearing size three clothes. He's only sixteen months old."

Every now and then we get a strange package. One held silkworm cocoons, so that the boys might actually see what they look like. We pored over the *Britannica* to find out the history of silk and sent John a copy of the information so he would know all about it too. One package held tiny rubber moccasins such as Korean children wear. On Kirk's fat feet they went—and came off as quickly. They were lumpy and too narrow and smelled funny. He hid them behind the bookcase—my sentiments exactly.

ABOUT THE LAST OF APRIL came a rather unexpected and entirely welcome break in the form of a rest leave in Tokyo. "Of course I'm eagerly looking forward to eating some ice cream and drinking some re-combined milk," he wrote.

Since letters travel only as fast as planes and ships can carry them, before the letter telling of his proposed trip was received, the telephone rang.

"Tokyo calling," said a strange voice. My knees got weak. All sorts of wild things flashed through my mind before I could regain some sense of balance and assure myself that John could not possibly be coming home. Then there was some trouble on the circuit, and the operator said she would call back.

For seven unnerving hours I sat in mother's living room, afraid to move, afraid to use the phone, wondering why John was in Tokyo. Practical Johnny couldn't see the necessity for such a disgusting delay and went out to play. Little Kirk tried manfully to keep awake, but finally he drooped in a soft heap where he sat and was carted off to bed. Still I waited. I remembered talking with other wives who had received telephone calls which had been unsatisfactory because of bad connections and other disadvantages naturally present with such a call. I wished he hadn't tried to call. I wished he would hurry up and get through again.

Then the telephone rang again. I was there in an instant, and if I detected mirth in the operator's voice, I don't blame her. Surely it must be fun to connect such great distances, knowing the happiness which will flow through that connection.

"Hello, Louise," came John's vibrant voice. It was clear as a bell and as close as next door. In that instant the miles vanished with the months of waiting and the uncertainty and all the rest. That warm contact was worth all the waiting. Forgetting nothing, he took time to explain to Johnny how his call was coming from the other side of the world, was relayed from telephone to ship's radio, and then again through telephone



Korean girl "adopted" by GIs.

connections. Johnny talked about it for days.

Later he had his ice cream in Tokyo, slept on real sheets, and wandered like a small boy through the beautiful Tokyo PX. A visit to the Imperial Theatre brought an enclosed program and an astonished comment on the beautiful materials used in the lavish costumes and the handsome curtains which hang over the huge stage there. To see people walking normally down the street without fear or haste was an appreciated experience. We felt again, through his letters, his concern for people, his interest in the world about him.

"I appreciate the pictures of the boys more than I can tell you." The pictures showed Kirk and John growing up and gave him some idea of what time does to two small boys.



DDT dusting in a Korean village. The natives are delighted with this treatment.

IN MAY, when spring seems to come even to a war-torn country like Korea, he wrote: "We took a hike into the mountains to the third battalion aid station. The trees were covered with blossoms and there were lots of frogs and birds. The trail up the mountain followed a fast stream, and it will be extremely difficult to carry litter patients over this rocky, steep trail. There is only one location near the aid station where a helicopter can possibly land to evacuate the most seriously wounded."

The universal appeal of the child in need reached out to touch the GI's time and again. Many times they were helpless to serve these children of the world, but at one point, John relates, they discovered a little girl crying and abandoned. She appeared to be about two years old and was hungry and miserable. Tender-hearted GI's—fathers and brothers and sons—took the little waif in and fed her. Then someone found an old Sears catalog and a hat to pass. From this generosity came money for a new outfit. She almost looked American in her little bonnet and coat, and surely she must have had a great and trusting love for these light-skinned men who would protect her from the terror her baby heart had known.

"Did you ever buy eggs by the foot? That's the way they are sold here, wrapped in straw. . . . I ran into Lt. Williams today [Lt. Williams shipped overseas with John]. It was good to see him again."

"It rains all the time here, just like Seattle only muddy and sloppy. The rice paddies are covered with water. These farmers must be discouraged when they come back to find that trucks and heavy equipment have been driven over their fields. It can't be helped though—there are no roads to accommodate heavy vehicles."

"Every time it rains our foxholes are full of little frogs. There is a steady croaking around us now since we are surrounded by water, and the water is full of them. . . . I do hope we can share an overseas tour together. It is an education that every American should have. You can't appreciate how wonderful our country is until you have visited some foreign countries and made a comparison."

"Have you ever heard a real, live cuckoo bird? Every day we hear one. He or she lives on the hill behind our area and entertains us. . . . We have lots of Chinese prisoners. They are very small and thin."

THE ALLIES are proud of and confident in their air power which bombards the hills by night, harassing the enemy into confusion. "We had an air strike of several flights on a near-by hill this afternoon. It was interesting to watch as the planes strafed, dropped fragmentation and jellied gasoline bombs, and fired twenty mm. shells."

I can almost smell that musty overseas odor as I read, "I am mailing home a box containing wool trousers and other wool clothing. All of these items will require cleaning as they've become slightly soiled after nine months of use."

Sometimes Korea is as quiet and peaceful as Main Street, U.S.A. Sometimes . . . "some 105's hit in the area last night, so Doc Holman and I have improved our foxhole by deepening it quite a bit."

Time and again he mentions what a splendid job everybody is doing over there, but of course he is best informed on the performance of the medics. Many things have been developed by medical science which are being employed there to sustain the lives which Americans consider precious even in times of war.

In the grim see-saw of war there is still time to think of humanity, for this is the way of the American GI trained from birth to love and not to hate, to build and not to destroy. Far back in the mountains, nestled like a modern Shangri-La, is a tiny village whose residents hadn't even heard of the Korean war until the GI discovered them. Their primitive way of life attested to their seclusion. Disease had struck at the vitals of this small community and with a nameless terror they had faced it as best they could. Soon the doctor and the medics were spraying the people and their houses with DDT—and instead of being fearful, the people were happy as children at the novelty of this new magic and its results. How far our modern miracles reach out to touch the unlearned.

A LETTER practically every day for a year makes quite a sizable pile. I must pack them away in a footlocker. I'm glad I didn't remember until just yesterday that five years ago John was just coming home from Europe, and we have sent him off overseas twice since then. Looking back to the year behind us, I wondered how we made it over that mountain of time. Then I realized that we haven't actually climbed that insurmountable obstacle at all. We have only taken it day by day . . . and little by little we have walked around it. Now we are almost on the other side of it, and we are looky forward to the tomorrow which will bring John home to us. Then the four of us will gladly face our next "new horizon."

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Bulletin Board

Change of Address

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WEDDINGS

Malone-Davis

Eva Mae Davis, daughter of Mr. and Mrs. John Davis, and Vaughn Malone were married May 12 at the Reorganized Church in Modesto, California.

Powell-Winters

Ruby Winters, daughter of Mr. and Mrs. Paul Winters, and William Clinton Powell, Jr., were married June 2 in the Reorganized Church at Modesto, California.

Thrutchley-Rose

Donna C. Rose, daughter of Mr. and Mrs. Charles Rose, and Joe Thrutchley were married May 31 in the Graceland College chapel, Lamoni, Iowa.

Schall-Bishop

Peggy Bishop, daughter of Elder and Mrs. Robert L. Bishop, and Myron Reed Schall, Jr., son of Elder and Mrs. Myron Schall, were married June 17 at Santa Rosa, California. Both fathers officiated at the wedding ceremony.

BIRTHS

A son, Richard Craig, was born on May 4 to Mr. and Mrs. Edward Epling of Roseville, California. Both parents attended Graceland College.

Mr. and Mrs. Albert V. Burdick announce the birth of a son, Robert Edwin, born June 15. Mrs. Burdick is the former Dorothy Cline of San Jose, California.

A son, Gregory Arthur, was born to Mr. and Mrs. Claude Sneed of Modesto, California.

Mr. and Mrs. Ray McDonald of Ridgetown, Ontario, announce the birth of a son, Garry Ray, born June 12 at the Public General Hospital in Chatham, Ontario. Mrs. McDonald is the former Aileen Shaw, daughter of Mr. and Mrs. Noah Shaw.

Mr. and Mrs. T. H. Halfhill of Independence, Missouri, announce the birth of a daughter, Tyra Mae, born June 22. Mrs. Halfhill, the former Clara Yahng, is a graduate of the Independence Sanitarium School of Nursing, class of 1947.

A son, John Andrew, was born on May 29 to Mr. and Mrs. John Moffet, Jr., of Modesto, California. Mrs. Moffet is the former Margaret Ann Carlson.

A daughter, Cathy Ann, was born on April 28 to Mr. and Mrs. R. H. Ballard of Modesto, California. Mrs. Ballard is the former Mary Lagos.

A son, Lauren Craig, was born on April 13 to Mr. and Mrs. L. C. Addison of Modesto, California. Mrs. Addison is the former Ailene Baurnhouser.

A daughter, Barbara Kay, was born on March 20 to Mr. and Mrs. Donald Holseid of Perry, Iowa. She was blessed on May 20 by Elders E. C. Kibby and Asa Smith. Mrs. Holseid is the former Vera Laborde.

DEATHS

COPNER—Jessie Elizabeth, died May 31, 1951, at Victoria Hospital in London, Ontario, at the age of seventy-one. Her husband, John Muir Aubrey Copner, preceded her in death. She is survived by four daughters: Mrs. Alfred Fletcher of Grand Lodge, Michigan; Mrs. Edward James, Miss Muriel Copner, and Mrs. John German of London; a son, Everitt Copner of London; a brother, George Everitt of London; and two sisters: Mrs. Louise Garnier of Windsor, Ontario, and Mrs. Elizabeth Sheridan of London. Funeral services were conducted by Elders Carl Muir and Frank Gray. Burial was in Mount Pleasant Cemetery.

Picked From the Periodicals

(Continued from page 19.)

people of different religious faiths marry, and of what can be done to educate young people about these problems.

"How Much Independence for the Teens," *Parents' Magazine*, says that adolescents can take responsibility and make decisions on their own, but they want some rules and limits, too.

"Will They Say Come Again?" *Parents' Magazine*, gives helps for parents on making visits to friends and relatives enjoyable for everyone.

American Home has an unusually good selection of recipes and food ideas, among which are "Take a Can of Beans" (you'll be surprised at the glamour in that old stand-by) and "Whole in One," simple summer suppers cooked all-in-one.

1951 Youth Camp Schedule

Date	Camp	Place	For Reservations and Information
Aug. 5-12	Youth Camp	Chetek, Wis.	Stephen Black, 101 S. High St. Neosho, Missouri
Aug. 19-26 Aug. 26- Sept. 2	Youth Camp	Camp Kiondashawa, New Hamburg, Pa.	Loyd Adams, Box 522, Cedarville, Ohio
Aug. 22-29	Youth Camp	Brooksville, Maine	Raymond J. Ashenhurst, Jonesport, Maine
Aug. 25- Sept. 3	Camp LaHacienda	Bandera, Texas	John G. Wight, 714 Avant Ave., San Antonio 10, Texas

Introducing

GEORGE A. NJEIM, Temple City, California, (page 5) was born in Christchurch, New Zealand, on the last day of December, 1900. He was baptized in Roum, Lebanon, in 1914. His school work was interrupted by the First World War when all foreign schools were closed. In 1920, when they were permitted to reopen, he continued his education in Roum until the fall of 1925 when he entered Graceland College. He studied here three years.

In 1934 he met Vera L. Gamet, a nurse, while he was a patient at the Independence Sanitarium; they were married that year. They have two children; Marie Eugenie 15, and Elizabeth Joyce 6. Brother Njeim's hobbies are fishing and nature lore. He is a staunch advocate of the Restoration message.

His first ordination was in 1930 as an elder. In 1940 he was ordained a seventy, and in 1947 he was ordained a President of Seventy. After his first ordination he was appointed to Toronto District. In 1932 his appointment was changed to Owen Sound; in 1934 to Chatham District; in 1939 to Chatham and London Districts; in 1942 to Toronto District; in 1944 to Ontario. In 1946 he was appointed to the state of California where he has remained since.

MELVIN L. FOWLER, Springfield, Illinois, (page 12) was born in Gordon, Nebraska, in 1925. After attending Fremont high school he went to Graceland College, from which he was graduated in 1943. He continued his education at Purdue University and received his B.S. degree in civil engineering in 1945. He took his graduate work at the University of Chicago in anthropology and received his M.A. degree in 1949. At the present time he is Curator of Anthropology at the Illinois State Museum.

In 1948 he married Dorothy M. Mills. They have two children: Michael Q. 2, and Erika Jae 1.

Brother Fowler is a member of the Illinois State Archaeological Society as well as the Society for American Archaeology. His special interest is 35 mm. photography.

He was ordained a priest in 1946 and an elder in 1950. He is pastor of the Springfield, Illinois, congregation, and Zion's League leader for Central Illinois District.

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P.S.

* EARLY UNIVERSITY

A recent editorial contained some references to the early beginnings of some universities that are still among the leading institutions of higher learning in all the world: the University of Paris, Oxford, and Cambridge. Sister Ella Jones of our proofreading department brought in a history, "The Land of Arthur," by Marie Trevelyan that tells of a university established much earlier than any of these extant ones. The national calamity suffered by the Welsh people and the hurt sustained by their culture from the Viking invasions of the sixth to the ninth centuries were and still are a loss to the world.

Quoting a few extracts from "The Land of Arthur," we learn of an early Welsh university:

"In connection with the name of Ilid is that of Eurgain, who is described as the 'first female saint of the Island of Britain.' This distinguished Welsh princess is described in the ancient records as having founded a church and a college that afterwards became very celebrated as the first university in Britain. . . . Caer Urgan. . . . It may be here explained that the terms "Cor," "Chorea," and "Bangor" mean a circle, a college, . . . The primitive Cor or Bangor developed into a university, . . . The site of this ancient city and university is now known as Llantwit Major, in the Vale of Glamorgan. . . . From this ancient institution, which was the only seat of learning and instruction in Britain, the Christian religion extended all over the country. . . . The Cor or Bangor of Eurgain continued in a flourishing condition until a raid was made upon it by Irish pirates, who carried away therefrom a beautiful youth and scholar, afterwards known as St. Patrick."

It is believed that Princess Eurgain was a daughter of the great Welsh patriot and general, Caractacus, who fought the Roman invasion of Britain so long, but was captured and taken with her to Rome where she may have been known to St. Paul, who was held as prisoner there before his execution. There she may have been the British Princess who was known as Claudia Rufina, mentioned as Claudia in Paul's Second Epistle to Timothy. War and destruction destroyed many great landmarks and records, but some remain, and traditions supplementing them make it seem certain that the ancient institution carried on a great work.

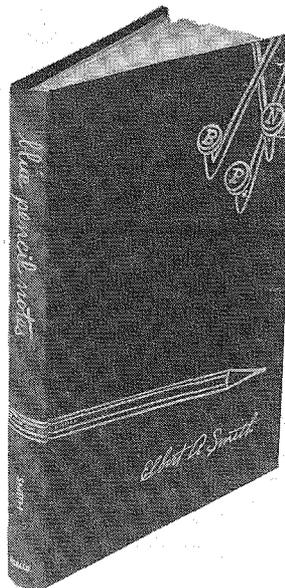
* WEATHER

When it rains day after day and night after night; when the rivers are flooding the lowlands and destroying the crops of the farmers; when levees are breaking, highways are closed, and grain lies rotting in sodden fields; when rising waters drive the poor from their homes in the lower sections of the cities; when the gardener sees his vegetables pale and sickly for lack of sun, and the lady's flowers are beaten down into the mud, one cannot help wondering: Just who is in charge of the weather, anyway?

* FANATIC

"A fanatic is a person who redoubles his efforts when he loses sight of his goals."—Collected by Eveline Burgess for "An Intellectual's Holiday."

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this
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The Recent Floods

Reunions

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August 6, 1951

VOLUME 98

News and Notes

PRESIDENT SPEAKS

President Israel A. Smith delivered the baccalaureate address for the summer graduating class at Central Missouri State College July 29. Nineteen students from Independence will graduate from the college at Warrensburg August 3.

APOSTLE REPORTS ON BAPTISMS

Apostle D. O. Chesworth reports that as of July, baptisms for the East Central States Mission have already attained 52 per cent of 1950 baptisms. He states, "These three hundred baptisms have been gained through the persistent effort of the men of the standing ministry, plus the untiring efforts of our church appointees. Special mention goes to the four seventies in the field who are doing an excellent job in missionary work. An outstanding example is the Spring River District with a membership of 2,800. The ten-year average is approximately seventy. In 1950, 145 new members were gained, a greater percentage of these coming within the last six months. As of July 15, 1951, 105 have been baptized."

PUBLICITY FOR SAINTS

Several of the Saints in Honolulu have received favorable publicity in the newspapers there. Prescott A. Foo who was a counselor to the district presidency received the Gallatin award for outstanding service with the alcohol tax unit of the internal revenue department of Honolulu. Brother Foo retired from business June 30. He and Sister Foo are moving to the mainland and will make their home in Ava, Missouri, after August 1. His daughters, Mrs. Edgar Jones and Mrs. Robert Short live in the states.

Other men who have received attention in the news are Frank B. Almond, Tautu Moo, Matthew Esposito, Tsunao Miyamoto, John C. Ledo, and Fred Paoa.

CHURCH GIRL TO CAPITAL

Ruth Ann Ziegenhorn, daughter of Elder and Mrs. H. F. Ziegenhorn of Independence, left for Girls Nation in Washington, D.C. July 27. Ruth Ann was the Governor of Missouri Girls State, and she was selected as a delegate to the Girls Nation at the meeting.

BISHOP SCHREUR DIES

Word has been received by the First Presidency of the death of Bishop Dirk Schreur of Gaylord, Michigan, on July 18. Bishop Schreur was born in 1871. His daughter, Delia, is the wife of Apostle D. Blair Jensen. His nephew, Allen Schreur was district president for many years. He is survived by his wife, the former Grace M. Hackert.

CAMPS HELD FOR GIRLS

Edna Easter has returned from several girls' camps held at Gardner Lake where she was director. Two one-week sessions of Oriole camp had an attendance of 149, with sixteen monitors and twenty on the program staff. Three overnight camps for Skylarks had an attendance of 144 girls, twenty-one leaders and eighteen other program staff: Carl Mesle was associate director and business manager of the camps.

Also serving on the camp staff were Elder and Mrs. Calvin French. Brother French conducted classes in religion and astronomy and Sister French was in charge of music and campfires.



We'd like you to know

Roberta Palace McPherson

IF you were baptized during the past fifteen years, your baptismal record was typed and filed by Sister McPherson. In this period since she has been working in the Department of Statistics she has processed forty-five thousand records of those who have united with the church. During this same fifteen-year period she has recorded thirty thousand blessings of children. So there is not much likelihood anyone will get into the church by blessing nor by baptism without Palace knowing about it.

She is a native of McKenzie, Alabama, and was baptized when ten years old by Elder T. C. Kelley. Her high school courses were completed through credits from Central Missouri College high school, Warrensburg, Missouri. Then she continued on to complete her first year of college studies before the family moved to Independence. She did secretarial work for seven years following this, and first came to work at the Auditorium in 1932 on a part-time basis.

She taught juniors in the church school and sang in the choir at Second Church for several years. She says her hobbies are "amateur gardening—especially flowers—and spoiling 'Sandy.'" This is her nephew, Jamie, who lives in the lower part of the home she owns jointly with her brother. Sister McPherson uses her pleasing voice as relief operator three times daily on the switchboard serving the Auditorium.

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ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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Don't Mix Your Marriage

"Be ye not unequally yoked together with unbelievers."

—II Corinthians 6:14

Editorial

ST. PAUL'S WORDS about marriage seem harsh. Who likes to think of marriage as a "yoke" before the wedding? Yet when a young married couple return to reality from the aureate cloudlands and rosy dreams of the honeymoon, they sometimes find the yoke is there—and a heavy one.

Who thinks of the beloved companion as an "unbeliever"? Yet, when Sunday comes and the question of church attendance is raised, it is painful to discover that the companion is a stern and uncompromising opponent in religion, and that one must go to church alone.

What seemed utterly unimportant in the moonlight of betrothal becomes in the daytime of living an insuperable obstacle in the pathway of domestic peace. A young woman may find that the "perfect lover" cares more for himself and his religion than he does for her. A young man may find that his wife trusts and confides in the priest more than she does in her own husband.

Marriage can bring happiness or misery, according to the wisdom or folly with which the mate has been selected. It is easy to forget how important religion is. But the roots of faith go deeper than we think—deeper than the processes of thought—down into the realms of feeling that are the fundamental areas of conscious existence.

* * * *

The importance of "mixed" or interfaith marriages is indicated by the considerable number of articles on the subject appearing in recent issues of popular nonreligious publications. And studies in the causes of divorce have turned the attention of psychologists and psychiatrists to religion as one of the important factors in home life.

The *Woman's Home Companion* for July, 1951, carries an excellent article, "The Truth About Mixed Marriages," by Dr. David R. Mace, Professor of Human Relations at Drew University. Every young man and woman who is even potentially interested in marriage would find benefit in reading this article.

* * * *

The situation is most difficult for a mixed marriage involving a Roman Catholic and a non-Catholic. The Code of the Canon Law says, "Everywhere and with the greatest strictness the Church forbids marriages between baptized persons, one of whom is a Catholic and the other a member of a schismatical or heretical sect."

In cases where a Catholic is determined to marry a non-Catholic, the church has a strict arrangement. Both parties have to sign agreements. The non-Catholic makes a binding promise that the Catholic party shall be entirely free to practice his or her religion, that all the children shall be "baptized and educated in the Catholic faith," that the Catholic prohibition of birth control shall be respected, and that there shall be no other marriage ceremony but that performed by the priest.

Concerning the conditions imposed upon the participants in a mixed marriage by the Roman Catholic Church, the Southern Baptist Convention (as reported in *Time* magazine for July 2) recently took cognizance of the matter with this statement:

We reaffirm both the sacredness of an individual's religious faith, in which the husband and wife must be equally free and that a fundamental tenet of our faith is violated if either the husband or the wife is forced to sign away the religion of unborn children.

* * * *

Marriages between persons of different faith, according to those who

know, are two-and-a-half times more likely to fail and result in divorce than between persons of the same faith.

But divorce is not the only indication of a marriage that fails. There are many other couples who remain together, enduring misunderstanding and unhappiness to preserve the outward form of the home.

And in many cases of mixed marriages, where neither party is willing to accept the other's religion, they achieve harmony only when both parties discontinue church activity. The result of this is generally that the children grow up without any religious training or faith.

* * * *

Dr. Mace concludes:

Young men and women, whose chief concern is to create peaceful homes and to raise happy families, should know that they stand a much better chance of doing so if they choose life partners whose spiritual background is the same as their own.

We tend to marry persons of education comparable with our own. We like partners with the same social training and similar interests and desires. If these are ignored, the chance of trouble increases. We should recognize the tremendous importance of religious harmony in the home as a factor contributing to happiness and stability.

For our own church people, there are some small groups where a young person has little choice. Perhaps the wisest course is to move—to "gather"—to a larger group, where opportunity to know more church people may be found. Those who mix their marriage are inviting trouble and unhappiness. Harmony in religion is important for harmony in the home.

L. J. L.

Across the Desk

BY THE FIRST PRESIDENCY

Excerpts from a letter written by Apostle Reed M. Holmes on July 2:

Early this week I was called to deliver the funeral sermon for George W. Hopkins, pastor of our Enid, Oklahoma, Branch. Brother Hopkins died Sunday evening of a heart attack at the age of forty-six.

As you will recall, George Hopkins was a captain of the Enid police force. He had earned for himself a most enviable reputation as a citizen. He was intensely interested in children and bent every effort toward safeguarding their lives during the years he spent on the force. I have never before seen a man so well beloved by the children of his community. I have seldom witnessed the respect and admiration shown for him at the funeral. I presume there were close to one thousand people in attendance, with many reserved sections for civic groups in which he was active.

While I had known of Brother Hopkins' intense desire to protect the children from harm both in traffic and against juvenile delinquency, I did not know how well he had succeeded in securing a response from his townsmen. He had given hundreds of addresses before schools, civic and church groups, always making it a point to be identified as a minister of our church as well as a policeman. He felt that the Lord's Prayer had definite reference to the community in which he lived. He prayed fervently, "Thy kingdom come," and then worked diligently to make as much of that kingdom available in Enid and the surrounding territory as possible.

Apostle D. T. Williams has passed on to us a report he received from Lyle W. Woodstock, Director of the Nauvoo Youth Camp which closed July 1.

We have just concluded our 1951 Nauvoo Youth Camp and wish to report that it was fine. Camp was smaller than usual this year with a registration of thirty-eight (as against seventy-nine for last year) but this proved what we already knew—that we could make much better progress with fewer people. I believe that a camp should have no more than fifty unless there are unusual facilities to take care of a greater number. We enjoyed the blessings that attend a small

congregation of people who know each other and are working together 100 per cent toward common objectives.

Our staff was just right for the number of campers—ten in all, including the cooks. And I have never spent a week working with a finer group. We were indeed blessed with complete cooperation, devotion, and industry from the staff. Dr. Platz did what we knew he would and could do, helping the campers to gain a deeper appreciation of God through nature and science—blending with it a philosophy which drew all together in a very fine class. Charles Kornman did an outstanding job in his class. I have never experienced more spiritual classwork among young people—each camper grew a great deal through this class. The spiritual growth of the whole camp was a beautiful thing and a great blessing. Charles was responsible in large measure in bringing this about. Our third class, "Pioneering," was taught by Bernard Galbraith of Nauvoo. Bernie was a big help at camp and his class was good. We enjoyed having him on the staff.

Gerald Gabriel was business manager and did a fine job. Mable McKeivit was our nurse and helped with the camp log. Doris [Mrs. Woodstock] had the campfires and singing, and I had over-all direction and riverside chats. I felt that the week was very worth while. We did much to give each one present a "Faith For Our Times"—the theme and objective of the camp.

The following letter has been sent to us about the recent death and funeral of Elder George Arthur Cook of Hot Springs, Arkansas.

We wish to pay our respects also to this very fine man who not only fought his way up to be a front-rank business man of his state, but gave unstintingly of his time to the work of the church and to the welfare of our members in and near Hot Springs.

The church has lost the services of an honorable and successful minister in the tragic passing of Elder Arthur Cook. His life made his church honored in the esteem of his neighbors and fellow citizens. He and his good companion, Sister Vera Cook, reared a family whose loyalty to each other and their parents has added glory to the name of the church in Hot Springs.

Many members of our traveling ministry have made the hospitable home of Brother and Sister Cook their domicile and headquarters while in that part of their field of labor. None have come

away from their experience with this family who did not speak of the kindness and splendid hospitality demonstrated toward them. All elaborated on the unity between parents and children. As Apostle D. T. Williams stated in conversation, "I never came away feeling other than that I had been ministered to more than I had ministered." This high accomplishment was achieved by the fine co-operation in the family, where all the affairs associated with their well-being seemed to flow with a sense of ease beyond anticipation in the average household.

It was as a result of this splendid working together that financial and spiritual success came to this most deserving group. The children and parents worked in such harmony that the business venture which had a very humble beginning blossomed into a success story deserving space in any journal of business accomplishment.

He entered into business for himself in 1930 and not only won honor for himself but made a distinct contribution to the building up of the city of Hot Springs. His business was built on the basis of righteous dealing, which has become a monument to his memory.

Arthur Cook's good deeds were not all in the open, for he believed in the scriptural injunction, "Let not your right hand know what your left hand doeth." And many of his blessings to his fellow men were done behind the scene where none but the receiver and God knew what was happening. They have come to light only when revealed by those who were the beneficiaries.

Brother D. T. Williams was invited by the family to conduct the funeral service which took place July 3 at one of the largest mortuaries in the city of Hot Springs. The chapel, which seats approximately 350, was filled to capacity, all standing room available was taken, and people who could not find room inside stood on the street. Such is the testimony of the esteem and honor in which this man was held by his neighbors and fellow citizens. There were many magnificent floral offerings, and the mayor of the city acted as one of the pallbearers.

Brother Cook is survived by his wife, Vera, and four children: Dale Cook, Thelma Cook Freeman, Delmah Cook, and Dorothy Cook Bowling.

The friends of Brother James E. Page will be interested to know that he has undergone an operation recently at the Burlington (Iowa) Hospital and is now recovering.

The Recent Floods

REALIZING THAT MANY of our members throughout the church would be intensely interested in the effect that the devastating flood has had upon other members, we are submitting herewith reports that we have asked Bishops Becker and Miller of the Central Missouri and Kansas City Stakes respectively to prepare covering the situation.

At the time of this writing complete estimates have not been made of the damages and losses sustained by our church families, but it is without question one of the greatest catastrophies that has ever been experienced by the people in these central areas, and church members have sustained losses along with thousands of others in the areas affected.

In addition to the report that we have received from these stake bishops, we have just a brief statement from Donald Kyser, general church appointee, which we are submitting herewith. This covers the people in the area around Miami, Oklahoma.

There are other regions affected by the flood from which we have not heard, and we would appreciate receiving full reports from any district officers concerning the damage in their districts.

We wish to assure those who have sustained such losses that the General Church will render assistance wherever needed and will co-ordinate its work with that of other agencies engaged in bringing relief to those who have been stricken by this disaster.

For the Atherton area, where it appears that we have sustained our greatest losses, a commission is being set up to appraise each individual situation. This committee consists of Willard Becker, chairman, Earl T. Higdon, Bishop of Lamoni Stake, and Otho Clark, counselor to Bishop Becker. Don Elefson, assistant to Bishop N. Ray Carmichael, agricul-

tural supervisor for the church, is working with this committee.

We wish to thank the members of this committee and also the presidents of the two stakes, Harry Simons and J. D. Anderson, who have worked closely with the bishops in ministering to our people in this crisis. Both Brother Becker and Brother Miller have given long hours of conscientious and efficient ministry as they have met with the people affected.

While this report was being written, a mother and her four children came into the office of the Presiding Bishopric and made their contribution of \$20.00 to help in flood relief. This gift meant depriving them of an opportunity to attend a reunion. This, we are sure, is typical of the sympathy and co-operation that will be forthcoming from our membership as a whole.

Contributions for such relief may be sent to the Presiding Bishopric for this specific purpose and will be used to meet the needs of members in rehabilitation and immediate relief.

As indicated in the reports from the two bishops, our people are meeting this crisis with courage and faith in the future.

Respectfully submitted,
THE FIRST PRESIDENCY
by I. A. Smith
THE PRESIDING BISHOPRIC
by G. L. DeLapp

Report on Atherton Flood

by Bishop W. C. Becker

ONE OF THE MOST DEVASTATING and costly floods in the history of the Atherton development has begun to subside. No amount of preparation could have averted this tragedy. Fortunately there was no loss of life, but the loss in crops and property damage is tremendous. This loss is both to the church and to the inhabitants of the area. Eight fam-

ilies living on church-owned land found it necessary to evacuate their homes when flood waters settled into the homes to depths up to 6½ feet. A total of 30 families living in the area were affected. As a result there was a great loss in household furnishings, clothing, and equipment. The rehabilitation of the homes will be expensive for the church. As the flood water subsided, a deposit of mud and silt to depths of 6 to 10 inches was left in the buildings, making it necessary to clean and repair each home before it can again be occupied. Barns, machine sheds, poultry houses and other buildings were quite extensively damaged. All houses, with the exception of one, look as though they should be reconditioned. The Pearson home is damaged beyond repair.

Perhaps the greatest loss will be the crops. Several thousand acres of crop land was covered. Approximately 850 acres of wheat which was ready to harvest was destroyed. Harvesting, which normally would have been completed, was delayed because of the continuous rains. It has been estimated that the wheat harvest would have averaged 30 bushels per acre. 1448 acres of corn and soybeans had been planted, and most of it was ready to "lay by." This land had been brought to a high state of productivity and as such the loss to the people farming the land and to the church was a sizable sum. Fertilizer alone, used for crops destroyed, amounted to \$8,300.00.

THE LOSS IN FARM MACHINERY is undetermined at the present time. Some machinery was moved to higher grounds but a number of plows, discs, harrows, corn planters and pickers, elevators, wagons, stock equipment, et cetera, was caught in the flood waters. Several tractors were also marooned. Much of this equipment is partially buried in silt and mud. Some has been carried by the current into piles of

debris which have lodged along fence rows.

Loss to livestock was light in comparison with other things. This was confined primarily to poultry. Most cattle and other livestock had been moved from the area. The earth mound built on the place occupied by Glen Lewis provided safety for 31 sows and gilts and their pigs. Although water was 18 inches over the top of the mound, the hogs were cared for in the partially empty corn crib on top of the mound.

THE PEAK OF THE FLOOD was reached Sunday, July 15. Seep waters began coming into a limited part of the area several weeks prior to this date. The levee system, which was one of the best, was one of the last to break in the flood area. The levee had stood several lower crests of the river and at times seemed as though it would survive; but when the highest crest in over a hundred years came surging down and waters began pouring over the top, the levee began to crumble and break in a number of places along its course. The waters rose rapidly from July 12 on. During this period every effort was made to raise household furnishings, etc., to higher levels by placing cement blocks under the pieces and moving some to upstairs rooms. Most of the items blocked up were still not high enough to be protected from the crest of the flood.

At the present time all of the families affected are living with friends or relatives. As the work of rehabilitation continues, some additional moves will have to be made as it looks now as though it will be several weeks before families will be able to move back to their former homes.

Generally speaking, the spirit of the people is good. Naturally it is disheartening to see the accumulation of a lifetime damaged or destroyed and the labors and expenses

of an entire crop year completely gone. The crops of about 12 families have been destroyed, as the homes of some who farmed the land was high enough to be protected from the waters. The work of rehabilitation has been progressing satisfactorily under the leadership of Brothers Otho Clark and Don Efe-son. The people of the Atherton community and surrounding areas in the stake have responded very well in helping to do any necessary job in this period of emergency.

Report From Kansas City Stake

In response to the telephone conversation with Bishop DeLapp, I am sending the following information about the recent flood emergency in the Kansas and Missouri area.

Kansas City Area

A minimum of 31 homes and 87 people—most of them from the Shawnee Road and Grandview, Kansas, congregations, two families from Quindaro, and one from Malvern Hill were affected. These homes were flooded and badly damaged, some were completely demolished or washed away.

Nineteen families representing 52 persons in the North Kansas City and Northeast Bottoms areas were evacuated until the emergency was over. We know of no other damage or loss to any of these families. These folks were from the Bennington and Van Brunt congregations.

Osawatomie Area

We know only of the Powell home which was completely under water. We do not know of Mrs. Powell's whereabouts today, but we understand she is with relatives in Kansas City.

Bonner Springs

There is only one home (a family with three children) badly flooded.

Topeka

We know of seven homes that were badly flooded. Some of these are a complete loss. Two homes had their basements flooded, affecting 27

of our people. Some business men in this area will have some loss. Christenson who has an egg business, and Collier Hendricks of the Kansas Van and Storage Company are the only ones we know of thus far.

Lawrence

The basements of two homes of members were flooded here. We know of no other damage.

Emporia

According to information received by phone from the Rhodes family no damages occurred here.

Aid

Thursday, Friday, and Saturday, July 12 to 14, with Stake President J. D. Anderson and other stake officials, we tried to locate our people and check to see that they were evacuated from the danger zones. The following Sunday we sent out a call to our congregations for clothing, furniture, et cetera, and we had a most gratifying response. We received clothing which was very serviceable and appreciated. Some of it came from active wardrobes of many homes. Food stuffs were contributed generously, as well as furniture, while others responded with financial donations. This has made it possible for us to supply the immediate needs of families, and we still have on hand a quantity of these articles for the rehabilitation program ahead.

We have been able to locate and account for practically all members. People are being housed in our Grandview (Kansas), Quindaro, and Topeka churches, and perhaps will be there until they can get re-established in more permanent homes.

Rehabilitation

The people are being permitted to re-enter their homes and start cleaning up. Some men who have experienced the results of bombing and tornadoes have said that this is a worse mess. Our Argentine church had nine inches of silt all over the

floor, and we have reports in the Armourdale area of homes which have three or four feet of silt.

Much of the furniture has fallen apart and cannot be renovated. The total damage at this time is beyond our estimation.

We have been able to relocate some families from the emergency homes they first occupied.

We are planning on the setup of a Social Service Center in the Kansas City area to minister to these people in the coming months. Some homes will have to be supplied with furniture, clothing, and what else we do not know. We feel at present we will be able to materially assist in this program in many ways.

It is gratifying to know that the Red Cross has functioned so effectively in issuing orders of food and caring for so many families.

General Remarks

This has certainly been a major disaster, and its aspects change very rapidly. It is necessary for our organization to be alert and fluid to meet these changes.

We certainly do appreciate the sincere co-operation and sacrifices of our church members and the harmony that has existed among the personnel who have assisted in this program. Many hours of labor and contributions, which are too numerous to mention, have been donated.

In gospel bonds,

HOWARD F. MILLER

For the Stake Bishopric

Report From Miami

This is to let you know that our home was caught in the flood area during the recent disaster here at Miami.

We were away at the time, attending the Kennett Reunion. However, our folks and neighbors were able to remove most of the contents before the water (which reached a level of three feet within our house) got to us.

Sixteen of our church families were affected by the flood—most of them own their homes.

DONALD KYSER

They Come From Many Lands

By Roy A. Cheville

QUITE RECENTLY a friend suggested it might be better for our church to maintain two or three colleges in different sections of the country than one in the midwest. He argued that these colleges would be accessible to more young Latter Day Saints. He added that such an arrangement would save in money and time. I assented to both arguments, yet rapidly added that the proposal would take away one of the major reasons for Graceland's existence—the commingling of youth from all parts of the church. Let this be lost and one of the major services of the college goes.

Beyond a Local College

During those first years after the opening of the college in 1895 students came from the Lamoni region. For a few years college administrators deducted travel expenses from tuition as they attempted to induce those from a distance to come to Graceland. Those days are gone. No longer is it strange when students come from California or Massachusetts. In fact these are expected as much as those from southern Iowa and northern Missouri. The college flag suggests the world-wide circle of Graceland fellowship and the meeting of pathways at the campus.

Projects in World Fellowship

In the fall of 1946 Graceland entered a new field of social service. That fall our church contacts with the Saints in Holland were resumed. That Christmas thirty boxes were sent from the campus to Dutch families. So opened a new world for Graceland. The ocean distance seemed to shrink. In 1949 three hundred neckties were sent to Germany. An album of pictures went to Oslo. A recording of songs has gone to Tahiti, to Norway, to England. A box of clothing was shipped

to the Isle of Pines. The sights of hundreds of Latter Day Saint young people have been lifted to see the world-wide circle of the church.

Last April the college invited local Leagues to send delegations to an institute on methods in world fellowship. These visitors went with the church to Australasia, Britain, Scandinavia, Tahiti, Holland, or Germany. They sent a hymnbook to Wales, letters to Australia, a subscription to the *Saints' Herald* to Norway, a small church flag to Holland, a log book of the institute to a branch in Germany, a recording of hymns in English and Tahitian to the South Seas.

The World Fellowship Fund

After World War II the idea kept growing that we needed a few youth of missions abroad to come to Graceland. Here was a two-way service. They and their home area would be benefited by the expansion of their outlook on the church. The students of the college would have their sights lifted through association with these young people from distant places. It was going to take more than wishing to make the wish come true. Those coming would have to be of good quality and they would need funds.

The problem was not easily solved. First of all, some countries would permit those leaving to take but a very limited amount of money. Delegates to General Conference from Britain had met this same difficulty. Furthermore the rate of exchange is generally not favorable to those coming to America. A student traveler from the United States pays four hundred francs for a sleeping room in old Paris, but this becomes thirty-five cents in American coin. Reverse this and it goes hard with those coming to our land.

(Continued on page 14.)

Education for Freedom

By Deane W. Malott

Former Chancellor,
University of Kansas

We are presenting here the main part of the "Farewell to the Class of 1951" delivered at the commencement exercises of the University of Kansas by Deane W. Malott, retiring chancellor of the University. W. Wallace Smith, of the First Presidency of the Church, who was present to witness the graduation of his son, Wallace, was impressed by the message and obtained permission to quote it. We are glad to present to our readers this statement of "the American way" in education for freedom.—THE EDITORS.

IN THE COURSE of this education you have received here, something has happened to you. In the subtle alchemy of your developing mind and character, you have acquired, gradually and almost imperceptibly, powers of deduction, of coordination, of synthesis, of decision between truth and mere glibness, of the detection of sham from the eternal verities that underlie our civilization.

This is no vague and vocational equipment casually endowing you for future self-sufficiency, or assuring you that you may one day exert some sort of ephemeral leadership in your community.

The experiences you have gained here have merged into the background of your heredity and environment to form the character and the quality of your ability. That ability is needed now, immediately and at once, challenged by the seriousness of the times, the turbulence of sudden and dramatic events, the titanic struggles for power which are sweeping over the world and in which the United States lies at the inescapable vortex because of its wealth, its resources, its freedom. This American leadership cannot be maintained without the aggressive and immediate support of the intelligent and thinking young people of the nation, exerting the tremendous power of their influence against the heresies, the half-truths, the political machina-

tions, and the self-seeking greed of special interests.

WE STAND IN HUMAN HISTORY as the greatest revolutionaries of all times—we Americans. Ruthless leaders of totalitarianism behind the iron curtain drive their enslaved millions to world revolution. Their methods and their program are no revolution at all, but demagoguery of the most flagrant sort, flying under the false banners of the rights of the common man, only to shackle his mind and body to the service of an all-powerful state.

We dare do otherwise in America, in an experimentation in free government which has been sought repeatedly through the ages, but experience with which has been of precariously short duration, throughout all of recorded time.

You have been in a free university, where professors have dared always to speak their minds and to disseminate truth as they see it. You have been free to defend any point of view or policy you may have chosen. It is a great tradition of Kansas that we are afraid neither of truth nor of heresy. Few governments in history have ever for long dared so much.

You go now to defend that freedom and to support always with your loyalty the University which nurtured it. You go into the life stream of the American commonwealth, into a free society. But because that

society is free, it is also a confusing succession of "great debates," as pressing issues are settled in the public forum by the multiple-minded viewpoint of the American people, expressed through ten thousand media of press, radio, television, and curbstone debate.

WILL THIS METHOD WORK? Can we of the western world be the true standard-bearers of that great and emancipating doctrine? We cannot if we allow ourselves to be thrust into the indefensible position of seeking to protect the status quo. Our tradition is not static but constantly dynamic. Our tradition strikes off chains. Totalitarianism would put them back again.

In the great discord of sound and print, which in the last analysis is merely America making up its collective mind, you must bring to bear the intelligence, the tolerance, the courage of men and women molded for leadership in a free university, where all kinds of opinions are freely exchanged, and where in all the eighty-five years of this institution's history, no one has ever been afraid to say what he thinks.

This challenge for immediate leadership can be met only at a price—a drain on your time, a test of your courage, a demand on your effort. Those whose names are engraved in the hall of the campanile which you face tonight have paid a much greater price than any of the rest of us have ever been required to pay.

The most striking contradiction of our civilization is the fundamental reverence for truth which we possess and the thoroughgoing disregard for it which we practice.—Vilhjalmur Stefansson

We cannot see the wind that blows, and yet we can see the leaves that are moved by the wind. We cannot always see the spirit that is working in the lives of people, but we can see the results.—Unknown

Joshua's Long Day

THE SCIENTIFIC WORLD was set agog early last year by Dr. Immanuel Velikovsky, Russian-born writer, when Macmillan published his book, *Worlds in Collision*, which, according to announcements at the time of publication, was to be the first of a number, "four or more," in which the writer would "maintain that . . . many times has the earth undergone vast and disastrous cataclysms in which its rotation was interrupted."

Harper's Magazine for January, 1950, featured an article by Eric Larrabee, staff writer, under the caption, "The Day the Sun Stood Still," and the *Kansas City Star* for January 6, 1950, published an outline of Velikovsky's theory prepared by Mr. Larrabee.

Of course Velikovsky was not the first to exploit the theory that the sun actually "stood still," as related in the tenth chapter of Joshua. Professor C. A. L. Totten, an English advocate of Anglo-Saxon Israel, in his book, *Joshua's Long Day and the Dial of Abaz*, Destiny Publishers, has presented his theory as to what actually happened on the field of battle before Gibeon.

During recent years there have been a number of articles in *Destiny Magazine* in which the account by Joshua has been stoutly maintained as historically true.

The story has unquestioned appeal to our imaginations, and although we may not be able to understand fully the Velikovsky or Totten explanations of how the event actually took place, we cannot be blamed for indulging a natural curiosity if nothing more in fact than an "academic" interest in their theories.

However, the Velikovsky book and its advance notices and book reviews caused more than a tempest in a teapot. Men of science became so vocal in their denunciations of Velikovsky's "heresy," that the Macmillan Company, with its great reputation as publisher of standard and

accepted school and college textbooks, found it convenient to save itself from threatened boycott, by scientists for its unorthodoxy, by handing the Velikovsky book to another publisher. The copy I have was issued by Macmillan.

Out of it all has come a notable clash between the orthodox scientists and the "catastrophists," the latter represented by "sophomoric" Velikovsky and the more or less (to the scientists) unlearned. The scientists say it could not have happened; the others say it did happen.

We are always a little amused when the savants get a shock of this kind. It shows all men are a little vulnerable.

After more than a year, *Harper's* devotes space in its current number (June) to "Velikovsky and His Critics," and by way of introduction says, "Up to now Dr. Velikovsky has been condemned as extravagantly unscientific, but almost none of his critics have made more than casual efforts to expose what they believe to be grave errors." It also says, "Although the book and its author have been violently censured in reviews and comments, there has been a remarkable lack of explicit criticism of it based on careful reading."

WE DO NOT BELIEVE we should devote space to an explanation of the theory of how the "earth turned over," as advanced by Velikovsky and Totten, not only because of its length, but because, if we did, then in fairness the argument against it ought to be shown. But we are sure the fact of such a controversy going on is of interest.

Now, let's see the story again:

— And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makedah.

And it came to pass, as they fled from before Israel, and were in the going

down to Bethhoron, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon,

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

And there was no day like that before it, or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.—Joshua 10: 10-14.

The miracle of the alleged happenings is well stated in the fourteenth verse: "And there was no day like that before it, or after it." In any event, whether the sun "stood still" or the earth "turned over," we can at least believe, as it states, "the Lord fought for Israel."

ISRAEL A. SMITH

Sense and Sensibility

How few of us really use our senses! I mean give ourselves fully at any time to the occupation of the senses. We do not expect to understand a treatise on Economics without applying our minds to it, nor can we really smell or hear or see or feel without every faculty alert. I have the feeling—it may be unscientific but it is comforting—that any man might see like an Indian or smell like a hound if he gave his senses the brains which the Indian and the hound apply to them. And I'm pretty sure about the Indian! It is marvelous what a man can do when he puts his entire mind upon one faculty and bears down hard.—David Grayson, *Adventures in Contentment*.

A Builder of the Reorganization

Selections from the Memoirs of William Wallace Blair of the First Presidency

Part Four: Young Joseph Smith to the Presidency

Anticipations of the 1860 Conference

The church, though expecting Joseph would be called of God to come to them and preside at no distant day, nevertheless had no thought of his coming until the scattered Saints, including the Utah Mormons, would be notified of the promises given through prophecy concerning him. But the very first of February, 1860, I received a letter dated at Blanchardville, Wisconsin, January 29, 1860, from Elder Z. H. Gurley, Sr., from which I now copy as follows:

I rejoice in God that the work goes on so finely, and I know that if we are united and do what the Lord commands us, the year 1860 will not pass before the prophet is among us. This the Lord has revealed to us. . . . Last evening in our prayer meeting we asked the Lord to instruct us and we were told that some years ago he called and ordained seven men apostles, to take the oversight of this work, telling us it was his will that the senior should preside, but the church appointed another, and inasmuch as he was upheld by faith he acknowledged him. . . . Brother Blair, I have got good news to tell you and you may get ready to praise the Lord. . . . The Lord told us the night we got the commandment [to organize] that many would fall, but some would remain and they should be a means of restoring, etc. . . . As to Edmund [Briggs], I do not think that it is the mind of the Spirit that he come to the conference. You recollect that the testimony of the Spirit one year ago last June in your house, through Samuel [Gurley] was that when he comes back he should come with the prophet. I am satisfied that he will do it. I have written to him as our counsel that from this time he visit the churches and let his labor be with them and preach organization to them. That is what this work is for, and I would not recommend the addition of any more old members before we organize. We have got enough to do that work, and we have but little time to instruct. We must interdict all controversy on doctrinal points by outsiders at our conference. When we get there we will go right ahead with it. I have lain awake hours thinking of it. The Lord has told us that many are preparing for deliverance, and he says, "Organize, that deliverance may come."

Well, Brother, preach organization; pray organization; talk organization. Our time is limited to do this work in; and if we do not do it within the time, the Lord has told us that we shall perish; but inasmuch as we hearken to his counsel and do as he bids us, we will do it and just escape, and that is all.

I think it would be well to have as many as possible come to conference from Iowa and elsewhere.

Not long after receiving this letter, perhaps the first days of March, it was revealed through the Spirit in an evening prayer meeting at Brother Royal Stone's near Amboy, Illinois, that young Joseph Smith would come to our conference, April 6, in Amboy, to take the presidency of the church. This was unlooked for and startling information to us all. On the evening of March 19, Brother I. L. Rogers called on me at my home near Amboy, saying that Brother William Marks had just received a letter from young Joseph Smith, Nauvoo, Illinois, in which he said he intended to come to the Amboy conference; also that he desired to counsel with Brother Marks and other of the elders; therefore he requested him (Brother Marks) to visit him at once at Nauvoo and bring with him such elders as he might select. Brother Marks, in view of this, had selected Brother Rogers and myself to accompany him.

The Meeting With Young Joseph Smith—March, 1860

I at once arranged and went with Brother Rogers, joining Brother Marks at Mendota, from whence we went via Bur-

lington to Nauvoo, where we had interviews with Joseph and his mother in respect to the doctrinal views of the Reorganized Church, the work of Joseph the Seer, and the relationship of the Doctrine and Covenants and the Book of Mormon to that work. To their inquiries we replied that the church held that the doctrines, principles, and rules for church government set forth in them were supreme; that the ministry and membership were bound to honor and observe them; and that these two, with the Bible, constituted the written basis upon which the church must ever be builded, and be the authority by which it should be governed. With this they seemed much pleased, and Joseph then said that he and his mother would meet with us in conference on the sixth day of April.

Young Joseph Smith Received as President—April 6, 1860

Joseph and his mother came on the fifth and attended the prayer meeting at Brother Royal Stone's, where a very spiritual and interesting season was enjoyed.

In the afternoon of the sixth, conference having been organized in the city of Amboy, Joseph set forth his call and claims to the presidency of the church, stating in his address, which was delivered most of the time in tears, that he had come to the conference upon the call and by a higher power than that of man, and that without such divine call he would not come. Upon the close of his address he was, upon motion, received as the president of the church and was ordained under the hands of President William Marks and Apostles Z. H. Gurley, Samuel Powers, and W. W. Blair.

Statement by Emma Smith

On the evening of the eighth Brother Joseph Smith and Sister Emma Bidamon, his mother, with Brother and Sister I. L. Rogers, Brother E. C. Briggs, Sister Helen Pomeroy, and Sister E. Whitcomb, spent the evening at my house on the farm, two miles west of Amboy. During the evening Sister Emma related many incidents in respect to church affairs which were both interesting and instructive. She said Joseph, her former husband, very reluctantly consented to allow his name placed in nomination for the Presidency of the United States, a matter urged upon him by two or more consecutive councils in Nauvoo, prominent in which were Brigham Young and some others of the Twelve. She stated that in those times his attention was so taken up with persistent appeals from ambitious, aspiring men, that good men like Father Marks did not have much chance to be heard by him. Joseph at first pronounced the scheme unwise and uncalled for. In this Sister Emma concurred, but their judgment was overruled, and Joseph yielded on the claims set forth by his blind political advisers, that in permitting his name to go prominently before the nation and the world in a political way, it would give popularity and impetus to the work of the church.

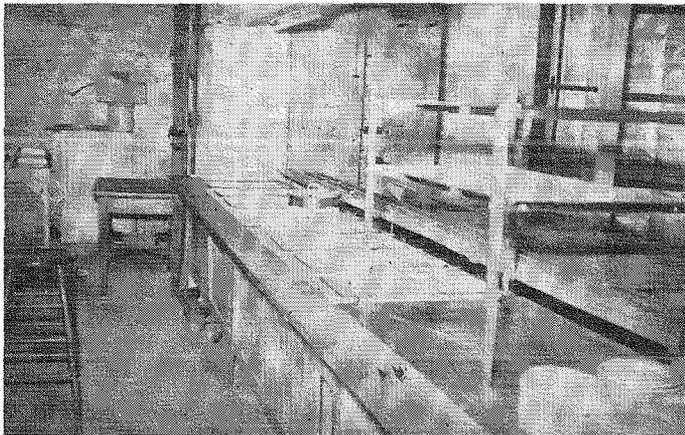
This statement is due the memory of both Joseph and Emma and is essential to correct understanding of the causes which led Joseph into such unfavorable notice politically and which eventuated largely in causing his assassination. . . .

The Laurel Club

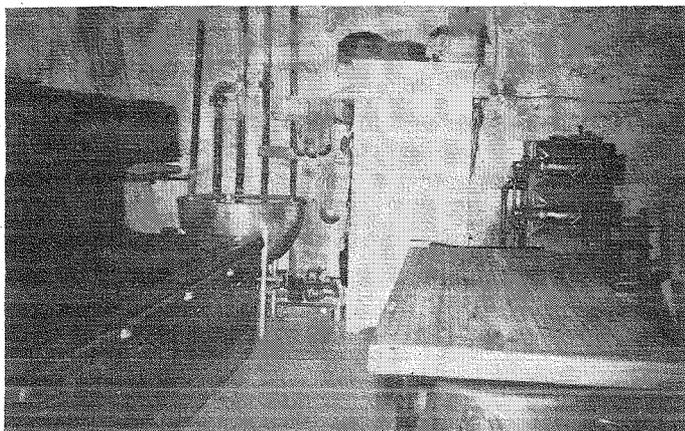
FROM THE ORIGINAL SIX MEMBERS who formed the Laurel Club in 1906 for social purposes, the group has grown to a well-managed organization which has earned thousands of dollars used by the church for improvements. The membership today is around eighty women, although only forty-two are active. The newly elected president of the organization is Mrs. Flo Burton.

Each General Conference the Laurel Club serves an average of three thousand meals a day. The work is done for the most part by members of the club with some hired student help. The club serves about four banquets a month each year from September until June.

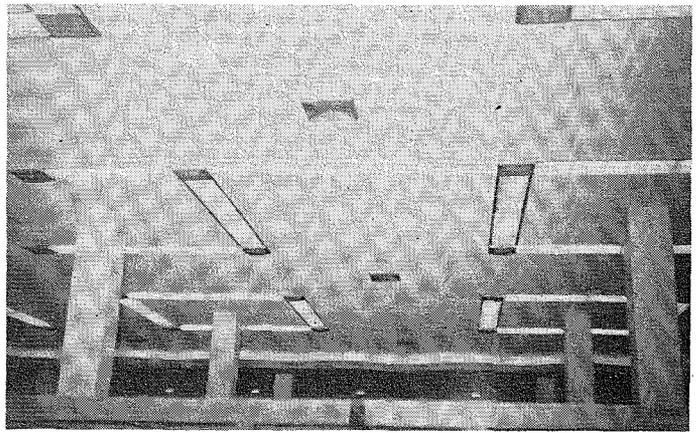
Over twelve hundred dollars was raised during the first three years of the organization's existence. The money was turned over to the Presiding Bishopric and used to furnish the dining room of the Sanitarium. Since the erection of the Auditorium, the projects of the club have been directed toward the improvement of the building. The club has spent over twenty-five thousand dollars on the Auditorium in twenty-three years. The projects have worked on a pay-as-you-go basis—nothing is bought until there is money. Recently the group contributed \$8,500 toward the \$23,000 which the church is spending to improve the facilities of the dining room and kitchen at the Auditorium.



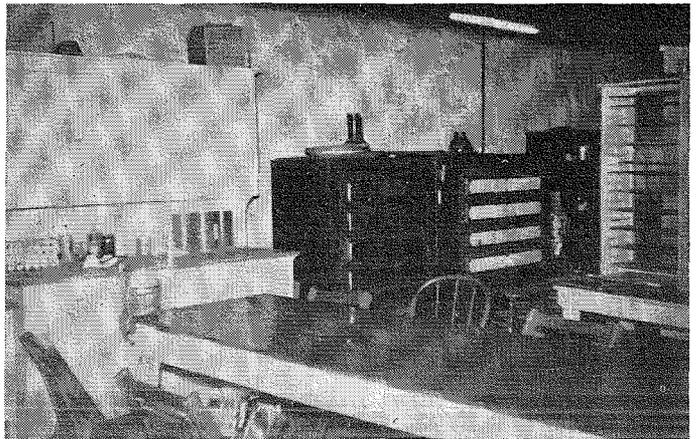
The steam tables where food is kept hot while being served.



The large black stove is used for baking rolls, and soup is prepared in the bowl at the end of the stove.



The new ceiling light fixtures which also features hidden loud-speakers for the public address system.



This picture shows the bread ovens and racks.

The kitchen furnishings include linen, silver, glass, and china-ware to serve 1,200 persons. The lighting in the kitchen is fluorescent, and the floor plan is arranged so that the workers need to take only a minimum of steps to do their jobs. Included in the equipment in the kitchen are all sorts of electrical devices; three four-decker pie ovens, enough to bake sixty-five pies at once; two soup kettles, which hold sixty and forty gallons; a steam pressure cooker, which cooks 400 pounds of potatoes at a time; four stoves for top cooking (twenty-five pounds of steak may be fried at once); two other stoves for cooking fillings and salad dressings; and four long steam tables to serve the food cafeteria style.

The women of the Laurel Club give devoted service. They have not only furnished the dining room and kitchen, but donated money that helped buy the brick on the front of the Auditorium. They also gave \$500 to the Stone Church Organ Fund.

One of the busiest days the club has known was November 6, 1950, when it served the "Liberty Bell" luncheon honoring President Truman at noon and a 4-H Club banquet in the evening. This was a total of 1,500 meals in one day. This was a more difficult task than serving 1,500 people cafeteria style as is done at a meal at General Conference.—By Barbara Peavy.

Reunions

By Marcella Schenck

REUNION BEGINS FOR ME when I hear the morning worship program broadcast across our campgrounds," a boy said a year or two ago. "I am sound asleep in my tent that first morning when a familiar hymn awakens me. It comes from the loud-speaker not far away. I rise and dress quickly for the morning has begun, a pleasant day has begun, and reunion has begun."

Perhaps the familiar songs of Saints began the spiritual part of reunions for me when I was a child, but it was not the music of a morning broadcast. At that first evening service, when the Saints of southwestern Iowa lifted their voices in song, I took my little brother by the hand and found my way to the "tabernacle" tent. In those days we had not dreamed of broadcasting. There was no electricity, no radios, no whirling fans, no daily newspaper in the camp, and not even any comics to begin the Sabbath! Our own tent was lighted by the lantern we brought from home. The "big" tent had reflector kerosene lamps hung high on the tent poles, and a large parlor style kerosene lamp on the speaker's stand.

Preparation to attend reunion took a week at home. Mother washed and ironed two whole rounds of clothing for each of us, packing each day some little things which could be spared from our daily living to go to camp. Every child in the family helped according to his ability. We all wore last year's faded, outgrown castoffs to save the better apparel for reunion. Dad teased the boys about their "high-water breeches," and kept asking us girls if we could find nothing but collars to wear. We enjoyed his good-natured teasing and were quite willing to do our part if it did happen to be wearing the too short garments. Even then our outgrowns were nothing so abbreviated as the cool, comfortable, camp clothing of today.

AT LAST THE SATURDAY CAME when we packed to move those seven miles to camp. This particular reunion was held in the Hougas Grove near the old Farm Creek Branch. Our lumber wagon, with feedboxes on either side containing grain and corn for the horses and cow, was brought near the house. Then my father, older brother, and mother took down the kitchen range, carried it out, and placed it behind the spring seat in the lumber wagon. A short length or

two of stovepipe went along. Mother plugged up the chimney hole inside the kitchen, then supervised the rest of the packing.

Our long extension table lost some of its boards, for the time being, and in its shortened state was put into the wagon, topside down with its legs in the air. Next, the washtub, heavily packed with necessary dishes wrapped in such household linens as our camping would require, was carried out and set inside the upside-down table. The washboard went along, also the wash bench and flatirons. We did not forget the water pail, long-handled dipper, milk pail, strainer, crocks, the rocking chair, and couple of kitchen chairs. We took a box of staple groceries, containing soda, baking powder, salt, navy beans, oatmeal, cornmeal, and some dried fruit. There was a sack of flour, a can of sugar, some home-canned fruit, and a huge sack of new potatoes. From our garden we had gathered cabbage, fresh corn, turnips, beets, tomatoes, etc. Empty bedticks and rough coverlets that would "take" reunion wear were folded and stowed over the trunk which contained some cotton blankets and a round of clothing for the entire family.

When the wagon was packed, the team hitched, and the family cow tied on behind, we scurried back into the house to don the fresh, clean garments spread out on each bed. Children's shoes were packed in the trunk. Only on Sunday would we punish our feet to wear the long, hot, cotton hose and bind our growing feet with shoes. But now presentable in that year's style of calico dresses for girls, blouses and knee pants for boys, we piled into the wagon. Dad, mother, and the two youngest sat on the spring seat. Father drove. Mother held the baby and looked after the little child who sat in the middle. The remaining four of us made ourselves as comfortable as possible on the top of the trunk, wash bench, or whatever was available. Being quite normal children, I doubt if we ever stayed put in any spot long.

Our speed was slowed to the walk of the cow. Nobody minded. The baby was bottle-fed and mother couldn't change its milk in the hot summer months. We bounced over clods and ruts maybe, or took the dust as a matter of course. The world did not yet know of paved highways nor automobiles.

The countryside gave us much enjoyment. Prairie flowers lifted brilliant

heads, here and there the tall grass by the roadside or weeds looked sad with their dust. We named the birds we spied darting in and out of the hedgerows. We laughed at the quail, scurrying to hide in the grasses, surprised by our coming. Cottontail rabbits reared up to take a look at our queer mode of travel then hopped away. Ground squirrels popped out of holes by the roadside, stood upright a second, then went underground.

Father named the farmstead owners along the way. Mother recalled the times she had visited their wives at some gooseberry picking or Fourth-of-July celebration. The children of those farmsteads stared silently from their yards and watched us coming, passing, and out of sight. Vehicles passing on such roads were more scarce than airplanes moving over the town in which I live today.

SAINTS GREETED OUR ARRIVAL at camp cheerily. Having established their own camps, each turned in to help the next. Father located the tent we had ordered, while mother picked out a level shady spot. Somebody kept us inquisitive children in bounds while the tent quickly was raised into place. Every man and each boy of any size knew how to swing a tent upright speedily. There was a sound of ax blows pounding tent stakes, shouts of children, women exchanging news of who was coming and the speakers expected. When the cry "all set" sounded, we children scurried to see the inside of the tent.

We had to come right back out to help unpack the wagon. The stove was set up outside, at the rear of the tent, also the dining table, re-lengthened and covered with an oilcloth. The wash bench was put near the tent, holding the water pail, dipper, and washpan. A hand towel soon decorated the tent rope. Then our outdoor kitchen looked like all our neighbors' up and down the tent row.

In front of our tent went the old, roomy black rocker. Our babies were used to being rocked to sleep with a song, so that piece of furniture was a necessity. The trunk went inside the tent along with the groceries. Mother strung up a short length of rope between tent poles for coats and special garments.

Then she fished out the bedticks and handed them to father, who, with the two older boys, drove off to dispose of the cow first, then to obtain that "fresh, clean, available straw" which had been announced at our local branch and advertised in the *Saints' Herald*.

I have often wondered since I have grown older about some things. For instance—when Brethren Hougas, Badham, Sam Woods, or others donated their woodland groves for reunions, how much else did they donate? Pasture for cows,

water from their windmills, forgotten household articles for various tents, wood for the cookstoves, fresh vegetables added to low supplies, milk, eggs, butter—and what else? The Saints of the surrounding districts were their guests and were so treated. They must have loved the gospel dearly to have given so much.

When father and the boys returned, the bedticks were stuffed with straw and were now twelve or fourteen inches thick. Mother spread down some old woven rag carpet lengths, and the ticks were lowered onto those. The sheet blankets and coverlets soon made up the beds—one for our parents, one for us girls, and one for the boys. Pillows for children were unnecessary. During the daytime the boys' bed was piled atop the girls to make more room in the tent.

SOMETIME DURING THE FIRST AFTERNOON the adult Saints held some sort of an organization meeting. We children were allowed at that hour to explore the camp within boundaries, so I can't give you much of an idea what went on at the meeting. I think they chose a leader, secretary, treasurer, choir director, Sunday school superintendent, class teachers, and camp policeman. Father seemed always destined to be on that force—a task he did not like. The camp police saw that hours and rules were kept and that outside rowdies did not molest the camp.

While this meeting was in progress, we children hunted in the bushes for the ripe gooseberries missed by June pickers, discovered wee bird's nests in the underbrush, squirrel homes in hollow trees, or leafy nests above. Maybe we found a bee tree high overhead or pebbles by the brook that wound between the campground and the Hougas homestead. We played on the rustic footbridge. I knelt in wonderment by the long, thick mosses at tree roots where a fairy wonder-world could be created.

After business meeting, parents hunted up their children. Boys were sent to find twigs and wood for cookstoves. It had been announced at the meeting just where wood could be had. Girls swathed themselves in cover-all aprons like the ones their mothers donned and were set to peeling potatoes. Everyone visited with his tent neighbors as suppers were prepared. There was a great deal of borrowing of needed kitchen articles and much laughter about unimportant things remembered and necessities forgotten. Cookstoves were soon drawing lively, if the weather was good. The smell of wood-smoke and the fragrant odors of outdoor cooking filled the camp.

Tables were not set too early, because some little girl must stand beside it with a long leafy branch broken from the

sprouts at the foot of the trees. With this she must "shoo" the flies and other insects from the table. When her arms began to ache from the constant to-and-fro, to-and-fro, a sister took her turn. Sometimes to ease the work, mother would suggest counting the "shoos"—which also made the task come out more fairly. All along the row of outdoor kitchens the branches waved above the tables until plates were filled. Then each person took over his own shoeing.

Where did we sit? Father and mother had chairs. As for us—that was easy. An empty stump might not be too far away where we could take our filled plates or a long log where we could eat with other camp children. Stove length wood blocks made good seats. In rainy weather we sat inside on the beds. But if none of these suited our fancy, we could always stand up at the table, which was nothing uncommon for children in those days anyway.

EVERY DAY WAS SUNDAY at reunion in one sense. We had prayer meeting, Sunday school, preaching, choir practice, and other meetings. But between services it was not all Sunday for the parents. Mothers washed, ironed, baked their bread, sometimes churned their butter, just as they did at home. Baker's bread was not available in our locality. Fathers chopped wood, fed teams, and milked cows. Boys hunted dried twigs and broke them for the stove. Girls prepared vegetables, washed dishes, and acted as nursemaids or baby sitters.

What I have written so far is about the material part, the setting for the spiritual jewel called reunion. They were enjoyable in spite of rain, heat and other discomforts. We made many new friends and renewed former friendships. We heard the best speakers our church had to offer—wonderful men who came to explain the gospel and instruct us how Latter Day Saints should set an example of righteous living before the world. We heard the eloquence of Heman C. Smith and T. W. Williams; knew closely the friendliness and love of "Uncle Henry" Kemp; admired the gentleness of Columbus Scott, the fatherliness of "Uncle Alec" Smith, the brotherliness of his son, Fred A., the fearless strength of Brother Hilliard, the sincerity of H. N. Hansen, the logic of Brother Fred M. Smith, and many, many other missionaries. It was never my privilege to see Brother Joseph when a child, but I heard love in people's voices as they spoke his name.

Every day we gained spiritually, even as Saints do in reunions today. Then came that night when we sang together, "God be with you till we meet again." Wet eyes brimmed over among the older Saints. Parents and rules were softened.

Children were allowed to slip into other tents after that meeting for a last visit with new friends.

The next morning at the crack of dawn, wagons were packed, tents folded away, the big tent lowered. It was a long way for the Thurman, Tabor, and Shenandoah Saints to travel in a day in those lumber wagons. Disbandment moved quickly. Soon the grove didn't look like reunion at all, and we might as well be content to go home.

AS I GREW IN YEARS, reunions grew. Little oilstoves took the place of ranges and went inside the tents. Folding beds and cots came into use. Clean fresh straw became less available. A small official tent, known as the "book tent," took its place beside the assembly tent. The first of these I remember was at the Badham Grove Reunion. A young man—John Garver—was in charge, representing the Herald Publishing House and Graceland College. As I browsed through church books beside the tent and heard him talk, my first desire to attend our own church college was born, but then it seemed a futile dream.

A decade later my first Graceland days were in the past. I was a member of the Lamoni congregation. Reunions of the South Woods were larger than those I had known in southwestern Iowa. Here was a tent for "young people," although it seemed left for each individual to decide when he grew into adulthood.

At two or three of these reunions I found myself in charge of the children's work. Their ages ranged from babes in the arms of little sisters up to young people of high school age who couldn't decide yet where they belonged. I felt very inadequately prepared for the task, especially since my training had been for primaries only. God and the many willing workers of the Lamoni Stake helped as youngsters of the nursery, primary, junior departments, as well as older children, shared the services. Handwork was created almost out of nothing.

Let me pause here and offer a word of counsel. If you are assigned a task which seems entirely too broad for your shoulders, remember God is so near you can lean upon him. You will get discouraged and weary of a task too big, but he can add to your intelligence and wisdom if you seek him. He will help you solve those problems or send you one who can. Anything you plan to do will be of no lasting value unless God's spirit dwells with you and shines out in what you do.

Yes, reunions have grown. Snack stands have come into being. Commissaries have been added. Tents of their
(Continued on page 23.)

They Come From Many Lands

(Continued from page 7.)

Then, too, the economy of most countries does not permit young people or their families to save anything for education at home or abroad. This means that some subsidy must be given to those who come to our colleges.

Late in 1949 the World Fellowship Fund was initiated. Christmas vespers dramatized with candles a circle of lights around the world. The offering supplied the beginning. The most recent contribution was the gift of the graduating class this spring. Persons, clubs, and church groups have contributed, always on a voluntary basis. Just now additional funds are needed to meet the commitments for this year. To date only half the required funds are on hand. It can be said, however, that response has been good as friends of the college have come to see the purposes and the needs.

Students for This Year

The college year 1951-52 promises much in around-the-world association. It also carries a heavy load for financial assistance. Here are the young people who will be on the campus this year for whom financial aid is required:

1. From Holland

Klaas Kaat of Rotterdam came to the campus in early June and is now working on the summer crew. He has fulfilled the military service required by the government and is free to spend two years at Graceland.

2. From England.

Three young people from England will be in this year's student body. Sylvia Wood of Manchester came in the latter half of June and is working in the Public Relations Office of the College. William Muldoon of Clay Cross, and Ronald Dawbarn of Warrington, are expected in early August.

3. From Japan.

For two years letters went back and forth between the college and Kisuke Sekine of Hanno, Japan. He had been directed toward Graceland by church members who had made contact with him during the occupation of the country. Last January he was able to complete enough arrangements to permit him to sail. He is not a member of our church. His sincerity, industry, and standards of living have won him a place in the esteem of students of last spring.

4. From Australia.

Last fall two Australians from "down under" registered at Graceland: Valda Poole of Sydney and Leslie Gardner of Newcastle. Both worked for over two years to save money for passage and initial payments.

5. From Mexico.

For several years we have wanted to have students come to Graceland from "south of the border." Apostle Charles Hield has been exploring this field as a means toward opening up church missions in Mexico and on south. Susana Mendiola of Mexico City has been admitted for this fall on the recommendation of Apostle Hield and Irene Crane of Florida who has been in Mexico City. Maria Elena Argomedo Mercado of Chapingo, Mexico, has been approved subject to assent by immigration authorities.

6. From Ecuador.

Correspondence is being carried on with Beatriz Pena-Herrera of Quito. It looks as if she will be coming this fall. Contacts have been made by church leaders with her father who has been studying in this country.

With these come students from Canada, from Hawaii, and from two thirds of the states of the Union. All these bring this dream of world fellowship into everyday reality. It is no longer a dream. Young people are coming from many lands. The church is now doing some frontier work in Christian fellowship. Its missions are being strengthened. Right appropriately can Gracelanders salute their alma mater:

*Home of the open-heart,
Shrine of the world-soul.*

Those desiring to contribute to the good cause of helping worthy students from abroad to attend Graceland should send their checks to the World Fellowship Fund, Graceland College, Lamoni, Iowa. (Approved by the Presiding Bishopric. G. L. DeLapp.)



Observe Golden Wedding Anniversary

Mr. and Mrs. James F. Keir of Independence celebrated their golden wedding anniversary on Sunday, July 1, at the home of their daughter, Mrs. James M. Brand, also of Independence.

Mr. Keir was born in Braidwood, Illinois. He attended night school in Chicago, the Campus in Independence, and the Kansas City Law School. In 1901 he married Lottie Danielson. Their children were born in Chicago where they lived for fourteen years before moving to Independence in 1915.

Brother Keir was associated with Bishop B. R. McGuire for nine years. He was business manager of the Herald House for a number of years also.

The Keirs have two other children, L. M. Keir of Independence, and Mrs. Mont O. Roper of Dallas, Texas. They have four grandchildren.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

Why do you have high priests in your church when the New Testament speaks of Christ only as a high priest?
Australia

F.P.

Answer:

The New Testament was not written as a history of the Christian church, and consequently many important things are not mentioned there and others are but slightly mentioned. There is no specific mention of the organization of the church, though the church must have been organized; neither is there any complete list of the officers placed therein, and only occasional incidental references are made to their duties. Practically nothing outside the book of Hebrews is said regarding priesthood.

One thing is clear in the New Testament, that is, that Christ established in his church a permanent means of continuing to reveal his truth and will as the ever-changing exigencies of his work should require. Not all he said and did is recorded. Neither did he say all that was needful for the church, but ordained that his Holy Spirit should take the place of his personal presence, becoming "another Comforter" to teach the truth and reveal the mind of Christ throughout all time to the end of the world. The church's loss of that Spirit of revelation was not by the will of Christ, but by the transgression of his people. By apostasy the church ceased to be the church of Christ and lost connection with him.

And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written.—John 21: 25.

I have yet many things to say unto you, but ye cannot hear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; but whatsoever he shall hear, that shall he speak; . . . He shall

receive of mine, and shall show it unto you.—John 16: 12-14.

The only recourse the Lord had in view of the apostasy was when time and conditions became opportune to restore his church in its original character, including the implanting of his Holy Spirit and the authority of the priesthood, that Christ might again find his rightful place and function in his church through the Spirit, having the right to speak and direct and to appoint such officers as his wisdom required. This is what the Lord has done in the latter-day Restoration.

The book of Hebrews does show that the priesthood was in the early church. It was an order in the line of Melchisedec. The author says "No man taketh this honor unto himself," showing that it was not something that man could assume, but came by the will of God. Speaking of this priesthood he calls Christ's ministers his "brethren, partakers of the heavenly calling." He shared with them this priesthood calling. Jesus also said, "As my Father hath sent me, so send I you." This priesthood included the power to preach, heal the sick, cast out devils, and work miracles according to wisdom and necessity (Luke 9: 1, 2).

Under the Restoration of the last century, the high priesthood was restored, the Holy Spirit was bestowed upon the church, and the principle of revelation, which had been in abeyance for seventeen centuries, was renewed. Under the authority of Jesus Christ and the Holy Ghost, the order of the high priesthood was revealed and various officers belonging to it were ordained and set in their places, including three who occupied as a presidency, as well as apostles, patriarchs, or evangelists, and bishops, whom the revelations say are all high priests. The high priesthood is the life and power of Christ operating in and through his church. Where the priesthood is not, Christ is not, and the church is left without life and power. We have high priests

because God has given them to us as being necessary. In all these things the church today is found to be in harmony with that of the New Testament.

CHARLES FRY

Question:

What is the *Journal of History* that is quoted from so often in many of our church writings?
R.E.M.
Kansas

Answer:

The *Journal of History* was a quarterly magazine published by the church. The first issue was published in January, 1908, and the last issue, volume 18, in October, 1925.

The *Journal* covered a wide range of historical material. It contained articles of historic interest, explanations of historic facts, biographies, also what was then current history of local and of general interest. During the eighteen years of its publication, much historic information was preserved in its pages. It is now source material for much information in connection with the history of the church.

JOHN BLACKMORE

Question:

I would like to know how many people started with Brigham Young and how many survived the journey? Mrs. N.P.
Ontario

Answer:

We have no accurate information of how many people followed Brigham Young. Wilford Woodruff in his testimony before the court in the "Temple Lot Suit" states, "There were some four thousand came with him to this Valley. I don't remember the exact number, but some four or five thousand. They came in '48. I should say some fifteen hundred or two thousand came through the same season later on." We do not have accurate records. The United States Census gives the figure of the entire population of Utah for 1850 as: white 11,354, slaves 26, or a total of 11,380. This would be the population approximately three years after Brigham Young's arrival with the first contingent.

How many died en route is not known. Some would die because of age, others because of accidents, still others because of exposure and hardships. We know of no accurate tabulation. Hundreds died in "winter quarters" at Council Bluffs and Omaha.

JOHN BLACKMORE

Health at the Waistline

By the Metropolitan Information Service

PERSUADING the twenty-five million or so adult Americans who are overweight to lose their excess poundage through intelligent dieting under medical supervision has been made a major public health project by the Metropolitan Life Insurance Company. The undertaking has the support and active co-operation of the Public Health Service of the Federal Security Agency and the American Medical Association.

The effort is concerned primarily with those persons who whip the dial of their bathroom scales to a point at least 10 per cent higher than that required for their own physical and mental well being. Their number is estimated at the twenty-five million figure.

Thus, even at the admittedly conservative average of twenty pounds of excess per overweight person, the mass objective would be the loss of some half a billion pounds, which probably makes it the most ambitious weight reduction campaign in all history.

THE PURPOSE is to effect an improvement in general health by reducing the incidence of disorders most prevalent among overweight persons. The insurance company isn't interested in the glamorization aspects of losing excess weight, except to the extent that persons who look well, and know that they do, usually feel better and hence are healthier.

"Ours is a serious and professional approach to the problem of educating the general public in the wisdom of maintaining normal or near-normal weight," declares Dr. Donald B. Armstrong, public health authority and a vice-president of the Metropolitan in charge of its health and welfare activities. "Excess pounds are admittedly a threat to health, especially after age thirty. They may place a burden on the

heart and circulatory system, and on other vital parts of the body. While obesity is not exactly a disease, it is certainly a departure from normal health. It is closely associated with increased case and death rates from such conditions as heart disease, diabetes, arthritis, post-operative embolism, hypertension, gall-bladder disease, and perhaps even cancer."

HIGH APPROVAL and active support of the nation-wide effort is being given by such additional national agencies concerned with the overweight problem as the American Heart Association, the American Diabetes Association, and the American Dietetic Association.

The campaign is developed about the premise, zealously maintained by Dr. Armstrong, that 95 per cent of all cases of overweight are due simply to overeating.

"The only 'best way' to lose weight," he points out, "is through a diet prescribed and supervised by a doctor. That is the common-sense theme of our entire project.

"Physical condition, degree of overweight, and individual living habits must all be carefully evaluated before an effective, safe reducing plan can be worked out. No one can do all this for himself. Only a physician has the necessary skill and equipment to decide how much, how fast, and with what treatment a person should lose weight. A plan that benefits one person may harm another."

ONE MEDIUM by which the campaign will be carried to overweight America is a new eight-minute animation motion picture film in popular vein for theater use, entitled "Cheers for Chubby." It was produced in Hollywood by Jerry Fairbanks and is presented by the Metropolitan with the co-operation—and wholehearted approval—of the Public Health Service of the Federal Security Agency and the American Medical Association.

The principal character of the film, Chubby, has definitely had that second helping of cake too many times. The picture portrays his progress through the pitfalls and vicissitudes of a reducing program, his setbacks, and his ultimate triumph.

ATTENTION—ALL WOMEN OF THE CHURCH!

WOMEN'S CHURCH-WIDE INSTITUTE

TIME: Monday, October 8, 1951, through Friday, October 12, 1951.

PLACE: Stone Church, Independence, Missouri.

THEME: GO FORWARD IN STEADFAST FAITH

OPENING MEETING: 7:30 p.m., October 8, Pauline J. Arnsion in charge. Greetings from President I. A. Smith, Stake President Charles V. Graham, Stake Women's Leader Mrs. G. B. Wilson. "Get Acquainted" reception arranged by Kansas City Stake women.

CLASSWORK begins at 9:00 a.m. each day, closes at 3:30 p.m., with an hour and a half for lunch.

NOON LUNCH served in Laurel Club Dining Room, reasonable charge.

HOUSING furnished free of charge by Independence women.

SPEAKERS: Blanche Mesley, Eveline Burgess, Aleta Runkle, Lucy McDowell, Bertha Johnson, Evelyn Velt, Rosamond Smith, Alice Burgess, F. H. Edwards, F. M. McDowell, Evan Fry, John Sheehy, and others.

TOURS are being planned to interesting points in Independence and vicinity. On Wednesday afternoon there will be no classes in order that a tour of historical places may be made. This will include Liberty Jail, Far West, Richmond, et cetera. Bishop Mark Siegfried will be in charge.

PLAN now to attend if at all possible. If you cannot possibly attend, see to it that your branch is represented. Each group could co-operate to finance the attendance of one or more of its members.

THIS INSTITUTE will be a high point in the work of church women. You can't afford to miss it.

WATCH the Herald for further details of program, speakers, registration, and housing.

What to avoid, the importance of staying religiously with the diet, and the opportunities for improved health through normal weight are featured.

A KEY ACTIVITY of the campaign will be the distribution of a booklet, *Overweight and Underweight*. The booklet will be delivered to millions of Metropolitan policyholders and to other interested persons by the 19,000 company agents and other field representatives throughout the country. Copies of the booklet also will be available to policyholders and the general public at each of the company's offices. The booklet is free.

Overweight and Underweight treats authoritatively such subjects as "What Makes a Person Fat?" and "Why Do People Overeat?" Under the latter heading are discussed some common reasons which have their root in the emotions—boredom, loneliness, a feeling of being unloved, or discontent about money, job, family relationships, or social standing.

"People who overeat for such reasons usually find it necessary to do something about their emotional problems before they are able to tackle their eating habits successfully," Dr. Armstrong advises.

Probably the most useful thing about the booklet is the list of various foods and their caloric content in measured portions, with the method of measuring the portion easily understood. Sample menus for 1,000-calorie, 1,200-calorie, 1,500-calorie reducing diets eliminate the starvation aspect usually associated with dieting.

"After a person is full grown and has reached his ideal weight, he should not gain or lose much for the rest of his life," asserts Dr. Armstrong. "It used to be considered inevitable and normal for people to get heavier toward middle age. We know now that it is not a normal part of getting older, not healthy, and not necessary."

Let Us Pray - By Dr. Glenn C. LeBaron

ON JULY 4, 1951, we of the United States celebrated the birth of our great nation 175 years ago. Today this nation and other nations stand on the threshold of a serious situation which will decide whether or not our civilization will survive.

The Bible and Book of Mormon foretell wars and rumors of wars. The wars in the early history of the world and the wars of today have the same fundamental cause—men cannot be at peace with each other if they are not first at peace with God. The powers of congress, parliament, kings, rulers, armies, navies, and the all-out efforts of the civilian population devoted to the establishing of peace will fail upon any other basis than the universal fatherhood of God and the brotherhood of man. There is really only one race—the human race—and all people are brothers and sisters in the sight of God.

IF THE MONEY SPENT on war, liquor, tobacco, narcotics, sinful pastimes, and unwarranted waste could be used to bring about the desire in men to live by the directives of the Sermon on the Mount, the nations of the world would have peace. There would be an amazing increase in the wealth of the world, and it would be properly distributed. Civilization would reach heights as yet unknown to man.

If this desire for the good of all men could be sufficiently aroused Christendom would mobilize and send out a missionary front into all the nations of the world to preach the gospel story with power and success. Then opposing armies, meeting on the field of battle would lay down their arms, take the hand of the enemy, and say "May God bless you, Brother."

When we see our next door neighbor at fault, we pray for him. Do we pray for our enemies across the sea? Or do we spend our time, money, and efforts to destroy them? The sons of Mosiah took the gospel to their enemies and saved the kingdom of Limhi. Love with prayer is more powerful than hate with destruction.

GOD AND HIS WAY should come first. How often do we listen to pre-election speeches on our radios and the many addresses concerning war and our destinies by men in high places who put God and Christian endeavor in the background by calling on the Deity at the close of their addresses (if at all) instead of bringing to the attention of their listeners the Light of the World at the beginning and undergirding their addresses with him throughout?

The faith of our forefathers is the concrete foundation upon which this nation has been built. Our Pilgrim fathers knelt in prayer when they first set foot on the soil of America. Could they have been wrong in their faith? Faith in God and the desire for good for others caused the men on that memorable day, July 4, 1776, to sign one of the greatest documents of all time. It is not difficult to believe that the majority of the signers offered a fervent prayer at the time of affixing their signatures.

The faith of our fathers is resident in all Christian people today. This faith must lead us on to victory over the satanic influence that has caused the present day turmoil. Only God-fearing Christian people can end wars and save our tottering civilization.

Let us pray often.

Home Column

Briefs

FLINT, MICHIGAN.—A new oil furnace was purchased for the Baltimore Boulevard congregation. Detailed plans are completed and actual work has begun on the addition to the Hamilton Avenue church. The old section of the building will be remodeled. Recent guest speakers in Flint have been President W. Wallace Smith, Apostle C. G. Mesley, President F. Henry Edwards, Bishop Wayne Updike, Elder Blair McClain, and Elder John Blackstock. April priesthood classes for the Flint area were taught by Bishop L. Wayne Updike of Detroit.

Mrs. Carl Van Cannon reviewed the book, *The Sweetest Story Ever Told*, by Oursler, at the general meeting of the department of women April 6. The same theme was presented in the devotions by Lucile Shearer, Zola Green, and Mary Bennetts.

A mother-daughter reception for all the women and girls of both churches was held May 4 at the Hamilton Avenue church. The variety group presented the entertainment, and the central group served refreshments.

Pastor R. Melvin Russell talked to the young adults of the Court Street Methodist Church on the faith and doctrine of the R.L.D.S. church at a meeting April 22.

A choir has been organized at the Baltimore Boulevard Church with Mrs. Carl Van Cannon, director, and Mrs. Leonard Lanigan, accompanist. Music from the choir adds much to the spirit of the services.

The Hamilton Avenue choir presented the annual spring concert June 10. Choir numbers were directed by Allen Pohly and Mrs. Richard Derenzy. Miss Kathleen Barker was the organist. Assisting on the program were Robert Eliason of Swartz Creek and Pauline Frisby of Detroit. Professionally Mrs. Frisby is known as Carlotta Franzel. She was ac-

companied by her daughter Katherine at the piano. Robert Eliason played a sousaphone solo, accompanied by Mary Alice Pohly.

Recent Zion's League activities include a lawn party and barbecue at the home of Marilyn Wright, a barn party at the Eliason home, and a picnic at Flushing State Park. Lewis Wilcox is League leader.—Reported by ELEANOR RUSSELL

OSBORN, MISSOURI.—Elder Wesley Ballinger and Teacher Howard Hamann, local priesthood of Stewartsville, Missouri, have just completed a series of cottage meetings at Osborn, Missouri. At the conclusion of these meetings, six people were baptized, four of these a complete family. They are Mrs. Naomi Burkhead and her three children, Wayne, Betty, and Lavon; the father is deceased. Eleanor Vaught and her brother David also united with the church July 15. Brothers Ballinger and Hamann have been under the supervision of Gerald Gabriel, appointee in Osborn. They will begin another series of lawn lectures in Osborn the latter part of July.

NOEL, MISSOURI.—Elder L. V. Aldridge completed a week's series of slide lectures and preaching services. Following this five adults were baptized: Ellis Creek, Minnie Pogue, Maud Drake, Mable Gardner, and Franklin Pogue. On July 8 they were confirmed by Elders Aldridge and A. M. Hogan of Carthage, Missouri; Brother Hogan also gave the morning sermon.

Nine others were baptized June 10, making a total of fourteen added to this newly established group. The group now meets five miles west of Noel, Missouri, at the Saratoga School.—Reported by RUSSELL W. GENRICH

TAMPA, FLORIDA.—On June 17, June Walters, Mary Fulford, Virginia Steir and daughter Susan were baptized. Elder A. J. Chevalier and Priest Rolland Aultmen officiated. The annual picnic was held June 30. A lot has been purchased adjoining the

church. This lot will be the future site of the educational building.—Reported by ROY MCGAHAGIN

WICHITA FALLS, TEXAS.—The Wichita Falls and Davidson, Oklahoma, Saints united for a baptismal service July 15. Three children were baptized: Mary Ruth and Richard, daughter and son of Mr. and Mrs. Paul Childers of Davidson, Oklahoma, and Ernest, son of Sgt. and Mrs. Floyd Goff of Wichita Falls.—Reported by MRS. DOROTHY GOFF

PITTSBURG, KANSAS.—Patriarch Elbert A. Smith was present at the June 17 ordination service. Curtis Pearson was ordained to the office of elder by Brother Smith and Pastor T. W. Bath. Eldon Hart was ordained a priest by Elders J. W. Jones and T. W. Bath. Sherman Sheppard and Bob Trimble, accompanied by Dale Swall, sang two numbers.

Richard Boone, son of Leonard and Fern Boone, and Jimmy Dafft, son of James and Marjorie Dafft, were baptized by Pastor T. W. Bath June 10. Three children were blessed at this service: Marcia Dean, daughter of Mr. and Mrs. Robert Kirk; Glenn Allen and Dennis, sons of Mr. and Mrs. Dean Kirk. These families are nonmember friends, the fathers being brothers of Mrs. Clyde Wiley, Pittsburg's children's supervisor.

Four members received credit cards for work done under the leadership training plan June 3. Joan Margrave, Bonita Burns, and Dale Swall received credit in "Exploring the Church" and Mrs. T. W. Bath received credit in "Overviews of Latter Day Saintism."

Elder J. W. Jones attended the priesthood institute at Lamoni, Iowa.

The Zion's League and the Golden Key Circle sponsored a picnic and fellowship meeting at the home of Curtis and Bonita Pearson, June 27. There was swimming by the group before the picnic. Dale Swall, young people's leader, was in charge of the program. A quartette sang three numbers. Eldon Hart conducted the worship service before a campfire. Others on the program were Bob and Sam Ross, Shirley and Betty Fletcher, Rosa Lea Gates, Donna, Wanda, and Bill Ohlhausen, Kenneth Pearson, Bill and Barbara Landrum, Warren and Janice Jackson, David and Martin Lee Wiley, Mrs. J. W. Jones, and Curtis Pearson.

A Father's Day pot-luck supper was held on the back lawn of the church June 13. This was sponsored by the women's department.

The Two by Two group treated the branch to a watermelon feed July 11. Mrs. Clyde Wiley showed her colored slides of reunion scenes and activities. May and Warren Jackson served the watermelons.

The Zion's League went to Miami, Oklahoma, July 2 to play volleyball. Earl Burns furnished transportation for the group.

Apostle D. O. Chesworth was the speaker at the spring banquet held at the Hotel Besse May 22 by the Golden Key Circle. Those who furnished music were Joan Margrave, Bob Trimble, Pat Mosher, Dale Swall, Mrs. Kenneth Colyer and Mrs. Sam Landrum. Mrs. Curtis Pearson was toastmistress.

Mrs. Gwen Warden from the Jenkins Music Company at Joplin, Missouri, gave an organ recital June 10 to demonstrate the new Hammond electric organ purchased by the branch. Mrs. Sam Landrum, music director, was chairman of the committee appointed to purchase the organ.—Reported by MRS. ROY HELLER

TOPEKA, KANSAS.—District President James C. Daugherty and Bishop Howard Miller of Kansas City met with the Saints February 6. Collection containers to raise

Campfire and Council Ring Programs

by Allan A. MacFarlan

Here are complete directions on setting up camp and council fire programs; more than 35 campfire games, stunts, skits, and quizzes; instructions on sites, lighting magic fires, costumes, regalia, and equipment; over 40 council ring challenges, coups, and challenge-pageants; complete Red Indian play pageants, ceremonies, and magic demonstrations. Published by Association Press.

\$2.50

herald house

INDEPENDENCE, MO.

money for an automobile for the district missionary were distributed. These containers were returned and opened April 8 from which a contribution of over one hundred dollars was raised.

Monte Parker, from Independence, was the speaker February 11, and Lyman Edwards from Lawrence spoke in the evening. The infant son of Brother and Sister Clifford Alfrey was blessed at the morning service.

Lyman Edwards, district Zion's League leader, and Kenneth Byrn, district young adult leader, met with the Zion's League and the young adult classes Sunday February 11. Both leaders are from Lawrence.

Brother and Sister Joseph Martin of Independence spent two days with the Saints early in March. They gave flannelgraph lectures on church history.

Brother Cal French, newly appointed missionary in this district, spoke at the morning service April 8.

The Kaw Valley District held its first priesthood and women's institute at Lawrence April 14 and 15. District President James Daugherty, Bishop Howard Miller, and Missionary Cal French instructed the men. The women were instructed by Sister Minnie Peterson, the Kansas City Stake leader of women, and Sister Margaret Hoecker of Lawrence who is a member of the General Council of Women. Saturday evening of the institute was given over to "participation class," at which time each group, Leavenworth, Bonner Springs, Lawrence, and Topeka, put on a demonstration such as a devotional service, instruction in parliamentary law, an illustration of how not to conduct a business meeting, talks and illustrations of handwork. Bishop Howard Miller gave the closing address to the women. There were forty-nine registered in attendance at the institute.

On April 28, the district, under the supervision of the district president, the leader of young adults, and of Zion's League groups chartered a passenger bus for a trip to Nauvoo. Twenty-nine young people made the trip.

On April 22 Bishop Howard Miller met with the Saints and brought with him several of the nurses from the Sanitarium, including two who are natives of Hawaii. They spoke to the group.

Two newly ordained deacons, Clifford Alfrey and Harry Pitchford, occupied the pulpit on April 29. May 6, Burrell Landes, Jr., and Richard Landes were baptized by their grandfather, Elder George Landes of Niagara Falls, New York, and Sandra Schoenfeldt was baptized by Elder Eddie R. Jones of Topeka. Philip A. Whiting of Independence was the speaker at the evening service on this date.

On May 13, District President James C. Daugherty and Bishop Leslie Kohlman of Independence met with the branch. Brother Frank O. Kelley gave the Mother's Day sermon, and the Zion's League had a special Mother's Day program.

Elder Chris Hartshorn of Independence visited May 20 and gave the morning sermon. On May 23 Apostle Reed Holmes preached at the regular prayer service time.

Dee Hendricks was baptized by Elder Arnold Ellsworth of Independence, and Edith Anderson was baptized by Elder Eddie R. Jones of Topeka on May 20. Brother E. C. Christenson gave the sermon in the evening.

Brother Orville Weedmark of the Chelsea Branch in Kansas City spoke at the morning service May 27. Sister Weedmark gave a vocal solo.

James Daugherty, Collier F. Hendricks, and Herbert Bush displayed slides May 30, taken by the young people on their trip to Nauvoo.

—Reported by CALLA KELLEY

1951 Reunion Schedule

Date	Reunion	Place	For Reservations and Information
Aug. 3-12	Northwest	Silver Lake Camp, R.F.D. 4, Everett, W.	G. L. Swenson, 614 W. 77th St., Seattle 7, Washington
Aug. 3-12	S.E. & Cent. Illinois & St. Louis	Zenia, Illinois (Brush Creek)	Sylvester Coleman, 234 E. Fair Ave., Flora, Illinois
Aug. 4-12	Cent., So. Cent. & Southern Mich.	Liahona Park, Sanford, Michigan	J. W. Blackstock, Prudenville, Mich.
Aug. 4-12	Chatham-London	Erie Beach, Ontario	J. F. Kelley, 71 Arnold St., Chatham, Ontario
Aug. 4-12	Oklahoma	Robber's Cave, State Park, Wilburton, Oklahoma	Victor Witte, 1150 N. Ellwood, Tulsa, Oklahoma
Aug. 5-12	Hawaii District	Camp Harold R. Erdman A. Mokuleia, Oahu, T. H.	Orlin Crownover, 1666 Mott-Smith Dr. Honolulu 14, Hawaii
Aug. 5-12	Idaho-Utah	Hagerman, Idaho	Lyle Gilmore, Hagerman, Idaho
Aug. 6-12	Ark. & La.	Lake Tahkodah, 29 mi. n.w. Bald Knob, Ark.	Robt. Cowan, 122 N. Pine St., North Little Rock, Ark.
Aug. 9-19	Far West Stake	Stewartsville, Missouri	Bishop L. E. Landsberg, 517½ Francis St., St. Joseph, Mo.
Aug. 10-19	Northern Michigan	"Park of the Pines" Boyne City, Michigan	Harry L. Doty, 220 W. 9th St., Traverse City, Michigan
Aug. 10-19	Kirtland	R.F.D. 2, Willoughby, Ohio	J. F. Wildermuth, 29617 Lake Shore Drive, Willewick, Willoughby, Ohio
Aug. 11-19	Southern Indiana	Riverdale Park, 3 mi. e. of Mitchell, Ind.	Chester Metcalf, 1805 Shelby St., New Albany, Ind.
Aug. 11-19	Eastern Michigan	Cash, Michigan	Jacques V. Pement, Sandusky, Michigan
Aug. 12-19	Chicago-Northeastern Illinois	Camp Aurora, Lake Geneva, Wis.	Raymond Troyer, 6053 Woodlawn, Chicago 37, Illinois.
Aug. 12-19	Des Moines	Camp Mitigwa, Madrid, Iowa	Ralph Wicker, 1316 E. Lyon St., Des Moines, Iowa
Aug. 12-19	Western Montana	Deer Lodge, Montana	Mrs. Louis Staton, Gnose Bldg., Anaconda, Mont.
Aug. 18-26	Arizona	Mt. Lemmon, Tucson, Arizona	Marion Blakely, 4154 N. 12th St., Phoenix, Arizona
Aug. 18-26	Eastern Colorado	Palmer Lake, Colorado	W. A. Hougas, 480 Marion St., Denver 3, Colorado
Aug. 19-26	Missouri Valley	Woodbine, Iowa	Clifford A. Cole, Woodbine, Iowa



PRIESTHOOD MANUAL

This book is basic for every member of the priesthood who desires to inform himself concerning the service that he is to render to the church and its people. Practical aids to be found in this book are baptismal services, con-

firmations, ordinations, marriage ceremonies, funeral services, information about the financial law, ministerial ethics, ministry of preaching, priesthood visits, public relations, court procedure, parliamentary practice, and many others.

\$2

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INDEPENDENCE, MISSOURI

Report From Mexico

By Billie Whiting Young



The First in a Series of Travelogs on Mexico and
Central America

WE HAVE GREAT CONFIDENCE in Mexicans. We have to have—our safety is in their hands. For a month now George and I have been touring Mexico and Central America on foot, catching rides whenever and with whomever we can. This is the most humble and at the same time the most enlightening way we know to visit a country. We are dependent upon the people we meet; we are one on their level; and to our great delight, we have been accepted by them.

Naturally we travel light. All our belongings (including a sixteen millimeter movie camera, a tripod, a thirty-five millimeter camera, a light meter, and three months' supply of film) are in two Boy Scout knapsacks. We also are carrying a compass and a bowie knife—both gifts from friends at Lock Four, Pennsylvania—and a small tear gas pencil for use in case we should ever get into serious trouble. So far nothing but good has happened to us. We have been picked up by wealthy Mexican *hacendados*, by taxi drivers on vacation, by salesmen desiring to practice their English, by Mexican family groups, and by truck drivers. We rode into the southern city of Oaxaca on top of a truck load of *tequila*. One truck had no glass in its windows, which, in the rainy season, was an unfortunate arrangement.

IT HAS BEEN SIX YEARS since I was in a Spanish-speaking country, and in that time I think I can see changes for the better—changes that are significant to our church in its task of taking the message of the gospel to these people. Six years ago three friends from Graceland College and I were talking with a Mexican Catholic girl in Mexico City. Beatriz, a young woman of about twenty, was well-educated, and during the course of an evening's conversation the talk got around to religion. Naturally we mentioned the church to which we belong. To our surprise Beatriz stopped what she was doing and asked, with great concern, if we believed in God. When we assured her that we did, she sighed with relief and said, "Then you must be Catholic!" It took most of the evening for us to explain to her that there were concepts of God and his plan for men that were different from the Roman Catholic view. The discussion ended with Beatriz asking us not to mention our religion to her family or friends as she would suffer some ostracism on our account if it were known that we were not Catholic.

Now six years later we again visited Beatriz. Again the conversation turned to religion. Only this time my friend showed no sign of shock or even surprise to learn that my husband had not only left the Catholic

Church but was a member of the ministry of another. This time our discussion ended with Beatriz asking us to tell her about our church and what we believe. Her most significant statement about the Catholic Church was this: "What I can't understand is that the church does nothing to help the poor."

Not all people are so liberal, but the fact that some are now willing to listen where before they were not is encouraging.

In the village of Huajuapán the foreman of a cement factory asked us about our religion. When he learned that we were not Catholic he immediately assumed that we believed in God but not in Christ. The idea that there were Christian churches other than the Catholic had not occurred to him.

TOURING A COUNTRY ON FOOT can lead one into strange situations—situations which demonstrate the ease with which most of these people can be approached. We were in the Zapotec Indian village of Teotitlán del Valle—a most primitive village at the end of a winding dirt road on the Isthmus of Tehuantepec—looking for someone who would sell us fruit for breakfast as there was no restaurant in the town. We heard music, and following the sound, we found a tattered band playing in the courtyard of a house. We had hardly seated ourselves on a rock wall to listen to the efforts of the musicians when the man of the house saw us and invited us into the courtyard. From there he ushered us into his house. The building was of adobe

New Horizons

with a dirt floor and a ceiling made of corn stalks. One end of the room had been converted into an altar with candles and incense and a large black paper cross. In front of this altar on a crude plank table lay the body of an old man. We had been invited to a wake. The body had just been sewed into a black shroud with a black veil drawn tightly over the face. While we stood there, the old man's relatives lifted him into his home-made coffin and began lighting the long candles that lined the table.

Our host then led us to seats on a bench with the mourners and fed us orange pop, hot chocolate, cakes, tortillas, and a distasteful mixture called *átole blanco*. For an hour we received the condolences of visitors along with the family, while outside the band played the same death march over and over.

When we finally returned to the courtyard we found preparations under way for a feast. Five sheep had been butchered by the men while about twenty women squatted around charcoal fires patting out tortillas and mixing great quantities of *átole*. Everyone ate and drank great amounts, including all fourteen members of the band, until by afternoon the affair had taken on more of the characteristics of a *fiesta* than a wake.

Our experience at the wake may have been a bit unusual, but it is typical of the spontaneity of the people we have met.

Point of View

I once talked to an old cannibal who, hearing of the Great War raging then in Europe, was most curious to know how we Europeans managed to eat such enormous quantities of human flesh. When I told him that Europeans do not eat their slain foes, he looked at me in shocked horror and asked what sort of barbarians we were, to kill without any real object.—Bronislaw Malinowski

Is Education the Answer?

By L. C. Goffin, M.D.

Supervisor of Health Education
Los Angeles City Schools

CIVILIZED SOCIETY can take no pride in the fact that it allows so many of its members to debauch themselves with a powerful drug. Not only does society allow this to happen, but it actually encourages indulgence in alcohol by making it easily accessible to everyone and by surrounding its use with practically no safeguards. The public does not demand that alcohol be controlled as are other powerful narcotics. Yet alcohol does more harm, individually and socially, than all the other narcotics combined. Other drugs purchasable by the public are labeled as to contents, possible harmful effects, overdosage, and so on. But alcohol brazenly masquerades as an innocent and beneficial beverage.

Here is a social problem of significant proportions. It is a grave public health problem. What is the answer? What is being done? Some research has been conducted on the effects of alcohol and on how to cure alcoholism, but far less than on other public-health problems. "One million dollars for cancer research," reports the Research Council on Problems of Alcohol, "\$12,000,000 for control of gonorrhea and syphilis, \$330,000,000 for tuberculosis control, and probably less than \$200,000 for research on alcoholism."

WHAT IS BEING DONE in education? Numerous reports from all parts of the country say that teaching on the subject in schools is perfunctory, confused, inadequate, or nonexistent. Teachers are not well trained, textbooks are inaccurate, and often have the wrong approach. In other words, not enough people consider the problem serious enough to insist on education doing its duty.

Yet education is our only hope. There is no other way to conquer this ancient enemy of man. The schools and colleges must inform

themselves concerning alcohol and the problems it poses. They must teach young people the facts revealed by medical research. They must impress on the mind of youth that alcohol is a dangerous drug, best left strictly alone.

The ancient error that alcohol is a stimulant dies hard. It is difficult to convince one who knows nothing of the physiological chemistry involved that the mad capers of the intoxicated person are the result of narcosis. The average person is not afraid of a stimulant, but he *is* afraid of a narcotic.

When one considers the enormous sums spent on teaching people to drink and compares this vast organized effort with the Lilliputian endeavors of the public schools to combat such efforts, he realizes the magnitude of the problem.

IF THE SCHOOLS did an effective job of education about alcohol, would that solve the problem? Probably not, completely. Out from the schools would still go large numbers of unstable individuals, poorly adjusted to life, who would demand an escape from their frustrations, fixations, and phobias. Alcohol constitutes the quickest, cheapest, and most easily accessible escape.

Can education do anything about this? I believe it can. *First*, it can train young people to find less destructive avenues of escape. It can even divert their energies into constructive escape channels. *Second*, it can educate for mental and emotional stability. Much evidence is accumulating that neurotics and psychotics are oftener made than born, even starting in childhood. The observant teacher, trained in the concepts of mental hygiene, often can correct these incipient de-

viations of the psyche and prevent much adult maladjustment.

It is conceivable that a generation thoroughly conversant with the facts about alcohol would demand that this habit-forming narcotic be restricted to its legitimate purposes. An informed citizenry is not easily hoodwinked by specious propaganda. Only the ignorant and the misinformed will willingly tolerate a public menace.

THE CHALLENGE that beverage alcohol flings in the teeth of our civilization is one that education cannot continue to ignore. Sooner or later the issue will have to be faced realistically. With the threefold attack just outlined, the challenge can be met. The duty of the schools is clear: Teach the facts, unemotionally and scientifically; create the proper attitude; train young people to be well-integrated personalities with constructive emotional patterns and a well-developed sense of social responsibility.

The battle will be long and hard. It will have to be fought continuously and unflaggingly. But with these objectives held tenaciously before it, the American people *can* win through to victory.—(Used by permission of the World League Against Alcoholism, Westerville, Ohio.)

Reunions

(Continued from page 13.)

own provide for the nursery, primary, junior, and Zion's League groups. Handwork products are worthy of exhibition. Shower baths may be there for the campers' convenience, and some camps offer swimming, boating, or mountain hiking. But the vital thing is that reunions are still a source of spiritual feasting.

THE REUNION OF 1950 was a new experience to me. I had been convalescing all summer from a heart attack. When a visitor remarked, "Too bad you will miss reunion this year," I answered, almost jokingly, "Reunion will have to come to me."

It came indeed. The breezes wafted the music of morning devotions all the way from Graceland Campus to my home near Herald Hall. They carried again the evensong of the Saints. All this because of the public speaking system in use at the camp. Friends dropped in to share what they had gained at prayer services, repeating testimonies that had lived for them. Sister Ethel Midgorden took it upon herself to see that I was not a lonely invalid while others were engrossed with reunion.

The Creston Saints banded to bring reunion to me. Each day Brother and Sister Harry Propst came with their wire recorder and I listened to all of Brother Ray Whiting's classwork. Nearly every time they came they brought some Creston member I had not yet met. Sister Ruby Strand, a church writer, took extensive notes on the evening services and came down one afternoon near the close to give me a beautiful outline of the message Brother Oakman had brought to the Saints. Everyone's thoughtfulness was much appreciated.

PERSONAL RIGHTEOUSNESS was the theme of that great reunion sermon preached by good King Benjamin of the Book of Mormon. Stalwart leaders clothed the message in other words and brought it to the reunions of my childhood. In many places this year, tent doors are again pitched toward the central source of spiritual giving and receiving. The message comes to you anew in words that fit the age in which you live. Whether reunion begins for you with song or with service, or reading of it in your church papers—or if your friends bring it to you—may it swell in your heart and give you strength and peace.

Hunt for the good points in the other fellow. Remember, he has to do the same in your case.—Anonymous

Never ascribe to an opponent motives meaner than your own.—James M. Barrie

We grow neither better nor worse as we get old, but more like ourselves.—May Lamberton Becker

He who returns the first blow is the man who begins the quarrel.—Spanish Proverb

Most of the shadows of this life are caused by standing in our own sunshine.—Emerson

Character is the result, not so much of trying to be good as trying to be better.—Anonymous

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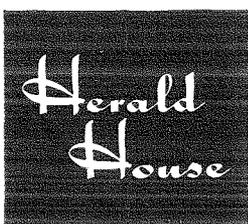
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Independence, Missouri

Bulletin Board

Oklahoma State Reunion

The Oklahoma State Reunion will be held August 4 to 12 in the San Bois Mountains, Robbers Cave State Park at Wilburton, Oklahoma. General church representatives expected to be present are Apostle Arthur A. Oakman, Evangelist Arthur E. Stoft, Evangelist R. W. Scott, Bishop Leslie W. Kohlman, Seventy William C. Haden, Missionary Barnett W. Berridge, and District President Victor J. Witte. Mrs. Aarona Kohlman of the General Council of Women will teach the women's class. Those attending will be housed in small dormitories (\$3.00 for adults, \$2.50 for children under twelve) and tents (\$6.00 for large one, \$4.50 for small ones). Meal tickets will be \$7.00 for adults and \$5.00 for children under twelve. Information and reservations may be obtained from Victor J. Witte, 1324 South Cheyenne, Tulsa 14, Oklahoma.

Oregon District Camp

A district camp will be held August 13 to 19 on the Lewis River Camp ground owned by the church. It consists of thirty acres located twenty miles north of Vancouver on the Yacolt Road approximately three miles north of Battleground Lake and a half mile east of the Amboy-Yacolt Railroad and bridge over Lewis River. This is not a reunion but a camp for people of all ages who want to help improve the grounds. In addition to the work there will be recreation, rest, classes, and sermons. Bishop M. E. Lasater, Elder James N. Kemp, and district officers expect to be present to help.

Those who plan to attend should notify their district officers immediately stating if they need a tent and what size they want. There are no tent frames or cabins available. Stoves will be set up for the campers to cook on. All other camping equipment should be brought along. There is a store close by.

J. L. VERHEI,
District President.

Wants to Contact Members in Clinton, Illinois

Mrs. Charles Whiteside, Route 1, Beason, Illinois, would like to contact members living in Clinton so that she can call on them en route to Decatur church.

CHANGE OF ADDRESS

Mr. and Mrs. Louis Zonker
Annastraat 2
Rotterdam, Holland

Los Angeles Stake Offices
5818½ Temple City Boulevard
Temple City, California

Garland E. Tickemyer
1330 South Tenth Avenue
Arcadia, California

REQUEST FOR PRAYERS

Mrs. J. L. Shipley of Vader, Washington, requests prayers for her brother, Albert Burch, a patient in the Veterans' Hospital at Fayetteville, Arkansas. He is a nonmember who desires baptism. He would appreciate being visited by any elders in that area.

Della Watson, Box 531, Sperry, Oklahoma, requests prayers for her brother, Z. B. Hayne, who is ill and has poor eyesight.

Prayers are requested for Mrs. Nancy Creaker, 440 West Sixth Street, Concordia, Kansas. She has cataracts and is losing her sight.

ENGAGEMENTS

Shaw-Midgorden

Mr. and Mrs. O. H. Midgorden of Lamoni, Iowa, announce the engagement of their daughter, Martha Anne, to James L. Shaw of Shenandoah, Iowa, son of Mr. and Mrs. C. E. Shaw of Harrah, Oklahoma. Miss Midgorden is a graduate of Graceland College, class of 1950. No date has been set for the wedding.

Cox-Sampson

Mr. and Mrs. James F. Sampson of Mt. Pleasant, Iowa, announce the engagement of their daughter, Gladys, to Pfc. E. Dean Cox of Ft. Bragg, North Carolina, son of Mr. and Mrs. Glen M. Cox of Independence, Missouri. Both are graduates of Graceland College. No date has been set for the wedding.

WEDDINGS

Mann-Downing

Barbara Lenore Downing, daughter of Mr. and Mrs. R. Milford Downing of Port Stanley, Ontario, and Robert Ira Mann, son of Mr. and Mrs. Alvin E. Mann of St. Thomas, Ontario, were married June 29 in the United Church at Port Stanley, Reverend C. Malcolm and Elder Frank Gray officiating. They are making their home in St. Thomas.

Piedimonte-Nortonen

Hilda Nortonen, foster daughter of Mrs. E. L. Traver of Lexington, Massachusetts, and Daniel Allen Piedimonte, son of Mr. and Mrs. Angelo Piedimonte of Independence, Missouri, were married June 3 at the West College Reorganized Church in Independence with Elder C. V. Graham officiating. Both the bride and groom are graduates of Graceland College, class of '51. The bride is also a graduate of the Independence Sanitarium School of Nursing. They are making their home in Independence.

Swails-Craven

Darleen Craven, daughter of Mr. and Mrs. Clarence Craven, and Norman E. Swails were married on June 17 in Olathe, Colorado. Both are graduates of Graceland College, class of 1950, and Mr. Swails will be graduated from the School of Human Relations at Missouri Valley College, Marshall, Missouri, in January. They are making their home in St. Joseph, Missouri, during the summer.

Parker-Fulford

Esther Mae Fulford, daughter of Mr. and Mrs. Ralph Fulford of Tampa, Florida, and Howard L. Parker of Tampa were married June 14 at the Reorganized Church in Tampa, Elder A. J. Chevalier officiating. They are making their home in Tampa.

Shield-Wagler

Phyllis Jean Wagler, daughter of Elder and Mrs. Philip Wagler of Muscatine, Iowa, and William Shield, son of Mr. and Mrs. Ed Shield of Muscatine, Iowa, were married June 17 at the Reorganized Church in Muscatine, the bride's father officiating. Mr. Shield is engaged in farming, and Mrs. Shield is employed by the Northwestern Bell Telephone Company. They are making their home in Muscatine.

BIRTHS

Lt. and Mrs. Donald L. Seaver announce the birth of a daughter, Janice Ruth, born June 23 at Philadelphia, Pennsylvania. Mrs. Seaver, the former Dolly Lewis, attended Graceland in 1946-47. Lt. Seaver is with the United States Air Force in Korea.

Mr. and Mrs. Gordon Leibold of Independence, Missouri, announce the birth of a daughter, Cynthia Diane, born May 29. She was blessed July 15 by Elders L. J. Richards and Louis Resch. Mrs. Leibold is the former Mildred Resch.

A son, Joseph Oliver II, was born on May 3 to Mr. and Mrs. J. O. Sellers of Montgomery, Alabama.

Mr. and Mrs. E. D. Dixon of Montgomery, Alabama, announce the birth of a son, Gerald Bennett, born June 19.

Mr. and Mrs. Bill B. Harper of Independence, Missouri, announce the birth of a daughter, Lora Lee, born July 7. Mrs. Harper is the former Martha Brewer.

A son, Daniel Brandt, was born on April 29 at the hospital in Boone, Iowa, to Mr. and Mrs. Fred Dearborn. Mrs. Dearborn is the former Martha Brandt. Both parents attended Graceland College.

Mr. and Mrs. M. A. Wells of Independence, Missouri, announce the birth of a son, Robert Allen, born July 2. The baby's paternal grandparents are Mr. and Mrs. G. R. Wells of Independence, Missouri.

A son, Darrell Eldon, Jr., was born on April 4 to Mr. and Mrs. Darrell Ashby of Muscatine, Iowa. He was blessed on July 1 by his grandfather, Elder Griffith Goddard, and Elder Philip Wagler.

Twin sons, Heamon Loyd and Herman Floyd, were born on June 22 at the Independence Sanitarium to Mr. and Mrs. H. F. Hawkins of Independence, Missouri.

DEATHS

CONKLIN.—Maudewaye, daughter of Clarence and Esther Smith, was born June 11, 1895, at Lamoni, Iowa, and died June 19, 1951, in Des Moines, Iowa. She was married to Ronald Conklin in 1919. After attending Graceland College, she went to Drake University. For many years she worked for the state social welfare department. She had been a member of the Reorganized Church since 1922.

She is survived by her mother, Esther Smith; a son, Smith Conklin; and a granddaughter, all of Des Moines. Funeral services were held in Lamoni, Elders Herbert M. Scott and Ray Barr officiating. Interment was in the Lamoni cemetery.

MASON.—Robert Elgin, was born July 15, 1913, in Wiarton, Ontario, and died April 19, 1951, in Toronto, Ontario. He had been a member of the Reorganized Church since July 9, 1922.

He is survived by a daughter, Anna Jane; his mother, Mrs. Peter Mason of Wiarton, Ontario; a sister, Mrs. Archie McDonald of Stratford, Ontario; and a brother, Aubrey of Wiarton. Funeral services were conducted in the Reorganized Church at Wiarton by Elders J. H. Yager and Garnet Farrow. Interment was in Wiarton Cemetery.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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* FOOTNOTE ON GAMBLING

The operator of the old-fashioned shell game chanted, "The hand is quicker than the eye," and he might have added that it sometimes plays strange tricks that escape attention. This happened in "Notes on Gambling" (July 16) where a slang word, "bookies," was substituted for a traditional epithet, "boobies," spoiling the meaning of the sentence. . . So sorry . .

Afterthought: The essence of gambling is the element of chance. Its purpose is to get something for nothing. It is a form of theft. Scientific tests show that modern gambling devices and games are set to rob the players. The slogan of the gambling czars is "Never give the sucker a chance." Literally, they rarely do.

Gambling is an ancient vice. The word comes to us from a Middle English verb, related to the noun for "game." Games were originally played for pleasure, but mischievous persons discovered that they could be played for money, opening the way for dishonest practices. . . . The lottery is simply a public gambling scheme. It originated in a practice of casting lots, or tokens made of wood, stone, or other material, to settle disputes, make judgments, and divide property.

It is interesting that the casting of lots had a religious use. Matthias was chosen to take the place of Judas by this means (Acts 1:26). In ancient Israel, the scapegoat was chosen by lot (Leviticus 16:8). It was decreed that the land should be divided for the twelve tribes by lot (Numbers 33:54). The book of Joshua, chapters 13 to 19, describes how the division was made. One observes that the casting of lots was employed to secure impartiality where decisions had to be made. . . As in so many other human situations, principles were established for good. Then evil entered and perverted them.

* FOUR BILLION DOLLARS GO UP IN SMOKE

If somebody were to set fire to four billion dollars, we would consider him crazy. Yet that is what the American people did in the year ending June 30. They took all that money, went out and bought tobacco, and then set it afire.

That great figure represents a total of 410,000,000,000 cigarettes—nearly half a package a day for every man, woman, and child in the U.S.A.

Would the American people give up smoking to save that much money? Apparently not. . . . Would you? You could save your share by not smoking.

* GOOD THOUGHTS

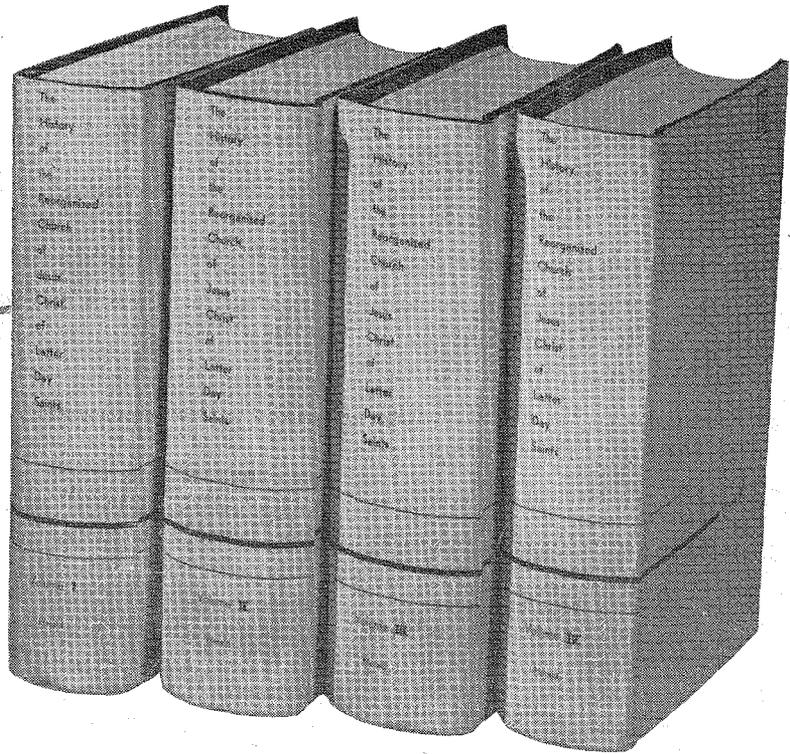
In response to our request for ideas, Henry Snow, Galesburg, Illinois, has sent the following thoughtful paragraphs:

Tithing: You can't take your money with you, but you can send it on ahead.

Various churches: We all have the same food but only a few know how to cook it.

Church workers: Few want to join the chase but many want to rush in for the kill.

Good deeds: Everyone should live so that he will have a few kind acts for a carry-over into eternity.



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INDEPENDENCE, MISSOURI

**in
this
issue**

The Principles of the Gospel

C. George Mesley

A Spiritual Barometer

Merle P. Guthrie

We Have the Answer to Grief

Josephine Montgomery

the Saints' Herald

August 13, 1951

VOLUME 98

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News and Notes

AT LAMONI REUNION

President F. Henry Edwards preached the opening sermon at the Lamoni reunion held on the Graceland campus. Bishop G. L. DeLapp was also at the reunion on the week end of July 21 and 22.

PRESIDENT AT OZARK REUNION

President W. Wallace Smith spent July 21, 22, 23, and 24 at the Ozark Reunion in Racine, Missouri, with Apostle D. O. Chesworth, Seventy Don Kyser, Seventy Cecil Effinger, and Elder Stephen Black. Sister Smith taught the women's class for the first three days of the reunion. Brother Smith had an opportunity to go to Miami, Oklahoma, with the Kyser family to survey flood damage, including the damage to the home of Brother Kyser which had four feet of water in the living quarters. Twenty-one other Saints had their homes damaged by the flood waters. Brother Elbert A. Smith was also at the reunion and preached at the afternoon service July 22.

APOSTLE IN IOWA

Apostle D. T. Williams attended a conference of the Southwest Iowa District under the direction of Elder Charles Putnam at which the conference passed a resolution in conformity with three other associated districts giving validity to an association of the young people of the four districts to meet in youth camp annually. While in Council Bluffs, Brother Williams observed the progress on the new church buildings. Footings are being laid and foundations are being set up preparatory to the building of the superstructure.

REPORT ON STATISTICS

The following has been received in a report from Merle P. Guthrie of the Department of Statistics: "In only two calendar years in the history of the Reorganization have we baptized more than 5,000 people—1921 with 5,477 and 1918 with 5,195. Again this year, with 2,058 baptisms for the first six months, we have a good opportunity of reaching or exceeding 5,000. This figure is 215 better than for the same period last year. For the last six months of last year there were 2,928 baptisms. If we also exceed this by 215 we will have 5,201 for the year. The good missionary months are ahead."

ADDRESSES OPTIMISTS

Elder Trevor Norton, formerly from Birmingham, England, addressed the Optimist Club of Independence July 25. His subject was "Political and Economic Conditions in England." Brother Norton has recently purchased a home in Independence.

FREMONT CHURCH SCHOOL

The first vacation church school held in Fremont, Nebraska, received encouraging publicity in the "Fremont Guide and Tribune," the daily paper. A picture appeared in the paper showing the life-size figure of Christ which is the feature of the children's worship center. The figure stands in a garden surrounded by a low white picket fence, and the children bring flowers each day to the garden. The worship center was designed by Harold Newton, whose wife was principal of the vacation school. It was also used by the Omaha branch for their vacation church school.



We'd like you to know

Merle P. Guthrie

FROM FARM to figures in seven years" might serve as the title of this personal sketch. Merle left the farm in 1944 and was appointed Church Statistician early this year. He is seen in this picture sitting at his desk in the Auditorium with tables of figures before him and a thoughtful look on his face. Statistically speaking, he is mainly concerned with interpreting the figures which are collected in his department so that they can be transmitted to serve the administrative officers of the church. The job should be easy for anyone who has the stuff to do the right kind of thinking and the necessary data.

Brother Guthrie was born at Nebo, Illinois, in 1913 and was baptized in Marshall, Missouri, in 1922. He was graduated from the Pleasant Hill (Illinois) high school in 1930 and received his A.B. degree from Illinois College at Jacksonville in 1946. He was valedictorian of the graduating class in college.

He married Cleona M. Weaver in 1933. They have two children: Richard Alan, 16, and Mary Merlene 14. They recently moved to Independence. Brother Guthrie taught school from 1941 to 1945. In 1946 he went under General Conference appointment to the Southern Ohio, West Virginia, and Pittsburgh Districts. After two years his field was changed by excluding Southern Ohio. Two years later he was appointed to Wisconsin and Minnesota. He was ordained a priest in 1938, an elder in 1945, and a seventy in 1948.

The Saints' Herald Vol. 98 August 13, 1951 No. 33

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

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Danger - Liquor at Work!

*"Wine is a mocker, and strong drink is raging."
—Proverbs 20: 1*

Editorial

WE HAVE BEEN SEEING plenty lately of the "mockery" of wine and of the "raging" of strong drink. And we wonder, is there never to be any relief from this curse? Is the public completely apathetic on the question?

The following are recent observations. They are not colored, dramatized, nor exaggerated. They are such things as are seen in public every day. When will citizens revolt in disgust and stop this soul-destroying menace?

THE VERY TALL GIRL was wearing dark glasses, probably to hide her identity. She could have been engaged in business or professional work from her appearance. However . . . some misfortune in her life had made her an addict of the liquor habit. Standing by the bus door she swayed uncertainly, clutching a steel support so she wouldn't fall.

The driver asked her to pay the zone fare before alighting, and she replied with profane and abusive language that shocked the ears. What a tragic figure she was!

From the bus she went to a roadside liquor place—the last thing in the world she needed at that time or any other. Unless she is rescued her fate is sealed.

The people responsible for liquor set this fate for her!

THIS MAN had held his position in business for a dozen years or so. He was always pleasant, clean in appearance, respectful and courteous in speech. Many people did not know of his trouble, as he never appeared when it was upon him. He was an excellent worker. However . . .

Something in his life had caused him to take up drinking. His absences from work were occasional at first. They gradually increased in frequency and in length. The time came when he gave more attention to the bottle than to his business, and his employer was obliged to let him go. His next job isn't so good, and he is on the way down unless something can save him.

Those who are indifferent to the problem of liquor are indifferent to the fate of this man and partly responsible for it.

THE OLD MAN was waiting at the bus stop with the five-o'clock crowd of office workers and shoppers who were going home. His clothing was distinctive—old, worn and dirty. Perhaps he was that "Man of Distinction" the liquor ads tell about. Now he has become the "Man of Extinction," for he is hardly a man. A big liquor bottle was sagging at half mast in his hip pocket, and it was all too clear that he had taken much comfort from its contents.

The store that sold him the bottle took his money and pushed him out on the streets for the community to endure. At the moment he was a first rate public nuisance. He would become a menace before the evening was over. He wanted to go to his daughter's home. Can you imagine what it would be like for her and the children? One hoped he would never get there.

Why should the public be required to take care of these people?

Why shouldn't the liquor business be taxed to provide a place to take care of the drunks? Their taxes are high, but they should be ten times higher for all the trouble they cause.

The people who want liquor—yes, the indifferent people who tolerate liquor—are responsible for that man and for all like him.

FACTS from the news: Police found children hungry, crying, and cold in a car on a winter day, then discovered the mother in a tavern so drunk she couldn't realize anything . . . An intoxicated mother on the street with her little son, slapped him when she could aim straight enough to hit him, and swore at him most abusively. . . . A father went home drunk, his week's wages gone, while his family applied to charitable agencies for food. . . . These cases are on record, interminable numbers of them.

People who think liquor is all right are responsible for these things.

The country was far better off under prohibition. Conditions since repeal are a hundred times worse in every way.

This is how liquor is made: Yeast, a small living organism, is put into a mixture of water and sugar or starch. Kept warm, it thrives and multiplies. But it also gives off a poison that kills it. Then men strain out the bodies and drink the fluid, in the form of wine or beer. Distilled, the fluid becomes a liquor, with greater power.

The alcohol that has the power to kill the little organism also has the power to kill a man, bit by bit—first his mind, then his nervous system, and finally his body.

Alcohol is ever a killer. It is as truly a killer as typhus and the Black Death. It is as truly a killer as the coral snake and the rattler. It kills more victims than war.

L.J.L.

Official

Washington, D. C., Church Building Project

Erection of the Washington, D. C., church is undoubtedly one of the most important projects now being undertaken by the Washington Branch and the General Church. A beautiful lot has already been purchased in a very fine area, and it is highly important that the building to be placed on this site shall be representative of the church and provide for the functional needs of the branch, and at the same time serve as a point to which interested inquirers can go for information concerning the Restoration.

In designing this Capital City building the following points must be considered:

A sanctuary to seat not less than 150 and not to exceed 225.

An assembly room for overflow crowds, which could be used for other general meetings.

A kitchen adjacent to this assembly room.

Classrooms to provide for church school for the congregation.

The pastor's study, serving also as a library.

Baptismal font.

No decision has been made up to the present time as to whether the design of the church shall be contemporary or traditional or modified traditional. A Colonial tone would blend with the surrounding buildings. It is a requisite that the building shall look like a church from the outside, as well as the interior. Landscaping should be tied into the total design. The amount of money available for this project will be approximately \$100,000.00.

We will be very happy to receive suggestions which may be sent to the office of the Presiding Bishopric,

The Auditorium, Independence, Missouri, incorporating the features herein enumerated. These suggestions should be in the form of sketches and detailed drawings, to give both idea and perspective and functional arrangement. We will welcome these especially from our church architects, who we are sure will have a deep interest in this project. These suggestions and ideas will be of material assistance in final decision as to plans and the selection of an architect. We would like to receive all such by September 1. Lot sketch showing topography can be obtained from the Presiding Bishopric on request.

THE PRESIDING BISHOPRIC,



Approved:

THE FIRST PRESIDENCY



From Samuel M. Zonker, pastor at Wellsburg, West Virginia:

We thought you would be interested in knowing Dad and I saw Louis, Betty, and Anita off on their voyage. We visited their cabin and found the room very commodious and comfortable.

Although we have encouraged Louis for years to give full and complete service to the church, we felt some degree of regret as we were leaving; but with this feeling came also a fuller understanding of the text, "He that is not willing to leave family, and follow me, is not worthy of me." And with the evidence of the recognition of the spirit of our real desires, we found joy and peace beyond expression as we sacrificially placed the kingdom first in our hearts.

As I write I feel the fires of passion for the work of the church; and with this comes the renewed desire to serve more diligently.

With such a spirit to minister to us in the absence of each other, the period of separation should seem short and pleasant as we strive to do His work.

From Elder Myron F. LaPointe, Wichita, Kansas:

The work is progressing in the church at Wichita. Our baptisms will reach a new high again this year. Brother Whiting is here now, and we expect to gain a few more with his able help. We are having fine experiences.

The new building is progressing, but slowly. As soon as the plasterer finishes it will shape up more quickly we hope. We are still within our budget and believe we will build for \$60,000, the amount we first intended. It is and has been a lot of work, but soon our time will be more free to do the things our hearts desire. We look forward to the future with great expectancy.

Elder D. J. Williams, president of Nauvoo District, reports that baptisms for Children's Day totaled eight, making a total of seventeen for the year at Burlington Branch. This helps swell the total for the church-year, which is moving on toward one of the best in church history.

We are happy to report that the growth at Lubbock, Texas, is giving these people an opportunity to be very active in the work of carrying on missionary efforts in that place. The following is from a letter written by Wm. K. Schreier:

We held our first services in Lubbock about four years ago, meeting in homes, a Carpenters' Union hall, and a theatre building, until we were able to purchase a war surplus building and convert it into a church. We have it paid for and have a branch membership of about fifty. We have had twenty-one baptisms in the last three years, and feel that the Lord has blessed us. We are looking forward with a great deal of anticipation to the help of Brother and Sister Berridge.

We are glad to be in a position to furnish help in places like this, and trust that the work will continue to grow not only here but everywhere.

BY THE FIRST PRESIDENCY

Across the Desk



The Principles of the Gospel

As Found in the Book of Mormon

By C. George Mesley

Presented at the Book of Mormon Institute on January 11, 1951

Introduction

SOME PHRASES are so deeply impressed in our church experience that they carry their own distinctive connotations. When Latter Day Saints talk about the "principles of the gospel," they generally mean the six principles enumerated by Paul in Hebrews 6: 1, 2.

Our expanding understanding of the great breadth of the gospel of Jesus Christ leads us to the conviction that these six are no more fundamental than are such principles as sacrifice, forgiveness, and witnessing. The ordinance principles mentioned (baptism and laying on of hands) are no more saving than is the not-mentioned sacrament of the Lord's Supper. Appreciating these six, which I think Paul used illustratively rather than evaluatively, I believe we could have 606 and maybe 6006 principles that were part of the gospel plan of salvation. However, if we thought in terms of reduction, we could bring all these principles down to one—*repentance*—and flood with significance the Lord's instruction, "Preach nothing but repentance to this generation."

With our creed, "All Truth," and our belief in an open canon of Scripture through the continuity of Divine Revelation, it is imperative for us to keep an open mind in our exploration for truth. One text is not the whole word of God. One word cannot hold all the validity of scrip-

tural-centered doctrine. "The Lord hath yet more light and truth to break forth from his word" is as true in the twentieth century as it was when it was uttered in the seventeenth century. There are still many gaps in the record of God's relationship to man and man's understanding God. The word of God in the Bible is supported and enlarged in the Book of Mormon. The Doctrine and Covenants bears witness of truth received, enlarges our understanding, and brings new truths to light in balanced relation to all other truth. In the recording of Scripture we find that certain disputations or prevalence of contrary beliefs have served to bring out certain scriptural emphases. To illustrate: The 1925 church government emphasis was heard so much we haven't cared to study it since. Because of the early saints' vital interest in the field, Romans is full of Paul's discussion on the Law; and as we read the Book of Mormon we find prevailing conditions provoking dissertations on certain subjects. All these evidence its *natural* divinity. No man with a case to prove, a church *he* wanted to establish, would have written that way. He would have filled out his case on all subjects.

FAITH

The first named of the "six principles," faith, is ably presented in the dissertation of Alma (Alma 16: 140 ff.). He uses the analogy of a planted seed. Just as a good seed swells and grows when nurtured, so faith needs nurture.

And now as I said concerning faith: Faith, is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true.—Alma 16: 143.

But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.—Alma 16: 151.

But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold, it shall be a tree springing up unto everlasting life.—Alma 16: 170.

Faith begins with a desire to believe; then develops into faith; and finally is transformed into knowledge. Faith is not a substitute for reason, not flogging the mind to believe something that isn't true. It's a gift of God, but obtaining it is related to one's willingness to receive and nurture it. The result of this combination is the growth of a strong, intelligent, ever-growing faith in God and his purposes.

REPENTANCE—AS THE BOOK OF MORMON PRESENTS THE DOCTRINE

Repentance is in the name of Christ:

And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.—II Nephi 6: 48.

And the Father said, repent ye, repent ye, and be baptized in the name of my beloved Son.—II Nephi 13: 14.

And behold when that time cometh, none shall be found blameless before God, except it be little children, only through repentance and faith on the name of the Lord God Omnipotent.—Mosiah 1: 122.

And behold, he cometh to redeem those who will be baptized unto repentance, through faith on his name.—Alma 7: 41.

REPENTANCE IS AN EARLY IMPERATIVE

And again: Believe that ye must repent of your sins and forsake them, and humble yourself before God; and ask in sincerity of heart that he would forgive you.—Mosiah 2: 16.

And now as I said unto you before, as ye have had so many witnesses, therefore I beseech of you, that ye do not procrastinate the day of your repentance until the end.—Alma 16: 229.

Ye can not say, when ye are brought to that awful crisis, that I will repent, that I will return to my God.—Alma 16: 231.

Repentance has its results:

And were it not for the interposition of their all-wise Creator, and this because of their sincere repentance, they must unavoidably [have] remained in bondage until now.—Mosiah 13: 25.

For behold, thus saith the Lord, I will not shew unto the wicked of my strength, to one more than the other, save it be unto those who repent of their sins, and hearken unto my words.—Helaman 3: 25.

Yea, he said unto them, As the Lord liveth, except ye repent of all your iniquities and cry unto the Lord, that they could in no wise be delivered out of the hands of those Gadianon robbers.—III Nephi 2: 20.

And it came to pass they did repent, and inasmuch as they did repent, they did begin to prosper.—Helaman 2: 49.

And because the people did repent of their iniquities and idolatries, the Lord did spare them, and they began to prosper again in the land.—Ether 3: 64.

Therefore blessed are they who will repent and hearken unto the voice of the Lord their God; for these are they that shall be saved.—Helaman 4: 70.

But if ye will repent and return unto the Lord your God, I will turn away mine anger, saith the Lord; yea, thus saith the Lord, Blessed are they who will repent and turn unto me, but wo unto him that repenteth not.—Helaman 5: 14.

And it shall come to pass, that whoso repenteth and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world.—III Nephi 12: 29.

Behold, I have come unto the world to bring redemption unto the world, to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive; for of such is the kingdom of God.—III Nephi 4: 51.

Behold, for such I have laid down my life, and have taken it up again, therefore repent, and come unto me ye ends of the earth, and be saved.—III Nephi 4: 52.

When we read II Nephi, chapter 13, we learn that repentance is a continued process that must be carried through until the end for salvation. Repentance is the gateway to the kingdom. Repentance in its highest form is a constant adjustment of our own lives with that of God. It is the constant use of the idea "press forward." Repentance is not a single experience but a continual growth, the responsibility on the individual in conjunction with God.

THE DOCTRINE OF BAPTISM

Baptism was a favorite theme of Book of Mormon writers or abridgers. It is a command of God:

And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they can not be saved in the kingdom of God.—II Nephi 6: 48.

And it came to pass that after he had poured out his whole soul to God the voice of the Lord came to him saying, Blessed art thou, Alma, and blessed are they who were baptized in the waters of Mormon.—Mosiah 11: 121.

Christ was baptized:

And the Lamb of God went forth and was baptized of him; And after he was baptized, I beheld the heavens open, and the Holy Ghost come down out of heaven and abode upon him in the form of a dove.—I Nephi 3: 73, 74.

And now, if the Lamb of God, he being holy, should have need to be baptized by water to fulfill all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water.—II Nephi 13: 7.

And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfill all righteousness in being baptized by water? Know ye not that he was holy?—II Nephi 13: 8.

It is a means of salvation:

And again I say unto you, Ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God.—III Nephi 5: 40.

And he hath said, Repent all ye ends of the earth, and come unto me and be baptized in my name, and have faith in me, that ye may be saved.—Moroni 7: 36.

Therefore come and be baptized unto repentance, that ye may be washed from your sins, that ye may have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness; Yea, I say unto you, come and fear not, and lay aside every sin; which easily doth beset you, which doth bind you down to destruction.—Alma 5: 25, 26.

And it came to pass that the Lord did say unto me, Cry unto this people, Repent ye, and come unto me and be ye baptized, and build up again my church, and ye shall be spared.—Mormon 1: 65.

Baptism involves a covenant relationship:

Yea, come and go forth, and shew unto your God that ye are willing to repent of your sins, and enter into a covenant with him to keep his commandments, and witness it unto him this day, by going into the waters of baptism.—Alma 5: 27.

Now I say unto you, If this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?—Mosiah 9: 41.

Baptism is to be authoritative:

And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying, O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart.—Mosiah 9: 43.

And when he had said these words, the Spirit of the Lord was upon him, and he said, Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead.—Mosiah 9: 44.

Therefore there were ordained of Nephi, men unto this ministry, that all such as should come unto them, should be baptized with water, and this as a witness and a testimony before God, and unto the people, that they had repented and received a remission of their sins.—III Nephi 3: 69.

And the Lord said unto him, I give unto you power that ye shall baptize

this people, when I am again ascended into heaven.—III Nephi 5: 21.

And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize.—III Nephi 5: 22.

And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.—III Nephi 5: 25.

Baptism is in the name of Christ:

And the Father said, Repent ye, repent ye, and be baptized in the name of my beloved Son.—II Nephi 13: 14.

And also, the voice of the Son came unto me, saying, He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do.—II Nephi 13: 15.

Now I say unto you, If this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?—Mosiah 9: 41.

Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: Behold, ye shall go down and stand in the water, and in my name shall ye baptize them.—III Nephi 5: 24.

These are the results of baptism:

And it came to pass that the disciples whom Jesus had chosen, began from that time forth to baptize and to teach as many as did come unto them. And as many as were baptized in the name of Jesus were filled with the Holy Ghost.—III Nephi 12: 10.

Now this is the commandment, Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day.—III Nephi 12: 33.

And the first-fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Com-

forter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the Saints shall dwell with God.—Moroni 8: 29.

Among Christian peoples opinions on baptism range all the way from infant baptism to no baptism at all. In the New Testament there are some few clear statements and lots of inferential statements particularly about the manner of baptism. The Book of Mormon is clear-cut on necessity, purpose, manner of administration, authoritative nature, and results.

Infant baptism is a common practice believed necessary to remove taint of original sin, ideas about which grow out of men's concept that children are born in sin. The Bible records carry a brief reference to children. The childhood years are the lost years in the life of Jesus: "He grew in wisdom and stature." If Jesus were born today, every word he uttered, his childish prayers and acts would be recorded. The mothers of Salem bringing their children for a blessing, and Jesus setting the child in the midst of the disciples are the major New Testament references to children. The Book of Mormon peoples evidence a more enlightened outlook in relation to children and original sin.

For if I have learned the truth, there have been disputations among you concerning the baptism of your little children. And now my son, I desire that ye should labor diligently, that this gross error should be removed from among you; for, for this intent I have written this epistle. For immediately after I had learned these things of you, I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying, Listen to the words of Christ, your Redeemer, your Lord, and your God. Behold, I came into the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me. And after this manner did the

Holy Ghost manifest the word of God unto me; wherefore my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their children: and their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter of persons; for how many little children have died without baptism.—Moroni 8: 5-13.

Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. Behold I say unto you, that he that supposeth that little children need baptism is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in the thought, he must go down to hell. For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism. Woe be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. Behold, I speak with boldness, having authority from God; and I fear not what man can do; for perfect love casteth out all fear; and I am filled with charity, which is everlasting love; wherefore all children are alike unto me; wherefore I love little children with a perfect love; and they are all alike and partakers of salvation. For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity. Little children can not repent, wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption. Wo unto such, for they are in danger of death, hell, and endless torment. I speak it boldly, God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment seat of Christ. For behold that all little children are alive

in Christ, and also all that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation can not repent; and unto such baptism avail-eth nothing.—Moroni 8: 14-26.

And even if it were possible that little children could sin, they could not be saved; but I say unto you, they are blessed; For behold as in Adam, or by nature they fall, even so the blood of Christ atoneth for their sins.—Mosiah 1: 114-115.

For behold, he judgeth, and his judgment is just, and the infant perisheth not, that dieth in his infancy.—Mosiah 1: 117; 8: 60.

LAYING ON OF HANDS

For the bestowal of the seal of the Holy Spirit:

The words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them. And he called them by name, saying, Ye shall call on the Father in my name, in mighty prayer; and after ye have done this, ye shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles. Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it, and on as many as they laid their hands, fell the Holy Ghost.—Moroni 2: 1-3.

And it came to pass that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them; And the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bear record that he gave them power to give the Holy Ghost.—III Nephi 8: 70, 71.

For behold, again I say unto you, that if ye will enter in by the way and receive the Holy Ghost, it will shew unto you all things what ye should do.—II Nephi 14: 6.

As the operative power in teaching:

And the word of the Lord came to me by the power of the Holy Ghost, saying, Listen to the words of Christ, your Redeemer, your Lord, and your God.—Moroni 8: 8.

As the procedure of ordination:

And it came to pass that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them.—III Nephi 8: 70.

The words of Christ which he spake unto his disciples, the twelve whom he had chosen, as he laid his hands upon them.—Moroni 2: 1.

And now it came to pass that after Alma had made an end of speaking unto the people of the church, which was established in the city of Zarahemla, he ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church.—Alma 4: 1.

After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said, In the name of Jesus Christ I ordain you to be a teacher, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen.—Moroni 3: 2.

For healing the sick and for special blessings:

And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mormon 4: 87.

Now it came to pass, that when Alma had said these words, that he clapped his hands upon all them who were with him. And behold, as he clapped his hands upon them, they were filled with the Holy Spirit.—Alma 16: 116, 117.

These men were ordained but needed a special blessing for work to be done. References to laying on of hands are not found frequently in the Book of Mormon. This may be due to the fact that much of the abridged work of the book is dated in the Old Testament period.

RESURRECTION

The spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; And we shall be brought to stand before God, knowing even as we

know now, and have a bright recollection of all our guilt.—Alma 8: 100, 101.

Wherefore I know that ye know that our flesh must waste away and die; Nevertheless, in our bodies we shall see God.—II Nephi 6: 6, 7.

For as death hath passed upon all men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection.—II Nephi 6: 11.

Wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, And the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; And it is by the power of the resurrection of the Holy One of Israel. O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; And the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh.—II Nephi 6: 28-32.

But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead. And there cometh a resurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ: for so shall he be called.—Mosiah 8: 54, 55. (Read also verses 56-60.)

And if Christ had not risen from the dead, or have broken the bands of death, that the grave should have no victory, and that death should have no sting, there could have been no resurrection. But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ.—Mosiah 8: 80, 81.

Mosiah 8: 51-91 gives an excellent discussion of the resurrection as related to God's plan for the salvation of all mankind. See also III Nephi 13: 19 and Alma 16: 232.

Alma's counsel to his son in Alma 19: 28-61 presents a clear teaching on the intermediate state between death and resurrection. The soul-sleeping theory and many other theories of world religions do not hold in light of this inspired instruction of Alma. In the Book of Mormon we find striking clarity and no hesitation or doubts about im-

(Continued on page 19.)

A Spiritual Barometer

Baptismal Report for the First Half of 1951
as Compared to the Same Period in 1950

By Merle P. Guthrie

WE ARE HAPPY to be able to report that there have been more baptisms for the first six months of this year than for the same period last year. We rejoice in this for two reasons. It means first that more souls have made their covenant with Christ, and second, that more members have borne an adequate testimony of the saving grace of Christ, thus leading these people into a new life of service and salvation.

This second reason is a most important one, for baptism itself is not a guarantee of salvation. It only opens the gateway to spiritual service, and spiritual service brings spiritual growth, which is salvation. ("This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17: 3.)

Conversely, those who are not concerned enough about the souls of others to render the spiritual service of testimony by precept and example are not themselves growing spiritually. Hence the process of salvation of the human soul is a process of spiritual growth which comes only through the rendering of spiritual service—testimony by quality of life as well as word of mouth, and baptisms result from such spiritual service or testimony. Thus the baptismal rate is an indication of the spiritual vitality of the church.

WITH THESE THOUGHTS IN MIND let us examine the baptismal figures for the first half of 1951 as compared with 1950.

Several things are noticeable about these figures. First is the fact that the 311 baptisms for January 1951 is the highest number reported in January since the inauguration of the present system of record-keeping in 1920, and certainly higher than 1950. The number of baptisms for June is also the highest on record. While every month has not been higher than the corresponding month of 1950, yet the total has remained ahead so that for the six-months period we have 215 more who have made their covenant with Christ than for the same period in 1950. We believe this increase indicates an increase in the spirit of testimony among us. For this we can be thankful, but we must not be satisfied with it and "rest on our laurels." It should be an incentive to even greater efforts.

We can be encouraged by these results, realizing that there is no limit to that which we can achieve as we fully dedicate ourselves to the service of Christ. The question for each of us to ask ourselves is, "What have I contributed by way of the service of testimony?"

REGARDLESS of where you are, even though you may be living a great distance from a church, you can, through study and prayer, receive the power of the Holy Spirit which will enable you to render a real service for Christ. And perhaps included in the list of those who have found Christ and have been baptized into his church in the next six months of this year will be someone who has profited spiritually by your service of testimony.

Consider the case of one brother who was baptized when quite young. Living most of his life about twenty-five miles from one of our branches, he considered himself "isolated." He attended other churches occasionally, but found no particular interest in religion. Then a missionary called at his home, stayed a few days, and held some meetings there. The Holy Spirit was present in such power that this "isolated" brother was impelled to study and pray and the Spirit bore witness of the divinity of the Reorganized Church of Jesus Christ of Latter Day Saints as well as to his call to God's holy priesthood. This witness was confirmed to him when his call to priesthood was presented by the district president exactly as it had been revealed to him it would be.

Today, less than a year later, a church school is being held in his home, and he is finding a joy in service that he had never before known. Is he still isolated? He recently found it not at all difficult to make a round trip of eighty miles each night to attend a series of missionary services, that his own efficiency in service might be increased. I am quite sure that out of the efforts of this brother and his family will come, in due time, baptisms to the kingdom of Christ. And thus to these people will come an increasing joy in service as they share the good news of Christ and his church with others.

Have you found this joy?

Men have discovered that it is far more convenient to adulterate the truth than to refine themselves.

	Jan.		Feb.		Mar.		Apr.		May		June	
	50	51	50	51	50	51	50	51	50	51	50	51
Monthly	250	311	188	184	244	204	222	316	225	299	714	744
Cumulative	250	311	438	495	682	699	904	1015	1129	1314	1843	2058

AUGUST 13, 1951

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Scrolls From a Dead Sea Cave

By John C. Trever

THE EDITORS have had several inquiries from interested persons in the United States and abroad concerning "the Dead Sea Scrolls" which came to light some three years ago. Because of the many misconceptions which writers have evidenced, the *Herald* editors thought it well to publish an article by John C. Trever as it appeared in *The Christian Century* of July 12, 1950. This article is copyrighted by the Christian Century Foundation and is reprinted here by permission of the editor of *The Christian Century*. The concluding paragraph of Dr. Paul Hutchinson's letter is as follows:

"In this connection, perhaps I should add that a number of important biblical scholars, both Christian and Jewish, take exception to Dr. Trever's conclusions. It is likely that at some time in the future *The Christian Century* will publish an article giving this other side."

A STRAYING GOAT which climbed up on the cliffs overlooking the Dead Sea in the spring of 1947 led to a discovery which has amazed the scholarly world and has excited Bible lovers everywhere. A Bedouin goatherd pursued the animal up the cliff, which is about seven and one-half miles south of Jericho near the shore of the Dead Sea. His curiosity was aroused when he noticed a hole in a projection of a rock. According to the story, he threw a stone through the hole, and heard a resounding crash, as if an earthen jar were breaking. Consulting his friends, he began an investigation which led to the discovery of several ancient leather scrolls, now known as the Dead Sea Scrolls. This, by the way, is the name now officially adopted for the scrolls, previously called, for various reasons, the Jerusalem Scrolls, the 'Ain Feshkha Scrolls, the Genizah Scrolls, and so on.

A MOSLEM SHEIK in Bethlehem, where the Bedouins did their trading each Saturday, informed the finders that the scrolls were written in Syriac. Whereupon the Bedouins, who belonged to the Ta'amireh tribe which inhabits the re-

gion to the east of Bethlehem, went to their Syrian merchant friend, Khalil Khando, to turn the scrolls into cash. Apparently Mr. Khando told George Isaiah, a Syrian Jerusalem merchant and friend, about them, and Mr. Isaiah in turn told the Syrian archbishop, Mar. Athanasius Yeshue Samuel of St. Mark's Orthodox Convent, who in July of 1947 succeeded in buying five scrolls (four different documents, however) and a few fragments from the Bedouins. They had originally offered him several more scrolls, but because of an unfortunate mistake at the convent, one of the Bedouins left the group and apparently peddled his share through other channels in Bethlehem; for six scrolls were later offered to E. L. Sukenik, professor of archaeology at the Hebrew University on Mount Scopus.

When the Syrians discovered that the scrolls were written in Hebrew and not Syriac, they were at a loss to interpret them, and sought the advice of others. From the evidence that has been accumulated, it is known that they consulted at least eight persons interested in archaeology and the Bible. Some of these identified the documents, but all of them, for various reasons, passed by the opportunity to study them. Finally the scrolls were taken to the American School of Oriental Research in Jerusalem at the invitation of this writer, who was then acting director *pro tem* in the absence of Dr. Millar Burrows, who was on a two weeks' trip to Iraq.

THE MOMENT I saw the scrolls, on February 19, 1948, a series of events began which has grown to proportions far beyond my wildest dreams. At the time I was told that the scrolls had been in the Syrian library for forty years, but gradually the whole story of the discovery is being unraveled as new details are pieced together. Unfortunately, the country at that time was virtually in a state of war; hence many facts which otherwise would have come to light much earlier were obscured by difficulties of negotiation and communication that lasted over many months. It was not until February, 1949, that reputable excavators were able to visit the cave in which the scrolls had been found, only to discover that the cave had meanwhile been rifled and valuable evidence hopelessly destroyed by unauthorized treasure-seekers. In fact, the total number of manuscripts originally found by the Bedouins is still a mystery; but it is hoped

that other documents may show up in due time.

The main details of the story and the manuscripts known to exist can, however, be told. Witnesses to at least twenty documents, both biblical and nonbiblical, have been found among the scrolls and fragments that are known to have come from the cave near the Dead Sea. It is quite probable that this number will increase as more of the 200 fragments found by the excavators are identified and classified. According to those who are studying them, the documents may be divided into three groups.

THE MOST IMPRESSIVE of the manuscripts are those in the possession of Archbishop Samuel, who arrived in the United States with his documents in February, 1949. Of these, the Isaiah scroll (DSIa)—24 feet of sheepskin 10½ inches wide, consisting of seventeen sheets sewn together to accommodate the 54 columns of the entire Hebrew text of Isaiah—is the most beautifully preserved and probably the oldest. The evidence points to the second century B.C. as the time when it was copied. Another scroll, the Manual of Disciple (DSD), is about six feet long, made up of five sheets 9½ inches wide of coarse, cream-colored leather sewn together, and consisting of eleven columns of Hebrew. This non-biblical document is extremely valuable for the insights it gives into the nature of the sect which originally owned this library of scrolls and apparently abandoned them during a period of persecution after placing them in the cave which has now been discovered. It was probably copied in the first century B.C. A third scroll, the Habakkuk Commentary (DSH), is about five feet long, consisting of thirteen columns of Hebrew text on two sheets of dark brown leather. The entire lower part of the scroll has disintegrated, but apparently the original columns contained about seventeen lines each. In this document, the writer interprets the first two chapters of Habakkuk in the light of his own day—apparently the period of the Maccabees, when the Greeks were the oppressors. It was probably written a little later than the Manual of Discipline.

In addition to these four documents, a number of fragments of other documents are in the possession of the Syrian archbishop. Among these are four fragments of Daniel, which, to judge from

the style of the writing and the nature of the leather, are from two different scrolls; and a group of eight fragments which, in the late summer of 1949, I assembled into a section out of the center of two columns from a beautifully written nonbiblical scroll of poetic nature. When I first saw these fragments, they were crushed against the Daniel fragment in a solid mass of nine layers of leather. Among the remaining three fragments, whose contents cannot be identified, there is one on papyrus. The American School of Oriental Research, whose president is Dr. Carl Kraeling, is proceeding with the publication of the scrolls from St. Mark's Monastery under the editorship of Dr. Millar Burrows. Volume I, which contains photographs of all of DSIa and DSH, has just appeared.

THE SECOND GROUP of documents is in the possession of Dr. E. L. Sukenik of the Hebrew University in Jerusalem. Among some six scrolls and fragments which he originally purchased from a merchant in Bethlehem he has now identified three different documents. Four of the scrolls belong together and make up what he is calling "Hymns of Thanksgiving" (DST). The second document describes a war which he calls "The Battle Between the Sons of Light and the Sons of Darkness" (DSW). The third is of peculiar interest in view of the fact that it is a portion, though fragmentary, of another scroll of Isaiah, giving sections from chapters 40-66 (DSIb). From a transcription of some of the letters sent to me by Dr. Sukenik, it is clear that his document was written about one hundred years later than the complete Isaiah scroll (DSIa) which is in the hands of the Syrian archbishop.

In February 1949, the cave was rediscovered by Captain Akash Bey of the Jordan Arab Legion when he noticed the pile of debris thrown out by the treasure-seekers who damaged the cave in November 1948. A guard was immediately posted at the cave, and G. Lankester Harding, director of antiquities of Jordan, assisted by Father Rene' de Vaux of the École Biblique in Jerusalem, carried on careful excavation for two weeks, retrieving everything that was ancient from the debris. About two hundred fragments of manuscripts were recovered, together with parts of at least forty-nine jars and fifty-odd covers especially prepared for the jars, plus some Greek and Roman lamps. Except for two Roman objects, which apparently were placed in the cave much later than the time when it was abandoned by those who stored their library in the jars, all the pottery is of a similar type, known

to have been made during the Hellenistic period, or prior to the rise of Herod the Great near the middle of the first century B.C. in Palestine. A few of the jars and many of the bowls which were used to cover them have been reassembled at the Jerusalem department of antiquities by the archaeological specialists, Father de Vaux, Mr. Mubarak Saad, and an assistant, Mr. Hassan Mam-luk.

THE FOURTH SCROLL (DSL) in the possession of the Syrian archbishop is at present being treated at the Fogg Museum of Harvard University to make it legible. I succeeded in removing a large fragment from the tightly rolled scroll in April, 1949, and from the twenty-six fragmentary lines thus made accessible identified it as an apocryphal book of Lamech, which was previously known only by a casual reference in medieval literature. Just what the rest of the document will reveal, of course, remains to be seen after the experts succeed in unrolling it. The column which I have studied reveals the fact that Lamech, the father of Noah, is concerned about a child (no doubt Noah) who has been born to his wife, Bitenosh (see Enoch 106, 107 and Jubilees 4: 28). Not satisfied with her repeated assurances that the child is indeed his own and not the child of some heavenly being, Lamech goes to his father, Methuselah, who apparently is asked to go to *his* father, Enoch, to inquire about this child. The parallels to chapters 106, 107 of the book of Enoch are obvious. The contents, though legendary and of course of no value from the point of view of history, are nevertheless interesting. The real value of the document, however, probably is in the fact that it is written in Aramaic, the language which Jesus spoke. This is the first time that a religious document in Aramaic coming from a period close to the time of Jesus has been found. Thus a further study of its contents is awaited with keen anticipation by all scholars.

AMONG THE MANY FRAGMENTS of scrolls found by the excavators, five from the book of Leviticus are by far the most interesting. They are written in a hand characteristic of the period of the Old Testament prophets, and Father de Vaux suggests that they must have been written not later than the fourth or third century B.C., though there is some difference of opinion on this point. There are also fragments from Genesis, Deuteronomy, Judges, and the apocryphal book of Jubilees, and a great many too fragmentary to be identified or from writings not hitherto known.

It is significant that the evidence of the pottery found in the cave supports the evidence from the form of the writing, both pointing to the second or first century B.C. for the writing of the documents. Naturally there has been considerable debate concerning the date of the documents, but scholars seem to be moving toward agreement as new evidence appears to support the early dates.

THE PUBLIC INTEREST aroused by this discovery is significant. Through it the average person is made aware of the importance of historical background in the understanding of our Bible and learns something of the ways in which it was preserved. Thus, regardless of the values that scholars may derive from the contents of the scrolls, the education of the public through this find is extremely valuable. Especially is this true as we approach the year 1952, when the completed Revised Standard Version of the Bible, the new authorized version for Protestant Christianity, will appear. Newly made aware of the long history that lies back of our Bible, the average man will the more readily see why it is important to apply the knowledge gained from discoveries like the Dead Sea Scrolls to translation and revision, and thus to keep the message alive for our age.

The Old Testament section of the Standard Bible Committee, which is now nearing the completion of its work after twelve years of intensive labor, has applied the knowledge gleaned from discoveries and research to an up-to-date revision of the American Standard and King James versions. When the Dead Sea Scrolls happily were found, the committee had not yet turned its attention to the book of Isaiah; so, with the help of Dr. Burrows, one of their members, they were able to apply the knowledge gained from this latest discovery, which is now the oldest Bible manuscript in existence in any language. Significantly, they adopted only about fourteen minor readings from the Dead Sea Isaiah scroll, where the evidence from the scroll made those readings obviously superior to the standard text, the Masoretic. Thus the Dead Sea Isaiah scroll is primarily a witness to the substantial accuracy of the Masoretic text as it has been known since the tenth century A.D. None of its variations give any startling difference, and all those that one might feel are superior readings involve but minor changes. Many questions regarding the original text of the book of Isaiah are still unanswered, most of them having arisen

(Continued on page 22.)

A Builder of the Reorganization

Selections from the Memoirs of William Wallace Blair of the First Presidency

Part Five: Experiences and Testimonies

Kirtland Temple—1860

At our conference [district conference, June 3 and 4] it was told Elder James Blakeslee and myself that in our mission to the East we would be greatly blessed of God in our labors. . . .

In Pittsburgh and Alleghany cities I formed the acquaintance of Brethren and Sisters Josiah Ells, Richard Savory, James McDowell, Joseph Parsons, Matthew Smith, and a few others, all of whom received me kindly, many of them receiving with gladness the tidings I bore.

After planning the work in these two cities I proceeded on to Kirtland, Ohio, where I joined Brother James Blakeslee, who had reached there a few days before and had been visiting the people and preaching the word, arousing no little interest. Here I met Brethren James Twist and family, Martin Harris, Leonard Rich, and others, all professing deep interest in the latter-day work. The town had a sorry look, and the condition of the Temple was pitiful. Its walls inside and out, also its trimmings and decorations, were badly defaced. It appeared that Z. Brooks, Russel Huntley, and others had effected a small organization and proposed to refit and refurnish the Temple. These parties offered us some opposition, and we found it best to preach a series of sermons in the Academy Hall instead of in the Temple. . . .

Early Life of Joseph the Seer

Leaving Kirtland on the twentieth day of August we went via Detroit to Brother G. A. Blakeslee's home, Galien, Michigan, reaching there on

the twenty-fourth. Here we held a series of meetings and baptized a number, one of whom was Ezra Thayre, whose name is mentioned in the early revelations in the Doctrine and Covenants. He had been wandering for many years without church associations, but upon attending our meetings he at once recognized the voice of the Good Shepherd and readily united with the church. From him we learned much in regard to Joseph the Seer, his early life and his father's family. Brother Thayre had been a bridge, dam, and mill builder in that section of country where Joseph and his father's family had resided in his boyhood, and Father Smith and his sons, including Joseph, had been in Brother Thayre's employ. He told me that, though in humble circumstances in life, the Smith family was an upright and worthy one.

He further said that when Joseph, after translating the Book of Mormon, returned into his region of country with Father Smith, Hyrum Smith, and Oliver Cowdery, he (Brother Thayre) was persuaded by his brother residing in Auburn, New York, to go and hear them set forth their religious views in a meeting near his residence on a Sunday. He said that on reaching the double log house where the meeting was held, he pressed his way through the congregation and took his seat immediately in front of these new preachers, listened to broken remarks by the three others, and then Joseph, taking the Book of Mormon in his hand, proceeded, in his unlearned manner, to tell the history of its coming forth, explaining how he received the golden plates at the hands of the angel, and how he

translated the book by the gift of God, with other marvelous matters connected with its coming forth. He said that immediately upon Joseph's beginning these statements, a new and heavenly power fell upon him, filling his entire being with unspeakable assurance of the truth of the statements, melting him to tears. When Joseph concluded his recital, he said he eagerly stretched forth his hand and said, "Let me have that book." It was handed to him, and he kept it, esteeming it a heavenly treasure indeed. He said that afterward he aided them at different times, when he could, in spreading the knowledge of the work to others, but that his family became prejudiced, and they opposed him bitterly. . . .

Testimony of Lyman Wight

In the latter part of January [1861] I met for the first time some of the people who had been with Elder Lyman Wight in Texas, and from them I learned that he always taught them "Young Joseph" would be called of God to lead the church, also that about 1858 he said to them that the time was near for the coming of Joseph, that a great work in that connection would be done in Western Iowa, and that it was time to leave Texas for that region. These brethren and sisters were zealous, humble, and worthy; and at an early time many of them and their children united with the Reorganization.

Charles Derry—1861

March 1 found us at Brother Jairus M. Putney's, ten miles east of Council Bluffs, where we held meetings, and where for the first time we met Brother Charles Derry. My diary note made then reads as

follows: "At this place found Charles Derry, formerly a Brighamite, but who until of late had abandoned all religions. He seems to be a good man and claims to be seeking after truth." From him we learned that the errors and evils of Brighamism, as he found them in Utah, saddened and disappointed him to such a degree that he lost faith in all forms of religion and continued in that condition until he received some of the publications of the Reorganized Church, when it pleased God to give him the Spirit in power, testifying to the truth of the work being done by the church. He thereupon left his home near Columbus, on foot, and came to Iowa to find Brother Briggs and myself, since he had heard that we were at or near Council Bluffs. Brother Briggs baptized three at this place. Having an appointment for Farm Creek on the second, we proceeded there, accompanied by our inquiring friend, whom we persuaded to join us.

On Sunday, the third, we held preaching services, and I baptized Brother Charles Derry. In the evening prayer meeting at Brother Calvin Beebe's, Brethren Briggs, Beebe, and I ordained him to the office of elder.

A Vision of Eternal Life—1861

On the ninth day of April, I started out on a mission to De Kalb, Kendall, and La Salle Counties, Illinois, preaching the word as we could find or make opportunities. On the afternoon of the fifteenth, by request, I reached the bedside of Charles Lewis in Mission, La Salle County, who was dying with quick consumption. I prayed with him and administered to him, hoping the Lord would raise him up to health, but in this was disappointed. A few nights before, in a night vision, I was called to rescue a drowning man and in an instant I was standing on the brink of a broad, dark, deep-flowing river, in which, and near me, I saw a flaxen-haired man floating by helpless, just underneath

the surface. I hastily reached and touched his head, and immediately I looked across the river and saw the same person, clothed in a white robe, walking up its beautiful green bank toward a gentle eminence on which was a company of people dressed in white robes, singing, and playing upon instruments of music, welcoming his coming. The scene was most enchanting. Not long after this I preached his funeral sermon, and from his friends learned he had been baptized when near ten years of age into the church. He, in "the cloudy and dark day," had grown neglectful of his covenant duties, but in his hour of need

his heart turned to the Lord and he honored his ordinances, for he sent for the elders of the church as commanded in Doctrine and Covenants 42: 12, and James 5: 14, and he received the promise of the Lord, ". . . and if they die, they shall die unto me."

My misunderstanding of this instructive manifestation, as with some others, caused me to appreciate the wise instruction of Joseph the Seer when he said, "When you see a vision, pray for the interpretation; if you get not this, shut it up; for there must be certainty in this matter."—*Millennial Star*, Volume 17, page 312.

What Price Christianity?

By Gladys L. Hegwood

WHAT IS CHRISTIANITY? Why must men who seek to attain it pay a price?

Christianity is the religion taught by Christ and his apostles, and a Christian is one whose life and character conform to His teachings. If religion exacted no price, man would not value it. They appreciate most the things that cost the greatest effort, sacrifice of time or money, and sometimes even their lives.

One's spiritual life is of more importance than his physical life. Sincere Christian living brings with it God's favor and blessing, and most precious of all gifts—eternal life. Yet everyone must be proficient in his chosen field of endeavor in order to make a living and lead a well-balanced, happy, useful life.

There are two kinds of Christians—those who are alert and constantly studying the doctrines and laws of the church, preparing themselves for more efficient service, and those who profess to be Christians but make no effort after baptism to prepare themselves for membership. Soon the halfhearted Christian drops by the wayside and is lost, but the earnest Christian is blessed of God and rejoices with the many other

earnest souls who have been brought to a knowledge of the gospel.

Christ, during his life, was without honor among his own countrymen. He was poor, unpopular, and had no home. Only the humble received his message, and often they failed to understand his teachings. Finally, he paid with his life for the message of salvation he had offered to his fellow men. However, he did establish the gospel plan, set the pattern for God's church, and leave instructions as to the officers necessary in that organization. He chose disciples and apostles to continue his work after his death. Then came his prophets—ordinary men who met and solved problems like those existing today—who are remembered for all time because of the work they did in Israel. Bible history contains many stories of the struggle of Christianity through the ages, and of the many courageous men and women who sealed their testimony with their blood.

Are you an active member, or do you just belong? The *price* of true Christianity is untiring service to God.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

What position should we take in regard to the anointing of other parts of the body than the head in administering to the sick?

Missouri

J.D.A.

Answer:

Some confusion has been caused in this matter because of a statement in the *Church Member's Manual* which says: "It is customary to anoint the head, although there are occasions when the afflicted part is also anointed." It is the opinion of the First Presidency that these occasions are few and far between. The new *Priesthood Manual* therefore says: "Sometimes requests are made to anoint afflicted parts of the body. This is not administering and must not be done. The elders should anoint the head only, . . ."

F. HENRY EDWARDS

Question:

What change results in a person when the Holy Ghost is actually received as an impelling gift from God?

Missouri

F.E.

Answer:

The changes are many but all in the same direction—Godward. There is a change from a state of sin to a state of righteousness through forgiveness, which Nephi says comes "by fire and the Holy Ghost" (Nephi 13: 24). Alma says that by the manifestation of the Spirit to him he was "born of the Spirit." It was birth into a new life different from the old; and he was changed from a carnal, fallen state to a state of righteousness, becoming a new creature (Mosiah 11: 186). There is a quickening to a new life which before was unknown; it is being "born again into the kingdom of

heaven" (Genesis 6: 64, Inspired Version).

Jesus spoke of that Spirit guiding those who possess it into all truth; it is a teacher. It bears record of the Father and the Son, revealing them to men; it also reveals the righteousness of God so definitely that their appreciation of righteousness is raised to a point where they cannot look upon sin except with abhorrence. These changes wrought by the Holy Spirit are possible only with the co-ordinate efforts of the person re-

CHARLES FRY

Question:

Is not Christ the only High Priest we have?

Missouri

E.E.J.

Answer:

If we take the whole teaching regarding priesthood as found in the Scriptures given to the church both in ancient and modern times we discover that priesthood was designed of the Lord before the world was made, and that it was established as an order to be perpetuated on earth as long as man should need its ministrations. The highest degree of this priesthood was that of high priest. "This greater priesthood administereth the gospel," and without such priesthood the power and authority of the gospel cannot be had.

All priesthood centers and originates in Christ, the great High Priest, standing at the head of the church, as the only one having in his own person overcome the world and entered into the presence of God to intercede for man. But from the beginning of the world high priests have been provided among men whose priesthood is delegated by Christ. They have been called, endowed, and empowered by him, and in no other way can a man receive this gift.

The Bible describes this priesthood as "an order," or a line of priests, and

revelation states that this priesthood came down from Adam to Moses through the line of patriarchs who were all high priests (Doctrine and Covenants 83: 2). When the Israelites violated their covenant and turned to idolatry under Moses, the fullness of the high priesthood was taken from them, and high priests of that order ceased. However a secondary order, called the priesthood of Aaron, was left; the high priests of the Old Testament in Israel were of that order. It was at the coming of Christ that the high priesthood was restored in him, and again he delegated others with this authority and sent them into the world to represent him. Latter-day revelation informs us that apostles, bishops, patriarchs or evangelists, and others hold this high priesthood (Doctrine and Covenants 129: 7).

High Priests were among the Nephites in America from Alma down to Christ. Alma wrote:

The Lord God ordained priests after his holy order, which was after the order of his Son. . . . This high priesthood being after the order of his Son, which order was from the foundation of the world, or in other words, being without beginning of days or end of years, being prepared from all eternity to all eternity.—Alma 9: 63, 70, 71.

The book of Hebrews does not teach that Christ was the only high priest, though because his priesthood is eternally inherent in him he is presented as the only one outstanding above all others, and the only one capable of entering into the Divine Presence. Such passages as the following show that the author entertained no such thought as Christ's being the only high priest:

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

No man taketh this honor unto himself, but he that is called of God as was Aaron.

All those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.

The priesthood being changed, there is made of necessity a change also of the law [the law of Moses being done away and the higher law of the gospel superseding it].

As the law of Moses required the Aaronic priesthood to administer it, so the higher law of the gospel required the higher priesthood to administer it; as quoted before, "This greater priesthood administereth the gospel."

The position of the church on this point of high priests is consistent and necessary, and the teaching of the Three Books of Scripture is harmonious. Whenever and wherever the gospel is to be ministered, only by the high priesthood can such ministration be had. This requires high priests.

CHARLES FRY

The Bible Versus Tobacco*

By E. W. Etheridge

DO YOU KNOW that Americans will spend \$8,000,000 for cigarettes every day of the coming year and that there are sixty times more people smoking today than there were in 1900? These figures are amazing, to say the least. Just about everybody is smoking today—men and women, young and old, from presidents to paupers, doctors and chemists (who should know better), laymen and preachers. Strength and health are going up in a cloud of tobacco smoke—smoke that daily fills the bodies of over 100,000,000 Americans with nineteen different poisons, and few are doing anything about it!

Upon occasions I have asked professed Christians—laymen and ministers—who use tobacco how they can justify themselves in using it. Their answer: "The Bible doesn't condemn it." My surprise is not at their excuse but at their ignorance.

The burden of this article is to prove that the Bible does in many places condemn tobacco. Let me quickly say I am aware that the words "tobacco" and "cigarette" never occur in the Bible. But that proves nothing for the weed! The Bible, we must remember, speaks in more ways than a frank statement. In fact, it has four ways of conveying its message to us: by statement, by implication, by precept, by example.

Just because the Bible does not name the sin of tobacco-using is no reason for saying it does not teach against it. The Bible does not speak against opium-smoking, but does that make it proper to smoke opium? And how about arson? These sins find no name in the Scriptures either, but does that make them right? No! And so it is with tobacco.

PRAYERFULLY EXAMINE the following scriptures:

1. "Let us cleanse ourselves from all filthiness of the flesh and spirit."—II Corinthians 7: 1. Tobacco gives a bad odor to the mouth and hands. It is unpleasant to smell. Snuff-dipping and tobacco-chewing are especially filthy. Anyone who would deny that this habit is filthy has no sense of sight, smell, or taste—or is just trying to fool himself. Further, tobacco ruins the luster of the teeth, fingernails, and eyes.

2. "All things are lawful for me . . . but I will not be enslaved by anything."—I Corinthians 6: 12, R.V. The use of tobacco is habit-forming. This no one denies. Paul says it is unbecoming for a servant of Christ to be a slave to anything harmful, a slave to anything but Christ.

3. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—I Corinthians 3: 17. There is no doubt that tobacco-using defiles the temple of God and disgraces Christ. Devotees of the tobacco weed are fatigued easily. Their circulation is poor. Tobacco has caused an increase in heart disease of 187 per cent in the past fifty years and has also caused disease of the arteries to soar to an increase of 663 per cent. In a recent survey it was found that over 90 per cent of all lung and mouth cancers occur in people who are heavy smokers. Until 1940, 60 per cent of all children born to cigarette-smoking mothers died before two years of age.

"But my doctor told me to use it," exclaims someone. I am sure this is true. Some people try to quit smoking in their own power and fail and develop an emotional conflict. Medical men recommend a return to the weed rather than the development of a neurotic con-

dition. These cases are very rare. More frequently doctors tell people to stop smoking rather than to start smoking.

4. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Corinthians 10: 31. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."—Colossians 3: 17. Tobacco is never associated with the high and noble things of life. Christ is our example. Can you picture him, my friend, smoking cigarettes? Then do as Christ would do.

5. "Wherefore do ye spend money for that which is not bread?"—Isaiah 55: 2. Half the people in the world are lacking the essentials of life, and Americans spend enough money on tobacco in one day to buy 80,000,000 loaves of bread or 550,000 pairs of shoes for the needy. And, then, the average church member gives one-half cent a day for foreign missions and can't afford to tithe! Money spent for tobacco is money wastefully and wrongly spent.

6. "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—I Corinthians 8: 12, 13. Paul says here, "I will do nothing, even though I see no wrong in it, that would offend my brother in Christ." Even if one could conscientiously see no wrong in smoking, still, according to this verse, the Christian who smokes must cease doing so. The majority of Christians frown on smoking, as I do, and have little or no confidence in a person who uses tobacco. If for no other reason, professing smoker, you must give up the weed for the sake of such people. May God help you to see your way to a testimony for Christ that is without spot or wrinkle or any such thing.

*Reprinted from *The Gospel Trumpet*, June 23, 1951, by permission of the editors.

Briefs

BRITISH COLUMBIA, CANADA.—The district conference was held in the Vancouver church June 22-24. The priesthood of the branch had called on every member of the branch prior to the conference and issued an invitation to attend. Missionary Aleah Koury opened the convention by showing pictures he had taken. These were followed by a discussion period. The evening of activities was closed after refreshments were served. Classes were held Saturday morning conducted by Apostle E. J. Gleazer and Elder Koury. Lunch was served at noon by a group of district women. Classes were resumed again in the afternoon. In the evening the Saints met again for a short social program, followed by an address by Apostle Gleazer. Then refreshments were served in the basement of the church. An early morning prayer service was held Sunday. After a brief song service following the prayer meeting, Apostle Gleazer delivered the morning sermon. A basket lunch was served and in the afternoon classes were held. Apostle Gleazer taught the men, and Brother Koury addressed the women. For the Sunday evening services, the Saints returned to their respective branches. Brother Gleazer addressing those at Vancouver, Brother Koury at Kitsilano, and Brother Edwin Spargo at New Westminster.

—Reported by MOLLIE SPARGO

HOUSTON, TEXAS.—Apostle Arthur A. Oakman held a series July 1-8. Apostle Percy E. Farrow visited the Saints during the same week. Brother Joe Scott and Sister Annie Hansen were baptized under the hands of Patriarch A. V. Arnold July 11.—Reported by LUCILLE CROOKER

CENTRAL ILLINOIS DISTRICT.—The district conference convened June 24, at Decatur, Illinois. The opening prayer service was under the direction of Apostle D. O. Chesworth, assisted by District President Arthur Henson, Seventy Cecil Ettinger, and Evangelist O. C. Henson. Brother Chesworth also delivered the morning sermon. The business meeting was held in the afternoon at which time the six following men were presented to the conference for approval for ordination: William Banfield of Taylorville, elder; Ernest Campbell of Pleasant Hill, elder; Oral Guthrie, Pleasant Hill, priest; Leslie Hudson, Vandalia, Missouri, priest; Lowell Weaver, Pleasant Hill, teacher; and James Munson, Pana, teacher. Approval of the district was secured and these brethren were ordained at this time. The twins born to Elder and Mrs. William Poore were blessed at this conference. Priesthood classes were conducted in the afternoon and evening of June 23 in Decatur. Instructors of the classes were Apostle Chesworth and Seventy Cecil Ettinger.

—Reported by HELEN HUNT

WEST VIRGINIA DISTRICT.—A youth conference was held at the Harmony Branch at Indian Creek, West Virginia, June 16 and 17. The theme for the conference was "Your light and the bushel." Under the leadership of district officers the program was carried out.

Sermons were given by Seventies James S. Menzies and Louis Zonker. Brother Zonker and his family have left for Germany. Class periods were under the direction of Elder Lawrence Phillips, district leader of young people; Blanche Martin, women's department leader; and Anna L. Schoenian, music director. Five brethren were ordained the last day of the conference. Patriarch Robert E. Rodgers welcomed the men to the priesthood, and Brother Louis Zonker presented the challenge. Ordained were Clarence William Dobbs, elder, Moundsville Branch; John Henry Simon, elder; Glen Easton Branch; Harry Gordon Dobbs, priest, Moundsville Branch; Warren Beryl Chamber, priest, Glen Easton Branch, and Willard Kidd, elder, Moundsville Branch.—Reported by MARGARET C. PACK

LAS CRUCES, NEW MEXICO.—The members continue to hold meetings alternating between Las Cruces, New Mexico, and El Paso, Texas. The group is studying the Book of Mormon. Classes are held for the children. Any new members in this area are invited to attend services. Visitors or members of the armed services can contact Robert Porter, Route 1, Box 18, Las Cruces, New Mexico; Captain Kenneth Walker, 5627 Grace Street, El Paso, Texas; or Bantz Dowis at the White Sands Proving Grounds.

Priest Robert Doan of Alamogordo, New Mexico, has been called back to the service. A farewell party for the family was held at White Sands.

Since January the group has been ministered to by Seventy Russell Ralston, Apostle Charles Hield, and Elder William Dollins.—Reported by BETTY PORTER

PAINESVILLE, OHIO.—The Temple Workers sponsored a strawberry festival June 16. On July 12, they held the annual lawn festival in the recreation room of the church. A feature of the evening was a parcel post sale. Packages were received from several states. An auction was also held following the festival. The Temple Workers also held their annual picnic with Sister Mabel Barnhouse on July 19.

Brother R. H. Freeman, son of Elder and Mrs. H. T. Freeman, is stationed at Camp Lejeune, North Carolina. Brother Freeman is in the Marine Corps.

Charles Brockway, district president of the Kirtland area, spoke July 8. The Temple Workers had a guest speaker, Sister Lillian Limric of Akron, Ohio. Sister Limric is the district women's leader.—Reported by ANNA BELLE RASEY

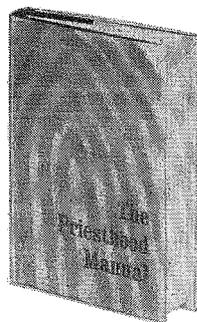
SCAMMON, KANSAS.—Mr. and Mrs. Roy Adams were baptized March 18 by Pastor Harold J. Summers. They were confirmed Easter Sunday by Elders A. J. Jones and T. W. Bath. Following the confirmation service two children of Mr. and Mrs. Don Spears were blessed. A special Easter program was held in the evening. At the morning service March 18, Elder Norman Gray, bishop's agent, delivered a sermon regarding the financial law. March 20 was Family Night. The meeting was held at the Masonic Hall. This was also the birthday of the pastor.

Rose Dockestader, member of the church for a number of years died April 21. The funeral sermon was preached by the pastor. Melba Morehead is the superintendent of the church school which has an average attendance of forty-eight. The record attendance has been sixty-five.

The women's department, under the direction of Rose Reynolds, is studying Thelona Stephens' *Book of Mormon Studies*. The group purchased a wool rug for the pulpit platform. The department was in charge of the Mother's Day program. Following a pageant, the pastor gave a short talk.

Mr. Harold Summers was in charge of the Vacation Church School which had an attendance of thirty-two. Achievement night was June 3. Sister Summers was assisted by several workers from Pittsburg and Weir City as well as Scammon.

District President Stephen Black and wife visited May 6. At the close of his sermon, Brother Black recommended the pastor for the office of elder. This was approved by the



PRIESTHOOD MANUAL

This book is basic for every member of the priesthood who desires to inform himself concerning the service that he is to render to the church and its people. Practical aids to be found in this book are baptismal services, confirmations, ordinations, marriage ceremonies, funeral services, information about the financial law, ministerial ethics, ministry of preaching, priesthood visits, public relations, court procedure, parliamentary practice, and many others.

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herald house

INDEPENDENCE, MISSOURI

Scammon congregation. Pat Mosier of Pittsburg sang a solo accompanied by Dale Swall.

A large group from the branch attended the district conference May 20 at Racine, Missouri. District President Stephen Black presided. Apostle D. O. Chesworth was in charge of the morning prayer service and delivered the morning sermon. The noon meal was served at the cabin of Brother and Sister T. W. Bath. In the afternoon an ordination service was held. At the service Harold Summers was ordained.

Seventy Sylvester Coleman conducted a series from July 1-15. People came from Pittsburg, Columbus, and Weir City, Kansas, and Medoc, Missouri. A baptismal service was held at the close of the services July 15. Ten were baptized. Elder George Doubledee of Medoc, former pastor of the Scammon group, baptized four and Brother Coleman baptized six. The confirmation service was held in the evening. The following confirmed the candidates: Elders J. W. Jones of Pittsburg, A. J. Jones of Columbus, George Doubledee of Medoc, Pastor Harold Summers, and Seventy Sylvester Coleman. Music was provided and was led by Dale Swall.—Reported by ALICE E. JONES

BALD KNOB, ARKANSAS.—The church sponsors three Girl Scout troops in town. They form the largest organization in the town and are composed of sixty-five girls and twelve adults. A seven-day camping trip to Crowley's Ridge State Park at Walcott, Arkansas, has been completed. Six junior counselors, two senior counselors and thirty-two Girl Scouts attended. Mrs. Dale Edwards was camp director. She has served nineteen years as a Girl Scout leader.

Elders John G. Wight of San Antonio, Texas, and James Renfroe of Little Rock, Arkansas, conducted a twelve-day meeting in Bald Knob. Brother Wight conducted a series at the branch eight years ago, and the people still remembered his ministry. The type services he held were campfires, community sings, question hours and slides. Broth-

er Wight preached the Father's Day sermon. A baby was blessed at this service by Elders Renfroe and Emde. On the following afternoon, a baptismal service was held at which Patricia Edwards and Russell Wall were baptized. Dale Edwards was ordained to the office of elder at the closing service of the series. He was ordained by Elder John G. Wight, assisted by Tom Emde.—Reported by MRS. DALE EDWARDS

PENSACOLA, FLORIDA.—Election of officers was held at the branch June 25. The district president, W. J. Breshears, presided at the meeting. The following people were elected to office: Elder Bruce C. Jones, pastor; Elder Don Willis, associate pastor; Loyce Grimsley, church school director; Freda Rogers, leader of women; Callie Barnes, director of music; Floyd Willis, secretary and statistician; Roger Stevens, treasurer; J. D. Hall, publicity agent and book steward; Don Willis, auditor; Bruce Jones, Don Willis, Roger Stevens, and Elbert Powell, building committee; Blanche Sandiford, flower chairman, Lucille Clark, librarian; and George Bovee, solicitor. Blanche Merron has been recommended as historian. The following men were ordained to the priesthood August 5: Floyd Willis, priest; Hillery Cook, priest; Thomas Tolbert, deacon; and Ralph Philpot, deacon.—Reported by J. D. HALL

WICHITA FALLS, TEXAS.—The Wichita Falls and Davidson, Oklahoma, Saints united for a baptismal service Sunday, July 15. Three children were baptized: Mary Ruth and Richard, daughter and son of Mr. and Mrs. Paul Childers of Davidson; and Ernest Goff, son of Sgt. and Mrs. Floyd Goff of Wichita Falls.—Reported by MRS. DOROTHY GOFF

OKLAHOMA CITY, OKLAHOMA.—The work in the area is progressing under the leadership of Pastor R. J. Jones. On June 10 six children were baptized. James Acosta, Karl Kendrick, Rosamond Holt, and Brenda Rowe were baptized by Elder Paul L. Norris;

and Karen Scott and Joseph Johnson were baptized by Elder E. F. Yerrington. July 1 the children were confirmed. Elders participating in the confirmation service were R. J. Jones, Paul Vickrey, Guy Clesson, Paul L. Norris, and E. F. Yerrington. Following the confirmation service, the six new members participated in their first Communion service. Richard John, son of Deacon and Mrs. R. E. Jones, was blessed at this service by his grandfather, R. J. Jones and Elder Paul L. Norris.

In order to accommodate the group, the prayer services are held each week, one at the church and two in homes in outlying sections of the city.

The Sunday evening services have been of varied types. In addition to regular preaching services, different departments and classes have prepared open forum type of services, and the young people have provided music. The choir gave its summer festival at the church, and also held a reception following the concert.—Reported by DORIS M. BUTLER

FORT WILLIAM, ONTARIO.—Several members of the branch met at the church May 24, and the exterior of the church building was painted. A basket lunch was served on the lawn.

On June 2, Seventy Sylvester Coleman and family arrived from Flora, Illinois. A missionary series was held June 3 to 17 by Brother Coleman. At the close of the series, a baptismal service was held at which Mr. David Kentner and Tinterella Henderson united with the church.

Those attending Chetek, Wisconsin, reunion were Elder Anson Miller, Sister Mary Miller, Robert and Neill Miller, A. R. Brown, Sister Norah Hewitt, Anita and Nola Hewitt, and Elaine Pugh.—Reported by A. JEAN SHAW

LENNOX BRANCH, INGLEWOOD, CALIFORNIA.—Forty-three nonmember children attended the vacation church school held the last two weeks in June. There were seventy-four children who attended. Using the theme, "Treasuring God's Word," the school was under the direction of Perry Woods, superintendent, and Mrs. Albert Pearson, principal. One hundred and sixty-one persons attended the achievement night program.

The Zion's League held election July 7. Officers for the year are Irby Webb, president; Arlene Holmes, vice-president; Janice Slater, secretary; Lloyd Knuckles, treasurer. Don Pike is leader of the group.—Reported by MRS. K. C. GLAZE

WELLSBURG, WEST VIRGINIA.—Three candidates from the Follansbee Mission were baptized by Seventy Louis Zonker, Fay and Velma Hileman and Edward Hought. Deborah Doreen, infant daughter of Mr. and Mrs. Elmer Vincent, was blessed by Pastor John Treiber. Patricia Hileman was blessed by Elder Williard Allen. District officers held week-end services at Wellsburg. Elder Wayne Wilson of Parkersburg spoke Saturday evening, assisted by District President S. M. Zonker. Roy Givens was in charge of church school, assisted by Elder Otto Melcher. The newly robed junior choir, under the direction of Lenora Nixon, sang two selections. District young people's leader Elder Lawrence Phillips from Clarksburg, spoke at the morning service, and the senior choir sang. The noon meal was served at the church. Following this, the closing sermon was given by district solicitor, Elder Otto Melcher.—Reported by LEONA HANES



Campfire and Council Ring Programs

by Allan A. MacFarlan

Here are complete directions on setting up camp and council fire programs; more than 35 campfire games, stunts, skits, and quizzes; instructions on sites, lighting magic fires, costumes, regalia, and equipment; over 40 council ring challenges, coups, and challenge-pageants; complete Red Indian play pageants, ceremonies, and magic demonstrations. Published by Association Press.

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A Grandmother's Part

By Alice M. Burgess

WHEN PAUL WROTE TO TIMOTHY in happy remembrance of "the unfeigned faith that was first in thy grandmother Lois," I like to think of Grandmother Lois as more than a link in a chain, passing on her own religious convictions to her daughter Eunice. I think Lois reached down to her little grandson, and in those leisurely hours of understanding relationship peculiarly theirs, the fond grandmother shared with Timothy, firsthand, some of her great heart-shaking experiences with God. I think she told him stories of her own childhood and youth, of how God was always there when she needed him, and how he blessed the people of that day. She bore firsthand witness of the great men and women of faith whose lives had touched her own. I think Lois told her little grandson the wonderful hero stories of the Old Testament, just as she had told her own children, only now she had more time, and life had given her a larger, firmer faith. So even today the child who receives such personal testimonies from his grandparents realizes, as is not possible from any other source, that the deepest religious experiences have a universal quality and occur with fresh significance to each succeeding generation. This sense of the continuity and universality of religion gives him, even at an early age, a deeper, richer satisfaction of the religious impulse.

Grandmother Prepares

It goes without saying that the grandmother will do her part to help the expectant mother prepare for the little new life to come. She will help with the sewing and give her a helping hand with the household

cares as they become too heavy for her. She is very careful to be there when she is needed.

But the devoted intelligent grandmother of today has an interesting time preparing herself and her life for the new responsibility she hopes to share. She reads with her daughter and by herself, dipping into the fascinating richness of literature everywhere about babies, their care, what to do and what not to do. She is amazed at the changes in theories and rules for baby care and feeding. But it all makes sense in the light of her own experience, and she glories in the new helps and the more sensible precepts that modern research has brought.

Making Room in Heart and Home

Grandmother has a busy schedule of service in church and community life, social obligations, and a hobby or two that take a deal of time and thought. Her first problem is to pry apart that busy schedule to make time to be with the new baby. This means not fifteen minutes or a half hour here or there but several hours at a time. She can't get acquainted with the baby in fifteen minutes. It means she will have to give up a hobby or a few less important social occasions. It means also a reorganization of her home. Often she has achieved an ultimate in beauty and orderliness she could not have when her children were growing up. She'll need to resign herself to a few jarring notes, as she brings down from the attic the old baby buggy, the child's bed, the high chair, and the little chair and table to make it easy for the grandchildren to come to visit. She must make room for the little ones and make sure they feel at home in her house.

The joy of that first holding a grandchild in her arms, the pure satisfaction of having a part in his life, of knowing him from the beginning, soon gives place to the deeper joy of encouraging, nourishing and keeping up with the amazing development of this new little personality. Grandmother becomes a zealous baby-sitter. She is concerned that the baby not be left in casual, uninterested, or incapable hands and tries to plan with the parents to be available at least once or twice a week as they need her. She furnishes her old favorite lullabies, nursery rhymes, and finger plays, as well as digging up new ones, so she will have something special to enjoy with the baby. She picks up an occasional new toy, thoughtfully chosen with the young mother's approval. Since she often needs to stay at home while she cares for the baby the wise grandparent establishes a special shelf, corner, or cupboard that the baby, as she reaches toddler stages, can call his own.

Knowing Her Place and Keeping It

The wise grandmother will not try substituting for the parents to any permanent or full time extent unless parental illness, death, or other emergency makes it necessary. Her age, health, nerves, and general outlook on life are not adapted for the full-time care of little children. Some grandmothers have courageously taken on this task and have done nobly with God's help. But mothers were meant to be of a younger generation, and the child who misses the daily and nightly care and love of a real mother misses a great deal. Grandmother should have her own place in the grandchild's life, but should never in normal circumstances take over the mother's duties or prerogatives.

Grandmother never insists on her own ideas of what is best for baby. Rather she takes great pains to re-

Home Column

ceive full instructions from the baby's mother concerning all details of his care, feeding, sleeping, bathing, play, et cetera. The wise grandmother is conscientious in carrying out those instructions so carefully arrived at by the mother with the help of a pediatrician. She tries always to be helpful but never intrusive. She gives advice only when asked. She is never dictatorial or bossy.

A Glorious Part

On the other hand some women, by following a completely "hands off" policy toward their grandchildren, are missing out on a glorious birthright that should be theirs. I often have heard, "It's wonderful to have grandchildren. You can enjoy their cute ways and see them all dressed up and sweet and clean, and you don't have to do any of the hard work or take any of the responsibility of looking after them. When my daughter asks me what do you do when baby does thus, I say, 'That's your problem. I've reared my children—it's not my job to tell you how to rear yours.'"

I don't believe a real grandmother takes an attitude of complete irresponsibility. A real grandmother will delight in being wanted and needed occasionally in the really hard work of child care. She will pride herself on the fact that she can step in and care for the grandchildren temporarily in times of emergency, almost as well as the mother does. She will enjoy setting up a regular program of weekly baby-sitting when she can really get to be friends with her grandchildren. She will discover special traits and likes in common and set up certain precedents or "me to you" traditions with them. One china hen at grandmother's house always laid special treats for little Dickie. One grandmother established special privilege (after consent of parents) of choosing and buying religious books for the toddler till the little three-year-old met her one day with the query, "Do you have a new Jesus

book for me today, Gram-gram?" Another good Latter Day Saint woman is teaching her grandchildren the simpler hymns that mean so much to children. They surprise mother with a new one or a new verse every so often.

One grandmother, whose home is a thousand miles away, comforted her little grandson when she had to leave him after a month's visit. "It's true, dear," she said, "I can't be here with you for a while, and we can't say our prayers together each night. But we can meet every night in our prayers. I will say a special prayer for you each bedtime,

and you can say one for me. That way we'll feel really and truly together."

No grandmother should miss the joy and satisfaction of being close to her grandchildren, knowing them well, and understanding them. She needs the thrill of watching a new personality spread its wings, the indescribable, exquisite satisfaction of helping with a prayer in her heart to answer childish questions and directing the child's faith. As she grows older she may grow young again with her grandchildren. And as a grandmother she has a work no other can do.

The Principles of the Gospel

(Continued from page 8.)

mortality. Its record is as clear-cut as are the words of Jesus in the New Testament. The Book of Mormon makes it evident that the perfect enjoyment of immortality comes after the resurrection when spirit and body are again joined together.

ETERNAL JUDGMENT

And thus they are restored into his presence; to be judged according to their works; according to the law and justice; for behold, justice exerciseth all his demands, and also mercy claimeth all which is her own, and thus, none but the truly penitent are saved. What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God.—Alma 19: 106, 107.

And it shall come to pass, that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; And then cometh the judgment; and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which can not pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still.—II Nephi 6: 36-38.

Resurrection is discussed in the early phases of this chapter, and the last half gives an excellent discus-

sion on the terms and nature of eternal judgment.

Whereof, they shall be judged, every man according to his works, whether they be good, or whether they be evil.—Mosiah 1: 126.

And he said unto Alma, What does this mean which Amulek hath spoken concerning the resurrection of the dead, that all shall rise from the dead, both the just and the unjust, and are brought to stand before God, to be judged according to their works?—Alma 9: 14.

Read Mormon 3: 21, 22 for further truth in this field of belief.

As the whole church moves forward, wonderful possibilities lie before us in our witness for Jesus Christ, telling others of the Restoration Movement and each one setting out to win one for Christ. We have a three-fold testimony in our hands and hearts: the record of ancient Israel (Bible); the record of ancient America (Book of Mormon); and the record of modern America (Doctrine and Covenants). As we go forth to witness, we will need to appreciate the time it takes others to understand our doctrine. They have but one witness, and that is incomplete. We have three witnesses to confirm our faith. In this we have a three-fold responsibility to be three times as valiant in our witness for Christ, the Savior of the world.



We Have the Answer to Grief

By Josephine Montgomery

THIS AFTERNOON I went to a funeral in a church of another denomination. Let me tell you about it.

The minister read that beautiful passage from John: "Let not your heart be troubled . . ." and as always I felt tears in my eyes. Even in spite of the man's hesitant, meaningless reading and slight speech difficulty, the poetry and emotion of the words came through. No rendition can entirely spoil this perfect portion of the Bible. But one cannot judge a man or a service on poor delivery, and so I tried to forget the dry voice and faulty diction.

The trio which sang was as good as a small town church trio generally is, but it was the selection of hymns which jarred me most—so sad, such poor music, and such bad poetry. I tried not to listen to the minister's sermon critically, and yet before he had been speaking five minutes, this thought cut sharply through my conscious mind: "If I had to listen to this kind of stuff every Sunday from our pulpit, I'd agree with the man who defined religion as an opiate for the people. I'd be an atheist from intellectual choice."

It wasn't that he was not a good man, preaching the doctrine of his church. I'm sure he was both. It was the doctrine itself that was

wrong. Can you imagine any sensible person finding comfort in the face of death from such platitudes; "She is asleep in Jesus . . . In my last visit to this dear sister I asked her if she was saved, and she told me that she had made her peace with God . . . What a testimony . . . The dead in Christ shall awake in a new day . . . There will be a new dawn, the sun will rise . . . Oh, what a blessed privilege to be asleep in Jesus."

During the entire service, the uncontrolled sobbing of some of the mourners was piteous. Afterwards, when the friends had filed out of the church leaving the relatives alone with the opened casket, one daughter became hysterical. Outside the church, we could hear her hysterical shrieks and unintelligible wailings, followed by half-screamed cries, "Oh, Mama, Mama." This from an adult woman.

IN CONTRAST TO THIS FUNERAL in the church of another denomination (much more popular numerically than that of ours) I cannot help remembering the quiet dignity of the funeral of Harley Nagel almost a year ago. I remember the serenity of his wife—the only one in all that crowded church who did not weep. I remember the controlled sobbing of the little sister and

the way Sadi, more concerned for her than for herself, leaned forward to look along the length of the pew to lend the younger girl comfort and reassurance. I remember the sincere emotion of the minister, Apostle Reed Holmes, when he spoke of Harley's work in the church and the fact that when he (Apostle Holmes) went to the Nagel home to minister in the loss of the husband and son, he himself was ministered to in the loss of his friend. I remember the way Sadi's face lit the church with faith as she listened to the quiet hymns, "My Jesus, I Love Thee," "Give of the Best to the Master," and "I Would Be True." I remember when they rolled the casket down the aisle past her—she turned her head to follow it and was able to smile. She looked . . . how can I describe the way she looked except to say she looked proud. It was a happy pride.

Most of all I remember things she said in conversation. "I have been so richly blessed . . . This strengthens faith. It has mine. . . . Let's have some happier hymns, shall we? . . . It comforts me to know that we believe in heaven as a place of continuing creative work. I know that God won't waste Harley's talents in a heaven like that. I know he'll put him to work at the job he knows best. Who knows . . . perhaps right now Harley is busy preaching in the prison house."

I CAME AWAY from Harley's funeral feeling humbly proud to be a member of the human race. I came away from the funeral this afternoon

New Horizons

feeling sorry for the mourners who were not members of our church. Those who were our members had an inner strength that the others lacked. What made the difference? Why did they have hysterics in the same kind of loss where the Nagels had been able to smile? Why were their hymns unlovely and comfortless? Why did their minister mouth meaningless platitudes where Reed Holmes had filled the church with the warmth of hope and humility?

Perhaps it is because of a very simple thing. The faith of our church is built on a doctrine of life, rather than death. We believe in what Dr. Roy Cheville calls "an up-to-God way of living." We believe that we start here and build heavenward, that salvation is an end-product of living, not a beginning. We believe, and emphasize, that the eternal life we seek is concerned more with quality of living than with longevity. Woven through the teaching of our church is the basic connection between the here and the hereafter. Zion itself, the goal we set ourselves, is merely another way of describing the "here" part of heaven. Eternity is not a mysterious unknown that follows death. Eternity for us is right now. We are as much a part of it as the loved one who dies before us.

There will always be grief at the wrench of having to give up the sight of a loved face, the touch of loved fingers, the sound of a loved voice. Christ was acquainted with death, and it never failed to sadden him. At the death of his friend, Lazarus, he wept, for being human he loved as we love the sight of the face, the touch of the hand, the sound of the voice. But he had the answer to grief in his concept of eternal life and the hope he gave for immortality. He gave us the answer for grief in the kind of heaven he described for us . . . a place of continuing creative activity, a place of many mansions with room for everyone, the "hereafter" part of Zion.

The Impatient Prayer

By Barbara Peavy

NOTHING THIS YEAR was the same. Reunions of previous years had always been spiritual oases for the young people in the district, but this year there was little reaction to the Spirit that was present. Susan sat on the bank of the little creek that provided the swimming area for the young people. The hot summer sun was fading, and the few stragglers were reporting for buddy tags on the beach. *The kids are the same*, she thought. *Why hasn't something happened?*

The responsibility of youth leader was a new experience to Susan, and yet she had accepted the job without any fears. The young people of the district were eager and enthusiastic. Reunion would prove to her which ones she could ask to tackle difficult assignments. Now it was nearing the close of the reunion, and the persons she had wanted to line up for responsibilities were contributing nothing to the services. *Why couldn't Bill Edwards realize that League work was more than recreation and keeping the girls entertained? What was wrong with Marian that she had no desire to participate in prayer services?* "Oh, God," Susan prayed, "please make these people feel something. God, what's wrong with everything? Please do something."

Slowly she arose and started back to the cabin. Everything was going so slowly. Nothing was right about the whole week. Just as she neared the cabin she spotted old Brother McKay. He was one of her favorite people and always seemed to know the answer to any problem. She could ask him what to do. He had been a patriarch in the district for several years, and his understanding of young people as well as the older members made him a constant source of inspiration to those who met and talked with him.

"Hi there, Susie, how're you enjoyin' the reunion? We've had some good meetin's, haven't we?"

"Fine, Brother McKay," Susan smiled halfheartedly. "Of course, the young people haven't responded as they usually do."

"I'd say that's been bothering you all week, Susan. Your prayers and testimonies haven't been as happy as they usually are. You act worried all the time. Are you afraid you can't tackle the job?"

"Oh, Brother McKay, I thought it would be so easy. I know the kids fairly well. I had my plans made and the jobs all lined up for each one to do. But the kids aren't what I'd like them to be—if they would only change."

"Do you want workers and leaders or puppets, Susan? A wise leader isn't a dictator, you know."

"Sir?"

"Have you prayed about your problem?"

SUSAN SAT DOWN on the log beside Brother McKay. If she could only let him know how much she had prayed. "Yes, sir, I've prayed. I've asked God to do something to help every one of the kids. I've waited, and still he hasn't done anything." Ashamed that she had sounded so irreverent, Susan turned her face.

"You know, you've got quite a problem, there." Brother McKay reached down and broke off a piece of grass and started chewing the end of it. "I'm surprised at you. You've always seemed to be patient. Your faith has been outstanding. Haven't you learned you can't push God around? The young people will respond if you have faith and pray and show them by your actions that service is a happy responsibility and

not something that makes you blue. Cheer up, Susie. Stop trying to shove God around and be patient. He's aware of the situation, and you let him work the problem out."

"*Stop trying to push God around!*" Why she hadn't even been praying in the right spirit. She had been ordering God around, not realizing her own faults and shortcomings. By criticizing she was losing the spirit of love that was the first requirement of a good leader.

From the loud-speaker came the voice of the vesper choir singing, "O Master, let me walk with thee." Susan squeezed Brother McKay's hand gratefully and walked away. She hummed the song softly, and then she smiled, for the words that came to her mind were:

*Teach me thy patience; still with thee
In closer, dearer company.
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.*

Scrolls From a Dead Sea Cave

(Continued from page 11.)

prior to the time of its canonization about 200 B.C., and the researches based on internal evidence will therefore need to be continued indefinitely. In the meantime, we can be thankful that so many Bible manuscripts and other important documents have come to light. The discovery at the Dead Sea suggests that the future may hold for archaeology and the Bible many astonishing finds further to illumine the Book of Life.

Bulletin Board

Will Appreciate Correspondence

Sophia McAdams, wife of Elder Andrew McAdams, 334 South St. Clair Street, Painesville, Ohio, will appreciate hearing from other members. She has been critically ill but is able to be up now.

Change of Address

Mr. and Mrs. Kenneth Newcom
3003 West Madison Street
Phoenix, Arizona

William McMurray
355 Woolwich Street
Guelph, Ontario

Southern Indiana District Reunion

Southern Indiana District Reunion will be held August 1y to 19 at Rivervale Park, six miles east of Mitchell, Indiana. Dormitory space and meals for the entire reunion will cost \$18.00 for adults. General Church personnel will be Apostle P. E. Farrow, Seventy J. H. Yager, Bishop Joseph Baldwin, and Elder Ralph Bobbit. Mrs. Bobbit and Mrs. J. A. Pray are to assist also. Reservations may be made with Chester Metcalf, 1805 Shelby Street, New Albany, Indiana (telephone 4-2450).

Notice to Members in Maryland

Calvin M. Carpenter, S.N., c/o Disbursing Office (Bldg. 720) U.S.N.T.C., Bainbridge, Maryland, would like to contact members in that area and participate in church activities. He holds the office of priest.

Korean Serviceman's Address

Neldon L. Etter, S.A. 345-25-65
U.S.S. Essex CV-9, Div. 2
F.P.O.
San Francisco, California

Notice to Servicemen at Camp McCoy

Servicemen in training at Camp McCoy, Wisconsin, are invited to attend meetings at Sparta Branch, 820 Court Street, Sparta, Wisconsin. Services on Sunday are held at 10:00 a.m., 11:00 a.m., and 8:00 p.m., and prayer meeting at 8:00 p.m. on Wednesday. The pastor, Elder Harley A. Morris, lives at 314 North Water Street, Sparta.

Book Wanted

Ethel Dillon, 2633 Northwest Fourteenth Street, would like to purchase two copies of Macgregor's *A Marvelous Work and a Wonder*.

REQUEST FOR PRAYERS

Prayers are requested for Wilma Shimel, three-year-old daughter of Mr. and Mrs. Willard Shimel of Blue Springs, Missouri. Wilma is a patient at the Independence Sanitarium.

ENGAGEMENTS

Benson-Smith

Mr. and Mrs. Thomas S. Gough of St. Louis, Missouri, announce the engagement of their niece, Levita Smith, to Frank Pierce Benson III, son of Mr. and Mrs. Frank P. Benson of Independence, Missouri. Both attended Graceland College. The wedding will take place September 1 in St. Louis.

Jones-Masterson

Mr. and Mrs. E. L. Masterson of Independence, Missouri, announce the engagement of their daughter, Betty Gwen, to Hoyt Jones, son of Mrs. J. H. Hankins of Pensacola, Florida. Miss Masterson will be a sophomore at Graceland College and Mr. Jones, a graduate of Graceland, will attend Alabama State Teachers College at Troy, Alabama. No date has been set for the wedding.

WEDDINGS

Knudsen-Boyd

Dora Jeanine Boyd, daughter of Mr. and Mrs. Everett S. Boyd of Independence, Missouri, and Delno Knudsen, son of Mr. and Mrs. Marinus Knudsen of Thune, Nebraska, were married June 17. Both are graduates of Graceland College, and the groom is continuing his education at Purdue University in LaFayette, Indiana, where they are making their home. He received his Bachelor of Science degree from Iowa State College in June.

Huhn-Mason

Huhn-Brown

Shirley Mae Mason, daughter of Mrs. Clyde E. McDonald of Des Moines, Iowa, and Robert C. Huhn were married on July 14 in the Reorganized Church at Des Moines in a double wedding ceremony with Willie Mae Brown, daughter of Mr. and Mrs. J. W. Brown of Lindsay, California, and Harvey J. Huhn, Elder Clyde E. McDonald officiated. Robert and Harvey are sons of Mrs. Lucille Huhn of Tama, Iowa. Both couples live on farms near Tama.

BIRTHS

Mr. and Mrs. Wayne Champlin of Mentor-on-the-Lake, Ohio, announce the birth of a daughter born July 12. (Name not given.)

A son, Donald Anderson, was born June 28 to Mr. and Mrs. David Bowerman of Edmonton, Alberta. Mrs. Bowerman is the former Myrtle Anholt.

A son, Harry Shultz, was born on March 2 to Mr. and Mrs. Eugene Kinnicutt of Portland, Oregon.

A daughter, Wendy Iona, was born on February 27 to Mr. and Mrs. Carl Dvorak of Portland, Oregon.

Twin sons, Jack Lawrence and James Patrick, were born on February 20 to Mr. and Mrs. Robert Golden of Portland, Oregon. Mrs. Golden is the former Joyce Verhei.

A son, William Gordon, was born on February 5 to Mr. and Mrs. Bernard Phillips of Pittsburgh, Pennsylvania. Mrs. Phillips is the former Betty Ammons of Clarksburg, West Virginia.

Mr. and Mrs. J. V. Pement of Sandusky, Michigan, announce the birth of a son, John Michael, born June 5. Mrs. Pement is the former Imogene Petentler.

Mr. and Mrs. Warren Wheatley of Lee's Summit, Missouri, announce the birth of a son, Kenneth Warren, born July 7 at the Independence Sanitarium.

A son, James William, was born on April 24 to Mr. and Mrs. Donald L. Crowther, Jr., of Akron, Ohio. Mrs. Crowther is the former Ruth Staley of Independence, Missouri. Both parents attended Graceland College.

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DEATHS

KELLEY.—Leander Gomer, son of William H. and Ellen Campbell Kelley, was born June 5, 1889, at Kirtland, Ohio, and died May 28, 1951, at his home in Lamoni, Iowa. With his folks he moved to Lamoni in 1898, where on April 15 of the following year he was baptized a member of the Reorganized Church by his father. He attended the Lamoni public schools and Graceland College. On March 25, 1913, he was married to Pearl Danielson; five children were born to them. For many years he was actively engaged in business, civic, and church affairs, serving as manager of the Farmer's Store, postmaster, farm implement dealer, a member of the town council, and a member of the building committee for the new church. He was first ordained a priest, then a high priest, and served the church as a member of the stake high council and counselor to the bishop of Lamoni Stake.

He was preceded in death by his wife, Pearl; a daughter, Ardith, and two sons: Martin and William. Surviving are a daughter, Mrs. W. C. Haden, and a son, Marion James, both of Lamoni; a brother, George B. Kelley of Healy, Kansas; three sisters: Mrs. Oscar Anderson of Des Moines, Iowa; Miss Mary Kelley and Mrs. J. E. France of Omaha, Nebraska; and four grandchildren.

BARGY.—Nettie Laura Bargy, daughter of Thomas Haviland and Louise Fulton, was born January 1, 1869, at Flint, Michigan, and died June 20, 1951, at her home in Flint. She was married on September 19, 1891, to Harmon Bargy and was a member of the Reorganized Church.

She is survived by her husband, Harmon; four daughters: Mrs. Leona Bess and Hazel Booth of Flint; Mrs. Sanford Allen of Birch Run, Michigan, and Mrs. Elmer Evans of Dearborn, Michigan; one son, Roy Bargy of Kewadin, Michigan; a sister, Mrs. Manuel Ward of Independence, Missouri; and three brothers: Edward Haviland of Detroit, Michigan; Leon Haviland of Flint; and Curtis Haviland of Independence, Missouri. Funeral services were held at the Groves Memorial Chapel in Flint, Elder James McBride officiating. Burial was in the Flint Memorial Park Cemetery.

ALLEN.—Lystra Thomas, was born August 26, 1859, at Jackson, Ohio, and died June 21, 1951, at his home in Independence, Missouri, where he had resided for nearly thirty years. On June 25, 1899, he was married to Anna Smith at Kirtland, Ohio; one son, Howard J., was born to them. Mrs. Allen preceded him in death on Thanksgiving Day, November 25, 1948. During his active life he worked as a caretaker for a large estate, did truck gardening, operated a general store, and did carpenter work. During his later years he tended a large garden, sharing the produce with those who needed it. He had been a member of the Reorganized Church since October 3, 1933.

He is survived by his son and three grandchildren, all of the home, and a brother, Cless Allen of Kirtland.

WADLEY.—Minnie May, was born June 25, 1876, at Fayette, Iowa, and died June 11, 1951, at a hospital in Council Bluffs, Iowa, after a series of strokes. In October, 1898, she was married to John W. Wadley; two daughters were born to them. She was baptized a member of the Reorganized Church on February 25, 1889. (Young Joseph was ordained president of the Reorganization in the home of her grandparents at Amboy.)

She is survived by her husband, John; two daughters: Letha Wadley of the home and Mrs. Raymond Petersen of Council Bluffs; a brother, Frank Stone of Council Bluffs; and four grandsons. Funeral services were held at the Woodring Mortuary, Elder V. D. Ruch officiating. Burial was in Cedar Lawn Cemetery, Council Bluffs.

COOK.—Arthur George, son of Thomas Jefferson and Elizabeth Cook, was born on November 21, 1889, in Boston County, Texas, and died June 30, 1951, at Hot Springs, Arkansas. On August 2, 1913, he was married to Vera Margaret McClard; four children were born to them. He was baptized into the Reorganized Church as a child, was ordained, and for several years served as pastor of the Hot Springs congregation. He held the distinction of having been in the ice cream business longer than any other person in Arkansas.

He is survived by his wife, Vera; two sons: Dale and Delmah; two daughters: Thelma Freeman and Dorothy Bowling; six brothers: John, Delmah, Guy, Jim, Hulon, and Emory Cook; five sisters: Zora McBride, Jewel Reay,

Blanche Bigelow, Elizabeth Fenton, and Imogene Cook; and eight grandchildren. Apostle D. T. Williams conducted the funeral service.

GERBER.—John N., son of John and Mary Gerber, was born in June, 1880, in Kossuth County, Iowa, and died June 13, 1951, at his home near Eliza, Illinois. He was married on March 14, 1906, to Edna Harter; two children were born to them. Following the death of his wife, Edna, he was married on June 1, 1940, to Mrs. Pearl Spitznogle. On April 10, 1949, both of them were baptized into the Reorganized Church.

Besides his wife, Pearl, he leaves a daughter, Mrs. Loren Scranton of near Eliza; a son, Maynard of Durant, Iowa; a stepdaughter, Mrs. Rex Vance of Moline, Illinois; four sisters: Mrs. Joe Nussbaum of Fairbury, Illinois; Mrs. Mary Hirstein of Morton, Illinois; Mrs. Henry Souder and Mrs. William Lemen of Bremen, Indiana; three brothers: Joe of Fairbury; Sam of Southbend, Indiana; and Louis of Wyatt, Indiana; four grandchildren; and two step-grandchildren. Funeral services were held at Eliza Creek Church, Elder Lyle Woodstock and W. V. Holmes officiating. Interment was in the Eliza Creek cemetery.

REED.—Kathleen Delight, daughter of Sgt. and Mrs. S. T. Reed, Jr., was born December 11, 1950, and died May 11, 1951. Besides her parents she is survived by a brother, Timothy; her maternal grandparents, Mr. and Mrs. John D. Williams; and her paternal grandparents Mr. and Mrs. S. T. Reed, Sr. Funeral services were conducted at the Reorganized Church in Tucson, Arizona, Elder F. E. Turner officiating. Burial was in the Evergreen Babyland Cemetery.

NUNAMAKER.—Mollie, daughter of Elijah E. and Phoebe Wilson, was born November 16, 1867, at Jerseyville, Illinois, and died February 23, 1951, at the home of her daughter, Mrs. Lillian Graves, Nashville, Tennessee. On July 16, 1890, she was married to Owen Oscar Nunamaker; seven children were born to them. Two children died in infancy, and Mr. Nunamaker died in 1924. Mrs. Nunamaker had been a member of the Reorganized Church since September 4, 1898.

Besides Mrs. Graves she leaves two other daughters: Mrs. Zula Sheppard of Golden, Colorado, and Mrs. Myra Haferkamp of Temple City, California; two sons: James of Independence, Missouri, and Alma of Temple City; ten grandchildren; ten great-grandchildren; four step-grandchildren; and eleven step-great-grandchildren. Services were conducted at the Cosmopolitan Funeral Home in Nashville, Elder Jerry Fitch officiating. The body was then sent to Independence where funeral services were conducted by Apostle Charles R. Hield and Patriarch M. A. McColey at the George Carson Chapel. Interment was in Mound Grove Cemetery.

HARTLEY.—Irvin A., son of Joshua and Catherine Hartley, was born May 19, 1890, at Ainsworth, Nebraska, and died June 7, 1951, at the Independence Sanitarium following an automobile accident. He was baptized into the Reorganized Church at the age of nineteen. In 1913 he was married to Susan M. Brunson who died six years later. On January 10, 1925, he married Mrs. Mattie Wells. In 1927 he was ordained a teacher; he served in this office until his death. For the past twenty-three years he had attended the Blue Springs, Missouri, church.

Besides his wife, Mattie, he leaves a stepson, Everett O. Wells; an adopted daughter, Mrs. Mildred Davidson; and three grandchildren. Funeral services were conducted by Elders John T. and Carlos Smith at the church in Blue Springs. Interment was in Mound Grove Cemetery, Independence, Missouri.

CLARK.—Bernice, daughter of Mike and Amelia Balluff Evert, was born November 24, 1908, at Strawberry Point, Iowa, and died July 4, 1951, at St. Mary's Hospital in Evansville, Indiana. She was married to Adna Clark on October 12, 1926; five children were born to them. She had been a member of the Reorganized Church since July 21, 1925.

She is survived by her husband; a daughter, Mrs. George Lenell of Santa Monica, California; four sons: Clair of the United States Air Force, stationed at Phoenix, Arizona; Ronald, Richard, and Darrell of the home; her parents, Mr. and Mrs. M. J. Evert of Oelwein; five sisters: Mrs. Ruth Letchford of Postville, Iowa; Mrs. Ruby McFarlane of Oelwein; Mrs. Fern Tapel of Port Orchard, Washington; Mrs. Blanche Shippy of Newton, Iowa; and Mrs. Wilma MacIntosh of Anamosa, Iowa; and a brother, Francis Evert of Postville. Funeral services were conducted at the Alexander Mortuary by Elder H. W. Burwell. Interment was in the Memorial Park Cemetery at Evansville.

VAIL.—William Lemuel, son of George H. and Victoria Belle Vail, was born February 19, 1873, at Platte City, Missouri, and died June 11, 1951, at Los Angeles, California. He was baptized into the Reorganized Church on February 14, 1897; ordained a teacher in 1903, and a priest in 1910. He served in the St. Joseph, Fourth Kansas City, and Independence congregations before moving to California where he was active in church work in Los Angeles. In 1897 he was married to Louise M. Smith, who died in 1923. Two years later he married Etta Oldfather, who preceded him in death in 1929. In 1936 he married Katherine Mullen, who died in 1950.

He is survived by a sister, Mrs. Mary Elizabeth Souders of Nevada, Missouri; and a brother, James Vail of San Luis Obispo, California. Funeral services were conducted by Elder Thomas R. Beil at Los Angeles. Interment was in Inglewood Park Cemetery, Inglewood, California.

WINEGAR.—James, was born January 5, 1875, at Wheeler's Grove, Iowa, and died May 8, 1951, in Buhl, Idaho. He was married to Clara Louise Meinecke at Willow Springs, Missouri, in July, 1903, and moved to Ellensburg, Washington, where they lived until 1914. Then they moved to Buhl and made their permanent home there. Eight children were born to them; a daughter, Hazel, died in infancy, and a son, Ralph, was killed in Germany during World War II. A member of the Reorganized Church since childhood, Brother Winegar held the office of priest and served as pastor of the Buhl mission from 1939 to 1945. His wife preceded him in death in 1938.

He is survived by two sons: Henry and James of Buhl; four daughters: Mrs. Gladys Shriver and Mrs. Thelma Harms of Buhl; Mrs. Olive Campbell of Hysham, Montana; and Mrs. Louise Sheldon of Nampa, Idaho; and eight grandchildren.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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* LIGHT

Light has always been a symbol of freedom; darkness, of pain and oppression. The most blessed words the Lord uttered in the beginning may have been, "Let there be light." In these dark days it is time for those who love the truth to say, "Turn on the light!"

During recent storms, our lights were out for some hours. Streets and homes were in darkness. How welcome the dawn when morning came and light streamed like a blessing over the eastern horizon!

We sometimes forget what a miracle it is that one can go to a wall, push a switch, and immediately the room is flooded with light. In a spirit of reverence, one might know how God felt when he beheld the great darkness and said, "Let there be light."

In Edwin Markham's masterpiece, "The Man With the Hoe," there is a line, "Whose breath blew out the light within this brain." There are countries in the world where tyrants are struggling to blow the light out for entire nations. Will they succeed?

In lighter vein: there's something nice about a cluster of fluorescent lights in an office. One of them is almost always sure to be working, though you never know which one it will be. . . . You should see the P.S. editor's desk lamp. It looks like a praying mantis—the cannibal of the insect world. If you come in some day and find it gnawing on the editorial neck, you will know that at long last some use for editors has been found: they are edible!

* SHOTS

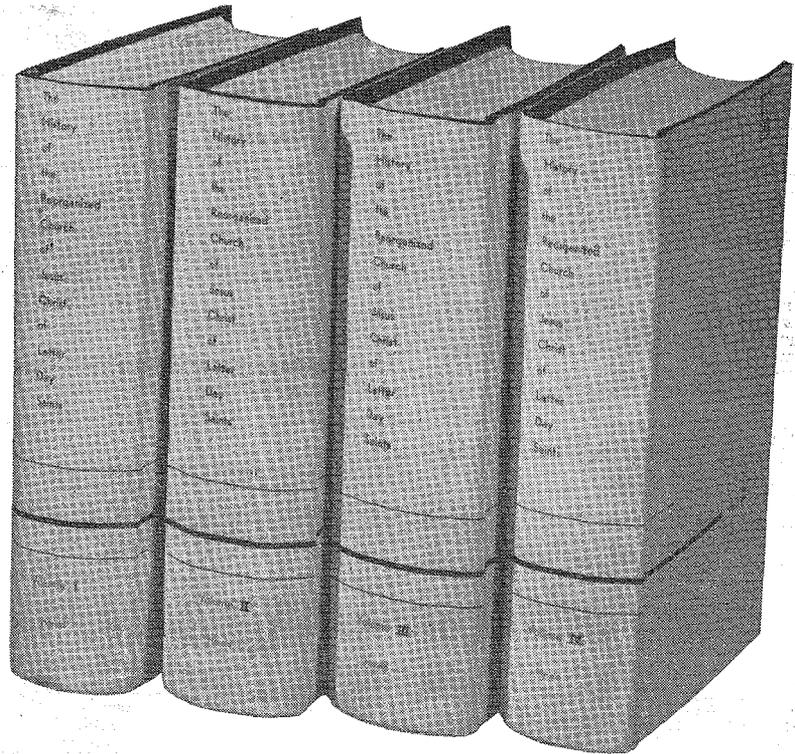
Because of the flood and trouble with the water, thousands of people are lining up at clinics, health centers, and doctors' offices to get protective "shots" against typhoid. First day, you feel like you have a hot goose egg under the skin of your arm. Second day, you have arthritis in all your joints. Third day, you wonder if typhoid is any worse than the shot—and it is. . . . P.S. is wearing something like an enormous chigger bite on his arm. Bobbie has decorated herself with a "Purple Heart" because of her wound. Some have their smiles adjusted for pain at a slightly northeast-by-southwest angle. It will be nice . . . it will be very nice . . . just to get back to normal.

* DID YOU GO TO WAR?

It is not only as nations that people go to war. They do it individually, too. . . . Remember the last time something happened at church that you did not like, or somebody made a statement that offended you, or you decided to oppose someone's idea, tooth and nail, to the bitter end? Did you go to war?

There is something devastating and terrible about going to war. Reason is thrown to the winds. Compromise is excluded. Communication lines between you and the enemy are cut off. And all your resources—material, intellectual, and spiritual, so badly needed for other and more constructive things—are conscripted for this one purpose. You are prepared to lose everything, and you generally do lose it in the contest.

Are we wise to deplore the nations' going to war when we do it individually?



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INDEPENDENCE, MISSOURI

**in
this
issue**

Emotional Problems of Children

J. E. Andes, M.D.

The Church Can Help
in These Troubled Times

D. B. Sorden

Many Times Better

D. O. Chesworth

the Saints' Herald

August 20, 1951

VOLUME 98

We'd
Like
You
To
Know . . .

**Daniel Butler
Sorden**



HIS CONFERENCE ASSIGNMENTS have carried him from Palestine to Los Angeles, California. For the past four years the radio has carried his voice over the Midwest. Brother Sorden's first appointment was to the British Isles Mission in December, 1920. In April, 1925, he was sent to Palestine. His next assignments were to Burlington, Iowa, in 1927 and to Portland, Oregon, in 1930.

He was born, baptized, and educated in Kingfisher, Oklahoma. He received his bachelor of arts degree from Kingfisher College after attending Graceland two years. He was with the Navy for several years, then taught at Graceland until the church called him on his first mission abroad. His most important preparation for this assignment was to marry his high school and college classmate, Gladys Virginia Steele, and then baptize her into the church. They have one daughter, Marilyn, the librarian at Graceland.

Brother Sorden was called to the ministry in 1916, being ordained an elder on November 12. On April 15, 1932, he was ordained a high priest. In 1934 he was sent to Los Angeles as pastor. In 1936 he became president of the Lamoni Stake where he served seven years, then was assigned to Salt Lake City where he labored until his call to radio work. In 1948 he became pastor at Liberty Street and served for eighteen months. He then returned to the Radio Department. A serious illness last year caused a let-down in activity. He is now working under the direction of the Presidency on research and writing assignments.

(See page 9.)

The Saints' Herald Vol. 98 August 20, 1951 No. 34

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

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2 (794)

News and Notes

PRESIDENT IN MICHIGAN

President Israel A. Smith attended the Blue Water Reunion August 5. From there he went to Liahona Park at Sanford, Michigan, on August 6. He will go to Kirtland from there. While in Kirtland he will attend to some matters of business for the church.

NAUVOO REUNION

Apostle D. T. Williams attended the Nauvoo Reunion August 1-5. He preached the evening sermons on Wednesday, Thursday, Friday, and Saturday. The closing sermon was also delivered by Brother Williams. Serving on the staff of the reunion were Elder Charles Kornman, district missionary; Evangelist John R. Grice, Bishop A. Neal Deaver, and Richard Carter. Chris B. Hartshorn, managing editor of the "Herald," and Sister Hartshorn attended the reunion.

"NEW MOON" A SUCCESS

Approximately 4,000 people attended the three performances of "The New Moon" presented by the Center Stake Zion's League July 24, 25, and 27. The profit was around \$500, and this will be used for improvements on the Campus.

CAMPING NEWS

Over twenty Oriole leaders and monitors participated in a training group August 8 at the Campus. Camping and campcraft were taught by Mrs. R. B. Hoskins who has had wide experience as a leader of Girl Scouts and as an instructor.

In co-operation with the church, the Y.M.C.A. Boy's Fun Club holds day camps at the Campus during the summer.

Under the direction of Mrs. Helen Elledge day camps for Skylarks will be held August 20, 22, and 24. An attendance of 200 to 300 girls is expected. The program will include setting up individual camping units, worship, and phases of camp life climaxed by the achievement program to be held the last night which parents are invited to attend and participate with their daughters in the activities. This is the first camp of this type to be held and will be of special interest to girls who could not attend overnight camp at Gardner Lake.

INTERESTING STATISTICS

"In October, 1919, a system of consecutive numbering of baptismal reports was begun in the Department of Statistics. Every person whose baptism has been reported since that time has received a registration number. The "A" numbers are for the United States and Canada. Each mission abroad has its own system of numbering. Number A1 was baptized in October, 1919, by E. R. Davis, and is at present unknown to the church, having been just recently transferred to the unknown list. Number A100,000 is Eddie Lee Springer, 13, of Pleasanton, Kansas, baptized on June 10, 1951 by Seventy Donald L. Kyser. Who will be number A200,000? How long will it take us to baptize another 100,000?" This is quoted from a memo received from Merle Guthrie, head of the Department of Statistics.

"Better Than a Sheep"

"How much then is a man better than a sheep?"

—Matthew 12:10

Editorial

WHEN JESUS WAS TEACHING, the Pharisees liked to stand around the edge of the crowd and heckle him with questions and comments. So many times their questions were related to the exactions and prohibitions of "the Law."

At one synagogue there was a man with a withered hand. Pointing him out to Jesus, the Pharisees asked, "Is it lawful to heal on the Sabbath day?" They wanted to trap him.

Jesus replied—and the words are paraphrased here—"You would rescue a sheep from a pit on the Sabbath, wouldn't you? And isn't a man better than a sheep?"

Then Jesus healed the man, and the Pharisees went out planning to destroy him for this act of mercy. Fanaticism could not go further.

The healed man was "better than a sheep." But were the Pharisees?

* * * * *

It is an intriguing question that Jesus asked, "How much then is a man better than a sheep?"

Among all the domestic animals, there is hardly any more stupid than a sheep. In two thousand years of breeding since the time of Jesus, the wool of a sheep and the quality of his meat have been improved. Nothing much has been done for his mind.

Is a man better than a sheep?

Some men are; some are not.

Sheep are great imitators, great followers of the crowd. No sheep wants to do anything unless he sees other sheep doing it first. He will try anything if he sees others doing it.

There is something sheep-like about crowds of people.

No wonder Isaiah exclaimed, "All we like sheep have gone astray."

There are people, including some nicely-dressed and fancy ones, who behave like sheep. When they drink because the crowd drinks, they act like sheep. In any crowd of people lighting up their cigarettes many of them are mere sheep.

In their opinions on religion and morality, many of them follow the crowd as blindly and foolishly as sheep do.

Here is a typical human sheep statement: "I'll try anything once."

Once may be too often. One performance of the wrong thing could kill or ruin a person. One dose of poison, and the victim will soon find himself rendering his final accounting in the celestial offices.

* * * * *

Young people especially have many temptations to act like sheep. They want to be popular with the crowd. They don't want to oppose or criticize anything the crowd does.

(Continued on page 15.)

OFFICIAL: The Conference of College Men and Women Kirtland, Ohio, September 1-3, 1951

THE CONFERENCE as previously announced is intended to reach all college students and graduates of the church with a concern for integration of professional training with the larger purposes of the church.

"ACADEMIC INTEGRATION FOR OUR TIME"

- Sept. 1 Preview and Purpose of Conference
Devotions
Theme Message: "A Unifying Spirit in an Atomistic Age"
- Sept. 2 Devotions
a.m. Presentation: "An Integrated Church"
Symposium: "Integrating One's Field into the Total Church Life and Thought"
Presentation: "An Integrated Education Program in our Church"
- p.m. "The Outlook on Education in Kirtland, 1833-35"
"The Outlook on Education in Kirtland, 1951"
Vespers
Testimonial Service: "Forces That Have Drawn Me to Church Allegiance"
- Sept. 3 Forum: "Mobilizing Our Graduate Man Power"
a.m. Presentation: "Integrating Our Church Man Power"
p.m. Symposium: "Recommendations"
Benedictory Service and Adjournment

Participating in the conference will be students, teachers, professional men, and church officers. The background provided by the earlier college conferences is contained in the summer issue of *The University Bulletin*. Extra copies can be obtained from L. O. Brockway.

Group meals will be served from Saturday evening through Monday (except Sunday morning) at \$4.00 a person; housing will be available at about \$1.50 a night, with higher rates at some tourist homes. Those planning to attend should send their names, and those of other conference visitors, to L. O. Brockway, Chemistry Department, University of Michigan, Ann Arbor, Michigan.

Approved: THE FIRST PRESIDENCY

By F. H. EDWARDS

Official

Professional Help for Zion Building

THE "BUILDING OF ZION" has been an inspirational ideal for the Latter Day Saint movement since its inception. It has invested the ordinary tasks of living with a significance and dignity which have given to many people an enriching sense of purpose. We still look forward to the fulfillment of Zionic ideals in a group way, but in our generation the problems of living have become tremendously complicated. The building of Zion now more than ever requires the consecrated and critical interest of those who are trained to deal with the more complicated aspect of modern living. How else can we solve the professional problems of Zion but to ask the advice and assistance of consecrated professional people?

Under the impetus of this need the church is very concerned that its college-trained people find a satisfactory expression for their professional training in relation to the Zionic objectives of the church. The exploration of the relation of the church to its professional people will be initiated in a new way at the Conference of College Men and Women at Kirtland on September 1-3. Letters of invitation have gone out to a number of professional people of the church, and all people having a specific interest in this matter are urged to attend the conference. A forum under the leadership of Dr. Evan Shute on Monday morning, September 3, will invite the response of professional people to the question of their relation to the major objectives of the church.

The general program of the conference under the supervision of Dr. Roy Cheville will consider "Academic Integration For Our Time" as previously announced. College students, teachers, graduates, and other interested people are invited. Meals will be provided from Saturday evening through Monday noon (except Sunday morning) \$4.00 a person; housing will be available at about \$1.50 a night. Visitors to the conference should send their names as soon as possible to L. O. Brockway, Chemistry Department, University of Michigan, Ann Arbor, Michigan.



The First Presidency.

A Playwriting Contest

FOR MANY YEARS there has been a group of people in Independence which has been trying to interest others in the idea that "the play's the thing." Members of this group, known as the White Masque Players, from their own experiences and the experiences of others know just how true these words are as applied to missionary work for the church. They have seen both young people and adults from all denominations drawn together by a common interest—dramatics. They have seen them working and learning together in the true tradition that "the show must go on," forgetting personal differences in the thrill of creating something.

The White Masque Players have now become a part of the Center Stake of Zion, pledged to make every effort to contribute in any way possible toward reaching the goals of the stake officers as well as the general church officials. Their first project on a church-wide scale is a playwriting contest.

It is hoped that through this contest the church and the club will

collect valuable material needed for worship programs, building fund projects, missionary endeavors—and all the many, many situations where good, short plays seem to belong.

The contest will run for six months, until March 1, 1952. The plays are to be one-act, thirty to forty-five minutes in length. They may be any type—comedy, tragedy, history—but should carry a definite message. Above all, the plays should be suitable for production on a simple stage, such as is available in small branches. The club reserves the right to edit, publish, and distribute these plays; none can be returned. All plays should be submitted to Mrs. Ray Heady, president, 1842 Drumm Avenue, Independence, Missouri, by March 1, 1952. The plays will be judged on the basis of originality and suitability for production by small groups with simple equipment. Three first prizes of \$10.00 each will be awarded with the three prize-winning plays given full production by the club in Independence, Missouri. A second prize of \$5.00 and a third prize of \$2.50 will be awarded to the runner-ups.

This is more than just a play contest. It is an opportunity to make a real contribution to the work of the church and at the same time, gain material for local branch projects. Everyone who has enjoyed the plays produced at General Conference knows the type of people who are working to make this contest a success. Because they are now a department of the church, they ask this help in insuring the success of their first church-wide project.

All who have literary talent, or know anyone who has, are urged to take advantage of this opportunity being offered as a service to the church by the White Masque Players.

MRS. RAY HEADY, *President,*
White Masque Players.

Approved:

THE FIRST PRESIDENCY,
W. Wallace Smith



Emotional Problems of Children

By J. E. Andes, M.D.

Love, Security, and Rejection

THE IMPORTANCE of the emotional state of a growing child cannot be overestimated. We are so busy thinking about vitamins, scholastic ability, spinach, proper clothes, athletic prowess, and other semiesential factors, that we often forget to consider the importance of a healthy emotional pattern in our growing children. Unfortunately, the factors affecting the child's emotional growth and pattern are poorly understood by most parents. We cannot go into great detail here, so it must suffice to say that most of what the baby and young child learns is tucked away into the subconscious mind* and forms a foundation for its behavior as an adult. In the infant all learning is in the subconscious (he does not actually remember it, although the knowledge remains with him). As the child grows older an increasing amount of learning is on a conscious level, and a relatively small percentage of information reaches the subconscious mind of a mature adult.

*The subconscious mind is that part of our mental store, which, although it is in the mind, cannot be recalled to the conscious (or remembered). Hypnotism has shown this to be true. A simple example is a forgotten name; when we hear it again we immediately remember that we have heard it before.

Thus a child with a healthy emotional pattern or background ("bringing up") usually grows into a well-balanced adult, who in turn, when he becomes a parent, teaches his children in a normal way. Unfortunately, the opposite too often occurs, and a child with a bizarre or warped emotional background becomes a parent who tends to continue the pattern with his child. In truth, the "sins of the fathers are visited upon the children, even unto the third and fourth generation."

A child with an insecure emotional make-up is an easy prey to the many siren voices in his environment, which promise him a state or set of conditions which he subconsciously feels deeply he needs. Thus a child with such a background has laid the foundation for an adult life in which crime, greed, broken marriage, excessive worry, anxiety, nervous breakdowns, and even insanity may occur. Undoubtedly fear is important in a child's life as a means of self-preservation; however, excessive or abnormal fears (or shocks) lead to anxiety. In addition, we should remember that the lessons learned through fear or bitter experiences have a different significance if the child is secure in the parents' love.

Role of Love

Love is an absolute necessity for a normal growing child. The Bible makes this so clear that I need not dwell on the subject. But we must distinguish between love and other factors: kindness, indulgence, dotting, selfishness, *et cetera*. Kindness is only a part of love and may even be akin to cruelty. We are kind to animals when we take their life rather than to see them undergo

severe suffering. Likewise we may be kind to a child when we overprotect it to avoid all possible injury. But we do not *necessarily* love it! Love is not mere tolerance; love is not merely good scientific care of a child's physical wants and needs. True love is a behavior, particularly on the part of the parent, which seeks to do for the child *all* those things, and in a correct proportion, that in the long run are best for him. It has no relation to any pain or discomfort which such a procedure may cause the parent.

A good mother will rather see her child suffer than have it miss some type of discipline, training, medical care, or other unpleasant thing which would result in definite future benefit to the youngster. I recently had a mother come into the office five times before she could stand to have her child vaccinated! She was not thinking about the child, but the unpleasant feeling it gave her to see the child hurt. This act may have been kindness, but it certainly was not love. In a similar category come people who will drop or drown kittens rather than dispose of them with an instantaneous form of death, because *they* cannot stand to hurt cats. They shut their eyes and throw the kittens into the water and turn their head away while the little things struggle pitifully until they succumb. Or they drop the kittens out in a spot far from home, hoping that someone else (who is less selfish than they) will take them in, knowing full well that the probability is that most of the kittens will slowly starve.

True love in a parent starts before conception. The child is wanted, planned for, and eagerly awaited.

And this affection continues undiminished throughout life, consistent from day to day, *even while the child is being punished*. Parents do not fool their children. They know instinctively whether they are being punished through duty, fear, fright, anger, irritation, or because the punishment is necessary. Parents with true love are always looking ahead, realizing that their offspring is really another person—*not theirs*, but God's—merely intrusted into their care. They try to make the child happy, loved, respected, wanted by others, honest, unselfish, truthful, good, and industrious—and then the child will be lovable. They want their child really to be lovable.

A parent with true love recognizes the difference in children. He (or she) soon understands that John and William need different things and respond to different approaches. There is never a just reason for telling John to do something merely because William does it. He knows this is not a *good enough reason* and it immediately builds up resentment toward William and the (dishonest) parent.

A parent who truly loves a child will have several children if possible. This provides natural playmates, as well as prevention of overindulgence or spoiling. It is virtually impossible to bring up one child as well as several (other things being equal). I once knew a charming woman who had a lovely child of about fifteen months. I asked when it would have a playmate, and she answered, "I couldn't think of having another one. I love this one so much that I could not divide my love with two children." Note the *I*. Apparently she did not love the child as much as herself.

True love does not give too much, even though it wants to, but it gives enough. Many people want to give their children everything to prevent their having to undergo hardships or distress, such as the parents went through. They forget that they are what they are partly because of the difficulties. The "poor little rich boys," with few exceptions, are an unhappy, sorry lot.

I should also add that in order to give a child a true, constant, unselfish love, a parent must also love his (or her) friends, neighbors, wife (or husband)—yes, even mother-in-law. Hate and love do not mix. The child instinctively realizes something is wrong if dad and mother have trouble with all the neighbors, fight and fuss in church and have serious disagreements in the home. I might say in reverse that parents who truly love their children cannot, with occasional exceptions, help loving their companion and others around them.

One final thought needs a few words of comment. Fanatical trends have continued to cause trouble. Should a baby be nursed? (We will answer this later.) Should a child be rocked to sleep? By all means. Should a baby be allowed to suck its thumb? Certainly, within reasonable age limits. Should it be fed when it is hungry, or stay on a rigid clock schedule? It should be fed. Should it be allowed to cry or be quieted immediately every time it opens its mouth? There is no substitute for good judgment and common horse sense. The decisions are between the parents and God—and the closer they keep to him the better the decision they will make.

Security

Security is so closely linked with love that it is almost impossible to discuss one without the other. Parents who are insecure (with home, friends, job, church, community) often find it difficult to truly love their children. The importance of this is to be found in the fact that *every* home has some degree of insecurity, because life itself is a fragile, temporary thing. It is here that religious teachings are so important. In Him we have true security—all the security we can ask, and He is only too willing to give it. The parents who truly trust in God feel secure despite all insecurity around them, and *pass these feelings of security on to their children* even without trying. And insecure parents usually have insecure, fearful children.

In order for the child to be secure he must be wanted, needed, prepared for, and accepted—not rejected. If he is not wanted, he should be immediately adopted out to someone who does want him. There should be a gleam in the parents' eyes. It is essential also that the child should be nursed at the breast which is rarely impossible *IF* the mother *really wants* to! Nursing takes preparation beforehand, a real desire, a suitable, unselfish, mental state, and usually the absence of certain drugs, especially tobacco and alcohol. It also demands regular, sensible behavior on the part of the mother. The value of nursing is more easily understood if we remember that the baby comes from the warm uterus, or womb—is almost a part of the mother—into a cold, hostile world. Usually he is placed in a crib by himself and if he cries, a rubber nipple is stuck into his mouth—a shock from which he probably never entirely recovers in his subconscious mind. On the other hand, if he is left beside his mother, feeling her warmth, and when hungry is placed to her warm breast, the shock is minimized. And nursing should be continued as long as possible within reason. However, the

first six to twelve weeks are the most important, and *any* nursing at all is a help.

In fact, the mother should voluntarily become a part of her baby for the first one and a half to two years. The papoose on its cradleboard, and the Egyptian mother who carries her baby out into the fields with her are good examples. This close communion of mother and baby is one of the greatest, if not the greatest, factor in producing emotional stability in the child. And a mother who misses this period of close association misses something very important to her in her role of an unselfish, loving parent. A mother's chief gift is love plus self; likewise the father although to a lesser degree, especially during the infant stage.

Although a close association of mother and baby and a feeling of security in the parents through complete faith in their Maker are important in giving a secure basis to a child's emotional problems, there are other very important factors. First, a stable home is desirable, even if it is only a trailer. A child needs something called a home for his *own*. It is better to have a house, a community, and neighbors.

Secondly, adult problems should not be passed on to the children. All parents would do well to read the book, "Mamma's Bank Account." Because he has an immature mind with which to reason a child who is continually bombarded with adult problems makes mountains out of mole hills. Unknown to the parents, the child worries for hours over insignificant trifles; this tends to produce in his mind an apprehensive, fearful, subconscious, emotional status. Adult problems may be discussed with children if necessary, but the problems should be placed on a *childhood level*. We may tell our children the *facts*, but not *our worries* or apprehensions. And how we tell them—our own emotional state—is more important to them than what we say. The old saying, "What you are speaks so loud that I cannot hear a word you say," still holds true.

Third, there are other fears of basic importance in this connection. These include the fear of hunger, loss of parents, destruction of the home by fire, death, poverty, thunder, lightning, persecution, and such like. It does no good to "pooh-pooh" these fears. If we keep such fears out of our own conversation and acts we will go a long way; but should they appear, a gentle consoling attitude with no appearance of fear on our part will eventually eliminate most of the difficulty.

As I previously mentioned, the church is an invaluable anchor. If the subconscious mind of the child is really ingrained with the love of God, even the parents' action in later years will have

little long range influence. To be taught that right is right and that eventually good will triumph is a long step in climbing the stairs to being a good citizen and having a good personality.

I have found that rural schools have many advantages over larger city schools. In the large school the student is merely a number, so to speak. If the school is small, the child regards it more as *his school*—not only something to defend, but something that needs him and in turn something upon which he can depend.

At this point I want to emphasize the actual harm in sending children to school too early in life. As we should not saddle the child with adult problems, so we should not impose learning upon him when he is not ready *emotionally* to accept it. Every psychiatrist to whom I have talked about this subject has agreed. In fact one frankly stated that children who went to school too young were the basis of many of his major problems. True, Johnny may pass his grade—in fact he may excel, but it would be better in most cases if he failed and repeated the grade. I honestly believe that every child should be seven years old *or older* before starting the first grade. Before that age he needs his parents far more than a knowledge of the three R's!

The broken home is the last but not least factor that I wish to mention. A child's parents are his bulwark against trouble—they are closely akin to God in his estimation. What can be the effect upon Johnny's life if mother and father are constantly quarreling and fighting? If divorce comes, the effect is maximal. Each parent takes pains to tell Johnny what a "louse" the other is. As a result he has no one to whom he can turn. Neither of his parents are trustworthy! Where can he go? Where is security? Where is justice? Where is love? WHERE IS GOD? His parents have told him about God, and he can no longer believe them!

If there is parental discord to the point of separation, the parents can at least keep it to themselves as far as possible. If separation is necessary, neither parent should take away the child's security by undermining his faith in the other parent. They should simply state that they cannot live together. If father is *all* bad, why did mother ever marry him? Perhaps mother is unreliable too.

Divorce is rarely necessary, but when it is, the poor, bewildered, frustrated, unhappy children should be left out of it as much as is humanly possible.

The Problem of Rejection

This fundamental childhood problem only recently has begun to be properly appreciated and evaluated. It has always

existed. Furthermore, all children are to some extent rejected by their parents. A child cannot help interfering with his parents' life and behavior, no matter how welcome he is. What mother has never said, "If I only had a moment's peace!" or, "Your noise will drive me crazy"? Or what parent has never been angry at a child without a *true cause*? Let us now carefully examine ourselves and *not* be ashamed of the results. Have we ever gone to Yellowstone Park or its equivalent in order to be free from the care of the youngster and brought him a gift in return for staying home?

As I previously stated, we are all imperfect, and any child upsets his parents' life, ambitions, economy, pleasure, youth, physical form, and health no matter how much they love him or how much richer he makes their lives as a whole.

And parents' rejection cannot be hid from the child, no matter how much they may try to hide it. This knowledge becomes a part of his personality pattern and leaves its wake of insecurity in his emotional make-up. *The parents are the child's world* (especially the mother) during the first few years; and any barrier between them, real or apparent, makes an impression on the child's feeling of security, so much so that it may even effect his behavior as a parent later on.

Parents may try to cover their feelings by abuse and neglect (in extreme cases starvation, sadism, locking in rooms, cruel punishment) or overindulgence, overprotection, and fawning, particularly in public, all of which tend to keep the child infantile. Actually there is little difference between these two forms of behavior on the part of the parent. A mother who makes a show of her affection in public may be a cruel despot in the confines of the home.

Usually one child is easier to reject than the others. He may be slower in speech, walking, thinking, learning toilet habits, or more noisy. It becomes easy to compare him with the others and to remind him how his behavior is inferior. In short one child upsets his parents' routine and desires more, and they *reject* him to a greater degree.

The child's reaction to being rejected is usually to clam up and not appear to want love or company, or to become a problem child or bully. Such a youngster actually wants love desperately, but does everything to keep it away in order to teach himself that he does not really need it. Behind every problem child is one or two problem parents. A third reaction, though less common, is for a rejected child to feign illness in order to obtain the wanted care and attention. In fact, attention is so important that some children will actually bring on

severe punishment by misbehavior in order to get it.

Because of the marked importance of this problem, let us say a few more words about the types of rejection. First, there is the *obvious rejection*—more or less complete. Such cases are most commonly observed in the unwed mother and the "love child" of a married person. Again, a parent who renews, particularly after being divorced, may find the child coming between him (or her) and the new companion, especially after new children come as a result of the union. And there are few stepparents who do not partially or largely reject a stepchild. The lucky children are those who are adopted out early or even taken by a relative or friend who really *wants* them.

I once had a female patient who was an illegitimate child and who in turn bore a child out of wedlock. I asked her if she wanted the child and she replied, "No. My mother didn't want me. Give the little b----- to someone else." Fortunately for the child this was done, and the baby has grown into a normal, well-balanced youngster.

A second group comprises those children born to very selfish parents. Such parents may have been an "only child," or more commonly a rejected child. With these parents, especially mothers, children interfere with a career, business, social habits, and such like. The woman may worry about her breasts and figure and will not nurse the child. Not infrequently the woman tends to be mannish in habits. Strangely enough, these women, actually knowing their guilt, come to clinics to have the physicians reassure them that they are doing all that can be expected of them.

The commonest form of rejection, almost universal to some degree, is the *hidden rejection*. Such may be temporary or permanent. Most women undergo such a mix-up of feelings and unconsciously have a feeling of guilt for *actual or imagined* misbehavior. Most parents want to change and do not know how. Some of the common examples or possibilities are:

1. When the child is a moron, idiot, or a cripple.
2. When the onset of pregnancy occurs immediately after marriage.
3. When all the children are of the same sex—and they "want a boy." Then they name a girl a boy's name (or vice versa), *branding the child for life with the rejection stigma*.
4. An unwanted pregnancy. "If I had known. . . ." says the mother to the child. "You wouldn't be here." This is

(Continued on page 17.)

"Quotes" From the Priesthood Conference

Compiled by Charles D. Neff

THE PRIESTHOOD CONFERENCE is over, yet it lives on in the lives of those who attended it. Here are some quotations gleaned from that eventful week:

"This is an experience in learning that has been long overdue."—Alfred Frey

"Such a conference as this is equal to the best of several reunions."—Everad Kennedy

"I have an idea that priesthood members who have attended this conference will go out of here with the concept that the church has grown out of its infancy to the extent that it can take its place in the various communities in which it works."—H. D. Hintz

"It is good just to be here."—Ivan Vallier

"The conference has been a success, and the contribution that we have made to each other through our fellowship here has given us a high spiritual uplift."—Ralph Hardy

"It is impossible to estimate the spiritual worth of this conference."—James Kelly

"This should be the beginning of a long line of similar experiences. To me it is like getting ants in my spiritual pants. I can't sit still any more."—Dave Shupe

"We have learned here that service is the only medium the gospel thrives in."—J. L. Jones

"I think we ought to do something about this marvelous work instead of just wonder."—Eugene Crandell

"Let's quit serving roast pastor and hashed choir for family dinner."—Milton Broadfoot.

"When you take a name off the prospect list, be sure you place it on the active membership list."—Art Dixon

"Young men need companionship, not paternalism."—Richard Carter

"The art of democracy is thinking independently together."—Roy Cheville

"If you have to disagree, disagree agreeably. . . . The branch president is the head, not a figurehead."—Wallace Smith

"The purpose of stewardship is soul development. . . . Stewardship is God's gift to the Restoration. . . . The financial statement is a means of baring the soul of man to God."—G. L. DeLapp

"Leadership is persuading people to work together. . . . A wise man knows where his strength is and isn't."—F. Henry Edwards

"When the church forgets about its children, the principle of apostasy is in force."—Reed Holmes

"Man is not immortal by nature—it is a divine gift. . . . Significant things in life happen in the silence. . . . We are like the blind man; we need Christ's second touch. . . . The only worth I have is the gift of Christ to me."—Arthur Oakman

"Learn the way of life by embarking upon it."—Walter Johnson

"The best way to kill time is to work it to death."—Anonymous

"Ignorance is not bliss; it's suicide."—Anonymous

"Today I shall walk and talk and study with servants of God. Their influence will shelter me against temptation and remind me of the best I know. They will teach me to share, to minister, and to pray. What more could there be in heaven?"—A morning revelation from one of the priesthood men.

It isn't just the prayers we offer,

It isn't the things that we say,

It isn't the amount that we suffer,
Nor the penalties we're forced to pay.

It isn't that our souls may be gospel shod,

It isn't what others believe us to be,
It's just what we are in the sight of God,

That counts, after all, in eternity.

It's doing kind acts along the highway of life,

The easing of burdens, and the hearts we heal

Of the travelers we meet in this world of strife.

Caught up in Christ's message of loving appeal.

Evangelist R. W. Scott

A total of 179 ordained men attended the conference exclusive of the staff. They were as follows; three evangelists, twelve high priests, seventy-nine elders, fifty priests, sixteen teachers, and nineteen deacons.

For twenty years Renoir was a prey to rheumatism. His fingers were distorted. The brush he held between thumb and forefinger, the palm of his hand being cut and painful. His back, too, was in a sad state, and had to be perpetually treated. To work he had to be placed in his chair, which was moved up and down. So to the end he worked, with his poor, twisted hand, painting in pain sweet pictures of young girls on banks of flowers. I shall never forget Renoir's reply to Matisse, who expostulated with him.

"Why do any more, master? Why torture yourself?"

To which Renoir replied, "The pain passes, but the beauty remains."

—Sisley Huddleston

Alexander the Great, seeing Diogenes looking at a large collection of human bones piled one upon another, asked the philosopher what he was looking for.

"I am searching," said Diogenes, "for the bones of your father, but I cannot distinguish them from those of his slaves."

—Smart Sayings of Great Personages

The Church Can Help in These Troubled Times

By D. B. Sorden

RECENTLY WE HAVE HEARD of many young men leaving college because of the uncertainty of the future, fearing that at any time they will be called into military service. Other young people are breaking laws, saying that they have no feeling of security and are upset concerning their future. We also find older people blaming world conditions for their swerving from the path of duty. We all know of wars and rumors of wars and famine and turmoil in various places. We are living in critical times.

A crisis is a situation in which the normal flow of life is interrupted. It is a time when individuals or society stand at a place where a choice must be made. Critical times are met in various ways: with demoralizing fear, wishful thinking, blindness to fact, cynicism, or frantic changing from one activity to another. Of course, such times may be viewed as days when eternal and spiritual values hang in the balance and when all of our reserve should be called upon for analysis and solution of our problems. Thus, a crisis may be looked upon as an opportunity in which individuals or society can move forward. In such days the sure prophetic voice of the church speaks.

The church looks with keen interest at the needs of its people today. It draws upon the ages of secular and sacred human experiences and benefits from the promises of contemporary revelation and so can speak with a voice of authority and helpfulness. Its declarations are not merely the results of desire or of wishful thinking. They are the affirmations of a life-transforming religion or way of life. The church not only points the direction in which a man should go but guides him all along the way.

RIGHTEOUSNESS IS EVERLASTING

To begin with, the church says that righteousness is enduring. It is fundamental. It is basic. No matter what problems may arise in life, this truth remains: *righteousness must be maintained*. The church is positive that cleanness, decency, love, and brotherhood outlive the many opposite and disintegrating influences in life. Persons and nations not founded on righteous living eventually go down in self-defeat. "As the whirlwind passeth, so the wicked is no more, but the righteous is an everlasting foundation."—Proverbs 10: 25.

Dr. Roy A. Cheville once said: "Our God is a righteous God, and if we want to do business with him, we must be righteous, too." God made our earth and the worlds and created us. In the last analysis we are subject to him. We can deal with him only on his terms. Now here is the testimony of Nephi, "I know whom I have trusted. My God hath been my support; he hath led me through mine afflictions and hath preserved me. He hath filled me with his love."—II Nephi 3: 34. So, though trouble be on every side of us, though confusion is in the hearts of many, the church says that we must stay near to God and live righteous lives. Then, no matter what confronts us, we shall be the victors. The church says to live righteously.

YOU ARE WORTH WHILE

In the second place the church tells us that each person is supremely worth while. Each individual has infinite worth in the sight of God and has potential communion with him. This thought is important to the individual himself and has great value in his relation to other persons. This means that I must not do anything which will lessen my value

to God or to society. It means that I should do everything within my power to develop my character and personality. I dare not be selfish, snobbish, or egotistical, or think ill of any man—no matter what his race or degree of development. If the individual is of supreme worth, it means that all social and economic institutions are secondary in importance to the individual. Even the family is but a means to the end that the primary unit of society, man, shall have every opportunity to grow to his greatest stature. So, all social and industrial institutions are merely agencies for the realization of personal well-being.

We know that persons grow in a society of mutual support. We know, too, that individualism (insisting on one's own way) disrupts and defeats the over-all well-being of man. We are certain also that the really religious man is creative and participates in the common endeavor. The Bible states: "There is joy in the presence of the angels of heaven over *one* sinner that repenteth." The same Book says: "Take heed that ye despise not *one* of these little ones." In the Doctrine and Covenants we find the statement of Jesus: "I am the true light that enlighteth *every* man that cometh into the world." From these statements of the worth of each person, we should see that no crisis or trouble which might confront us should in any sense cause us to be cast down or discouraged or cause us to swerve from the path of duty, which is to live righteously.

OUTSIDE HELP AVAILABLE TO YOU

The church also speaks another important word: "Inspiration is available to you *today*." Crises provide opportunity for the problem-solving function of inspiration. Frequently it is when we face problems

Stewardships

By Margaret Burkey

or crises that faith in divine powers and all of our own intelligence are so blended that the wholesome expression of the gifts of inspiration are possible and probable in human experience. Often when the church and individuals are in dire straits they have the tenacity that prayer requires to be successful. Desperation sometimes drives us to exceed our casual and half-hearted petitions to God, and it is only when we are desperately in earnest that our prayers are heard. It is then that God leans a little farther down toward us and helps us. In our problem the church says that we can get God's help. President Edwards has written a book, the title of which is *God Our Help*. In these troubled and critical times we need the help of the One who so loved the world that he gave his only begotten Son that we might have help. In I Corinthians 12: 7, Paul says, "The manifestation of the Spirit is given to every man to profit withal."

The divine purpose goes on continually. Man usually understands only a small part of that plan and only a small portion of the universe. One reason some of us become discouraged or weary in well-doing is because we see ourselves as isolated individuals. Something goes wrong with our plans or hopes and we think, "Oh, well, it doesn't matter anyway. What's the use?" and we often give up. But each of us is a part of the divine plan and we do count. God's great purpose is often delayed because we do not give him greater support. He is not frustrated, because from the beginning he planned that he would work out his purpose through men, and he knew that sometimes they would give up. He needs our co-operation. He is doing all that he can to create and develop a beloved community with the material at hand. We are that material. We are his hope. He waits on us. We must remember that the achievement of the di-

(Continued on page 22.)

WHERE DOES TIME GO?" Probably each one of us has asked this question without ever expecting it to be answered.

For a moment let's consider how to send time on its way rather than asking where it goes. Let us suppose time returns to God, its maker, with each minute carrying our name and the manner in which we spent it. If we could see the minutes we have wasted compiled into days, weeks, and months, we would most likely be more careful how we send them on their way.

It is hardly fair for us to think of time as our own. It is given to us to use in helping our fellow men. In wasting it, or throwing it away, we destroy the means whereby we could bring our friends and loved ones to know about Christ.

I heard the other day that once, while talking with his angels, the Devil said, "We have to figure out a new way to destroy mankind." The first angel replied, "I'll go to earth and tell people there is no Christ." The second angel declared that would be no good—he would go tell the people they were living all right, and God accepted their ways. "Oh no," came the suggestion of the third angel, "I shall go and tell them there is a Christ and they must live right—sometime, but no need to start today. Tomorrow will be soon enough." The third angel certainly has been busy.

GOD GIVES US TIME with which to live our lives in a manner pleasing to him—time for us to build his Zion; time to evangelize the world. However he has warned us that time is running out.

"My kingdom languishes because of many who could have given so much have given so little" (From an admonition given through Ward A. Hougas at the Colorado Springs Reunion, 1949). This could refer to time, talent, or money, but I should like to consider it from the stand-

point of talent. In a church school class I talked to my students about talents; most of them told me they were sure they had no talent. Perhaps this is the trouble—people have convinced themselves they have no talent, and are unable to recognize and develop what they do have.

A seed which is planted but does not grow soon decays. So it is with our talents. If they are not developed and used they will be taken from us. Christ tells us, "From him that hath not obtained other talents shall be taken away even that which he hath received." To be a steward over our talents we must cultivate them as we would the seeds in a garden. There may be something which stands in our way. If we can remove that obstacle we should do so. It might be a worthless daily habit which will be hard to break, but if we are going to be wise and faithful servants, we had better break it. If, on the other hand, the obstacle has been placed in our lives by someone else, then we must find a way around it, so that it will not interfere with our talents. Talents are gifts from God; we should use them for the benefit of others.

Is money the root of all evil? It depends on how we use it. Money, when spent for the benefit of other people, could be considered the "root of all good." Money will play an important part in building Zion and evangelizing the world.

However, we must look at money in a different light than our other two stewardships. When we spend time wisely and develop our talents we are molding our lives and forming answers to the judgment day questions. The way we spend our money will help determine our future, of course, but money itself does not build character.

When we, as wise stewards, put our money, time, and talent to good use the result will be better homes, communities, nations—and eventually Zion.

A Builder of the Reorganization

Selections from the Memoirs of William Wallace Blair of the First Presidency

Part Six: The Gathering Army of the Lord

A CONFERENCE BLESSED

ON the twenty-seventh day of September, 1862, President Joseph Smith, Bishop I. L. Rogers, Elders James Blakeslee, J. Harvey Blakeslee, George Rarick, and C. G. Lanphear came to Little Sioux from Illinois, via Council Bluffs, en route to the fall conference at Galland's Grove, leaving Elder John Shippy at the North Star Branch. . . .

Passing on to Galland's Grove the fifth, they organized the conference on the sixth, with Joseph Smith as president and J. W. Gillen and Charles Derry as clerks. The attendance was large and the ministerial reports very encouraging, showing large accessions to the church. This was evidence that the Lord aided and sustained the ministry most satisfactorily, and that the gifts and graces of the Spirit attended their ministrations in a great measure, proving the work to be of God. . . .

Elder J. W. Briggs said to this conference:

It has been my fortune to be a witness of the renewal of this latter-day work, and I am prepared to testify that it is, and will be, the church and kingdom of God. I am willing to preach the gospel in any place where I may be called. This work is all beneath the heavens that can engross my attention. My all is identified with and wrapped up in it. I am the church's servant, and if it says to me, "Go here," or "Go there," I am ready. . . .

Of the conference the clerk had this to say:

I must here say that we had a glorious time. A great many people were present, eager to catch the words of life. . . . Those whose hearts had for the last seventeen years beat with anxious desires and whose lips offered up many fervent

prayers that the rightful "heir" to the holy priesthood might stand in his place as the shepherd of the flock of God were now amply repaid. They forgot their toils and wanderings and raised their songs of praise and adoration to the Most High. . . . It was a rich treat to see those, whose heads blossomed with age, and who had stood shoulder-to-the-wheel in the days of Joseph the First, ready again with their influence and their all. . . . Near thirty persons were received into the church during conference, and many returned to their homes with a determination to lead their families and friends into "the good old paths," that they might find rest to their souls. . . .

THE CHURCH PRESS—1862

At this conference steps were taken to procure the first press owned by the church. The ministers went to their various fields resolute, cheered, and strengthened, firmly united in the love of Christ.

Agreeable to conference appointment (October 6-9, 1862), I called the attention of the western Saints to the need of funds to purchase a printing press and office fixtures; a hearty, prompt response was made.

Calls for ministerial services were so numerous and pressing that it was no unusual thing for the missionaries, many of them, to hold meetings five or ten times each week during the fall, winter, and early spring months, besides visiting investigators wherever opportunity could be found.

"ALL THINGS COMMON"—1863

About this time a very decided effort was made by some to promulgate and practically introduce, "all things common" in respect to property matters, they citing the practice of the primitive saints (Acts 2: 44; 4: 32; also Book of Mormon) as proof that it was good and or-

daind of God. Others with myself taught that there was no commandment authorizing such an order of things; that the tendency of it was in the direction of idleness, carelessness, and general disorder; that it was in conflict with the fact of man's personal agency, responsibility, and accountability; that Jesus plainly taught the principle of separate stewardships in the kingdom of heaven, making each person accountable for the number of "talents" committed to him as set forth in Matthew 25: 14-30; and further that Joseph the Seer, whom God called and qualified to organize and set in order his church in these last days, rejected the "all things common" theory in Kirtland, proclaiming the principle of separate stewardships, including personal accountability to God and the church. After due investigation and reflection, general unity prevailed in this matter, and thus a theory tending to division and discord gave place to order and love of the Lord.

SUCCESSION IN THE PRESIDENCY

May 9, 1865, after prayer and committing myself and family to God, I parted from them to prosecute a mission to St. Louis, Missouri, as requested by the late conference. I proceeded on to Davenport and New Buffalo, Iowa, looking after the interests of the branches in these places, and then went to Burlington and Nauvoo, Illinois, on the fifteenth. While there I had an interview with Sister Emma, the widow of Joseph the Seer, and her son, Alexander. She stated that in the spring of 1844 a council, composed of a number of the leading authorities of the church, was held in Nauvoo. At its close Elder G. J.

Adams came and said to her, rejoicing greatly, that one matter was now settled: they now knew who Joseph's successor would be—it was little Joseph, for he had just seen him set apart under the hands of his father and others.

Brother Alexander H. Smith then related that Elder James Whitehead, a one-time secretary of Joseph the Seer, said to him not long before that in the spring of 1844 just prior to the death of the Seer that "Young Joseph" was set apart in a council by his father and others to be his successor, and that Bishop Whitney, Doctor Bernhisel, W. W. Phelps, Alpheus Cutler, Willard Richards, and, he thought, John Taylor, were present on that occasion; also that Bishop Whitney held the horn of oil and further that Joseph the Seer afterward stated to the Saints from the public stand that he was no longer their prophet. Putting his hand on young Joseph's head, he said, "This is your prophet. I am going to rest."

SON CHARLES BLESSED—1865

The second day of September I received a letter from my wife stating that our son Charles had his arm broken. That night I made his case one of special prayer, and I saw him in a night vision, looking ruddy and well, the afflicted arm swinging leisurely at his side. I said to him, "Charley, how is your arm?"

He replied, "Oh, it is all right now."

I said to him further, "Does it not pain you any?"

"No," he replied, "it has pained me none since I had it administered to."

A few days after this I received a letter from my wife stating nearly, if not exactly, the very words used by my son in the night vision.

Many Times Better

By D. O. Chesworth

A FEW YEARS AGO in Michigan an architect, who had volunteered to design a church building for us, inquired about our point of contact with the world by asking for our theme or emphasis. Someone answered, "Our message is one of light and truth." Consequently the church building today in that city reflects "light" in a very pronounced way.

On one occasion, Jesus speaking to the people said:

Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.—John 12: 35, 36.

A supplement to this challenge is the invitation to "let your light so shine before this world, that they may see your good works and glorify your Father who is in heaven" (Matthew 5: 18).

After generations of darkness, commonly referred to as the Dark Ages, there came the light of the latter-day dispensation in what we refer to as the eleventh hour. This light was authorized by our Lord, who is the chief cornerstone (Luke 20: 17). There are definite purposes to be achieved in this restoration of the gospel of Jesus Christ, and it was not by accident that the restoring process took place in Joseph's land.

When we concentrate our attention on the Restoration, project it before those with whom we are acquainted, recommend it to our friends, sacrifice for it, and bask in its life-giving light, we are advising others that the New Testament church which gave prominent place to the ministry of Jesus is now available on the earth for all who will accept. We further recall that the existing bodies of religious believers

did not offer a complete program of worship for Jesus, which condition made it necessary for him to declare, "I will build my church." In his church there are specific features which are necessary for the world today, one being his "kingdom philosophy." The Master "went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom; and healing all manner of sickness and all manner of diseases among the people who believed on his name" (Matthew 4: 22). Jesus continued to admonish, "Wherefore, seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness and all these things shall be added unto you" (Matthew 6: 38).

WHEN JOHN THE BAPTIST brought back to the earth the Aaronic Priesthood on that memorable day in May, 1829, he was commissioned by Peter, James, and John who held the keys of the kingdom. The restoration of the priesthood to two young men, Joseph Smith, Jr., and Oliver Cowdery, accomplished a major achievement in the nineteenth century. This authorized heavenly messenger was to participate in an act timed by our Heavenly Father. The church, now established by divine will as a result of this decision, should offer a program and an opportunity to worship which is many times better than any offering available elsewhere.

Recently, in the East Central States Mission, a devoted church school teacher was discussing the deplorable limitations of some of our standing ministers who, by their ordination, have been called to preach the gospel. Further surprise came when she stated she was so hungry for powerful preaching that, had her own conversion not been so spectacu-

lar, she would gladly attend a neighborhood church regularly where on a few occasions she has gone with her Latter Day Saint husband for preaching services. There, she testifies, she has heard sermons many times better than those offered in her own congregation. Her statement gave me the title for this message.

Many times better! Do you think this sister was correct? I think so. Members from other branches may have had such experiences to share, too. Surely this situation would not be so predominant, however.

WHEN the Reorganized Church of Jesus Christ of Latter Day Saints has the angel's message for sermon material those who preach should present a message many times better than is to be found anywhere else. On one occasion a member went with her prospective son-in-law to a church in Highland Park, Michigan, which was outstanding from an architectural standpoint. The next Sunday they attended our church service in the same city. The nonmember, making his estimate of both services, commented, "If we had that sermon by Evangelist Booth delivered in the beautiful church edifice of this other denomination we would have the ideal." Although, as children of light, we should excel in all fields I rejoiced because this inquirer indicated that a Latter Day Saint sermon was much better than those presented by the minister of the large church.

Today I read of the conversion of Dr. L. H. Lehmann, who resigned his post as a Catholic priest and rendered an outstanding ministry in Protestant fields. He told of an experience with a young man who awaited the electric chair as a result of misdeeds in society. This minister observed:

The injection of morphine administered by the doctor ten minutes before he was led to the chair calmed him somewhat. It suddenly dawned upon me that the doctor's single injection of morphine had brought the boy more external relief than all my administra-

tions of the sacraments, which are believed to soothe both body and soul.—*Converted Catholic Magazine*, September 1950.

To his dismay this minister found that what he thought was *many times better* did not stand up under the test.

SOMEHOW THIS PHRASE, "many times better," appeals to me. I like to place it in the same category with "each one win one." I don't suggest that we go around our areas of assignment or our towns and cities with an air of dominance and this slogan, but if we feel in our hearts and minds that the angel's message is many times better than anything else this world offers we will reveal it in our conduct, our

Church Statistics

The August issue of the *Christian Herald* contains the always interesting "State of the Church" article, the "Annual Report on Church Membership in the U.S.A."

The optimistic note is that the number of enrolled Christians in the country is a rising percentage of the total population. In the "good old days" of the nineteenth century church members numbered as few as 19 per cent of the population. In 1900 Christians were only 34.7 per cent of the total. "Today 55.9 per cent of our people are on church rolls."

In the list of 101 Protestant denominations, our church is number 35, with an enrollment of 124,925. President Israel A. Smith says this figure "is not up to date" and adds "I am a little surprised to see how many churches in the United States are smaller than we are."

The Methodist Church is the largest Protestant denomination, with a membership of 8,935,647. The fastest-growing group is the Southern Baptist, which gained 318,624 last year. There are two other major Baptist groups, all three having a total membership of 14,121,283.

dependence, our saintly devotion, our payment of tithes, our winning of new souls to the cause of Christ, our cleanliness, our approach to stewardship, and our dynamic testimony.

Reverting to the first quotation from John, we are admonished to walk in the light while we have it, lest darkness come upon us. Some have testified that the Restoration Church is *many times better* while they have walked in the light; but when darkness has been permitted to enter, they have lost the vibrancy of testimony. We must believe in the light—believe that the message of this latter day dispensation is important, believe that what we have to offer is *many times better*. Believing this let us work diligently to "each one win one" in 1951.

The eleven top Protestant denominations have a membership of 36,000,256—a strong power if they can work together—with a greater total than all thirty-two non-Protestant denominations.

The Roman Catholics—a powerful political force as well as a church organization—now have 28,470,092, counting their children, which the Protestant statistics do not include. The other non-Protestant organizations involve no particular political factor.

It may be helpful for Protestants to remember a few historical facts. Roman Catholic missionaries were first to bring modern organized Christianity from Europe to America. They came to all South America, Mexico, and Central America, where they have a virtual monopoly; later to California, eastern Canada, Maryland, Florida, Louisiana, and in smaller numbers to other parts. Protestant settlement and expansion were largely confined to the United States and Canada. Protestants are not fighting a losing battle unless they relax and retire from the contest.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

A certain member was never against the church nor took part in worldly pleasures, was isolated and busy rearing a family. Then he learned more of the duties and became really converted. Would he be accepted as a child of God and enter Paradise at death?

This person is grieving because he thinks he may not be, although he does enjoy many spiritual blessings.
Michigan Mrs. E. C.

Answer:

Joseph Smith III had a wonderful vision of the temple which will be built on the Temple Lot in Independence, Missouri. He saw it completed and ready for use. Some members of the church were permitted to enter, others not. Two swords appeared to fit in an upright position in recesses in each side of the frame of the door. When some persons tried to enter, the swords, which appeared to be hinged, would drop to a horizontal position preventing entrance. If the person persisted in his effort to enter, the swords would vibrate and clash in a terrifying manner.

President Smith was surprised to see some enter whom he thought were unworthy, while others he judged worthy were barred by the swords from entering. He concluded human judgment at times is incompetent to judge character.

Christ said to the thief on the cross, "Verily I say unto thee, Today shalt thou be with me in paradise."—Luke 23: 43, 44. Only Christ could judge if the thief were worthy of paradise.

It has been pointed out that the thief may have been a follower of Christ, but in a moment of weakness gave way to

temptation. He seemed to have known of Christ's mission.

Our brother is very much concerned regarding his standing before the Lord. We believe that from the description given of him we can to some extent render "righteous" judgment. He has been a loyal member of the church, has kept himself from the evils of the world, has done his duty as a father in rearing his family, was isolated from church privileges and encouragement of church officials, but at times experienced the blessings of the Lord's Spirit. He now realizes he has to some extent neglected the Lord's work. We believe it is to his credit that he has underestimated, in his humility, his standing before the Lord instead of assuming a self-righteous attitude. To aid him in making his calling and election sure, we suggest the following. He should subscribe for the little magazine published by the *Herald*—*Daily Bread*. If there are children still in the home or grandchildren living in the town, he could start a church school in the home, obtaining the proper quarterlies from Herald House, also *Zion's Hope* and *Stepping Stones*. If possible, he should attend reunions. If he has not done so he should observe the law of tithing. Additional church activities will eventually bring to him the assurance that he will receive the most glorious plaudit, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee a ruler over many things: enter thou into the joy of thy lord."—Matthew 25: 21.

C. ED. MILLER

Question:

Was not Peter's sin in denying Christ equally as serious as that of Judas? Was it not a sin against the Holy Ghost?

Iowa

F. S.

Answer:

No. Judas' sin sprang from an evil heart of unbelief and personal antagonism of long development; it was committed with a personal knowledge of the innocency and integrity of Jesus and against a thorough knowledge of the truth. His sin was committed in the spirit of rebelliousness and with deliberate and hateful intent to destroy the very life of Him whom he so wickedly betrayed—and all this without consistent cause.

With Peter the whole circumstance was different. There was no hatred of Jesus, no unbelief, no estrangement, no disposition or desire to repudiate or cast him off. Peter had had a deep love for his Master which he never surrendered. That same night in the garden he had faced a raging mob and fought with the sword in His defense. At the risk of his own life he followed his Lord as he was being led by the threatening mob to the Jewish council which placed Him under semi-secret and illegal trial, already bent upon His destruction. Peter in following carried no word of accusation, his only possible intent being to render what saving help he might. Love and loyalty were his only motivation.

During the long-drawn trial when Peter was charged with being a disciple, his fear of dire consequences moved him to take refuge in ignorance. "I know not the man" he said. Apparently his failure at this critical moment was due to human weakness and fear, not to any disposition to speak against Christ. It was human nature asserting itself in a moment of crisis which Peter was not quick enough to see nor strong enough to control. His act was not deliberate. The moment he heard the cock crow he recalled the Lord's warning of this very thing, and he went out and cried bitterly. His mistake had broken his heart. Those who sin against the Holy Ghost do not shed penitential tears.

It is a remarkable fact that Jesus, after his resurrection, spake no word of reproof to Peter for his weakness, though he probably did allude to the incident with utmost gentleness and charity when he said, "Simon Peter, . . . lovest thou me?" Peter must have felt the implication for he said, "Lord, thou knowest that I love thee." The incident had created no rift between them. Peter had not denied Christ as the Son of God, neither his truth. He had not rebelled against him nor sought to injure him. Sin against the Holy Ghost is always willful, deliberate, rebellious, and hateful; but this was not Peter's sin.

CHARLES FRY

Report on Black Hills Reunion

By E. Y. Hunker

THE REUNION COMMITTEE, under the chairmanship of Elder E. C. Judson, who is pastor for the nonresident members in the unorganized territory of Wyoming and Western South Dakota, began planning a reunion some weeks ago for these scattered members and groups. There was a deep desire and need for such a gathering, and through the untiring efforts and a splendid spirit of co-operation on the part of the Saints and friends, a reunion was made possible.

It had been ten years since the last previous reunion had served these people. Situations and conditions had wrought changes, and it seemed no longer advisable to try to hold a reunion at the foot of Devil's Tower, where former reunions were held. Persistent searching resulted in acquiring the grounds owned by the Custer, South Dakota, Chamber of Commerce called "The Bob Marshall Camp." This camp is situated in the Black Hills some seven or eight miles from the town of Custer, and in one of the most beautiful settings of natural scenery it ever has been my privilege to enjoy.

Here the Saints began to assemble on the afternoon of Sunday, July 8. That evening there was an organizational meeting for the reunion. Apostle P. M. Hanson and Brother C. H. Hobart were present to give their ministry. The local workers rallied loyally to the call for help in various departments. Brother E. C. Judson and his associate members of the reunion committee worked hard. Virtually everything was done by volunteer service: the kitchen and dining room work; the staffing of teachers and workers for the various departments, et cetera. Brother and Sister George Meford, assisted by Brother and Sister Gail Bronson, volunteered to care for kitchen and cooking. They were assisted each day by volunteer workers from those who were eighty years old down to those who were six. The music was in charge of Brother and Sister F. O. Weddel (Freddie and Donna) and was of the best. They were assisted by Sisters LaVon and Betty Lusha of Chicago, who with associates of their family came to enjoy the reunion. There were visitors, too, from Wisconsin, Nebraska, Idaho, Missouri, and Montana.

While this reunion was not a big one, from the outset it was one of the best demonstrations of co-operation I have ever witnessed. There was no charge to attendants for meals or cabin accommodations. All expenses were met by vol-

untary contributions which not only made possible the paying of all bills incident to this reunion, but supplies sufficient to allow a down payment to secure the camp for another year.

There was no harder working nor more efficient person on the grounds than Dale Larsen, secretary and treasurer of the reunion committee and in general charge of the facilities. Much credit goes to him for the handling of the temporal affairs, in which he was assisted by a number of brethren.

Mrs. Nell Harder of Casper, Wyoming, daughter of J. F. Curtis, willingly took over the responsibility of teaching the women's class and directing the women's work of the reunion. Sister Donna Weddle accepted supervision of the children's work; Mae Mitchell, Barbara Larsen, Dorothy Snearly, and others helped her.

The young people's work was supervised by Brother Hobart, who with assistants did a fine job. There are many who never will forget the evensong periods that closed daily activities.

Apostle Hanson, Elder Hobart, and I shared the preaching services, to which consistent support was given by the reunion attendants. Apostle Hanson taught the general class each day, with good response and participation.

The classwork was of a high order. The prayer services each morning were of excellent quality, all ages participating: even little children of four offered touching prayers. There was a growth in understanding as well as the expression of the underlying desires of the soul. The movement of the Spirit of God was gentle and searching; this touched many hearts with comforting and enlightening influence. No spectacular manifestations were received, but there was revealing power, as will be evidenced in the calling of men to service in priesthood office as made known by the light of the Holy Spirit.

After a week of such fellowship with one another and with Deity, those attending left for home at noon on Sunday, July 15, with new decision, deepened joy in the Lord's service, and spirits revived and strengthened. The hope for the future is brighter and the bonds stronger because of this reunion. I am grateful for the service and ministry experienced in this co-operative effort. It in itself is prophetic of the reality of the kingdom life the church is commissioned to help bring to pass.

"Better Than a Sheep"

(Continued from page 3.)

They don't want to ostracize themselves by failing to participate in what the crowd does. At home, they say to mother or father, "Everybody does it!" as if that were a good reason. Thus a single boy or girl of low standards can persuade a whole group to do what it should not.

* * * * *

Men and women, young or old, can rise above the animal level of thinking of the sheep. No one has to imitate. It is not necessary to let others decide what one is to do. Human dignity requires a certain amount of courage and independence—a little spunk when it is necessary.

Jesus said, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."—Luke 6:26.

If a man is not better than a sheep, it isn't because of anything the Creator did to him. When a man lives on the level of an animal, it is because of some low choice he has accepted from unthinking or unworthy companions. It is something he allows to be done to him.

* * * * *

Not everything about the sheep is bad, if he will follow the right leader. One of the most beautiful of all the discourses of Jesus is that on the Good Shepherd in the tenth chapter of the gospel of John.

I am the good shepherd: the good shepherd giveth his life for the sheep.

We are inspired by the parable of the lost sheep in Matthew 18:12.

There are times when we should follow the examples of others, but we should choose our mentors carefully.

A man is better than a sheep—if he remains a man, and not a sheep.

It is the work of the gospel to rescue us from the false shepherds and bring us to Christ, the Good Shepherd. L.J.L.

Letters

A Personal Testimony

This morning as I sat down to meditate and read *Daily Bread* before beginning my work, a deep appreciation for the ministry of God through people came over me, so I reached for my pad and pencil and began to write.

I sensed more keenly my relationship with my brothers and sisters; I have absorbed so many things from the ministry of others that I feel I am a part of them.

A few weeks ago I attended a women's institute in Port Huron. I wanted to go for the two days, but in talking to some of the women and inviting them to go I found that many excused themselves because of their duties at home, so I began to think that maybe I was wrong in going away and leaving my family.

While I was packing my overnight bag, my son came by and asked, "Going away again, Mother?"

I said, "Yes," and told him about it.

He said, "You certainly don't mind leaving your husband, do you?"

I thought, *Why should he care if I leave my husband? It must be wrong for me to go.* I dropped everything and went to my usual place of meditation and began to analyze why I was going away. While sitting there I picked up the Bible and opened it to Luke 14:16-24. After reading this I felt that my excuse wasn't any better than the ones given by the people in that parable, and God didn't accept theirs. I went to bed a little more contented.

In the morning I arose at five o'clock humming "We Thank Thee O God for a Prophet." The words of the last two lines kept going through my mind: "And on to eternal perfection, the honest and faithful will go, while those who reject this glad message, shall never such happiness know."

After listening to the teaching of Apostle and Mrs. George Mesley and sensing the many hours of labor spent by those who planned this occasion I truly realized it as a spiritual feast that had been spread for the women of the church. After enjoying their ministry for two days, I felt that if others had made a sacrifice for my going they would no longer feel it a sacrifice, for I knew as a result of this experience I would be a better wife, mother, and friend.

A few weeks later I had the privilege of going to visit Kirtland Temple with other members of Flint Branch. There again I placed my feet on higher ground. I sensed the value of the people who had gone on before and was made to appreciate the ministry of our present priesthood.

The prayer service at eight o'clock Sunday morning was one I shall never forget. It was followed by a preaching service that made me realize how wonderful it must have been to sit in the service when the Temple was dedicated. I had wondered how anyone could sit for eight hours on hard seats and listen to long prayers and sermons.

Brother Russell from Flint, Michigan, was assigned to preach that morning. When we assembled I said to the lady beside me, "I hope this will be short and to the point." I was tired and had been ill and felt I couldn't sit very long on those hard seats. But as Brother Russell began to preach I breathed a prayer,

"Lord, we have been blessed in our branch many times by his sermons. Help him this morning that others might be blessed too."

It seemed at that moment that I was completely transformed, forgetting my physical discomfort entirely.

I went a few days ago with some of our women to help make ready Blue Water Reunion grounds. Having worked hard the day before, I was seemingly in no condition to paint, scrub, patch walls, scour pans, or do any other thing that needed to be done, but I thought the least I could do would be to drive and furnish transportation.

Seeing others work, I felt the urge to try, so I scrubbed up the refrigerator. Soon Brother Russell came along and said they needed some painters over in the apartments. It fell my lot to go with another sister. As we went over across the grounds, I began to sing, "Jesus, mighty king in Zion . . . we will follow none but Jesus; Jesus is the life, the way. This the path in which he leads us, this the gate to endless day."

Mrs. Jennie Skinner was following behind me and suddenly I heard her singing with me as we walked to our next duty. Four other women were already working there and seemed to be enjoying every moment of it. It gave me a lift I could not have received elsewhere.

One of the women invited me to help her make an apartment ready to paint by pulling paper and patching seams in the plaster board. There we worked alone, sharing experiences and talking of the gospel. Gradually I worked my way up to a paint brush and joined with the rest. All the while I thought of those who were to occupy these apartments and of how they would be able to minister to us more efficiently as a result of our labors, having such a pleasant place in which to reside.

Seven o'clock in the evening came before we realized it, and I was a new person again, both physically and spiritually. I have been working with more vigor and strength ever since.

Mrs. Hattie Joplin

1108 North Cornell
Flint 5, Michigan

Distributes "Heralds" and Tracts

I want to tell some of my experiences since my handicap has kept me from doing the things I used to do in missionary work. I have made several trips to Oklahoma and each time before we leave I go to the Social Service Center and get two to four hundred old *Heralds* and roll two together, and put a rubber band around them. As we drive along I throw them out at the mail boxes. We have thrown out as many as four hundred going down, and as we came back they would all be picked up. Also I take several tracts and give them away.

I would advise anyone taking a vacation or a trip to do this too. One never knows how much good he can do. It is a missionary effort that costs only an effort, and those who do it will feel better.

May the Lord bless all in their efforts to serve him is my prayer.

S. O. SMITH

320 South Fuller
Independence, Missouri

From an Isolated Member

I want to add my testimony with other Saints that I know the Restored Gospel is divine. I have had many prayers answered, and God has often revealed himself to me through the Holy Spirit.

I am living ten miles northeast of Pampa. I would appreciate corresponding with any Saints who live in this area. My husband is not a member of any church.

MRS. C. F. CHEEK

c/o John T. Sims
Star Route 2
Pampa, Texas

A Letter From Germany

When I arrived in Germany I began trying to contact church members here. After going to the home of Brother Rhinehold Czech in Stuttgart several times and finding no one there I left a note for him at the police station next door. Last Monday I received a letter from him telling me where and when to

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1952 Book Catalog.

HERALD HOUSE

meet him. Services are held in the music hall at Stuttgart. Here I met Brother Czech and eleven other members. The spirit in which I was received made me feel as at home as if I had been in my own congregation in Independence. At the close of the service the people insisted that I "say a few words," so with Brother Czech as interpreter, I spoke to them. I spent the remainder of the day with the Czechs, and I have never enjoyed myself more since I came to Germany. He speaks a little English and can understand me very well, so it is not difficult for us to visit.

Up to this time I have had only one desire—to hurry home to the loved ones I left. But now, since I have to stay here more than a year, I have decided to try to learn the language so that I can talk to these people in their native tongue. Already I have spent about ten hours studying German.

I look forward to having many wonderful experiences with the Saints here. They meet only twice a month as the rent on the hall is expensive and they cannot afford to hold services more often. There are twenty-five members on the roll, but some of them live several miles from Stuttgart and find it difficult to make the trip often.

PFC. HARRY WARD
U.S. 55054640

Sixth Ord. M.M. Co.
A.P.O. 46, c/o P.M.
New York, New York

Visual Aids at Home

Like many other mothers, I'm often asked, "What can I do now, Mom?" I have found a solution to this problem and think it is worth sharing.

When I helped at vacation church school, the minister in charge had two pattern books filled with Bible figures to keep restless hands busy. My class made the picture of Jesus blessing the children. The youngsters enjoyed working on it so much that my husband and I decided to order several books of figures for our own children. We thumb-tacked a two-yard square of soft green material on the dining room wall. On this the children have

worked out several stories about Christ. Now they are illustrating the account of Noah and his ark. They trace, color, cut out the pictures, and pin them on the material. During the worship hour my husband reads them the story, often repeating it six or seven times, depending on how long it takes them to complete the picture. They never seem to tire of it and usually ask questions that lead to a better understanding of the story. As soon as they finish their present project, we plan to have them work out the story of the church.

This has helped us to become a more relaxed and happy family. Learning more of the work of God is always refreshing, and teaching two eager, inquisitive children is a stimulating task.

Mrs. Willis Piepergerdes

Fair View Kennels
Stewartsville, Missouri

Letter to the Editor

I think the *Herald* has never been better than it is now. I have especially appreciated the splendid editorials by Leonard Lea and the articles on the Word of Wisdom and the Book of Mormon. Each Sunday in my adult class I make it a point to call attention to features in the current issue I think will be particularly helpful to those present.

MRS. R. J. KNIGHT

Route 1
Plymouth, Michigan

Emotional Problems of Children

(Continued from page 7.)

a heartless, cruel jab at the bottom of the child's security in life.

5. The menopause child. The mother often may be emotionally unable to cope with the child, particularly a first child, no matter how much she wants it.

6. Rearing a grandchild or a friend's child.

7. A child born after a divorce or death of the husband.

8. Society or career women, who really love their children but will not give up their careers.

9. A child born to a couple in school. In such cases the parents often have to quit school, change their plans drastically, drop classes, and work part time. Try as they may, there is some temporary rejection.

10. The adopted child, particularly one who learns of the adoption by accident, or learns of being *abandoned* by his *own parents*.

11. The orphan who learns that his parents are still living.

The following poem (who wrote it I know not) presents another form of rejection. The title is

"THEY LOVED THE CHILD"

They loved the child and led him by the hand
Through fragrant fields that knew but rain-
bowed storm;

They wrapped him tenderly in fleece so warm,
He never dreamed the wind that scourged the
land

Drew dark and hungry blood. So well they
planned—

With no fierce sting he saw the wild bees
swarm;

He stood on mountain peaks, watched great
clouds form,

Yet knew no weary trail, slow caravaned.

Then came the sudden day they said, "My son,
You are a man, well-bred, well-taught, full-
grown.

We gave you all we had. Our task is done."

They opened wide a new and unguessed door.
He saw snow swirl, heard wolves and tempests
roar.

He went out naked, weaponless, alone.

With such a complex situation as a rejection, parents will wonder what *they can do*. It seems so hopeless on the first glance. But actually knowing these backgrounds is the best advice that I can hope to give. Each will work out his or her own solution, which in many cases becomes somewhat complicated. There are a few simple rules to remember that may be of help. The child learns by the parents' action and behavior. It is not *what* a parent says but *how* he acts while saying it. True love, the antithesis of rejection, has its basis laid before the birth of the child, yes even when the parents themselves were children. We cannot give a gift to our children as an exchange or substitute for ourselves. There is no substitute for parents. The best bulwark against the world's problems is not kindness or indulgence, but a love that includes all we can give unselfishly. Furthermore, the child who has once been truly loved is amenable to socialization, even though he may be battered mercilessly in later childhood, by cruel acts of fate or someone's wrong doing.

an
important
notice . . .

Now . . . right now, is the time to put in your order for your set of the new edition of the *Church History*. All four volumes are ready for mailing.

If your order is received before September 1, you can take advantage of the

special set price of only \$15 for all four volumes.

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herald house INDEPENDENCE, MISSOURI

The Home Library

By Grace Pennell Tousley

How to Make Paper Flowers and Party Decorations, by Natalie Morgan. Grosset and Dunlap, \$2.98.

PAPER HANDCRAFT has a long and interesting history. It has served in ancient Chinese religious rites, and in later centuries as a fashionable pastime for women. It is still popular, with added value as a practical handskill, which can be, in many ways, as profitable as any other skill practiced in the home. And it can be as aesthetically satisfying as any other form of artistic production.

The author of this book, Natalie Morgan, is a noted paper crafter. Under her tutelage one learns the general methods of using crepe paper, then how to make flowers of that material; how to design and make novelty dolls and toys of paper; fancy costumes and their accessories for parties, plays, and pageants; table decorations and favors; decorations for halls and homes for parties, banquets, fairs, bazaars, and holidays; group paperwork projects, and how to use various forms of paper to provide indoor fun for children. Ideas for earning money by the sale of paper items are included in the book.

One is not limited in the application of the principles of working with paper to the projects detailed in the book, but only by one's imagination. Once the principles are learned and skill is secured in handling paper, one can go on to creativity in the field of papercraft to such genuinely artistic work as paper sculpture and *decoupage*, the finest examples of which have long been collectors' items.

A PAPER CRAFT BOOK is essential to the home library. Throughout the year the homemaker is called on for decorative ideas which can

best be expressed in paper. Announcement parties and showers, school plays and other entertainments, exhibits and bazaars all demand ingenuity and imagination to which papercraft responds completely and inexpensively.

Papercraft is the quick answer when rainy days cause the housebound children to act like cyclones trapped in barrels. The chapter, "Rainy Day Fun for Children," details the simplest kind of paperwork, but after the child grows more skilled in the craft the whole book is his territory.

Working with paper to make beautiful and useful items is good occupational therapy for the chronic or convalescent patient. The material is light to handle and the colors used can be chosen for their cheering, soothing, or stimulating, and therefore therapeutic, values.

MANY OF MY READERS will agree with me that paper flowers masquerading as *real* are unthinkable; but when used frankly as *paper* flowers they are an amazingly effective decoration for exhibits, show windows, tables, bazaars, and similar places. A gardening friend suggested to me that paper flowers can be used as inexpensive material for the study of flower arranging. Such a practice would make this rewarding study possible at all times of the year and in any geographical location.

The more than 600 illustrations and diagrams and the clearly-worded instructions combine to make this a book from which one can quickly learn the fascinating and useful art of papercraft.

This book may be ordered from Herald House, Independence, Missouri.

Zion's League Annual No. 5

Current for 1951-1952

"Exploring Our Scriptures"

This year's program makes a definite contribution to the scriptural knowledge of young people in the Three Books. The correlation of many favorite texts is emphasized. An effort is made to use these passages which can be applied to the lives of youth today.

\$3



HERALD HOUSE

Independence, Mo.

Winning and Holding Members

HELEN MACDOUGALL, who had recently come to live in Glenwood, had been persuaded by a Latter Day Saint neighbor, Mrs. Margaret Allbright, to accompany her to a social evening at the Saints' church. Prior to the opening of the program the pastor shook hands with the newcomer and asked her name. In introducing her to the assembled Saints he said,

"We have as our guest tonight Mrs. Bruce MacDougall, whom we welcome most heartily. I feel sure that at the close of this program you will each extend her a personal welcome. May you have a very happy evening, Mrs. MacDougall."

Later on Helen joined the women's group where she particularly appreciated the friendliness and the good works of the members and where she was glad to co-operate in their many activities.

"Your members are the kindest, friendliest people I have ever known," she declared enthusiastically to Margaret. Over many an afternoon snack the two friends discussed the tenets of the church. Margaret loaned Helen her Book of Mormon, and together they studied the principles of the gospel, the law of tithing, and the Zion program. In due time Helen said she was ready for baptism. One June morning a small group of Saints gathered on the green-fringed bank of a clear-running stream, and the pastor initiated the young woman into the kingdom.

FOR A FEW MONTHS all went well. Helen decided to file her tithing statement with her husband's approval, and she accepted the Word of Wisdom as a basis for better health. Her musical talent and qualities of leadership were soon much in demand in the little branch.

Unfortunately, even before a year had elapsed, the Allbrights moved to another town and the two friends were separated. Soon the Saints

who had been so cordial and co-operative became indifferent or critical. Seemingly weary of well-doing, some of them became jealous of Helen's talents. She was bewildered at first, then hurt, and finally disgusted. It was an effort to go among the women who had formerly been so friendly; in her bitterness she persuaded herself that they were hyper-critical.

After baptism Helen had quit smoking and dancing, but now she argued, "What's the use?" and began associating with her former friends.

The humble, overworked pastor did what he could, and the branch teacher talked with Helen, but her only response was to refer them to the attitude and principles of the Saints. They went away discouraged.

Helen's whole viewpoint became perverted. "What a fool I was!" she thought as she sat moodily on the bank of the stream where she had been baptized.

"I had such hopes for the future. I thought I could go out and convert everyone I met. I kept the Word of Wisdom until I found that very few of those precious Saints even pretended to live up to it. I filed my statement and paid tithing, but I discovered that not even 10 per cent of the members here had made out their inventories. And such a critical, fault-finding bunch of people I never have known! I am through with them. I will never set foot in that church again."

"Have I ever injured thee?"

By Lottie Clarke Diggle

Helen heard the voice and looked about her, but no one was in sight. Again came the voice, "Have I ever injured thee?"

"No, Lord!" Helen answered with full heart.

"Then why leave My church?" *Why indeed?* thought Helen, *Why wound the Lord who has done so much for me? He can't help it because some of the Saints have been unkind. He cares for me, and as long as he is my friend nothing else matters. I must not cause him to suffer for what the Saints do. I'll go back to church, and I'll never quit because of the real or fancied attitude of the members. I'll keep the vision of Christ before me continually and try to atone for those months of neglect.*

THE NEXT SUNDAY Helen sat in her old place in the prayer service, and in her testimony she told what had caused her diversion from the church. She testified with deep emotion about the voice she had heard and of her reaction. Then she added, "I dare not say I shall never wander again, but come what may, the adverse actions of a member will never again cause me to leave this church, when Christ, the Son of the Living God, loves me enough to care what happens to me."

As she sat down the pastor rose to his feet and admonished the congregation. "Saints, let this be a lesson to us all. Let us beg forgiveness of the Lord. Shall we kneel in prayer?"

Home Column

A Dream Come True

By Kisque Sekine



Tess Morgan, instructor of communications, and Kisque.

IT HAS BEEN almost five months since I came to this great continent of America—the country where people have all sorts of rights and liberties, the land which contains an abundance of natural resources.

It was on February 23 of this year that I first impressed my step on the soil of America at San Francisco. I was thrilled with a feeling of great excitement the moment I said “good-by” to my own language, and thought that I must from now on speak nothing but English until I finished my education at Graceland College.

AT THE PORT OF SAN FRANCISCO I was greeted with the warm hands of members of the Latter Day Saint branch there—Mr. and Mrs. D. Rightmyer and Mr. and Mrs. J. Ware. That night Mr. A. Andrews gave me a welcome party at his residence in Berkeley, where I met many fine people who are alumni of Graceland College. My first night on foreign soil was passed at Mr. Rightmyer’s home in Richmond. I crawled into bed and slept like a small baby, because I was very tired both mentally and physically.

The following morning, I caught a train at Oakland and continued my trip to Graceland College. Before I boarded the train that morning the young son of Mr. and Mrs. Right-

myer came up to me and gave me a bar of candy saying, “Good-by.” This boy’s deed moved my heart very deeply. He might have bought this candy with his own money and with his own will. I did not ask how old he was, but he couldn’t have been more than five.

That moment I felt that I saw a Christian spirit and love growing in this small boy. I thought to myself for a while, *if all the people in the world today had the same spirit of love and lived together with such a mutual understanding and assistance, there would be no hatred to cause miserable wars. It is possible to have a Utopia in our age. If we all have a strong faith in Christ and keep trying to build the kingdom of God on this earth we may have that Utopia where all the nations can enjoy eternal life together.*

MY LIFE ON THE GRACELAND CAMPUS is a happy one. Everybody on this “hill” is studying and working in the same faith along the highway of the Zionie Plan. All are doing their best to reach this goal. Their destination is the same. Zion does not come down from the sky automatically for people to move in, but all must work individually and collectively for it. I came to Graceland to study the better way of living, and I am learning a great deal through the association of peo-

ple both on the “hill” and in the town of Lamoni.

Speaking of Lamoni, I think it is the nicest town I have ever seen in my life. This community is set up on the basis of Christian fellowship, love, and righteousness; it gives all passers-by a warm feeling, something that is unexpressable. Most of the people belong to the Reorganized Church of Jesus Christ of Latter Day Saints and are walking toward salvation—friendly and hopefully. There is no fighting or arguing, only smiling faces. I had never expected to find a town like Lamoni. In this peaceful community I am gaining a lot in my search by participating in many religious activities such as Sunday church service in town, fellowship service on the “hill,” and dormitory devotions.

As the hymn reads, there is no East or West in Christ. He made us the same. This summer we have many people from different countries—Australia, Canada, England, Holland, and myself from Japan. We have come from across the Atlantic and Pacific Oceans and the border line. We all met with problems which disturbed us as we came to Graceland. But none of us failed because we had a strong faith in our hearts—a faith in God, ourselves, in our fellowmen.

IT WAS IN THE FALL OF 1947 that I heard about Graceland from Mrs. C. M. Ellis for whom I worked a year in order to study English at the Air Force base in Tokyo. She told me all about Graceland and encouraged me to attend this institu-

tion. Since that time I became very interested and made up my mind that some day I would go. I was then sixteen years old. I wrote to her parents in Lamoni and told them about my desire. Two years later I began corresponding with Raymond Holloway who works in the Lamoni post office. Both Mrs. Ellis's parents, Mr. and Mrs. C. Seeley, and Mr. and Mrs. Holloway became my sponsors and helped me in all the ways they could. Many letters concerning my admission to school and my passport were exchanged during the three years that followed. The college itself and the Lamoni Rotary Club helped me to solve financial problems. Today, after four years of endeavor, I am in America and attending Graceland. By this very fact I can say that if man has faith and confidence in himself he can do almost anything. Yet if I had not had faith in Christ this thing would not have happened, and I would not have come to America to study.

ONE LOVELY SUNDAY AFTERNOON as I was sitting on the sunny side of the "hill" many thoughts came up to my mind. I am very thankful that I am able to stay in this community and get my education. What can I do, and what must I do about it? My answer is that when I finish Graceland and go back to my home country, I am going to tell many people in Japan about the gospel of God and the wonderful experiences I had in America. It is also my desire to send as many students as I can to Graceland from Japan to study the knowledge of our Lord Jesus Christ.

I would like to express my deep gratitude to those who helped make my trip to America possible and to those who are helping me constantly as my real mother would.

I shall be praying for all of you.

This Is Your College

By William S. Gould

Director of Public Relations
Graceland College

A FEW WEEKS AGO a stranger appeared on the Graceland campus. He quietly wandered about, looking at the buildings and the grounds and watching the activities of the closing days of the school year. As he turned with the walk toward the old Ad Building, he met Dr. Roy Cheville who introduced himself and asked if he could be of service. "No," replied the stranger, "I'm just looking around. You see, I've been sending in my money to help Graceland College for over fifty years, but this is the first time I ever got a chance to see the place. I just want to look around and see what I've been paying for all these years." He had shared in the drive for funds to build the first building on the campus, the red brick building with the tower that has come to symbolize Graceland. And now, after more than fifty years of sharing in the support of the college, he had come to see a grandson graduate and to see the physical evidences of the use to which his money has been put.

There are hundreds of friends of Graceland who, like him, have been contributing in various ways to the support of our church college. Perhaps as we approach the beginning of a crucial college year it would be a good time for all of us to take a look at our college to see what we have been paying for and to discover what services it has to offer our youth.

THE PHYSICAL PLANT at Graceland is the best in her history. For three years we have been in a

strenuous building program, and each year brings added advantages as that program nears completion. This year, for the first time since the GI bill become operative, all of the men at Graceland will be housed in college dormitories. Gun-solley Hall, located on the campus, will house over two hundred men this fall. Construction work is going forward rapidly, and while the building will not be decorated completely by fall, it will be comfortable and will mark a major advance in our college housing program. Classrooms, laboratories, library, and the Memorial Student Center are all ready for incoming students.

The instructional staff at Graceland has achieved a high degree of stability. Five instructors have over twenty years of service, a dozen more have from ten to twenty years, and only two will have been at Graceland fewer than three years. The acquisition of such a staff is an accomplishment we can be proud of. The years of service, though, would not be worth mentioning if it were not for the devotion that has kept many teachers here when they could have gone on to other positions with higher salaries and to institutions of greater renown. Our youth will do well to place themselves in the hands of such people.

Graceland's academic excellence is recognized by the North Central Association of Colleges and Secondary Schools. Students who plan their programs wisely need not fear that their credits will be discounted when they transfer to another school. Students may complete the first two years in almost any standard curriculum at Graceland. Over a hundred and thirty-five separate courses are listed in the 1951 catalog.

New Horizons

WHAT KIND OF SCHOOL is your college? In some ways it may be very much like many other small colleges with beautiful grounds, good buildings and equipment, and a competent faculty. But that is only the setting for the real Graceland. Each fall a body of more than five hundred young people gather to complete the picture of what Graceland really is. Over half of these young people each fall are freshmen, new on the Graceland Campus. The success of the school year is pretty largely determined by the quality of these fellows and girls. Each fall we need a large, fresh group of church young people eager to combine with getting a higher education the other experiences that will lead to a richer and fuller life that is God-centered.

Do any of you attend the church nearest to where you live simply because it is nearer than your own church? Or do you pass up the other churches and travel the blocks or miles necessary to reach your own church home? It would be cheaper, and it would take less time if you attended the church nearest you; yet you would not. Think of your church college. Would you attend the college nearest you simply because it is cheaper or because it would take less time to get there? Or would you pass up the nearer ones and come to Graceland, the church home of the college students the two years they are here, where you may worship and learn and play with a congregation of the young people of your own fellowship.

Graceland needs church young people with vision and integrity. Such as these need Graceland. It is not too late to enroll for the coming fall term. If you would like information for yourself, or if you have a friend who would benefit by contact with Graceland, drop us a card or a letter right away. You will hear from us immediately.

The Church Can Help in These Troubled Times

(Continued from page 10.)

vine purpose is conditioned on the nature and quality of our participation. We are not strong enough as individuals to get the job done, but we have One with all power who is willing and able to come to our aid. We can find help in our endeavor.

Here are two quotations from the Doctrine and Covenants that indicate the immensity of God's work and show his interest in men: "Worlds without number have I created, and I have created them for my own purpose. All things are numbered unto me, for they are mine and I know them." "This is my work and my glory, to bring to pass the immortality and the eternal life of man." The church says today that the divine plan goes on continually, and it urges us to participate with him in that work with ever increasing devotion.

TO SUM UP

Though there be storm all about us, though "the world is racked and distracted, and while millions are groping as the blind for the wall, and while men are resting on uncertainty as a general mass, the voice of the Savior, though mild, will pierce to the center the souls of those who diligently seek him today. These words are from the testimony of Oliver Cowdery, and this testimony has found verification in the souls of many in our generation. Christ stands at the door and knocks always. It is only for us to arise and bid him enter. He will come in and sup with us, and we with him. To be worthy of having him with us, we must live righteous lives and remember above all else that righteousness is enduring and ever stands the strain and stresses of today. Then, too, each of us must remember that our lives are supremely worth while. The church and its teachings can help us in these critical and troubled times.

Bulletin Board

Notice to Members in Northern California District

Members in the Salinas-Monterey, Watsonville, Seaside, and Fort Ord, California, area are invited to attend services each Sunday from 10:00 to 12:00 at 523 Cedar Avenue in Seaside. These meetings are held under the direction of the president of Northern California District with Elder Lewis H. Adams of Irvington as supervisor and Robert Park, 1306 Judson Street, Box 973, Seaside, in charge of the local group.

Book Wanted

Mrs. Fred S. Clark, 222 Seventh Avenue Southwest, Oelwein, Iowa, would like to purchase a copy of Audentia Anderson's *Ancestry and Posterity of Joseph Smith and Emma Hale*. Price and condition of book should be stated before it is sent.

Pictures and Tracts Needed

Don Emerson, 904 South Wayland, Sioux Falls, South Dakota, will appreciate receiving tracts and church pictures for missionary use.

Changes of Address

First Chicago Branch
Austin Y.M.C.A.
501 North Central Avenue
Chicago, Illinois

Glen H. Johnson
1106½ West Lexington
Independence, Missouri

Requests for Prayers

Viola Streeter, Drawer A, Lapeer State Home and Training School, Lapeer, Michigan, requests prayers for herself and her friends.

Robert Hurley, 477 Magnolia Way, Dinuba, California, requests prayers for his ninety-year-old mother, Sophronia Hurley, who suffered a heart attack on July 29.

ENGAGEMENTS

Gowey-Brewton

Mr. and Mrs. H. M. Brewton of Mobile, Alabama, announce the engagement of their daughter, Viona Margurieta Pegaro, to John Coley Gowey, U. S. Navy, son of Mr. and Mrs. John H. Gowey of Mobile. Mr. Gowey attended Graceland College in 1949-50. The wedding will take place September 1 at the Reorganized Church in Mobile, Elder R. L. Booker, uncle of the groom, officiating.

WEDDINGS

Else-Jones

Donna Marie Jones, daughter of Mrs. Wallace Jones, and Raymond Gordon Else, son of Mr. and Mrs. Gordon Else, were married July 28 at the Reorganized Church in St. Thomas, Ontario. Elder Frank Gray performed the double-ring ceremony.

Smith-Thomas

Maxine Thomas, daughter of Mr. and Mrs. Ed Thomas of Cardwell, Missouri and Wilbur Smith, son of Mr. and Mrs. Glenn Smith, were married August 5 at the Reorganized Church in Wichita, Kansas, Elder Myron LaPointe officiating. They are making their home in El Dorado, Kansas.

Hodgson-Richardson

Ruth Melissa Richardson, daughter of Mr. and Mrs. Gordon Richardson of Grand Valley, Ontario, and Vincent Laverne Hodgson, son of Mr. and Mrs. Charles A. Hodgson, also of Grand Valley, were married August 4 at the Reorganized Church in Grand Valley. The bride's uncle, Elder R. J. Farthing, officiated. They are making their home in Grand Valley.

Eidem-Vickrey

Winnogene Vickrey, daughter of Mrs. Laura M. Vickrey of Mobile, Alabama, and Gene Gordon Eidem, son of Alvin Eidem of Hager City, Wisconsin, were married June 1 at the Reorganized Church in Richland, Washington, Elder L. A. Whiting officiating. Mrs. Eidem is a graduate of Graceland College, class of '49. They are making their home in Pasco, Washington.

Davis-Hansen

Jean Hansen, daughter of Mr. and Mrs. Lehman Hansen of Conception Junction, Missouri, and Donald Davis of Hopkins, Missouri, were married at the Reorganized Church in Guilford, Missouri, Elder Emery E. Jennings officiating. Mrs. Davis, a graduate of Graceland College (class of '48) and Northwest Missouri State College, will teach commerce at Hastings, Iowa. Mrs. Davis is commerce teacher at Emerson, Iowa.

BIRTHS

A son, Terry Edwin, was born on May 7 to Mr. and Mrs. Ted Richardson of Detroit, Michigan. Mrs. Richardson is the former Kathryn Carpenter.

A son, Ronald Wayne, was born on April 18 to Mr. and Mrs. Max Anderson of Des Moines, Iowa. Mrs. Anderson is the former Norma Surbrook. Both parents are Graceland graduates.

A daughter, Kristine Phyllis, was born on May 24 to Mr. and Mrs. Raymond C. Thompson of Sioux City, Iowa. She was blessed on August 5 at Sioux City Branch by Elders C. E. Burnett and C. J. Smith. Mrs. Thompson is the former Phyllis Rasmussen of Council Bluffs, Iowa. Both parents attended Graceland College.

DEATHS

TRUST.—John Edward, son of John Edward and Pauline Klein Trust, was born July 14, 1890, in Baltimore, Maryland, and died July 4, 1951, in Baltimore. On August 8, 1914, he was married to Helen Louise Yager; three children were born to them. On September 25, 1929, he was baptized into the Reorganized Church and was later ordained to the office of priest. He was a charter member of Baltimore Branch and served as treasurer for twelve years.

He is survived by his wife; two daughters: Helen and Pauline; a son John Edward, Jr., four brothers; and one foster brother.

GAVRALCO.—Linda Sue, was born April 12, 1951, and died July 25, 1951, of injuries received in an automobile accident. She is survived by her parents, William and Dorothy Gavralco, both critically injured and still in the hospital; a brother, Dennis, and a sister, Pat, all of Sacramento. Patriarch William Dawson conducted the funeral service. Interment was in Roseville Cemetery.

BRANNON.—William Bruce, son of Bryant and Myrtle Brannon, was born July 3, 1937, at Fanshawe, Oklahoma, and died July 8, 1951, when a car hit him as he was riding his bike on the highway. He was baptized into the Reorganized Church on September 4, 1947, and was a regular attendant at church school and other services. He had been a member of Scout Troop 34 at Fanshawe for three years.

He is survived by his parents; three sisters: Mrs. Marie Branscum of Heavener, Oklahoma; Mrs. Gladys Tonetti of Baltimore, Maryland; and Mrs. Jennie Mae Cates of San Francisco, California; two brothers: Garnett of Salinas, California, and Lloyd of Fanshawe. Funeral services were held at the church in Fanshawe, Elders W. C. Haden and Victor Witte officiating. Burial was in the Fanshawe cemetery.

CRULL.—William Crull, son of Jacob and Eunice Crull, was born June 25, 1872, at Rolla, Missouri, and died July 26, 1951, in Independence, Missouri. He was baptized into the Reorganized Church on August 12, 1900, and on November 1 of the same year was ordained to the office of priest. On May 15, 1901, he was married to Edith M. Lloyd; eight children were born to them. In 1907 they moved from Davenport, Iowa, to Independence, where they made their permanent home. For sixty-five years he worked as a contractor and builder, taking great pride in his accomplishments. He was active in church work as a deacon from 1907 to 1945 when ill health forced him to retire from this responsibility.

He is survived by his wife, Edith; five sons: Alma, Lowell, Virgil, and Russell of Independence, and Lyle of Midland, Michigan; three daughters: Charlotte McKrill of Mishawaka, Indiana; Wilma Vickery of Galveston, Texas; and Mildred Stewart of Lansing, Kansas; fifteen grandchildren; seven great-grandchildren; and a brother, Roy Crull, of Florida.

BEITZ.—Mildred Irene, daughter of the late Elder and Mrs. Charles G. Dykes, was born November 7, 1905, at Muscatine, Iowa, and died June 26, 1951, in Muscatine. On June 30, 1925, she married Elmer William Beitz; four children were born to them: Juanita, Joyce, Gregory, and Ronald. In her youth she traveled with her missionary father, playing the piano for him at services. She was a devout member, and her kindness will long be remembered.

She is survived by her husband, four children, and a sister, Mrs. Melvina Gray, of Davenport, Iowa.

MURPHY.—Margaret, was born March 4, 1873, near Philadelphia, Pennsylvania, and died July 3, 1951, at the hospital in Columbus, Kansas. She had been a member of the Reorganized Church since June 21, 1936, and attended the Weir, Kansas, Branch.

She is survived by a daughter, Mrs. Minnie A. Butler of Weir; four grandchildren; nine great-grandchildren; a stepdaughter, Mrs. Rosa Robinson of Washougal, Washington; two stepsons: Ralph Murphy of Craig, Colorado, and Ray Murphy of Los Angeles, California; and two sisters: Mrs. Cora Evans of Los Angeles, California, and Mrs. Elsie Tedlock of Cimarron, Kansas. Funeral services were held at the Reorganized Church in Weir, Elder A. J. Jones officiating.

HALL.—Nellie, daughter of David and Emeline Hall, was born at Persia, Iowa, on July 29, 1874, and died July 3, 1951, at Logan, Iowa. She received her early education in the rural schools and Woodbine Normal. After graduation she taught for a number of years. She had been a member of the Reorganized Church since June, 1885.

She is survived by a sister, Mrs. J. A. Waterman of Logan, and a brother, Alva Hall of Harlan, Iowa. Funeral services were conducted by Elders W. R. Adams and Roy Shumate. Interment was in the Cass township cemetery.

ATKINSON.—J. Henry, was born May 4, 1883, in Pike County, Indiana, and died July 8, 1951, at Decatur, Illinois. He had been a member of the Reorganized Church since November 23, 1930, and had held the office of deacon since December 7, 1947.

He is survived by his wife; two daughters: Mrs. Ruby Merriman and Mrs. Marjorie

Smith of Sullivan, Illinois; a stepson, Oral Nixon of Decatur, Illinois; two grandchildren; two great-grandchildren; a sister, Mrs. Lela Lotzgesell of Decatur; and a brother, Volle of Taylorville, Illinois. Funeral services were held at the Dawson and Wikoff Chapel, Elder O. C. Henson officiating. Burial was in Graceland Cemetery at Decatur.

BALLANTYNE.—John William, was born October 20, 1862, and died December 30, 1950, of a heart attack. On June 11, 1890, he was married to Julia Jump, who survives him. He had been a member of the Reorganized Church since childhood.

Besides his wife he leaves a sister, Rachel M. Ballantyne, of Independence, Missouri. Funeral services were conducted by Elder Dillen. Burial was in the Lexington, Oklahoma, cemetery.

EVERHART.—Charles A., son of John and Edith Everhart, was born March 27, 1901, in Traverse City, Michigan. The family moved to Flint, Michigan, in 1909 where he was baptized into the Reorganized Church on June 7, 1914. On June 26, 1933, he was married to Ruth Fly; later they moved to Clio, Michigan, and in 1946 to Flushing, Michigan. He had been a tool designer for the Chevrolet Motor Company for over twenty-eight years.

He is survived by his wife, Ruth; a son, Charles Oliver; and a daughter, Vera Mae of the home; his mother, Mrs. Edith Everhart; two brothers: Eugene and George W.; and a sister, Leah Everhart, all of Flint. Funeral services were held at the Wheeler Chapel in Flushing, Elder Arthur H. DuRose officiating. Interment was in Sunset Hills Cemetery.

MEEHAN.—Jennie, daughter of Robert and Helen Thorburn, was born October 11, 1886, near Glasgow, Scotland, and died in November, 1950, at the home of her daughter, Mrs. Barbara Olsen in Pe Ell, Washington. She came to the United States with her parents when she was four years old, and after living in Pennsylvania for a while moved to Iowa in 1872. In 1882 she was married to James Meehan; six children were born to them. A daughter, Helen, a son, Robert, and her husband preceded her in death. She had been a member of the Reorganized Church for fifty-five years and also belonged to the Order of Eastern Star and Fifty Year Club.

She is survived by two daughters: Mrs. Olsen of Pe Ell and Mrs. Joe Seitzer of Seattle, Washington; and two sons: Martin of Seattle and James of Coal Valley. Funeral services were conducted at the Reorganized Church in Boone, Iowa, Elder Clyde E. McDonald officiating. Interment was in the Boone cemetery.

1951 Reunion Schedule

Date	Reunion	Place	For Reservations and Information.
Aug. 18-26	Arizona	Mt. Lemmon, Tucson, Arizona	Marion Blakely, 4154 N. 12th St., Phoenix, Arizona
Aug. 18-26	Eastern Colorado	Palmer Lake, Colorado	W. A. Hougas, 480 Marion St., Denver 3, Colorado
Aug. 19-26	Missouri Valley	Woodbine, Iowa	Clifford A. Cole, Woodbine, Iowa

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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* THE LAND OF DESOLATION

We have seen a land of desolation. On a recent Sunday we were in a line of traffic that slowly crossed the area in Kansas City, Kansas, so recently devastated by the flooding waters of the Kaw River. We followed Rainbow Boulevard down the hill, across Southwest Boulevard, over the long bridge and up Seventh Street Trafficway.

Water had rushed as a torrent, in those lowest places, twenty to thirty feet deep. It had plastered gobs of mud against such brick buildings as were still standing, clear up to the top of the second story. The most frightful havoc was wrought on the homes of the poor—the older wooden buildings. Some were tilted to one side, some completely demolished, all filled with mud that stinks so a human being can hardly bear it.

We saw elderly women visiting some of these houses that had all their earthly possessions. Some came out crying, some bearing their grief silently. One emerged from the window of a house, trying vainly to brush the mud from a picture of some loved one.

Some people ask critically, "Why do they live there? Why did they build there?" Such speakers forget that it is fifty years since the flood waters swept over those flatlands; This time the great levees simply could not hold. Then, these people are poor, and they have no choice. They have to live where they can afford it.

In all the area where those flood waters came, there is not a blade of grass, not a living bush, nor a flower. Everywhere there is the repulsive gray of that evil mud, very slowly drying out into great cracking cakes, smelling of death and rot. This is a ruin to break the heart. With no sense of being profane, one exclaims, "This is hell!"

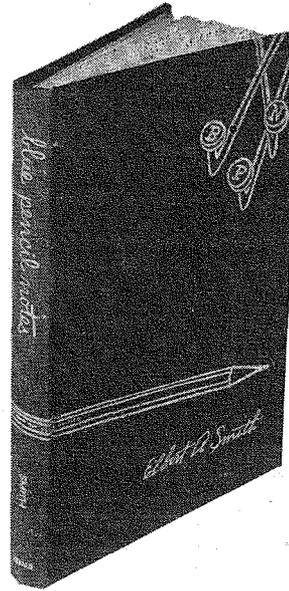
* D.V.

Apostle John W. Rushton always had a gracious way, whenever he proposed any plan of action or a journey, of inserting the abbreviation "D.V." into this sentence. This is Latin for "Deo Volente," or "God willing." . . . This memory comes up because the current issue of the "San Piper" carries a "Mystery Saying" as follows: "The Lord Willing and the Devil Not Caring." The "San Piper" asks the nurses to guess what member of the staff said it. Whoever said it, you may find occasion to use it. . . . Other bits from the "Piper": "Some people spend more time trying to dodge duty than would be required to discharge it"; "People may forget how fast you did a job, but they will remember how well you did it"; "Wisdom is knowing when to speak your mind and when to mind your speech."

* LIQUOR IS USELESS

In the catastrophe that visited Kansas City during the great flood of July, 1951, one fact stood out. The sale of any and all alcoholic beverages was absolutely prohibited. It was the only commodity to be so restricted. In this terrible disaster it was the one thing that could offer no help at all. It was the only completely useless commodity on the store shelves.

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issue**

**The Social and Moral Message
of the Book of Mormon**

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The Coming Kingdom

L. W. Newcombe

God Is My Partner

Esther Brockway

the
Saints'
Herald

August 27, 1951

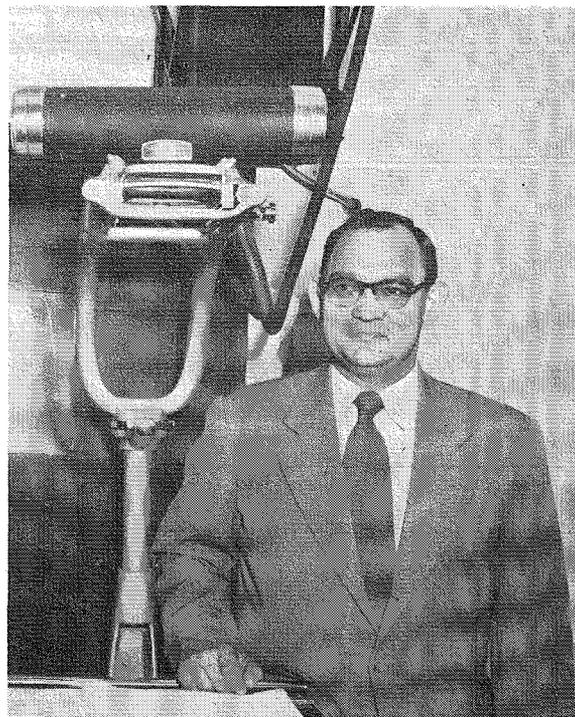
VOLUME 98

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News and Notes

We'd
Like
You
To
Know . . .

James T. Van Biber



THE PLEASANT-LOOKING MAN standing beside the X-ray machine is an Independence physician who specializes in child care. His boundless energy and humanitarianism drives him to share in many social and civic activities. He gives of much of his professional skill at Mercy Hospital to needy children without thought of remuneration. Yet he still finds time to carry some church assignments.

He was born in Oil Hill, Kansas, in 1919. His grandfather, James Jennings (father of Emery Jennings, President of Far West Stake), was an organizer of pioneer wagon trains which went from Missouri to the Northwest. Brother Van Biber was baptized at Wichita, Kansas, in 1933. At the 1937 Youth Conference in Independence he represented his district in the organization of the Zion's League.

Following his graduation from Andover (Kansas) high school he entered Wichita University where he received his A.B. in 1941. He did his graduate work at Kansas University where he received his M.D. in 1944. His internship was started at Illinois Central Hospital, Chicago, Illinois. Later he was resident physician at Children's Mercy Hospital, Kansas City, Missouri, for eighteen months, and was secretary of the medical staff. He also served at Children's Hospital of (Detroit) Michigan for one year. From April, 1946, to February, 1948, he served in the armed forces as a captain in the medical corps stationed in Puerto Rico.

He married Maxine Chuning in 1943. They have four children, James T., Jr., 6, John C., 3, Judith C., 1, and Janet S., 1 month. Dr. Van Biber's hobbies are golf and photography. He is a member of the Phi Beta Pi medical fraternity and the Jackson County Medical Association. He is a member of the Independence Sanitarium staff and is chairman of its program committee. He also is a Kiwanian. He was ordained a priest in 1939 and an elder in 1948. He worships with the Liberty Street congregation where he serves as associate pastor.

The Saints' Herald Vol. 98 August 27, 1951 No. 35

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

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PRESIDENT VISITS REUNIONS

President Israel A. Smith recently made brief visits to the Blue Water, Liahona Park, Park of the Pines, Cash, and Kirtland reunions. While on the same trip he attended to some church business in Ohio.

APOSTLE ARRIVES

Apostle D. Blair Jensen and family arrived in New York from England August 12. They arrived in Independence August 14.

APPRECIATION FROM ZONKERS

Seventy and Mrs. Louis Zonker and daughter arrived in Rotterdam, Holland, on July 31. They were met by Elder Gene Theys and entered into their missionary work immediately. Brother and Sister Zonker received many cards, letters, and telegrams at the boat. Since there were so many they do not have opportunity to acknowledge them individually. They have requested that an expression of appreciation be placed in the "Herald."

BAPTISM STATISTICS

The statistics on baptisms for the first two quarters of 1951 have been received. Listed are the ten highest districts, stakes, and missions abroad for the end of the second quarter, or June 30, 1951:

Center Stake (Independence)	192
Los Angeles Stake	70
Kansas City Stake	70
Spring River District	67
Oregon District	63
Far West Stake	63
Detroit International Stake	62
Northern California District	58
Australia	57
Gulf States District	56

APPOINTEE IN ACCIDENT

Elder John E. Booth, appointee to the Toronto District and pastor of the Toronto Branch, was recently in an automobile accident. His mother and son were also injured. The conditions of all have improved, and Brother Booth has expressed his gratitude for the concern of the Saints in their behalf. Sister Booth will have to remain in the hospital from ten to twelve weeks, but Howard will probably be able to return home in two weeks.

NEW CHAPLAIN AT SAN

Elder Almer W. Sheehy has assumed his new duties as chaplain of the Independence Sanitarium. Brother Sheehy will replace Elder Don Lents who is now assistant to the Presidency.

VISITS STAMPEDE

Brother Irby Mundy, who signs his letters "The Cowboy," paid his twenty-seventh visit to the Calgary Stampede in Calgary, Alberta, Canada. He participated in the stampede which took place July 9-14. While in Calgary Brother Mundy attended services in the branch there.

PASTOR SPEAKS

Victor Witte, appointee to the Central Oklahoma area spoke at a service sponsored by the Tulsa Council of Churches July 8. His theme was "Faith for the New Era." Brother Witte is pastor of the Tulsa Branch.

Trash, or Gold?

"When he hath tried me, I shall come forth as gold."

—Job 23: 10.

THIS HAPPENED RECENTLY. The newspaper listed a young member of the ministry as the speaker at one of our churches. We were interested in the young man because he has made splendid growth and development.

Some years ago his family moved into the neighborhood of that church. Culturally, they had previously known very little opportunity. Their formal education had been brief. They were in the low income brackets.

Even church people didn't think too much of them, but they didn't know it and appeared to be happy. Some were unkind enough to call them "trash." Such things sometimes happen.

"Trash." That is a harsh judgment to pass upon any other human being.

This family came to church. New ideals exerted their power. The children went through school, and in the church school they developed into church workers. Conditions in the home were improving.

So what was happening on this Sunday marked a step forward for that young man and his family. One of our number, commenting on it, said, "I am continually amazed at the power of the gospel to take the most unpromising human material and transform it into something good."

The really important point of the story is that where people—and some of them our own people—saw only trash, *God saw gold!*

ONE TEST of a religion is what it does to its people. If it demands sacrifices of them without commensurate service to them, if it impoverishes them to build costly

churches, if it is more interested in their contributions than in their souls, we make a certain kind of judgment upon that church. We suppose that God judges it too.

On the other hand, if the church takes people who are poor and lifts them up, if it improves their culture, if it helps send their children on to better education, better jobs, and trains workers for the gospel, that church is making a contribution to society.

If a religion discovers the gold of character and spiritual integrity in people, where only trash appeared on the surface, there is something great about that religion.

When we are testing a religion, we should think of these things.

WE READ the glamorous tales of the age of chivalry, of knights in shining armor—of their games of love and war. Some fascinated reader may think, "I wish I had been there."

Let us reflect that if we had been there, we might not have been kings and princes, knights and ladies. Most people's ancestors were humble folk. If we had been there, we might have been butlers and cooks, servants, vassals, knaves, or serfs. We would not have lived in the great palaces or castles, but in cottages made of rough timbers and wattle, with daubed mud for walls, and with thatched roofs infested by mice and sparrows.

We have had humble beginnings, but, due to religion, education, and association with other church people, we have come up in the world.

We can thank a democratic government for the *freedom* to rise. We can thank the church and the gospel for the *power* to rise.

Editorial

LAST SUNDAY MORNING we saw a man at the roadside who apparently had lost something. While others were going to church, he was on his way to a cheap liquor place. While others appeared in their Sunday best, he was in his daily worst. *He had lost the power to see the good in himself.*

When he looked into his mental mirror, he saw only useless trash. No doubt God could look into his soul and find a hidden bit of gold. But then he never talked to God, so how could he learn his true worth?

You may be seeing only the trash in yourself. But what does God see in you? The world will accept your estimate of your own worth, if you set it low enough. God is different. He will accept your estimate, if you set it high enough!

Remember, God sees the gold in you!

RELIGION is concerned with values. There are many kinds of values in the world. Material values are ephemeral, always changing. Twenty years ago you thought you knew the value of a dollar. Now nobody knows. What will it be worth next year?

The only enduring values we know are those of spiritual and moral worth. They do not perish with time. We can take them, and nothing else, into eternity with us. It is the work of religion to help us to make true judgments on life values.

Perhaps the best thing we can do is to see in ourselves and in each other the gold that God has always known is there.

L.J.L.

A Fragment

IT IS BUT a soiled bit of paper unskillfully torn out of a newspaper of the day, leaving us to guess the date. We found it behind a daguerreotype in the small frame—an old family picture.

Because it refers to one who had much to do with the steady growth and stability of the Reorganization, it has an interest for us. Here is what it says:

Joseph Smith, son of the founder of the Mormon faith, was reported to have died recently at Plano, Illinois, but he writes to an Illinois paper that the report is a little premature; he hopes to live many years yet. He is the leader of the wing of the Mormon Church opposed to polygamy, and, though comparatively a young man, is fast gaining a standing among his brethren.

Since Joseph Smith III lived in Plano from 1866 to 1881, it must have been printed while he was a resident there.

We feel to comment that he did succeed in "gaining a standing among his brethren," and also among all who knew him, and that he lived "many years" after.

I. A. S.

Missouri Constitutional Convention

ONCE EVERY TWENTY YEARS the voters of Missouri decide whether they want another constitutional convention. In 1942 they elected to hold one, and from September 21, 1943, to September 29, 1944, eighty-three delegates from the various districts of the state labored to bring forth a new constitution. In February of 1945 the electorate approved their work.

This convention and its work have received much attention by students of statecraft, and the April (1951) number of *The Missouri Historical Review* contained an article on the personnel of the convention.

Because of personal references to two of the delegates from the Independence area, General Edward M. Stayton and President Israel A. Smith, we believe it fitting to give *Herald* readers the benefit of Mr. Henry J. Schmandt's appraisal of the services rendered by the age group to which they belonged.

In classifying the delegates into various age groups, Mr. Schmandt said:

The delegates ranged from thirty-two to seventy-four years of age with the mean being fifty-five. Only three of the delegates were under forty years of age and only twenty-two were less than fifty years old. On the other hand, sixty-one of the members had passed the fifty year mark, with twenty-four (or about 30 per cent) being over sixty years of age and six between the ages of seventy and seventy-five. Ordinarily, the older a person gets the more likely he is to resist change. This unbalanced age distribution would therefore seem to have indicated a convention conservative in tone—one in which it was not likely that major changes in the organic laws of the state would be made. Actually, however, many of the most progressive members were well advanced in years. The group that furnished an enlightened and intelligent leadership in the convention centered around such delegates as Guy B. Park, a former governor of the state; Charles H. Mayer, an legislator and a utilities lawyer; Marshall E. Ford and Allen McReynolds, former members of the general assembly; Thomas C. Hennings, a former judge of the circuit court; Edward M. Stayton, a civil engineer; and Israel A. Smith, a lawyer and a member of the presidency of the Reorganized Church of Jesus Christ of Latter Day Saints. Park was seventy-one years of age, Mayer, sixty-seven, Ford, seventy-three, McReynolds, sixty-six, Hennings, sixty-nine, Stayton, seventy, and Smith sixty-seven. These men were all outspoken advocates of such advanced reforms as the short ballot, the governor's cabinet, an extended merit system, and legislative reorganization. To their leadership must be attributed a large share of credit for the improvements that were accomplished in the basic law of the state. In this respect, it could well be that the high age distribution was a contributing factor to the success of the convention. Younger men with political ambitions are too often prone to use such bodies as a springboard for the furtherance of their own ends.

President Smith gives unstinted praise to the other men named in connection with him by Mr. Schmandt, and deems it an honor that he was thus classified and that he had the privilege of serving the State of Missouri as a delegate in what has been said to be a very high-grade representation of the state.

C. B. H.

An interesting report of the missionary work being done in Kansas City Stake has come to our desk recently from Elder Albert A. Scherer, Stake Missionary Supervisor. We believe that the *Herald* readers will be glad to know the progress being made in recent months in this stake.

During the first six months of 1951, 123 new members were added to the church in the Kansas City Stake. Of the eleven congregations comprising the stake, three have already better than 5 per cent increase. These are:

Chelsea, Kansas, 127 members, 12 baptisms or 9.4 per cent increase

Grandview, Kansas, 311 members, 28 baptisms or 9.0 per cent increase

Quindaro, Kansas, 313 members, 18 baptisms or 5.7 per cent increase

No one person alone is responsible for these results. Co-operation between all Stake officials in planning the missionary program has been a key reason for success. Then too, in each congregation, the pastors and missionary workers have been diligent and faithful in holding cottage meetings with friends of the church. Many church school teachers have also helped by taking advantage of their opportunities to witness to the nonmembers of their classes. The net result is that this large number of people are now rejoicing in their knowledge of Christ, while entire congregations are blessed through the rich testimonies of workers and converts.

BY THE FIRST PRESIDENCY

Across the Desk

The Social and Moral Message of the Book of Mormon

By Reed M. Holmes

An address given at Stone Church during the Book of Mormon Institute

IN THE TEACHING OF CHRIST, righteousness is never defined as a solitary achievement. It is always expressed in richer fraternity. Beliefs are not isolated from life but find fulfillment in social endeavor. Thus the commandment, "Thou shalt love the Lord thy God," is followed immediately by "Thou shalt love thy neighbor." In the teaching of Jesus even our approach to God is conditioned by our social relationships—"If thou hast aught against thy brother go . . . be reconciled . . . then come."

Probably there has never been a time in the history of the world when a pattern for the perfect society was more greatly needed. Each day brings greater yearning for a better world, and yet each day seems to have a greater measure of despair within it. Many have formulated ideals: Plato, his Republic; Augustine, his City of God; Sir Thomas More, a Utopia. None of these have found the key; only in the kingdom of God is there hope. The way to the kingdom is indicated in the Bible, but men are not content to accept its counsel. They want a kingdom that can be made with their hands—without sacrifice of pride and fleeting values. They need another evidence, another witness, that the better world of which we dream can be achieved only on the basis of integrity which is motivated by our love of God. They need further testimony that doctrines are not a matter for theological debate so much as they are the determiners of our destiny. The Book of Mormon has this distinct value: it is the dramatic story of doctrines at work in the affairs of men. This story of doctrines at work is of particular value to us who must build

up and establish the cause of Zion. It has even larger significance in its world-wide application where diverse doctrines are even now in violent competition with each other and where people of no doctrine or passive reaction to doctrine are made the pawns of other men.

I. Source of Social and Moral Message

Our actions are determined by our belief in God. Our standards of value vary up and down the scale from immorality to integrity, depending upon our faith. Our character, whether personal or natural, reflects that which we esteem of highest importance. Joshua, for instance, was not passing the time of day but was hurling the divine vertical when he said, "Choose ye this day whom you will serve." Israel's history, and consequently the history of the world, depended upon its response.

The only abiding bases of personal and community life stem from God. Social well-being is a matter of allegiance, first of all. As we are loyal to God, harmony is the result. If we are loyal to the gods of our own making we have conflicting loyalties, and division is the inevitable result. For a society to endure, its attention and allegiance must be elevated to the Creator—"Whoso believeth in God, might with surety hope for a better world."—Ether 5: 4.

Here is evidence that peace results from our favorable response to God.

And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; And they



had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. . . . And the Lord did prosper them exceedingly. . . . And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God . . . they were in one, the children of Christ, and heirs to the kingdom of God.—IV Nephi 1: 3, 4, 9, 18-20.

Here is evidence in reverse revealing the result of shifting allegiance from God.

Yea, the more part of them had turned out of the way of righteousness, and did trample under their feet the commandments of God, and did turn unto their own ways, and did build up unto themselves idols of their gold and their silver.—Helaman 2: 158.

For because they are rich, they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore their treasure is their God.—II Nephi 6: 63.

Surely the nature of our belief in God determines the nature and durability of our civilization. This is the testimony of the Book of Mormon. It is a very apt testimony for this day of crisis. When we consider the inequality within our land, the many evidences of cheap, tawdry life, and the threat to our national security from within and without, the Book of Mormon counsel seems very appropriate: "All that he requires of you, is to keep his commandments; and he has promised you that if ye would

keep his commandments, ye should prosper in the land."—Mosiah 1: 55.

The great frontier before us today is that of perfecting human relationships. The Book of Mormon would have us consider this great fundamental.

Believe in God; believe that he is, and that he created all things, both in heaven and in earth; Believe that he has all wisdom, and all power, both in heaven and in earth; Believe that man doth not comprehend all things which the Lord can comprehend. And again: Believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you: And now, if you believe all these things, see that ye do them. . . . And behold, I say unto you, that *if ye do this, ye shall always rejoice, and be filled with the love of God. . . . And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due.* And ye will not suffer your children, that they go hungry, or naked; Neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil; . . . But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another.—Mosiah 2: 13-17, 22, 24-26, 27.

II. Second Essential

The social and moral message of the Book of Mormon, like that of the Bible, takes into account the true status of man. First of all, he is a creature, "Are we not all beggars?"—Mosiah 2: 32. He has his agency, "Wherefore the Lord God gave unto man that he should act for himself." He is a sinner, "The natural man is an enemy to God."—Mosiah 1: 119. He has great potentiality, "Men are that they might have joy."—II Nephi 1: 115.

The kind of society we have varies according to our appreciation of our destiny. If we do not believe in eternal life, then we may "eat, drink, and be merry," but if we believe in eternal life, then we may hearken to the counsel, "Arise from the dust, my sons, and be men."—II Nephi 1: 36.

Throughout the Book of Mormon the kingdom of God is seen to be the result of the redemptive process. The perfect society can result only from the fellowship of the reborn.

Believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you: . . . standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel; And behold, I say unto you, that *if ye do this, ye shall always rejoice, and be filled with the love of God,* and always retain a remission of your sins; And ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.—Mosiah 2: 16, 21-23.

III. The Importance of the Covenant

One of the greatest evidences of our potentiality is seen in the willingness of God to enter into a covenant with us.

We must realize that the Book of Mormon is the dramatization of the ups and downs of men in their relation to the covenant. The result of observance and the lack of observance is seen in the social experience of the Nephites. We cannot understand the Book of Mormon apart from the covenant. The people of the Book of Mormon are from Israel, and Israel had made an agreement with God. Incidentally, this may indicate why the religion of many today is so unsatisfactory. It is so intangible that it amounts to nothing at all to them. Not so with the ancient Israelites. Their life turned upon obedience to the covenant. They had entered into mutual agreement with God. He had extended certain promises to them. The keeping of the Ten Commandments was a condition of its fulfillment. They considered themselves children of the covenant. We would do well to honor this covenant.

The covenant relationship was taken seriously by Lehi and Nephi and the prophets who followed them,

Behold ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham, And in thy seed, shall all the kindreds of the earth be blessed.—III Nephi 9: 63.

The covenant with God provided the foundation of their personal morality, family solidarity, social unity. When the conditions of the covenant were observed the Lord fulfilled his obligations as well,

We did observe to keep the judgments, and the statutes, and the commandments of the Lord, in all things, according to the law of Moses. And the Lord was with us; and we did prosper exceedingly; for we did sow seed, and we did reap again in abundance.—II Nephi 4: 14, 15.

IV. Brotherhood in the Book of Mormon

When men are mutually covenanted with God, they are bound together as well. It is not surprising then that the principles of brotherhood find abundant expression in the Book of Mormon. Here are a few examples:

Behold, hath the Lord commanded any that they should not partake of his goodness? Behold, I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden: . . . wherefore, the Lord God hath given a commandment that all men should have charity, which charity is love.—II Nephi 11: 104, 105, 107.

The Lord God hath commanded . . . that they should not have malice; that they should not contend one with another. . . . And he in-

viteth them all to come unto him, and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; . . . all are alike unto God.—II Nephi 11: 110, 113-115.

One of the finest passages on brotherhood was given to us by King Mosiah as he spoke under the influence of the Spirit of God: "I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike."—Mosiah 13: 45. In consequence

There was a strict command throughout all the churches that there should be no persecutions among them, and there should be an equality among all men; that they should let no pride nor haughtiness disturb their peace; that every man should esteem his neighbor as himself.—Mosiah 11: 153, 154.

The Book of Mormon sets itself against class divisions, racial discrimination, and special privilege. Throughout the book the writers insist that allegiance to God brings respect for human life. It cuts through the ridiculous racial and social distinctions which we have set up through the ages.

However, again it is wise to note that spiritual rebirth is essential. Men are unified as they respond to the gospel. We recall the occasion of the coming of our Lord when "all had been converted to him—there were no contentions and disputations, and every man did deal justly one with another." We are guilty of fuzzy thinking if we believe that brotherhood shall ever be achieved outside the redemptive love of Christ.

V. The Home and Family in the Book of Mormon

The home is the essential unit of our community and national life. If there is decay here, the foundation crumbles and the building is ruined. If the home is weakened, we lose the basic unit of educating our children in our heritage. The worst threat to our security is still the threat to our moral fiber and our morality is nowhere threatened so seriously as in the corruption of the home. The Book of Mormon has a message in regard to the family which is pertinent to our own day. We may learn from both the people's obedience to the covenant and their chagrined recording of their misbehavior.

The excellent ministry of Nephi is credited by him to his parents. Here was a remarkable family. While some parents of our day may find consolation that Lehi and Sariah suffered in Laman and Lemuel, nevertheless their continuing insistence upon integrity is noteworthy. We know that the parents of Nephi honored the commandment, "Thou shalt not commit adultery." We

know that Nephi lived by the commandment, "Honor thy father and mother." Throughout the Book of Mormon there is an insistence upon virtue and fidelity as the essential quality of the home. Marriage is to be according to the laws of God. We know from Jacob's counsel to his brethren the nature of home life which is esteemed worthy. While chastising his own followers, Jacob called their attention to the Lamanites and said, "Behold their husbands love their wives and their wives love their husbands and their husbands and wives love their children."

True to the normal practice of the Israelites this prophet, Jacob, reminds the parents of their responsibility to the children saying,

Wherefore ye shall remember your children how that ye have grieved their hearts because of the example that ye have set before them; and also remember that ye may, because of your filthiness bring your children unto destruction, and their sins be heaped upon your heads at the last day. O my brethren, hearken unto my word; arouse the faculties of your soul; shake yourselves, that ye may awake from the slumber of death

VI. The Search for Freedom

The search for freedom is not an academic issue today. We face a real threat to our cherished liberties. The prophetic counsel of the Book of Mormon, coming as it does out of the crucible of past experience, is of exceptional value to us.

"In as much as they will keep my commandments they shall prosper in the land." The Lord had made the promise, and it was understood by the Book of Mormon prophets that this prosperity would be accompanied by freedom. They likewise knew that freedom would be destroyed if they violated the covenant.

There are many references to their desire for liberty which makes them akin to us. Benjamin, perhaps more than any other, recognized that the liberty they desired resulted only from their loyalty to God, "He said unto them, Ye have spoken the words that I desired; and the covenant which ye have made, is a righteous covenant . . . under this head ye are made free."—Mosiah 3: 7, 10. Here are further references from the Book of Mormon on liberty and equality.

This shall ye observe, and make it your law to do your business by the voice of the people.—Mosiah 13: 36.

I desire that this inequality should be no more in this land, especially among this my people; But I desire that this land be a land of liberty, and every man may enjoy his rights and privileges alike.—Mosiah 13: 44, 45.

Therefore they relinquished their desires for a king, and became exceedingly anxious that every man should have an equal chance throughout all the land; Yea, and every man

expressed a willingness to answer for his own sins.—Mosiah 13: 54, 55.

There is an amusing and significant insight into this search for freedom in the reference to their meeting together "every man according to his mind . . . having much dispute and wonderful contentions."—Alma 1: 58.

VII. Spiritualizing Temporalities for Stewardship

Whenever men of their own free will respond favorably to God, peace results, and men view their wealth as a private trust held for the public good. At least this is the testimony of the Book of Mormon. Under the leadership of Alma they learned "concerning the things pertaining to the kingdom of God." The record says, "They became the children of God." Then it was that Alma could call forth this response:

Alma commanded that the people of the church should impart of their substance, every one according to that which he had; If he have more abundantly, he should impart more abundantly; and he that had but little, but little should be required; and to him that had not should be given. And thus they should impart of their substance, of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul. And this he said unto them, having been commanded of God; And they did walk uprightly before God, imparting to one another, both temporally and spiritually, according to their needs and their wants.—Mosiah 9: 60-64.

A similar condition resulted following the ministry of Christ and his disciples in ancient America:

And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the Holy Ghost. And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; And they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.—III Nephi 1: 2-4.

The essential teaching of the Book of Mormon regarding wealth is stated by Jacob:

Think of your brethren, like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you. But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted.—Jacob 2: 22-24.

The attitude of stewardship is most aptly stated by King Benjamin:

And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him. . . . And ye are still indebted unto him; and are, and will be, forever, and ever; therefore, of what have ye to boast? . . . Ye can not say that ye are even as much as the dust of the earth: yet ye were created of the dust of the earth; but behold, it belongeth to him who created you. And I, even I, whom ye call your King, I am no better than ye yourselves are; for I am also of the dust.—Mosiah 1: 57-62.

For behold, are we not all beggars? Do we not all depend upon the same being, even God, for all the substance which we have; for both food, and raiment, and for gold, and for silver, and for all the riches which we have of every kind? . . . And now, if God, who has created you, on whom you are dependent for your lives, and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how had ye ought to impart of the substance that ye have, one to another.—Mosiah 2: 32, 36.

The social and moral message of the Book of Mormon is profoundly important for our day. Not only is it one of the evidences of the authenticity of the book, but its counsel is most appropriate. Let any who may take lightly the counsel of the Book of Mormon reflect for a moment upon the threat of Communism. Moroni penned words of counsel with remarkable insight for us. He saw the dangers threatening us and identified Communism in the terms which he knew.

Wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you. . . . For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people.—Ether 3: 98-100.

Wherefore I, Moroni, am commanded to write these things, that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually.—Ether 3: 102.

Book of Mormon prophets learned through bitter experience that the basis of peace is that life which is conditioned by the love of God. We would do well to carry the same passion for righteousness that was expressed by a prophet of long ago.

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with . . . a voice to shake the earth, and cry repentance unto every people; Yea, I would declare unto every soul . . . that they should repent and come unto our God, that there might be no more sorrow upon all the face of the earth.—Alma 15: 52, 53.

The Coming Kingdom

PAUL, A STUDENT OF GAMALIEL, had a better education than most of the apostles. He used the word "mysteries" over twenty times in his epistles and loved to declaim on the deeper things of the law and the gospel. He had a varied experience and naturally became a leader in the early church, but there is much that sets apart the man who knows or gives the impression he knows something hidden from others. At one time Paul mentioned "seeing things it was unlawful for men to utter," which doubtless would cause some to seek his supposedly wise counsel or try to learn what it was he knew.

Paul said, "For God hath revealed unto them the invisible things of him, from the creation of the world, which are clearly seen; things which are not seen being understood by the things that are made, through his eternal power and Godhead."—Romans 1: 20. It is true, no doubt, that from the creation of the world, "the heavens declare the glory of God and the firmament showeth his handiwork," but Paul was rather extravagant in his conclusions.

Extend and Order

Since Paul's day the heavens and earth have given up many secrets, but not all "his eternal power and Godhead" are even yet "clearly understood." Dr. Shapley, director of the Harvard College observatory says that Harvard photographic plates probably contain one million galaxies similar to the Milky Way galaxy which we see from the earth; 250,000 of these have had considerable study. There are hundreds of millions of stars in each galaxy, and some are eighty million light years away (the distance photography has reached) and no end is as yet in sight. The new appraisal of the size of the universe indicates two hundred billion galaxies. Modern revelation harmonizes well with the findings of science; we are told "he hath given a law unto all things, by which they move in their times, and in their seasons; and their courses are fixed; even the courses of the heavens, and the earth . . . as they roll upon their wings in their glory,

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in the midst of the power of God."—Doctrine and Covenants 85: 11, 12.

Albert Einstein says, "Nature is another word for order; there is harmony in all nature, and beauty as a consequence. The most beautiful thing we can experience is the mysterious." We wonder, as did the Psalmist, "What is man that thou art mindful of him, or the son of man that thou visitest him?" It may take light millions of light years to travel from the distant stars, yet man's thoughts can encircle that distant world instantly. Einstein says, "The mysterious is the source of all true art, science, religion; the important thing in a man's life is what he thinks, and what he does with his thoughts." Man himself is a mysterious creature of unfathomable potentialities. Science has developed instruments so delicate that the heat given off by the body can be detected 500 feet away. The magnetic force of the human body reaches out still further. Just how far will the intellect or mind of man reach out and influence his fellows?

The Power of Thought

That our thoughts contact and change the thinking of our associates is proven time and again. Indeed seldom, if ever, does one outstanding man or movement occur singly. Today there is a remarkable manifestation of this in the universal social revolution occurring simultaneously in almost all parts of the earth. In Russia, China, India, Britain, and Africa—even in the United States, Canada, and South America, irresistible forces are clamoring for a new world of social equality, and before the century has passed a new order will likely cover the earth.

From whence have these thoughts and stirrings come? Daniel said to Nebuchadnezzar, "Thy thoughts came into thy mind upon thy bed." There is infinite power in man because he is made in the likeness of God, so the infinite power of Supreme Intelligence reaches down, contacts man, and "giveth him inspiration." "He hath set the world in their hearts."—Ecclesiastes 3: 11. "God speaketh once, yea twice, yet man perceiveth it not, in a dream, in a vision of the night, when deep sleep falleth upon him,

in slumberings upon the bed, then he openeth the ears of men, and sealeth their instruction."—Job 33: 14-16.

The Supreme Intelligence

Science tells us there falls upon the earth a perpetual hail of cosmic rays which is simply a shower of electrons, protons, and neutrons, or a combination of these particles. They come with tremendous speed, fast enough to penetrate seventy-five feet of lead. Ten or more of these pass through the human body every second, and we know it not, yet they could tear apart millions of our personal molecules. Can we doubt that in the universe there is a Supreme Intelligence whose glory is intelligence, and from whom pass rays of light "which enlighteneth every man that cometh into the world"?

And the light which now shineth which giveth you light, is through him who enlighteneth your eyes, which is the same light which quickeneth your understanding, which light proceedeth from the presence of God, to fill the immensity of space, the light which is in all things which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne who is in the bosom of eternity, who is in the midst of all things.—Doctrine and Covenants 85: 3.

All men everywhere unconsciously receive impulses and enlightenment from nature, from God, and from their fellow men, for there is unity, order, and law prevailing throughout all creation. In the atoms of the body are miniature solar systems—electrons traveling at tremendous speeds around the nucleus, held together by magnetic or gravitational forces, even as the Milky Way galaxy travels around some distant center. It is natural then that from that distant nucleus (the Supreme Intelligence) *must* emanate the all-embracing power, omnipresent and omnipotent, which is in all things.

The Potentialities in Man

Man has discovered and mastered many of the forces of nature, but continually he seeks to learn the meaning of it all; he strives to find an answer and a purpose, because he feels within himself power and potentialities which, reason argues, must be capable of even greater heights of attainment. The poet says, "through the ages one increasing purpose runs, and the thoughts of men are widened with the process of the suns." Man persistently seeks for greater revelation; he runs to and fro, "knowledge shall be increased," but in the running, in the confusion and fear of the day, in the rush of business and travel, in luxurious living, he seldom has the time to draw apart awhile in a quiet place, on

the mount, or by the sea, and tune his being to receive the inflowing powers of nature and God. "Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in and sup with him and he with me." Thousands have been able to grasp a message, a thought, an inspiration.

The Divine Purpose

A few of these thoughts have been recorded in the Bible, Book of Mormon, *Koran*, *Vedas*, et cetera, but these are only the records, and not the actual experiences. As recorded, they are but an insignificant part of the whole revelation. Before the art of writing existed, men were taught and inspired by the Supreme Intelligence and in turn left their impress on their fellow men in the form of social laws. God said to Moses, "Worlds without number have I created; behold there are many worlds which have passed away by the word of my power, and there are many also which now stand, all things are numbered unto me, for they are mine and I know them, but only an account of this earth and the inhabitants thereof give I unto you." I do not know of any word received of these other worlds at any later time, beyond the statement that God intends to visit each in "its time and season" (Doctrine and Covenants 85:12-15). But "line upon line, here a little and there a little," the purpose of God is made reasonably clear for the earth on which we live, and there is no doubt his purpose will be accomplished. "He shall see of the travail of his soul and shall be satisfied." He must "reign until he hath put all enemies under his feet" (I Corinthians 15:25), establish a perfected world, and be able to deliver "up the kingdom to God, even the Father" (I Corinthians 15:24). Through the ages one increasing purpose runs, and that purpose is unfolding; the mills of God grind slowly, and final fulfillment will extend into far distant ages, when even time shall be no more.

The Coming Kingdom

It is the purpose of this article to call attention only to some statements of interest to students of the present age—some events of the past and some of the future. Enoch of old saw in vision a panorama of the troublous history of earth; but in the time of the end he saw a better world emerging and rejoiced in that hope (Genesis, chapter seven). Daniel glimpsed a small stone (a small kingdom established in the latter days which would extend its authority over the earth and endure forever), "and there was given him [one like the Son of

man] dominion, and glory, and a kingdom that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."—Daniel 7:14. In the second chapter of Isaiah and the fourth chapter of Micah we are told that in the last day "the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and all nations shall flow unto it."

The Kingdom

This means, of course, that the kingdom of God shall be established above the governments of men. Of this government it is said:

Come, . . . let us go up to the mountain of the Lord, . . . and he will teach us of his ways and we will walk in his paths; for the law shall go forth of Zion and the word of the Lord from Jerusalem, And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up a sword against nation neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; by the mouth of the Lord hath spoken it.—Micah 4:2-4.

There are several facts which stand out in definite assurance in these prophecies. They apply to the latter days in which we are now living. They are backed by the authority of the Lord himself. They point to a secular or materialistic kingdom on earth in which civil law is enacted, justice is administered, and judgment is given. The kingdom is a democracy in which the people agree to accept God's teachings, and walk in his paths. And the result is social security—in the home, in the community, in the nation. There will be freedom from fear, freedom from want, freedom of worship, and freedom of speech. There is also the spiritual kingdom within the temporal or civic organization, "one like unto the Son of Man," in person or by his Spirit.

Before leaving this description of the kingdom of God, I wish to emphasize the dual nature of the kingdom—the secular material body and the living spiritual kingdom which combine to make the living organism the kingdom of God on earth. As the body without the spirit is dead, so the spirit without the body cannot function effectively.

Israel's Hope

Israel looked forward with hope to the coming of the Messiah and his kingdom on earth. The later and minor prophets saw the kingdom as universal:

"His kingdom shall be from sea to sea and from the rivers to the end of the earth." Religion and patriotism were combined in a loyalty to Jehovah as both God and King on the throne of David. Christ declared this ideal world; the kingdom, he said, was at hand. The Israelites from David to Christ did not think of the kingdom of God as beyond the clouds. They saw, as did Christ, the kingdom as the ideal world (Matthew 13:37-41) occupied by a spiritual people. The kingdom of God had two elements then: a spiritual kingdom of joy, peace and love; and the physical, outward organization of law, order, and civil government. This is in harmony with the revealed nature of created beings. From Genesis, chapters one and two, we learn of the two factors which make a complete man, for there was a spiritual creation and a physical creation.

The Kingdom both Spirit and Body

We read that the elements are eternal, and that spirit and element inseparably connected receive a fullness of joy (Doctrine and Covenants 90:5). So the living organism called the kingdom of God could not be produced without the spiritual residing in the outward, physical kingdom. The kingdom of God on earth cannot function without the union of earth and heaven, spirit and element. Again the kingdom of God has a two-fold character and function to perform: on the one side is the regeneration of the individual life (Matthew 13:18-23) and on the other the regeneration of society or the community (36-43). These two must combine; neither can act well alone. To illustrate, the kingdom will rescue the soul that falls into sin and degradation, but it will also clean up the slums, the saloons, and the pits which caused the fall. This requires the assistance of the secular or outward kingdom of law and justice. In the kingdom that Christ foresaw there was justice and judgment; there was law as well as mercy, love, and joy. "Of the increase of his government and peace there is no end, . . . to order it, and to establish it with judgment and with justice from henceforth even forever."—Isaiah 9:7. Christ said, "Take no thought for tomorrow what ye shall eat, or what ye shall drink." We all know such instructions, if literally followed, would mean disaster, but Jesus went on to qualify his statement with these words: "Seek ye first to build up the kingdom of God and to establish his righteousness, and all these things shall be added unto you."—Matthew 6:38. This sets the right perspective before us; namely,

until the body of the kingdom is built up and the law of stewardships and community co-operation are in effect, this particular instruction and benefits could not apply. There are laws which require the adherence or acceptance by the body politic—enforced laws which bind authoritatively the entire membership. Members of the apostolic church tried to use the "all things common" law before they had the civic authority to enforce it, so it was a partial failure.

Freedom Only Under Law

Today there is much talk of freedom and the dangers of control by governments. There is, of course, no freedom except under the law; man has his agency, but that agency is bounded by law. "Unto every kingdom is given a law, . . . there is no space in which there is no kingdom. . . . And unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified."—Doctrine and Covenants 85: 9, 10. Man may twist and turn, may nose into this and that, may boast of his wisdom and freedom, but there is only one course before him, and he must take it or die; anything other than this would be anarchy. We are bound by the laws of health, of nature, of the community, of the nation. We can drive our car without a license or on the wrong side of the street, but we will not drive it very long. Our liberty is the product of law. It is the will of God that we should ultimately live under the law of the celestial kingdom (or love), but in the process of the development of this environment we are kept under a lower law. God's will and purpose is twofold. There is a spiritual regeneration and fulfillment of the individual or personal life. There is the building of a world society or environment in which the will of God can be done on earth as in heaven. Christ spoke often of the spiritual, but actually emphasized the physical or secular. He healed the lame, the sick, the blind, and fed the hungry. He urged men to be meek, not to gain heaven, but to inherit the earth, to become light to enlighten the world—to be good salt, to salt the earth (Matthew 5:15).

The Temporary Failure

The history of the church during the past 1900 years reveals certain facts. As the early church extended its influence and scope, it took within its borders people of wealth and prestige and thus became connected with the ruling class (Constantine, for instance). The state became linked with the church and overpowered the spiritual, so that the Spirit

and divine authority were driven out (Revelation, chapter twelve). Only the outward form remained for some 1,260 years. A sharp reaction took place in the time of the Reformation, and Christians struggled to get back to faith and sanctification and away from state control or secular works of any kind. This also was one-sided, incomplete, and inadequate; neither of these conceptions could represent the kingdom of God on earth, since one neglected the spiritual and the other rejected the secular as evil, even turning away in horror from the thought of church and nation, whereas Christ's teaching linked the two. The body without the spirit was dead, while the spirit must function through the body, "faith without works being dead."

The Increase of Knowledge

At the beginning of the nineteenth century, there was evidence of many new and strange factors overshadowing the earth—"In the evening time it shall be light." God's Spirit moved upon the face of the deep, and scientific advance and knowledge increased. The revelations of science began to destroy the old authoritative voice of religion and the old ideas of Christianity crumbled in the new conceptions of the universe—vast ages and distances and man's long ancestry. From the technical advance there developed the age of industrialism, which harnessed the forces of nature into a new and strange world of speed, temporal comforts, and competition, variously described as "capitalism," free enterprise, or "Christian democracy." Capitalism, of course, is not a new thing, but the industrialism of the twentieth century with its concentrations of wealth and power is new. While this industrialism likes to call itself Christian, actually it denies the basic principles of the laws of Christianity. This is pointed out in the report of the World Council of Churches at Amsterdam in 1948.

All Capitalism Not Christian

The motive actuating the new world of industrialism was unchristian, since it was based on the profit motive rather than Christian service.

Competition was held up as the ideal in business, instead of co-operation and brotherhood as advocated by Christ.

The results were gross inequality—a few rich, but many poor.

Inevitable periods of depression came with surpluses of goods but no way to distribute them to the suffering people. If this report is accepted as largely correct, then we must conclude that only capitalism which renders an unselfish service to the community as a whole can ever be a participant in the coming kingdom of God.

A Marvelous Work

Another very significant event occurred early in the nineteenth century which was intended to offset the effect of the two factors just mentioned. It was a "marvelous work and a wonder," which was to provide a leadership, a pattern, in this important period of change. It would be strange indeed, if in this time of flux, when long-accepted ideas of religious dogma were being discredited, when the industrial world with its harnessing of the powers of nature was changing the lives of men, if the Supreme Intelligence should not make a corresponding revelation of his "increasing purpose," which had been building up through the ages. In 1830, a remarkable revelation of God's power occurred, setting forth the pattern of the kingdom of God, "the ideal world" to come, the gospel of the kingdom, the message of the angel at the hour of his judgment (Revelation 14: 6).

For All People

The message would necessarily contain a description of the two factors or sections of the kingdom which we have considered, namely the spiritual "the pure in heart," and the secular, or outward body. It is indeed the picture of the complete and perfected kingdom, described in Micah and Daniel, which is to cover the whole earth.

Some have thought to limit this work of God to a small, isolated locality in a place called the land of Zion, forgetting that the message was to "every nation, and kindred, and tongue, and people," and the work was universal. Like the work of Christ it was the pattern, the nucleus, the seed of the kingdom, which would leaven the whole lump. It was the focal point, the spearhead, of a universal work, proceeding contemporaneously over all the earth as one grand harmonious whole.

In this study, we have learned how, from the Supreme Intelligence, rays of light came to contact the thoughts and minds of men in one grand crescendo of power, passing from man to man and changing the thinking of all. It would be utterly impossible for a movement such as the "Latter Day Work" to remain isolated. Again, the thought of an isolated kingdom of God, in one place or nation, is incompatible with the revelation of God's purpose; indeed it would be impossible for the physical body of the kingdom to completely function apart from the state or national authority. The kingdom must be in the top of that mountain and in spiritual authority over them.

The term "Zion," as used in the Bible and Doctrine and Covenants, has a lim-
(Continued on page 22.)

A Builder of the Reorganization

Selections from the Memoirs of William
Wallace Blair of the First Presidency

Part Seven: Publication of the Inspired Version of the Scriptures

Manuscript of Inspired Version

UNDER DATE OF APRIL 11, 1866, my diary notes read as follows: "I have been sick with acute bronchitis for the past twenty-three days but am now recovering fast and am able to ride to Plano in carriage and attend the last day of conference."

Brother Joseph Smith, at the opening of conference, April 6, in an inspirational prayer, pleaded with the Lord for my recovery, also that my voice be heard in the conference ere its close. That prayer was granted, though all outward indications were against it until the evening of the tenth. From that time forth I gained in health rapidly, and on May 2 went with Brethren Marks and Rogers to Nauvoo to procure the manuscript of the Inspired Translation by Joseph the Seer. On the morning of the third we called on Sister Emma, the widow of the Seer, stating that we had come by direction of the church to procure the manuscript that it might be prepared for the printer and be published at an early time. She very readily placed it in our hands, and in reply to our inquiry as to what remuneration she asked for taking care of it in the past, she replied that she would make no charge, but said if we would furnish her a copy of the book when published she would be pleased. We said to her that the church was quite willing to pay her well for the manuscript, either a stated amount or a percentage on sales, as she might choose. She replied promptly that if she had desired to sell the manuscript she could have done so long ago at a large price, for the Brighamites and others had importuned her for it and some had attempted to steal it. She said that she had entertained no fears of any one getting it in any improper way from her possession, for she was conscious that the watchcare of the Lord was over it. . . .

On the twenty-eighth day of December, 1866, I engaged with Brethren Joseph Smith, Ebenezer Robinson, and I. L. Rogers in preparing the manuscript of the Inspired Translation of the Bible and continued to assist in that work, preaching in the meantime when leisure offered, until the first day of

July, 1867. In the preparation of this manuscript we were greatly blessed and enlightened of the Lord. . . .

On July 5, accompanied by Brother Ebenezer Robinson, I started out to visit St. Louis, Cincinnati, and Philadelphia, to get the Inspired Translation stereotyped and published. I remained in St. Louis until the tenth, but could not arrange to get our work done in the manner we desired. We then visited Cincinnati on the eleventh and twelfth, but could effect no suitable arrangements for the work in that city. On the fifteenth and sixteenth we visited various offices in Philadelphia without success, but on the seventeenth we called on Wescott and Thompson and readily secured satisfactory terms, and on the nineteenth concluded our contract in writing. When I told him that the book was a revision, correction, and translation of the Scriptures by Joseph Smith, the Prophet, the Spirit of the Lord rested both on him and us, and he exclaimed with tearful eyes: "All right! I want to do your work, and it shall be done well and in good time." Up to this time we had not explained to him the nature of the book, nor our religious associations. From this time forward Mr. Wescott and his associates were our helpers and warm friends. Brother Robinson stated afterward to myself and others that his experiences and testimonies of the Spirit in procuring the stereotyping of the Inspired Translation were quite similar to those attending him in Cincinnati when he procured the stereotyping and publication of the Book of Mormon. . . .

On the twenty-ninth day of July (1867) we paid Wescott and Thompson one thousand dollars on our contract. . . .

On September 9, I wrote to Sidney Rigdon, Sr., and sent him some proof-sheets of the Inspired Translation. On the sixteenth, sent sample of paper, also estimates for printing, paper, and binding of the Inspired Translation to Ebenezer Robinson, as I had done to Joseph Smith. . . .

On the twenty-fourth I ordered the printing and binding of five thousand copies of the Inspired Translation of the firm of J. P. Lippincott and Company,

Wescott and Thompson guaranteeing the payment of fifteen hundred dollars to twenty-five hundred dollars on the contract in ten or twelve days, such confidence did he and his firm have in our reliability. . . .

On the sixteenth [October] we settled with Wescott and Thompson, paying them in full on the stereotyping contract. We labored in Pittsburgh and vicinity from the eighteenth to the twenty-fourth, and in Brookfield, Ohio, from the twenty-fourth to the thirty-first, and then proceeded home.

On the seventh day of November [1867] I made my report on the Inspired Translation to the publishing committee.

Look With God

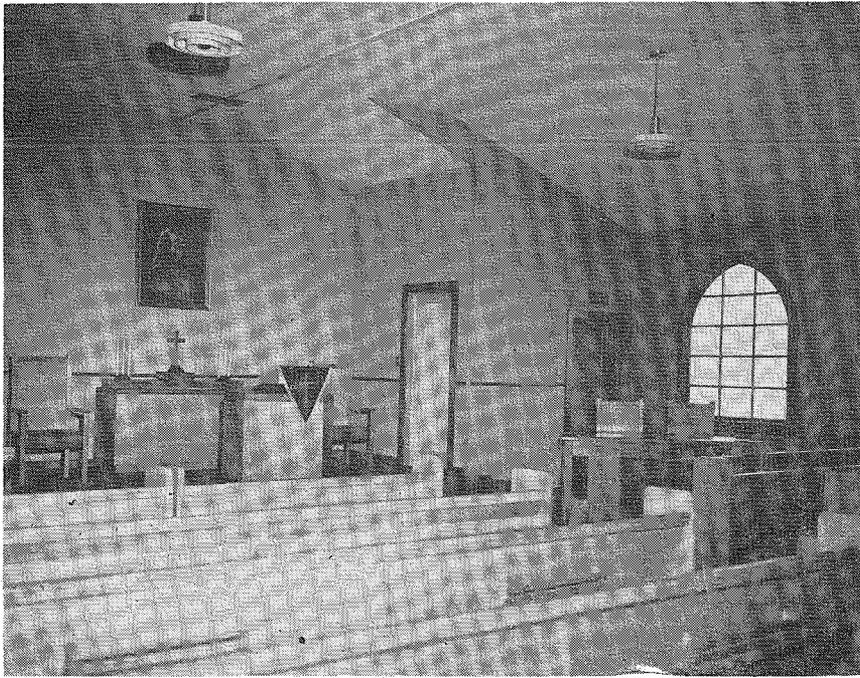
THOUSANDS OF LIVES have been saved in recent years by the signs requiring us to "Stop, Look, and Listen" at railroad crossings. Thousands of other lives are lost each year because people refuse to slow up.

This is true in our daily lives. The businessman takes inventory at least once a year. But many of us are so busy going somewhere that we never find time to enjoy the scenery by the way or to consider where we are going.

Those who have made a practice of stopping once a week to look backward and forward with God tell us that the week's journey is much more pleasant and profitable for the rest. They are like the wise old French lady who took off a day every now and again to catch up with herself, and said that this was her secret of eternal youth. They share the wisdom of the East, which gives over a definite day to the refreshment of silence.

Let us be still, and listen to God in the quietness of our own souls on days which feel different because they have been dedicated to him.

F. H. E.



New Church at Everett, Washington

By Helen Stover Gilberts

THE CONGREGATION of the Everett Branch is housed in a neat and attractive church home at 2919 Everett Avenue on the corner of Maple Street. The frame building has grey shake exterior with Gothic windows and a square tower.

Entering the large double doors on the street level, the visitor sees a pleasing harmony in the lower foyer. The upper foyer is lighted by a large Gothic window, and on the opposite wall a plate glass partition provides an opportunity for mothers with restless children to enjoy the service outside the chapel.

The main auditorium, seating 150, has a wide carpeted center aisle and an aisle on either side. The entire floor is covered with plain green asphalt tile. Walls are beige, and the Japanese oak pews and chancel furniture create a restful atmosphere for worship. Tinted windows provide natural light.

At the back of the chancel is an altar providing a worship center, the pulpit, and three high-back chairs. Heavy green carpeting covers the floor. The chancel is reserved for the priesthood.

A Lord's Supper table and two matching chairs stand on the main floor where the Communion is served.

Every inch of the basement is used. Sliding partitions may be moved to make it a dining room with a friendly fireplace, or a number of class rooms. The women have equipped the compact

kitchen with adequate conveniences. A large baptismal font, furnace room for the oil heating and air-conditioning unit, and an electric hot water tank add to the utility of the building.

At the present time the membership is 88, consisting of 57 families. Of this number there are 55 active members. The church serves the community, and many nonmembers attend.

FRIENDS ASK HOW such a small congregation was able to build this friendly little church with a small capital in so short a time. On March 28, 1948, the building committee—consisting of Elder George R. Brundage, Harold Johnson, High Priest Carl Oliver, and Pastor Elliott Gilberts—were given authority by the branch "to start the building project and proceed, using their best judgment."

Prior to this time the Saints met in a small building at 2415 Fulton Avenue which was built in 1922 and dedicated March 24, 1929, by Dr. F. M. Smith. The branch was organized April, 1923, and Elder Samuel Stearns was the first branch president. Others to hold this position were Elders George Brundage, Granville Swenson, and Elliott Gilberts, who now serves the branch as pastor. In time the little church on Fulton Avenue became inadequate so a building fund was started for the new church in 1938.

The committee entered into the new project with vigor. Brother Larry Roberts drew tentative plans, and Harold John-

son worked with Mr. Solomon, an architectural designer, who drew the final plans. Elder Brundage, being retired, had time to superintend the building. The committee hired two carpenters to build the forms for the basement. Mr. Bob Barci and another carpenter were retained until the building was roofed.

Men of the branch helped on Saturdays and after work in the evenings. By Memorial Day of 1948 the subfloor was laid in the main auditorium. Little by little the basement took form, and each week the work progressed. Plans were made to have Thanksgiving dinner in the new church basement on November 25, 1948.

It required a great amount of work to prepare the building for the Thanksgiving opening, but it was made ready, the men working until the guests arrived. The women prepared the dinner and took it to the church ready to serve. There were just a few boards in the kitchen space to set the utensils on. Apostle George Mesley was the honored guest. Saints came from Seattle and enjoyed the turkey dinner and musical program.

THE FOLLOWING SUNDAY, November 28, 1948, the Saints met in the basement for services, stayed for dinner, and attended the business meeting in the afternoon. From the treasurer's report it was learned for the first time that Brother Benjamin Pilbeam had donated the \$800 for the lot where the new church stood. It was also noted that, at the start of the building operations, the building fund amounted to \$2,196. The Rucker Avenue lots which had been purchased previously sold for \$4,000 and Brother Pilbeam loaned the branch \$8,500. At this time the Fulton Avenue church had not been sold. (Later the old church brought \$2,500.) At the present time the building is worth \$35,000.

Hired carpenters worked on the building, being paid by the day, until it was completely enclosed. Elder Brundage continued to act as building supervisor. Men of the branch helped evenings, Saturdays, and in their spare time. Those workers were: Harold Johnson, Russell Brundage, Elliott Gilberts and his two sons John and Dick, Ben Pilbeam, Presley Smith, Clarence Scafe and his son Gayle, Aaron Mallery, Millerd Utt, Merle Foster, and Jack Willett. Pete Johnson and Elder Brundage laid the finished fir floor on the upper auditorium during the late winter and early spring of 1949.

After the floor was laid upstairs and the shiplap enclosing the studding was up, the congregation moved upstairs,

(Continued on page 22.)

God Is My Partner

By Esther Brockway

GOD IS MY PARTNER; hence I am in a business that cannot fail. We are sharing together the responsibilities of building the kingdom of God on earth. According to the Articles of Partnership, I carry certain responsibilities that are my just share; in return he has certain responsibilities if I give my loyal services to him. If I am to know what to expect of him, and what he has a right to expect of me, I must study diligently the Articles of Partnership, or The Three Books and other publications of his church.

Furthermore, since he is also a Partner of other people engaged in kingdom-building, I must regularly associate myself with my fellow partners that I might give them strength and encouragement, and in turn be blessed by them.

All partnerships include certain financial responsibilities that each partner must fulfill. I am expected to pay such tithes and offerings as might be reasonably expected of me in relation to my income and expenses. For a partnership to succeed, each partner must be of unquestioned integrity. I cannot cheat or lie or do "fancy" bookkeeping to cover dubious activities in the hope that God won't find out or will overlook my frailties with no penalties attached just because his love is everlasting. I am "bonded" under our Articles of Partnership, and as long as I keep all the requirements of our agreement, I am free under the law. But if I break any of the laws, the "bonding company" searches me out, fixes the penalty, and pleads that I repent.

MY PARTNER is very exacting about my relations to other members of the firm, and to those he hopes to win to participate in his business. He demands that I treat them with unfailing kindness, mercy, humility, and forgiveness. He says that if I give gifts, I should not give them to those who can repay me, but rather make my alms to the poor and afflicted, who can never pay me back. He says that if I have talents, I will lose them through hoarding; the only way I can keep them is to give freely. He says I must forgive all men their trespasses, but he will forgive only the repentant. He, not I, has the right to decide who is repentant. He, not I, has the right to become angry with sinners and see that they suffer the consequences of their sins. He says I must love my enemies or lose my privileges of partnership.

Jesus describes mercy and forgiveness in this language:

Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him who owed him ten thousand talents. For so much as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. And the servant besought him, saying, Lord, have patience with me, and I will pay thee all.

Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. The servant, therefore, fell down and worshiped him.

But the same servant went out, and found one of his fellow-servants which owed him a hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant! I forgave thee all that debt; because thou desiredst me; shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Jesus demands my unquestioned loyalty:

He who loveth father and mother more than me, is not worthy of me; and he who loveth son or daughter more than me, is not worthy of me. And he who taketh not his cross and followeth after me, is not worthy of me.

The gospel has many hard laws which require great faith:

Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.—Matthew 6: 19-21.

IN RETURN I have a right to ask the Lord to fulfill certain obligations of partnership to me when I do my part. When I have fulfilled the requirements, I can expect this:

Your Heavenly Father will provide for you, whatsoever things ye need for food, what ye shall eat; and for raiment, what ye shall wear or put on. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your bodies, what ye shall put on. Is not the life more than meat, and the body than raiment. . . . behold, I say unto you, that your heavenly Father knoweth that ye have need of all these things. Wherefore, seek not the things of this world but seek ye first to build up the

kingdom of God, and to establish his righteousness, and all these things shall be added unto you. Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day shall be the evil thereof.—Matthew 6: 27, 28, 37-39.

I have certain problems and "rumors of problems" to face in earning my daily bread: the possibility of ill health, unemployment due to economic upheavals and devastating wars, and of course, the feebleness of old age. These are factors which I cannot do much about, but the Lord is willing to help me with them. He knows I must eat, regardless of untoward factors in my environment. As long as I do my share in our partnership, he is responsible to help me solve these problems. Nowhere in our Articles of Partnership do I find a guarantee that I will be spared frustration, worry, struggle, pain, doubt, or temptation; but he does guarantee that if I put my hand in his with simple, childlike faith, in the long run the victory may be mine, even though I seem to suffer temporary defeats.

In this problem of earning my daily bread, I have certain responsibilities that I must fulfill by my own free agency. I must work to become competent for the tasks required of me on the job, and I must constantly seek to improve myself. The other half of this problem is for me to make every reasonable effort to be agreeable to my fellow partners on the job by showing myself full of love, humility, kindness, and patience. If I finish the required tasks and have time left, I must offer my services to help someone else—not grudgingly, but cheerfully. As part of my stewardship responsibility I should work at trades and industries that are beneficial rather than detrimental to community life, for I am responsible to the community for the kind of work I do. And as a steward I have group as well as individual responsibilities.

Furthermore, if I seek to advance myself on the job, it must not be to the detriment of my fellow workers, that I should elbow them out of the way as I push myself upward. "He who would be chiefest among you, let him be servant of all, and he who would be greatest, let him first be least."

When I make every effort to do what the Lord expects of me, I have a right to expect his divine direction in helping me to make decisions. My vision is limited, but God is all-wise, and he knows ahead of time what the result of my choices will be, and he will give me guidance that will bring me ultimate victory if I ask in faith.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald* Editors rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

We have understood that there is to be a special endowment given to the church just before the redemption of Zion and the coming of Christ. What is the scriptural evidence for this idea? California F. G.

Answer:

What is called the endowment is a special bestowal of the Holy Spirit upon the ordained men of the church, to qualify them for the exacting work which is to be done in a future day. It is collective rather than individual, and is designed to make possible the meeting of the unusual demands of the Lord's work in the world at the time of the closing up of the work among the Gentiles, when his servants "go forth among the gentiles for the last time . . . to bind up the law and seal up the testimony," and shall thenceforth turn to Israel as the Scriptures promise. It accompanies the fulfilling of the Gentile times, the ushering in of Israel's day of restoration, and the marking of a world climax.

The Lord began preparation for this endowment by commanding his people to build the Lord's house at Kirtland, Ohio, in which house the endowment was to be given (Doctrine and Covenants 38: 7; 91: 2; 92: 1-2). This endowment will be especially needful when the gospel is sent to scattered and lost Israel with a view to its restoration (Doctrine and Covenants 85: 23; 87: 3; 58: 3; III Nephi 10: 4). It is also related to the establishment of Zion, though we cannot give particulars (Doctrine and Covenants 58: 3; 102: 10; 100: 3; III Nephi 10: 1-8). It is a day of great things when "the Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God"—a

day when there will be social, religious, economic, and political upheavals, affecting all nations (Matthew 24: 28-32; Isaiah 52: 10; Mosiah 8: 66-71).

Among the great events of those times will be the redemption of Zion. In 1834 the Lord spoke:

It is expedient in me that the elders of my church should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands; and this can not be brought to pass until mine elders are endowed with power from on high; for behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me; therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion.—Doctrine and Covenants 102: 3.

It is expedient in me that the first elders of my church should receive their endowment from on high in my house which I have commanded to be built unto my name in the land of Kirtland.—Doctrine and Covenants 102: 10.

The Sunday following the dedication of the temple in 1836, the Lord appeared there in vision to Joseph Smith and Oliver Cowdery giving them this message:

I will manifest myself to my people in mercy in this house; yea, I will appear unto my servants and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this house: yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessing which shall be poured out, and the endowment with which my servants have been endowed in this house. [Reference to the endowment, though in the past tense, is prophetic.]—*Church History*, Volume 2, page 47.

A personal word here may be permissible. I think it was in the summer of 1912, when attending the Kirtland reunion, I walked one day with Bishop E. L. Kelley toward the temple. In conversation with him I asked, "Do you think the temple has served the purpose

the Lord had in mind in commanding its erection?" "No, indeed!" he replied, saying there was yet to be an endowment given there. He proceeded to tell me this experience, which I give as accurately as recollection will permit:

During the time when I was directing the work of restoring the building after it came into the possession of the church in 1881 by decree of the district court, I was one day returning from lunch at the hotel across the way to the temple when suddenly I found myself in vision in the upper auditorium of the building. The place was well filled with men who apparently had been for some time preparing for mission work, and were now together for the last time previous to their going out to their appointed work. They were quiet and expectant. Immediately I saw the Lord appear before them, and he began to instruct and counsel them as to their work, following which he moved down among the men, touching each one on the head with his finger as he passed. With that touch every man became filled with the Spirit of power, and under that Spirit proceeded forth to his appointed fields.

CHARLES FRY

Question:

Is it irregular for a man of the Aaronic priesthood who occupies at prayer service in the absence of elders or priests to discern the spirit of testimony or to be impressed that certain people should pray?

Ontario

D. S. W.

Answer:

According to Latter Day Revelation (Doctrine and Covenants 17: 10 and 11) it is permissible for the priest, teacher, or deacon to preside in the absence of an elder. He—the priest, teacher, or deacon—is to take the lead of such meetings as directed by the Spirit. If that one directing is a teacher he has the right of assistance from the deacon if the occasion requires. A branch may be presided over by a high priest, elder, priest, teacher, or deacon (Doctrine and Covenants 120: 2).

The Lord recognizes the presiding officer, regardless of his priesthood calling, for the benefit of the people to whom he is attempting to minister. Therefore the presiding officer has the right to have the spirit of discernment, which is a part of his prerogatives as a presiding officer. In the absence of other officers, the priest, teacher, or deacon, when asked to preside, do so in their own right.

The ideal situation, however, is always to have a qualified member of the Melchisedec priesthood to preside, but in situations otherwise the Lord has given the instruction found in Doctrine and Covenants, sections 17 and 120.

DONALD V. LENTS

Letters

What Kind of Insurance?

I have often wondered if it isn't a weakness of many people to be more concerned about life insurance than "after-life" insurance. The conscientious husband and father says, "I want my family taken care of in the event of my death." This, of course, is the right attitude, but he should have some insurance for himself after his body and spirit are no longer one. The Doctrine and Covenants says that the reward shall be great for those who serve the Lord and are true to him. Besides putting money away for his family, a man should insure himself with the things that will bring him the rewards of eternity.

It is easy for us, when things are going smoothly, to cancel our policies with the Lord. Many things can take our eyes from the true goal; yet we are commanded to work for perfection every minute. Mothers should budget their busy days to make time for meditation, study, prayer, and preparation for fellowship service. These are the premiums that will bring dividends in the hereafter.

MRS. BARBARA TROWBRIDGE NEWCOM
3003 West Madison Street
Phoenix, Arizona

The Power of God

At the age of eleven I was in an accident on the Lamoni "westside" playground during recess. No one guessed then how far-reaching the effects of that accident would be.

During the next seventeen years there were many days of illness and eventually surgery. There were disappointments and "blue days" when it was hard to remember that back of the dark clouds was a silver lining.

Through administration God blessed me many, many times by relieving pain and healing various disturbances of both mind and body. Yet always it seemed that as one part of my body was made well, something else would require treatment.

The time came when it seemed I was completely well. Then it was discovered my spine was injured; this began to cause much suffering. I could not turn myself in bed without extreme pain, or bend, or lift even a small kettle of water, or slide my chair into position at the table. Walking was more painful than anyone ever knew. I leaned heavily upon God at this time for courage and endurance, and again through administration several times the pain was removed.

During the Lamoni Reunion which has just passed I made an appointment with Brother Cackler for administration. My husband, Jack; a close friend, Helen Thies; and I went fasting and praying. With the hands of the elders upon my head, I received a deeper sense of peace than I have ever known before. It seemed the sun was even brighter as we went arm in arm to the general prayer service. My husband had received assurance that I would be well and gave his testimony that morning. Helen too realized the Power that was there, and Brother Cackler told me he hoped I could testify to this blessing soon.

It was not an instantaneous healing, but off and on all that day I could feel a gentle pushing all up and down my spine. When I became uncomfortable, the pushing ceased and after a bit began again. This was on Friday; on Saturday I began to realize the muscles in my back were sore—unused ones that had begun to tighten and respond as needed.

On Sunday that peace was still with me, and I felt free and happy. I felt the urge to run . . . and I did.

The God of Abraham, Isaac, and Jacob is my God too. Can I ever forget him, even a day, as I bend and lift, work and play?

In my heart I desire to always find the song, "God Is so Good to Me."

WATHENA BALLANTYNE

316 South Silver
Lamoni, Iowa

A Testimony of Conversion

In 1941 my husband and I were baptized into the Utah Church; at that time we did not know of the Reorganized Church. In 1947 we visited Independence and received some literature at the Auditorium which explains the difference in the two organizations. After studying it we sent for the sermons by Evan Fry which proved a great inspiration to us. Brother J. A. Phillips of Kennett called on us at the request of Brother Fry and Apostle Chesworth. The first time our granddaughter heard him talk she asked for baptism. Other church members came to visit us, and we held meetings out in our yard under the trees.

As a result of the meetings I was baptized, and my husband will join when he returns home (he is away working now). On Sunday, July 21, the Saints came again and brought Brother Dortch with them to testify of his healing. He had been helpless with creeping paralysis but through the consistent prayers of the Saints and frequent administration he is regaining his health and is now able to stand and give his testimony. The Father was surely with us on that occasion, and the little circle where we gathered seemed holy ground.

I would like for the Saints to pray for us, our son, and our granddaughter who has eye trouble.

MRS. F. G. GREGORY

Route 2, Box 313
Doniphan, Missouri

Concerning Nonmember Companions

I was much interested in a recent *Herald* letter by one who was asking for suggestions to those who are married to nonmembers. Somebody has said, "Begin where you are, use what you have, and keep going." I think it is wise to act as naturally as possible, doing whatever can be done to create an interest without irritating the one who doesn't belong to the church. It has been said that what happens to us is not so important as how we meet it.

For family worship, only a Scripture reading may be acceptable. Later this may be supplemented. Recreation that is objectionable should be avoided, and especially it should be kept out of the home.

Jesus said, "Render unto God the things that are God's, and unto Caesar the things that are Caesar's." In all fairness to nonmember husbands, Latter Day Saint wives should be considerate, unquarrelsome, and should not invite priesthood visits or ask for administration in the home except in critical cases. Children should not be blessed or baptized without the consent of the father. When the wife attends services on Sunday or through the week she should leave meals prepared for the family if she cannot be home at mealtime.

I have been married twenty-two years to a nonmember. We have family worship, wholesome recreation, and two of our three children who are of age have been baptized. I would not mention my personal experiences except I feel they may encourage the sister who wrote, and others like her.

MRS. ALEX DUFF

Box 11
Corinth, Ontario.

The only significance of life consists in helping to establish the kingdom of God; and this can be done only by means of the acknowledgment and profession of the truth by each one of us.—Tolstoi.

Teaching Children in Your Church

By Arlene S. Hall

Here is a complete and practical textbook on the preparation, methods, and effectiveness of the children's religious education program in your church. It will help new teachers learn their jobs and provide new zest and inspiration to experienced teachers. The purpose of this comprehensive volume is to assist leaders and teachers in their endeavor to lead children to Christ.

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Herald House INDEPENDENCE, MISSOURI

Women's Groups Are Active

THROUGHOUT the summer months many letters containing reports of the work done in local and district women's departments have been received. Each report indicates that the women are increasing their understanding of the work they must accomplish, and the keynote of the year's work seems to be "activity with a purpose."

Most local departments in the branches are realizing that they have a definite work to do and that they are important to the success of the district program. A district can be successful only to the degree that each local department is busy trying to reach the chosen goals.

One additional goal to strive for is accurate record-keeping and faithful, diligent reporting to the leaders.

These two sample reports are heartening.

A REPORT FROM A LOCAL DEPARTMENT

Jonesport, Maine, Women's Department

Mrs. Sophie K. Dobbin,
Local Leader

A Resume of Activities

We enjoy a fine spirit of fellowship and co-operation, and while our group is not as large as we should like, yet we feel that we have accomplished something worth while.

Meetings held	19
Smallest attendance	12
Largest attendance	42

Each meeting has opened with a devotion directed by the program chairman, and many of the members have taken part. Each service has been a source of help and inspiration.

For study:

"New Vistas Unlimited," by Alice Bolon, has been finished.

"The Building of a New Nation," Book of Mormon study, has been started.

Guest speakers—subjects:

Patriarch—A New Year's message

Superintendent of schools—Disaster preparedness

Visiting women's leader—Report of activities and goals in her district

Order of the day's program:

Devotion

Lesson

Business Session

Social Hour—Light refreshments served at first meeting of each month

Special meetings:

"Hat Party" (opening meeting)

Tree and appropriate program at Christmas

Projects (money used to aid the branch financially):

Annual church bazaar

Two food sales

Sale of cards (Christmas and all occasion), dish cloths, nylons, and toilet soap

Additional funds (members contribute fifteen cents each meeting):

This fund pays—

Current expenses; flower plants; four sunshine baskets and cards which have been sent to the sick in the community (This helps in the friendly visiting program).

The Women's Department has sponsored:

Two banquets

Two showers

Other activities:

Served meals for district conference and priesthood institute

Open house for district missionary

Donated to Girl Scouts and cancer drive

Charitable

A friend in conversation with Voltaire said: "It is good of you to say such pleasant things of Monsieur X when he always says such nasty things of you."

To which Voltaire replied: "Perhaps we are both mistaken."

—EDNA B. SMITH

WOMEN'S CHURCH-WIDE INSTITUTE

IN OCTOBER there will be a migration of women from many points, all heading for Independence. Will you be one of them?

We hope that reunion experiences will serve to deepen your desire to attend the Women's Institute, October 8 through 12, at the Stone Church, Independence, Missouri.

The success of the Women's Institute depends not only on the efforts of those in charge, but also on your prayers, attendance, and participation. The Institute needs *you*.

Even more, *you* need what the Institute can bring you. It was first considered in order to meet the needs of the women of the church, and every activity is planned, not just to make the Institute a success, but to help church women make a success of Zion's living. That will be the true measure of the success of the Women's Institute.

Will *you* be there?

Report of Department of Women Central Oklahoma District

Mrs. A. J. Goodwin
District Women's Leader

THIS IS A COMPILATION of reports from fourteen branches in the Central Oklahoma District.

Projects for the Year:

Canned wine for Communion; made mite boxes; sponsored rum-

waist measure aprons; showed religious films, bought armchairs for church rostrum; made branch telephone directory; gave a birthday dinner for entire church; gave Christmas basket to pastor; helped with city-wide Bible school at Enid and also held own vacation church school. Other women's groups sponsored vacation church schools in smaller communities. Two reported giving programs for branch at 11 o'clock service.

Numerical Totals:

Branches or missions reporting.....	12
Number of women in branches.....	418
Members active in women's departments.....	287
Average attendance.....	213
Number of meetings.....	329
Number of social activities.....	46

Visiting Program:

Total calls on sick.....	1,259
Calls to neighbors, friends, and members.....	1,113
(Of these, 588 were phone calls, and 192 were cards sent.)	

Total Flowers Distributed:

To church.....	280
To members and friends.....	223
Number of groups making yearbooks.....	12
Dues sent to the General Council.....	\$24.70
Total amount earned by departments.....	\$4,577.94

District Project:

The women of the district purchased two tents for the children's work at reunion. Last year they met under the trees and, fortunately, it did not rain. This year the little ones will have shelter for their heads.

Philanthropic Work:

Made up holiday baskets for the needy; gave money for heart and cancer drive; gave food shower for needy family; gave gift to sick friend; reclaimed clothing for needy; sent young people to youth camp; sent people to reunion; gave milk and winter clothing to needy children; gave winter coat to lady in Sanitarium. Tulsa Branch contributed eighty and one half hours of service caring for sick and preparing food for sick or where death had occurred.

mage, doughnut, bake, parcel post, and Dutch sales; gave pie, chicken, and chili suppers; raised money to build church classrooms; gave bazaars; made rugs, quilts, and other handwork to establish mission in Turley; served branch Thanksgiving and Christmas dinners; acted as hostesses to district conference, ministerial alliance, youth conference and priesthood institute; raised money to pay note on church lots; bought silverware for church; bought hymnbooks for church; raised money for building fund by luxury offering and talent project; sold greeting cards; ran concession at Oklahoma State Fair; bought nursery equipment and bulletin board for church; made

Missionary Activities

Called on nonmembers; bought and gave tracts; loaned books; invited nonmembers to services; sponsored family visitor program; distributed thirty Books of Mormon in one branch; held two public meetings of women's department; gave missionary playlet at one meeting and followed it by using the next meeting to visit nonmember friends. Morning coffee was given by one woman for twenty-two friends during which time she reviewed and distributed *Differences That Persist*.

Greatest Need—Greatest Strength of Departments:

It is difficult to say what is the greatest need or the greatest strength of the department in this district. I believe the majority of the local leaders stress that their greatest strength is in their unity and cooperation and the help they receive through prayer and devotions.

In my opinion the greatest needs may well be an increased sense of the importance of working now, learning more about women's work, developing the desire to study and to learn in all areas of life. Perhaps both of these questions may be answered better in a few months when I know more about the district women.

Home Column

Briefs

EVANSVILLE, INDIANA.—On June 10 three candidates were baptized at Glenn Lake. They were Merna Gritton, Rodney Ingle, and Worthal Keller. July 22 another baptismal service was held. Two other children were baptized: Twyla Dawn Miller and Hubert Salm.—Reported by ODIE ELLEN CAMPBELL.

RAPID CITY, SOUTH DAKOTA.—At the close of a series of illustrated lectures by Seventy E. Y. Hunker, July 22, two men were ordained. Frederick O. Weddle was ordained to the office of priest by Seventy E. Y. Hunker, assisted by President Dale E. Larsen. George T. Mefford, Jr., was ordained to the office of deacon by Elders Orin and George T. Mefford, Sr. Following their ordination they were in charge of the evening preaching service.—Reported by DALE E. LARSEN

SAN JOSE, CALIFORNIA.—The Zion's Leaguers attended an interdenominational fellowship meeting held at the First Christian Church.

A rummage sale conducted by the women's department brought \$200 for the building fund.

Joyce Rodney, Carol Brennon, and Bobbie Dulas were baptized on Children's Day by Elder Harold Cline.

Ray Elam, branch bishop's agent, was appointed as one of the trustees for the Happy Valley Foundation Fund. The pastor and his wife vacationed at Yellowstone Park. The district spent July 4 at Happy Valley.

Stanley Langfield has entered the service.

The marriage of Ruth Cline of San Jose and Robert Brown of Oakland was performed at a candlelight ceremony held in the church July 8. Elder James Cummings of Oakland officiated.

The Zion's League attended the district youth camp at Happy Valley. An all-church picnic was held at Alum Rock Park July 26.

Zion's League and Zion's Home Builders met at Menlo Park for a social which was held at the home of Jane Madaloni.

Agnes Elam spent a week at Big Basin Park as campfire counselor for her group of girls.—Reported by STENA CALDWELL

MOBILE, ALABAMA.—The local vacation church school was conducted in the education building June 18-29 with Julia Mae Wilson serving as principal. Beverly Peavy was in charge of the music appreciation period. Average attendance was eighty. Ninety-one children received certificates at the award service. Refreshments were served daily by members of the women's department.

Wayne Hough was ordained to the office of elder August 5 under the hands of Elders J. A. Pray and Henry Hough, the candidate's father. Brother Hough is a recent graduate of Troy State Teacher's College, Troy, Alabama, where he received his degree in education.

The pastor has organized weekly training classes for cottage meeting teams and a sustained missionary program will begin September 1 in preparation for a missionary series to be held beginning October 14.

The following were elected branch officers at the business meeting July 29: J. A. Pray,

pastor; Brewton Greene and R. L. Booker, associates; Wayne Hough, church school director; Alma Peavy, leader of women; Hale Miller, treasurer; Gomer Miller, recorder; A. V. Peavy, adult and young people's supervisor; Julia Mae Wilson, children's department supervisor; Laura Vickrey, secretary; Ardeith Vickrey, *Herald* reporter, Gladys Barnes, church school secretary; Lonnie Rogers, book steward; T. C. Calter and J. C. Barlow, Sr., auditors; Gomer Miller, junior pastor; R. L. Booker, Brewton Greene, Hale Miller, Clara Paul, and J. C. Barlow, Sr., comprise the finance committee; and Jean Hough, director of music.—Reported by JULIA MAE WILSON

CENTRAL TEXAS DISTRICT.—Apostle Arthur A. Oakman held a series in Houston from June 24 to July 1. From July 8-15, Elder Alfred Yale held a series at Hearne. Accompanying Elder Yale was Ralph Bobbitt, music director of Houston Branch. The Marlin Branch has had six baptisms, and the Hearne Branch has had two baptisms.—Reported by NELLA JUNE DOTSON

HAWAII.—A one week vacation church school was held in Honolulu from June 9-17 with all three congregations under the direction of Maurine Crownover. There was a total attendance of 142.

The Honolulu congregations met together for a Rally Day service June 17 when attention was focused on the Gilbert J. Waller Memorial Chapel to be erected by the Hawaii District. Over \$5,000 was raised in cash and pledges.

A Zion's League banquet was held at the Y.W.C.A. in Honolulu on June 22 honoring the high school and college, including Grace-land, graduates. Matthew Esposito, district supervisor of young people, was toastmaster. Fifteen nationalities were represented: Negro, Filipino, Hawaiian, Chinese, Japanese, Portuguese, Italian, Irish, German, Swedish, French, Dutch, Scotch, English, and Spanish.

The first youth camp in Hawaii on a district-wide basis was held in two sessions.

The young people on Oahu attended the camp at Kaaawa from June 28 to July 1, while those on Hawaii had their camp at Kawaihae from July 17 to 20. Elder A. Orlin Crownover directed the Oahu camp, and assisted Elder Elwin R. Vest who was director of the Hawaii camp. Since both camps are run as part of the same, the name Hooluana was chosen for both of them. The name means "a peaceful retreat for meditation and worship." A total of sixty-five people attended camp. Twenty-four were from Oahu, and forty-one were from Hawaii.

Elder and Sister Prescott A. Foo left Hawaii July 7 to make their home at Ava, Missouri. Brother Foo was a counselor in the district presidency and in the Kapalama congregation, and Sister Foo served as district historian.

A church school institute was held in Hilo, July 13-15. Major assignments were handled by Sister Maurine Crownover, district church school director, A. Orlin Crownover, district president, Elwin R. Vest, Hilo pastor, and Sister Inez Vest.—Reported by A. ORLIN CROWNOVER

ROSEBURG, OREGON.—On Children's Day Harry J. Ruchaber, small son of Harry and Amy Ruchaber, was blessed by Elder J. F. Ruchaber, assisted by Elder John B. Rodley.

Following the morning services on July 29 a baptismal service was held at the Urnpqua River. Ronnie Rodley was baptized by Elder John B. Rodley. Priest Harry F. Ruchaber was in charge of the service.—Reported by MAXINE RODLEY

PORTLAND, OREGON.—Elder James Kemp, newly appointed missionary to the Oregon District, and his wife Helen were guests of honor at a reception held in their behalf by the members of First Branch April 29. Elder and Sister Kemp and their small daughter were recently transferred to the Northwest from their former assignment in Hawaii. Elder Kemp delivered the evening sermon, after which the reception was held.

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HERALD HOUSE

On April 6 the branch held a church birthday potluck dinner in the lower auditorium. After the dinner was served, each member was given the opportunity to tell how he became a member of the church and also to contribute ten cents for each year of membership. A total of \$165.10 was received from this project. The money was given to the branch building fund.

President Wallace Smith was speaker at a special service at First Branch on April 11. Members of Central and Southeast Branches were also invited to attend and Elders Lester Comer and Lloyd Shannon, pastors, assisted in taking charge of the service.

The women's Golden Note Chorus of the Vestal P.T.A., directed by Sister Freeda Moore, presented a musical program during National Music Week on May 11. Refreshments were served following the musical program.

Larry and Marcene Toering were baptized June 10. Pastor Glenn Haviland had charge of the baptismal service and Elder Gordon Lampard performed the sacrament. Confirmation was held at the morning preaching hour.

First Branch honored the pastor and his wife, Elder Glenn and Dorothy Haviland, with a reception held for them at their home on June 21. A program including musical numbers and readings was given, followed by refreshments and the presentation of a gift to the Havilands.

The Zion's League presented a comedy, "Clarence Decides," on June 15, under the direction of Sister Virgie Mathewson. A free-will offering was taken and the proceeds went toward the purchase of a lantern slide machine, which is used by the League in their missionary efforts. They have also sponsored movies at the church, and have sold homemade popcorn at the showings. These were League projects to assist the building fund of the church.

Seventy Arthur Gibbs was the speaker for First Branch on June 24.

Church School Director Claude Young presented a special worship service July 1 with members of the junior department as participants. The usual procedure of worship service with classes following was reversed, and the classes were held first with the worship service ending just prior to the Communion service.

Keith and Patricia Guinn have been baptized by Elders Clifford Bryson and Reuben Porter respectively. Confirmations were held immediately following the baptismal services.

A branch picnic was held July 22, at Laurelhurst Park, following the morning preaching service.—Reported by EULA STOYNOFF

ONSET, MASSACHUSETTS.—Leslie Faye, daughter of Mr. and Mrs. James Botts was blessed July 8 by Elder Almer W. Sheehy and her maternal grandfather, Elder Donald E. Crowell. Mrs. Botts is the former Shirley Crowell, R.N., graduate of the Independence Sanitarium and Hospital.

OREGON DISTRICT.—A dedication service was held at Woodburn, Oregon, for the new church building. The attendance numbered 403. Elder George Omans is the pastor. At this conference, Missionary James N. Kemp and his wife, Helen, were introduced to the district members.

June 2 and 3 an institute was held in Southern Oregon for the membership in the vicinities of Medford, Grants Pass, and other communities in that area. Pastor Ted Schull and his leaders have conducted an extensive missionary campaign in the Rogue River Valley.

The Oregon District reunion was cancelled this year because the newly purchased grounds were not ready. Members from the district attended the Silver Lake reunion.

Elder Arthur Gibbs is in Alaska on missionary work.

At a convention in May the following men were ordained to the priesthood: Mike Ray

of Portland, elder; Herbert Hawley of Woodburn and Ocean Lake, elder; William Brewster of Portland, priest; Richard Babcock of Wood River, priest; and George Rasmussen of Longview, priest.

Monthly priesthood meetings were held at the Central church in Portland. District President J. L. Verhei taught a class on priesthood activities and responsibilities. Various people in the district assisted him. As many as 130 attended. Sister Effie Verhei taught the wives of priesthood members. The classes will begin again September 25.—Reported by J. L. VERHEI

FALL RIVER, MASSACHUSETTS.—Elder Charles H. Pillsbury, Jr. has been re-elected as pastor. His father-in-law, Elder Frank H. Dippel from Hazelton, Pennsylvania, was the speaker at the August Communion service. George Dippel, newly ordained priest, assisted.

Edgar Pillsbury is on vacation from Grace-land.

A radio broadcast has featured two elders. Sister Margaret Robinson helped on this. Elder Alma M. Coombs is the regular speaker. The pastor has also broadcast. Some members of the branch attended Onset reunion. The women's department held a social June 23 at Onset at the Sieminsli and Brodie home. The women have sent gift packages to Korea and Germany.

Lucy Brindley was baptized by Elder Almer W. Sheehy at the Boston church.—Reported by GLADYS V. COOMBS

WELLSBURG, WEST VIRGINIA.—A youth retreat was held July 14 and 15 under the supervision of Pastor John Treiber and sponsored by the Zion's League. A social was the opening meeting on Friday evening. Saturday's activities began with a fellowship. A class in psychology was taught by Charles Nixon which was followed by a priesthood study class conducted by John Treiber during which time Sister Elsie Treiber taught a nursing class for the girls. Recreation was held in the afternoon, and the campfire in the evening was held on the city's playgrounds which were donated for use of the League during retreat. A skit written by Bill Young was presented at the campfire. Following the campfire a quiet hour was held at the church at which the young people prepared themselves for the fellowship service on Sunday morning. District young people's leader Lawrence Phillips, John Treiber, and John Stinoski were in charge of this service.

Bonnie Phillips and Patty Treiber sang a duet. Sister James Menzies held a class on evangelism after the fellowship. A group of young people, under the direction of Neil Nixon, sang an anthem, "Nearer, My God, to Thee." Charles Nixon instructed a class on marriage at the morning hour. Amy Axelson of Youngstown, Ohio, sang a solo, "I Heard the Voice of Jesus Say." Don Treiber, president of the Wellsburg League conducted a vesper service assisted by Neil Nixon and Bob Berrisce. Three talks given by Roy Givens, John Stinoski, and Bill Young completed the activities of the retreat.

School authorities permitted use of a school-house near by for dining facilities. Other young people participating in the retreat were Keith Zonker, Dale Cunningham, Clyde Zonker, and Kenny Goodman. Committee on meals consisted of Elsie Treiber, Anna Givens, and Jessie Staffelino. The organist for retreat was Helen Phillips.

ANNOUNCING . . .

A new elective textbook for church school study by Dr. Roy A. Cheville of Graceland College on the theme of growing up in religion. Publication date is September 10. Price will be announced later.

HERALD HOUSE

"Thou Art the Christ"

By Harry W. Black

PETER could have had two reasons for making this profound statement: he either intended to curry favor or else he believed Christ was actually the Son of God. The fact that Jesus answered with the words, "Blessed art thou, Simon . . ." suggests the latter was the case. Christ's further explanation to Peter, "Flesh and blood hath not revealed this unto you, but my Father who is in heaven," proves that Peter had obtained a level of understanding on which God could reveal himself and his divine plan for mankind. More important still, Peter was enabled to see Jesus as the Christ, as the one and only mediator between God and man.

One might ask the source from which Peter obtained this understanding. The answer is, "Through Jesus, the Christ." He believed in God as taught by Jesus, and through this God recognized Jesus as the Christ. It would be unwise to say that Peter recognized the Messiah at their first meeting, but rather that he recognized a man who interpreted a God who was real and alive—a God who appealed to his very soul. Eager to learn more of this wonderful God, he resolved to practice the teachings of Jesus. In so doing he realized that this good friend of his was part of this same God. Many men have endeavored to find God and interpret him in terms of their own desires, but only those who have searched through the teachings of Jesus Christ have ever found him.

William Blake, poet of what is known as the preromantic period (1700-1798) gives a suggestion through the lines of his poem, "The Tiger," that mankind in his day was puzzled by the personality of God and questioned his purpose. "Did God who made the lamb, make thee?" (Scholars have suggested this

line refers to the question of the twofold nature of God.)

YEARS LATER men were still wondering about the authenticity of a supreme being. Others, like Percy Bysshe Shelley, poet of the romantic movement (1798-1832), toyed with the idea of a power with no definite source, "The awful shadow of an unseen power floats, though unseen, among us." Although each of these poets added majesty and mystery to the deity known as God, they offered no solution as to his reality or the way he might be contacted.

Here Is the Writer . . .



Harry Black, recently appointed to serve as missionary in the Kaw Valley and Central Area, was born in Stockport, Cheshire, England. There he attended the Cale Green Council School and Stockport College, then took a year's work at the Manchester School of Technology. At church he served as Zion's League leader and director of the church school. In October, 1949, he came to America and entered Graceland College, from which he was graduated last June. He is married to the former Aliene McClaran, also a Graceland graduate.

Peter must have meditated many times on the identity and purpose of God and, like Tennyson perhaps, gazed with wonder at some tiny flower in a crannied wall:

Flower in the crannied wall
I pluck you out of the crannies, here
I hold you root and all in my hand,
Little flower—but if I could understand,
What you are, root and all, and all in all,
I should know what God and man is.

FAITH IS THE BIRTH of spiritual sight, the assurance of things hoped for, the evidence of things not seen. By faith the night fighter pilot trusts his life to the delicate instruments that guide him home in the darkness. Peter's belief enabled Jesus Christ to add this plus element to a soul that was truly searching for God and willing to subject itself to divine direction; stimulation

followed and enabled a spiritual cooperation between God and man. Peter attained a higher level of understanding which helped him interpret the many signs telling of God's truthfulness. (Christ's denouncing of the Pharisees for demanding physical signs, yet being blind to the signs of the times, strengthens this statement. Matthew 16: 1-3.)

The sixteenth chapter of Mark, sixteenth verse, "And these signs shall follow them that believe," also bears record of the necessity of belief and faith before one is able to understand. Through believing that God lived, Peter accepted the teachings of Jesus, which enabled him to understand God clearer and to recognize his Son.

Today the opportunity which was given to Peter is offered to all mankind—an opportunity that, if accepted, will bring about eternal life and therefore fulfill the purpose of God and his Son. "And this is life eternal that they might know thee, the only true God."—John 17: 3. The recognition of God through Jesus Christ not only opens the gates to eternal life for the individual, but also teaches him the importance of loving his fellow men, giving him the desire to fulfill the prayer of Luke: "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."—Luke 22: 32.

Nations are blindly searching for peace—threatening, shouting and crying. Yet a voice still calls, "Come, follow me." The same voice called in the days of Peter, days that throbbled with oppression and violence; men were seeking someone to guide them. The Jews sought deliverance from the Roman oppressor, yet the voice of their Savior went unheard.

Only when men turn to the teachings of Jesus will they find peace and recognize the Savior of mankind, for the password into the kingdom of peace and security is "Thou art the Christ"—the password proclaimed by a converted soul.

Growing Up

By Naomi Russell

EVERYBODY WHO GROWS UP physically is also expected to grow up socially—which includes more than learning to make proper introductions and carry on a polite conversation. But because there has never been an act of congress to make them do so, thousands of men and women remain social adolescents throughout their lives. They are perfectly willing to let others pay the bills, do the work, and solve the problems. They never worry, so they never get ulcers. They don't exert themselves, so they never have heart trouble. Unless an automobile or tornado happens along when they aren't expecting it, they remain the unwelcome leeches of society years after their ambitious cousins have given up the struggle.

Few people, of course, are completely adolescent in their attitude toward responsibility. More frequently it's an affliction that affects only a part of the personality. The wife who refuses to cook meals or keep house is immature in just that degree, although she may measure up as a perfect companion in every other respect. The husband who refuses to make a living or carry his share of home responsibilities, although he may be kind and sympathetic and loving, is still a little boy who relies on others to manage for him. The adult who pouts, feigns illness, throws temper fits, insists on being waited upon, threatens dire reactions if anyone denies him his way, or does eccentric things to attract attention will be a child as long as he continues to indulge in such infantile behavior.

IT IS EASIER, of course, to take a "what the heck do I care . . . the world owes me a living" attitude. It makes mental and physical exertion totally unnecessary. So what if

people don't approve? Someone with a soft heart (or someone who can be intimidated into doing so) will come through with food, clothing, and shelter. A conscience calms quickly, and once the sensitivity is gone there is no feeling of guilt left to frustrate. It is a "talent" easily cultivated.

The only hope of reform (outside of starvation or complete social rejection) is for the "afflicted" to want to regain his self-respect. Alcoholics Anonymous has a set of principles that could well be applied to overcome any weakness. Basic is the will to change, to compensate for what has been wrong in the past, and to re-establish oneself as an acceptable personality.

The sloppy housekeeper will never reform until she sees the mess she lives in as those about her see it. So long as she is content to exist on the level of a pig, she has no reason to pick up a broom or dustcloth.

The indolent husband who feels no remorse at seeing his wife work for their food, mow the lawn, and tend the garden while he goes fishing will continue to spend his days on a creek bank until he can see himself in the same perspective as his wife's relatives see him.

The pouter never seems to be conscious of his heavy lip and sullenness. If he were, he would probably get as sick of himself as others do, but such insight takes more than a mirror.

The hypochondriac is one of the most subtle of all "cheaters." If he is a good enough actor, he can live for years without having to turn a

hand. On a smaller scale, "headaches" have saved thousands of women from doing the evening dishes and thousands of men from taking the family out on a picnic. The offense is the same except in degree. Probably the most enlightening treatment for hypochondriacs would be to surround them with other hypochondriacs; in such a chorus of complaining someone would surely get fed up and reform—or take up another type of loafing.

TEMPER IS AN ADMISSION that one is too lazy to figure out a logical solution when things go wrong, so he blows his top, hoping somebody else will take over in order to get him to shut up. The child who screams and bumps his head on the floor is acting as intelligent as the man who swears at a flat tire or a woman who throws dishes. The only difference is that children get punished; adults don't.

Elderly people who "give up" and let their busy sons and daughters wait on them when they could very well take care of themselves are truly in their second childhood. It is nice to have someone button their coats and tie their shoes, but unless they are victims of arthritis or rheumatism, they are being as unnecessarily dependent as youngsters who could, but don't take care of their own grooming.

The bully is a spoiled boy in a man's body. His threats are echoes of childish promises to beat up on someone smaller. The wife who meets each disagreement with "I'm going home to Mother" is very much like a petulant little girl threatening to run away if she doesn't get a new dress.

The attention-seeker, whether a woman in a too-tight sweater or a man wiggling his ears, is a child

New Horizons

Bulletin Board

New York-Philadelphia District Young Adult Retreat

A retreat for young adults will be held September 1, 2, and 3 at Deer Park, Pennsylvania. Reservations may be made with David Weisen, Jr., c/o Paul Beiger, Deer Park, New Hope, Pennsylvania.

—PAUL M. FRISBIE

WEDDINGS Prall-Ormsbee

Katherine M. Ormsbee, daughter of Mr. and Mrs. LeRoy J. Ormsbee of Cheboygan, Michigan, and Wallace E. Prall, MM 2/C, son of Mr. and Mrs. Prall of Deerfield, Michigan, were married on June 9, 1951, at the Reorganized Church in Onaway, Michigan. They are making their home in San Francisco, California, where Wallace is stationed on the U.S.S. "Doyle."

Cleveland-Snow

Lorraine Snow, daughter of Mrs. Mae Kuykendall of San Antonio, Texas, and Francis W. Cleveland, son of Mr. and Mrs. J. E. Cleveland of Independence, Missouri, were married July 14 at Stone Church in Independence, Elder Glaude Smith officiating. Both the bride and groom attended Grace-land College. They are making their home in Independence during the summer.

Palfrey-Pascoe

Page Pascoe, daughter of Mrs. Georgia Pascoe and the late Thomas Pascoe of North Charleroi, Pennsylvania, and Samuel Palfrey, son of Mr. and Mrs. Samuel Palfrey, also of North Charleroi, were married May 3 at the Lock Four Reorganized Church in North Charleroi, Elder Clarence Winship officiating. They are making their home in North Charleroi.

Landon-Spadafore

Donna Rose Spadafore, daughter of Mr. and Mrs. Louis P. Spadafore of Tacoma, Washington, and Renold Paul Landon, son of Mr. and Mrs. Everett Landon, also of Tacoma, were married on July 15 at the Reorganized Church in Tacoma. Elder Ray Sowers performed the double-ring ceremony. They are making their home in Tacoma.

Smith-Coleman

Iris LaVern Coleman, daughter of Mr. and Mrs. David V. Coleman of Seattle, Washington, and Robert Celdon Smith were married at the Reorganized Church in Seattle on July 14. Elder Clark Coleman, uncle of the bride, officiated. Following a honeymoon in Texarkana, Texas, they returned to their home in Seattle.

BIRTHS

Mr. and Mrs. James Jones of Independence, Missouri, announce the birth of a son, James Scott, born June 4 at the Independence Sanitarium. He was blessed July 1 at the Reorganized Church in Atherton, Missouri, by his great-grandfather, High Priest Gomer Wells, and an uncle, Elder Wendell Van Tuyl. Mrs. Jones is the former Mona Van Tuyl.

A son, Stephen Edward, was born on April 30 to Mr. and Mrs. Stephen Supko of North Charleroi, Pennsylvania. He was blessed on June 10 by Elder Henry Winship at Lock Four Branch, North Charleroi.

A son, Clifford Charles, was born on May 23 to Mr. and Mrs. Clifford C. Kincaid of Monongahela, Pennsylvania. Mrs. Kincaid is the former Marlene Melenzyer.

A daughter, Linda Sue, was born on May 3 to Mr. and Mrs. M. R. Lee of Denver, Colorado. She was blessed on July 1 by Elders W. Farr Kemp and Ernest E. Crownover.

A daughter, Mary Ann, was born on May 15 to Mr. and Mrs. Harold Nokes of Vestaburg, Michigan. Mrs. Nokes is the former Ula Carrick.

The Coming Kingdom

(Continued from page 10.)

ited meaning, as "the pure in heart," or even community life, or gathering of the brotherhood. This ideal could be established in several localities, exemplifying the laws of stewardship, consecration, and sharing, but in actual practice and reality, these must of necessity be limited in scope and practice, since without the civil law, body or state, the temporal law would be only partially observed.

Attempts to build such a Zion have proved to be failures and must of necessity continue to be. Indeed we were advised to "wait a little season," until endowed with power from on high (Doctrine and Covenants 102:3) before attempting such work. We should heed that command.

Another Development

Before concluding this article, I wish to call attention to yet another factor arising in this nineteenth century, growing up contemporaneously with the "Angel Message." It was a movement of social reform, commencing in Europe, which sought to bring into existence a more equal adjustment of the world's goods. Many earnest and devoted leaders spent their lives and suffered and sacrificed much for a cause, which in its purpose and principles had the characteristics of the stewardship plan and consecration of surpluses as taught by the church in America.

Again, note the changes which have occurred in the religious world's thinking, how the creeds and dogmas of the 30's, which were branded as abominations, have largely disappeared, how an increasing unity among the churches is being brought about, especially on the basis of service and social reform. Let us look again, across the water to the East, to the great country of India—to the immortal Gandhi, who spent his life and gave his all to free his country and lift up the oppressed of his people, and whose follower, Nehru, stands today as a great statesman, giving up all his wealth in a supreme example of self-denial and service.

Who can doubt that the Spirit of God is moving in great power among men, and that the body of the kingdom will soon be taking form in the earth? As events unfold in this strange period, we should study the development and progress of the United Nations Organization.

Will the spiritual kingdom be prepared to occupy in this kingdom now being cut out of the nations? We must not hesitate in performing the work to which the church is called.

being silly so people will notice. The only real difference is that adults have a larger repertoire of tricks than children.

Growing up is painful. It necessitates accepting responsibilities that consume time and energy. It requires mental exertion. It means facing problems and figuring out solutions for them. There is not much to be said in favor of it, except a very wise man once told his friends: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

The kingdom cannot soon develop in a world of men and women who refuse to put away childish things.

New Church at Everett, Washington

(Continued from page 12.)

and gradually the men finished the interior.

Individually the Saints have done their parts and worked and rejoiced together in the building of the church. As the new furniture was set in place prior to the Easter services last spring, the Saints were made to realize their responsibility in using the new facilities for the good of the community and for the winning of souls to the cause of Christ.

Of the original fifty-two charter members, the following remain in the branch: Carl Oliver, Rex Oliver, Bruce Shippey, Emma Stearns Johnson, Neva Willett, Leroy Davis, Edith Davis, Mae Brundage, Leona Stearns Utt, Julia Wheat Feeney and Elizabeth Wheat Emory.

Branch history dates back to 1910 when a few women met for a sewing circle. Brother Carl Oliver, then a priest and now a high priest, organized the mission in 1915.

The women's club has operated a restaurant at the Evergreen State Fair at Monroe the past two years and has a permanent concession. Last year the women sponsored a booth for Missionary Arthur Gibbs who displayed charts and showed slides, telling the gospel to hundreds of people.

Dr. and Mrs. Silas Anderson of Newark, Illinois, announce the birth of a son, Brian David, born June 17. Dr. Anderson is a graduate of Graceland College.

Mr. and Mrs. Ralph Erickson of Marseilles, Illinois, announce the birth of a son, Randy Gene, born June 19.

A son, Randolph Reed, was born on July 21 to Mr. and Mrs. Barnett W. Berridge. Mrs. Berridge is the former Gladys Wilcox.

DEATHS

BECHTEL.—Jack C., son of William and Belle Bechtel, was born July 13, 1924, and died July 20, 1951, following an automobile accident. He was married on November 8, 1947, to Dorothy Stoick and was an employee of the Buick Motor Car Company in Flint. He had been a member of the Reorganized Church since November 2, 1934.

He leaves his wife, Dorothy; two daughters: Denise Ann and Linda Sue of the home; his parents, Mr. and Mrs. William Bechtel of Birch Run, Michigan; a brother, S. A. Richard Bechtel of the United States Navy, stationed at Norfolk, Virginia; two sisters: Mrs. Helen Moore of Birch Run and Mrs. Virginia Horning of Flint; and his grandfather, Louis Voorhees of Clio, Michigan.

ANDERSON.—Daniel, son of Mr. and Mrs. A. K. Anderson, was born June 8, 1867, in La Salle County, Illinois, and died July 9, 1951, in Lamoni, Iowa, where he had lived since 1872. He was married in 1888 to Annie Scott; three children were born to them. A son, Kenneth, died in childhood. Brother Anderson had been a member of the Reorganized Church since he was eight years old, and served in Lamoni Branch as presiding deacon. He was a member of the board that approved building the first structure at Graceland College and also served nineteen years as a member of the Graceland Board of Trustees.

He is survived by his wife, Annie; a daughter, Mrs. Helen A. Willey of Lamoni; a son, Scott Anderson of Des Moines, Iowa; two grandchildren; one great-grandchild; three brothers, B. M. Anderson of Omaha, Nebraska; Oscar Anderson of Des Moines; and David Anderson of Phoenix, Arizona; and a sister, Nellie Anderson of Lamoni. Services were held at the Marsh Funeral Chapel, Elders Leonard Holloway and Robert Farnham officiating. Burial was in Rose Hill Cemetery at Lamoni.

BARDEAU.—Ira J., was born July 3, 1904, at Bobcaygeon, Ontario, and died July 20, 1951, at Marlette, Michigan. He was married on October 20, 1923, and was baptized a member of the Reorganized Church on May 11, 1941.

He is survived by his wife, Viola; three daughters: Mrs. Aden Agar and Miss Leona Bardeau of Marlette; Mrs. William Draper of Ypsilanti; and two grandchildren. Funeral services were held at the Reorganized Church in Marlette, Elder James C. Phillips officiating. Burial was in the Marlette Cemetery.

CAMERON.—Ida May, was born February 13, 1863, in Iowa, and died July 20, 1951, at Ocean Park, California. Her husband, John, preceded her in death. Funeral services were conducted by Elder Garland E. Tickemyer at the Jones and Hamrock Mortuary in Los Angeles, California. Interment was in the Inglewood Cemetery.

THOMAS.—Pvt. Garland Clark, was born October 5, 1930, near Joplin, Missouri, and died in action on July 16, 1950, in Korea. He was baptized into the Reorganized Church in 1940 and ordained to the office of teacher. He was highly respected by those who knew him.

He is survived by his parents: Fred Victor, Jr., and Alta Marie Thomas; three brothers: Galen, Garold, and Bobby; and a sister, Patricia Thomas, all of Modesto, California. A military funeral was held at the Salas Brothers and Moore Chapel in Modesto. Evangelist W. H. Dawson officiating. Burial was in the Masonic Cemetery in Modesto.

COOPER.—Lewis D., was born October 13, 1874, and died May 2, 1951, in Pittsburgh, Pennsylvania. He was married to Louise Kramer on May 2, 1903, and was baptized into the Reorganized Church on February 14, 1915. On February 10, 1918, he was ordained a deacon and on July 13, 1921, a priest.

He is survived by his wife; two sons: John and Robert of Pittsburgh; two daughters: Shirley of Pittsburgh and Vera of New Alexandria, Pennsylvania; and eight

grandchildren. Funeral services were conducted by Elders James Menzies and T. A. Dershimer.

McFARLANE.—George I., son of John and Iantha Brooks McFarlane, was born January 1, 1890, at Arlington, Iowa, and died June 24, 1951, of a heart attack at his home in Oelwein, Iowa. He was baptized into the Reorganized Church on July 28, 1918. In 1919 he was ordained a deacon and a few years later an elder. He served as pastor of the Oelwein Branch for twenty-five years. On December 14, 1914, he was married to Ruby Evert; five children were born to them. A daughter, Helen, preceded him in death. He had been in business in Oelwein since 1922; the past seven years he had operated the George McFarlane and Sons Hardware.

He leaves his wife, Ruby; two daughters: Mrs. John Ainlay of Los Angeles, California, and Mrs. Robert Beckner of Decorah, Iowa; two sons: Evert of Oelwein and Merl of the Air Force stationed in Pueblo, Colorado; a sister; two brothers; and six grandchildren. Funeral services were held in the Presbyterian Church in Oelwein, the Reverend L. W. Hauter and Elder Lyle Woodstock officiating. Burial was in the family lot at Wandena, Iowa, cemetery.

BEGG.—Elizabeth, daughter of Mr. and Mrs. Alexander Adam, was born at Aberdeenshire, Scotland, on September 18, 1879, and died on July 1, 1951, in Springfield, Massachusetts. She was married to Archibald Begg in November, 1904, and moved from Scotland to Vinalhaven, Maine, in 1912; they remained there until 1941 when they made their home in Springfield. She had been a member of the Reorganized Church since June 4, 1916, and her husband served as pastor of the Vinalhaven congregation for many years. Their home was always open to missionaries, and she was a regular attendant at the Maine reunions. She will be remembered by her friends and neighbors for her beautiful flower gardens.

Surviving are her husband; a son, Alexander J. Begg; and three grandchildren, all of Springfield. Services were conducted by Elder Almer Sheehy at the Byron Funeral Home. Interment was in Hillcrest Park Cemetery, Springfield.

COVEN.—Mabel E., died on May 12, 1951, at her home in North Charleroi, Pennsylvania, at the age of fifty-one. She had been a member of the Reorganized Church since October 1, 1919.

She is survived by her husband, Eugene R. Coven; a son, Glen R. Coven of the home; a daughter, Mrs. Norma Jean Lanham of Morgantown, West Virginia; her mother, Mrs. Sally Protzman; and two grandchildren. Funeral services were held at the Lock Four Church, Elder John D. Carlisle officiating. Burial was in the Monongahela Cemetery.

GERMAN.—Christina Sarah, daughter of Martin and Christina Tabert, was born January 22, 1886, at Freeman, South Dakota, and died June 23, 1951, at Loveland, Colorado. She was married to Marion M. German on May 18, 1905, at New Salem, North Dakota; in 1932 they moved to Colorado. She had been a member of the Reorganized Church since 1911.

She is survived by her husband; a daughter, Mrs. H. M. Womalk of Idaho Springs; a son, John, of Loveland; three brothers: John of Portland, Oregon, Fred and Jim, address

unknown; and two sisters: Bertha Krause of Missoula, Montana, and Mollie DuVal of Sweet Home, Oregon. Funeral services were conducted by Elder K. S. Gurwell at the Kibbey Mortuary. Interment was in Loveland Burial Park.

MEEKS.—Audrey Bernice, daughter of Tyler D. and Maude Nyswonger, was born on January 4, 1910, at Lacona, Iowa, and died February 7, 1951, at Still Hospital in Des Moines, Iowa. She was graduated from Indianola high school in 1928, after which she attended the American Institute of Business in Des Moines. On July 10, 1931, she was married to Edwin Earl Meeks; seven children were born to them. One daughter, Sylvia, died at birth. They lived in various farming communities near Indianola until 1942 when they made their home near Fort Des Moines. Both were baptized into the Reorganized Church on April 2, 1939, and were charter members of the Fort Des Moines Mission group.

She is survived by her husband, Earl; six children: Roland, David, Martha, Dennis, Paul, and Lynn; her parents; two sisters: Mrs. Leland Shipley and Mrs. Guy Ruble; and four brothers: Wayne, Marvin, Merle, and William Nyswonger. Funeral services were held at the Hamilton Mortuary in Des Moines, Elders Clyde McDonald and Don Cackler officiating. Interment was in the Indianola cemetery.

LOGSDON.—Alva, son of Bennett and Ann Logsdon, was born January 29, 1870, at Glen Easton, West Virginia, and died August 3, 1951, in Independence, Missouri. His first wife, Nannie, and one son by his first marriage, Clarence, preceded him in death. On May 13, 1897, he was married to Margaret Lewis; eight children were born to them. Five of these children also preceded him in death. He had been a member of the Reorganized Church since September 1, 1885. He was ordained a priest and served in that office during his residence in Kirtland, Ohio. Later he was ordained an elder in Independence.

He is survived by his wife, Margaret, of the home; a son, David, of Colorado Springs, Colorado; two daughters: Mrs. Martha L. Pendleton of Kansas City, Missouri, and Mrs. Gertrude Allen of the home; eight grandchildren; and ten great-grandchildren. Services were held at the Roland Speaks Funeral Home in Independence, Elders Glaude A. Smith and Ralph Freeman officiating. Interment was in Mound Grove Cemetery.

JOHNSTON.—Jewell Featherstone, was born March 29, 1901, at Kansas City, Missouri, and died August 5, 1951, at Northeast Osteopathic Hospital in Kansas City. She was married to Richard Johnston in Independence, Missouri, on July 25, 1919; nine children were born to them. She had been a member of the Reorganized Church since August 4, 1912.

She leaves her husband, Richard, of the home; two sons: Richard Lee of the home and James of the United States Army, stationed at Fort Huachuca, Arizona; eight daughters: Mrs. Virginia Johnson, Mrs. Dora Wanbaugh, Mrs. Leatrice Ward, Mrs. Mary Warren, Mrs. Faye Clark, Mrs. June Clark, Miss Frances Johnston, and Miss Bobbie Johnston, of Independence and Kansas City; and eighteen grandchildren. Services were conducted by Elder Glaude A. Smith at the George Carson Funeral Home. Interment was in Mound Grove Cemetery.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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* VACATION FEVER

There is something special about the quiver of anticipation that comes over John Deskbound as his vacation approaches. He has a feeling as if gold-and-azure butterflies were fluttering in his stomach. The little bit of work on his desk swims before his eyes in a myopic haze, and it is hard for him to focus on anything. In the foreground of his mind there is a thin veneer of grammar, punctuation, and type. But in the background he hears the roll of majestic drums and a fanfare of trumpets, proclaiming the glory of western skies and snow-capped mountains, the fresh chill of a glacial breeze, and the endless music of the seashore. The bright reality of dreams overwhelms the pallid illusion of work. . . . John is as impatient as a child waiting for Christmas, or a motorist paused in the long amber interval between the red and the green lights. . . . Time, like a placid snail, moves almost imperceptibly on the face of the clock. Will somebody please trade a good sundial for this sickly chronometer? . . . Home, that will look so beautiful to him two weeks from now—his desk, to which he will return with relief—Hometown, whose streets are fading prematurely from his mind—all these things begin to pall on him. . . . There is nothing else quite like a case of vacation fever. . . . Bobbie asks, "Have you a good reservation in Cloud Number Nine?" . . . "Yes," says John, "and a lower berth!"

* WHETHER THE WEATHER

The malevolent eye of the August sun glared down upon our streets and brick walls, making them as hot as griddles and ovens. The editorial blood (25% ink) has been simmering in its veins and should be properly pasteurized by now. It has been over a hundred since noon. We would gladly trade thousands of acres of these smoldering prairies for a few feet of sandy beach anywhere.

Bobbie puts her head in the door and inquires, "Why so pale and wan, sir?"

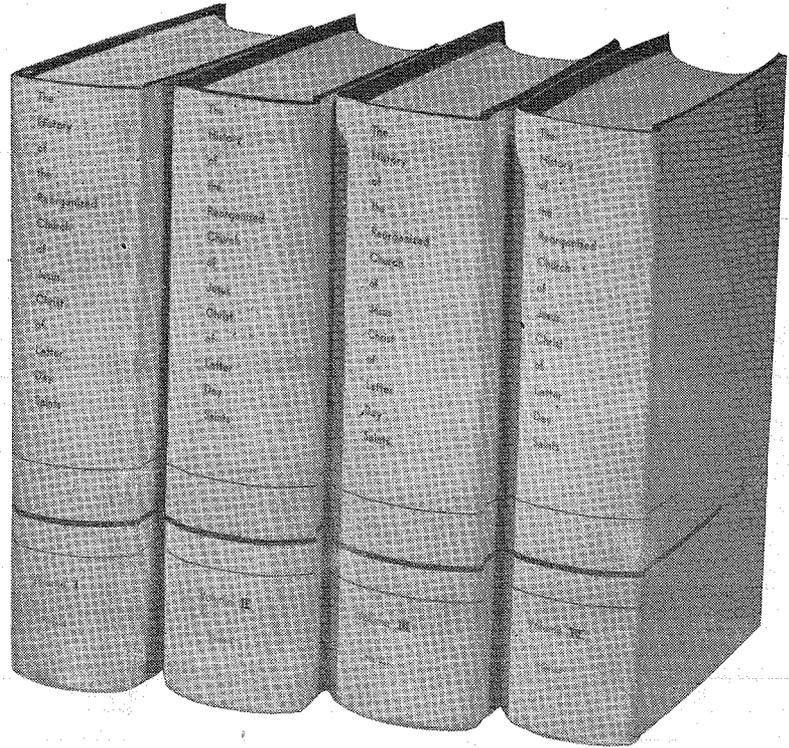
"It's the heat," I mumble.

"It isn't hot. Not really hot," she says brightly. "Forget it!"

Then she faints and falls right down on the floor.

* PROTEST

A reader writes to protest against the use (Editorial, August 6) of II Corinthians 6:14, "Be ye not unequally yoked together with unbelievers," as a warning against mixed marriages. He thinks it applies to the joining of "secret organizations." We have heard this Scripture used as applying to marriage many times in the pulpit. There is nothing exclusive about it, and it can easily be applied to both. If a principle is true, it is capable of general application, and we believe this one is true. It is supported by Doctrine and Covenants 111:1, which says in part, "We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith." In some cases the nonmember is converted. But too many times the member is lost.



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INDEPENDENCE, MISSOURI



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this
issue**

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W. Wallace Smith

The Trinity of Grace

Arthur A. Oakman

To Be Content

Leona Hands

the Saints' Herald

September 3, 1951

VOLUME 98

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We'd
Like
You
To
Know . . .

Franklyn S. Weddle

THE MUSIC MASTER wasn't much interested in the music score he was holding—he knows it by heart. Judging from his expression, he was saying, "Go ahead and shoot, I'm ready!"

The cabinet holding the clock is a radio speaker, or really four speakers tuned to different frequencies acting in unison which is supposed to prove that this is the office of the Music and Radio Department Director. A music cabinet in another part of the room was made by Brother Weddle. He has developed a cabinet-making hobby into a practical art. Much of the finishing work and some fine pieces of furniture in his new home are the workmanship of his own hands.

Franklyn was born in Bantry, North Dakota, in 1905. He graduated from the Fargo High School in 1924, and from Graceland, with a Gold Seal Award in Music, in 1928. He received his bachelor of music degree from the University of Iowa, where he had charge of vocal music at the University High School during his senior year. His master's degree in musicology was given by the University of Michigan. He took some graduate work at Northwestern University and Berkshire Music Center. His teaching experience started in a consolidated school at Letcher, South Dakota. Next he went to Flint, Michigan, where he had the band, orchestra, theory, and glee club work of the schools from 1930 until the church called him to become director of music in 1943.

His musical talent and leadership ability was recognized early in his career. He became president of the Flint Choral Union, director of the Flint Part-Song Club, director of the Flint Civic Band, guest director at county and district music festivals, director of the Flint Little Symphony Orchestra, director of the Opera

(Continued on page 15.)



News and Notes

PRESIDENT AT REUNION

President W. Wallace Smith spent the week end of August 19 at the Chicago-Northeastern Illinois reunion held at Lake Geneva, Wisconsin. He preached while at the reunion. Included on the staff were Apostle D. O. Chesworth, Evangelist Ray Whiting, Seventy Cecil Ettinger, and Bishop Harold Cackler.

SEVENTY CONDUCTS SERIES

Seventy Sylvester R. Coleman conducted a two-week series of meetings from June 3-17, in Fort William, Ontario, Canada. The average attendance was between thirty and thirty-five with forty-five attending the last service. Two people, Tindarella Henderson and Dave Kentner, united with the church at this time. From June 20-July 1, Brother Coleman conducted a series at Vinita, Oklahoma, in the basement of the courthouse. A series was held in Scammon, Kansas, from July 1-15. Ninety-nine were present at the closing service which was a confirmation service for the ten people who were baptized. Brother Coleman reports that the series carried a great deal of inspiration to the people.

CLIFFORD COLE TO GRACELAND

Elder Clifford Cole has accepted the position of dean of students on the Graceland College staff. This vacancy was created with the resignation of Malcolm Ritchie. Brother Cole is the former president of the Northwest Iowa District and has been released from his General Church responsibilities for a year to serve at Graceland.

DEPARTMENT REPRESENTED

Franklyn Weddle, general church director of music, attended reunions at Port Elgin and Erie Beach, Ontario, where he conducted music classes. At Port Elgin he also held a general class on worship, and at Erie Beach he instructed a priesthood class. Aleta Runkle, also of the department, held music classes at the Far West Stake reunion and the Kansas City Stake reunion.

BISHOP IN TEXAS AND OKLAHOMA

Bishop Leslie Kohlman and family attended the Texas reunion at Bandera, Texas, and the Oklahoma reunion at Wilburton, Oklahoma. Brother Kohlman taught a general class and preached at both reunions. He also counseled with men who are new in the bishopric. Sister Kohlman taught the women's class at both reunions in connection with the General Council of Women.

CHURCH GIRL IN NEWS

The August 15 issue of the "Buffalo Evening News" featured an article on the University of Buffalo's Chronic Disease Research Institute which included a picture of Miss Ann E. Voltmann, assistant in the research laboratory. Ann is the daughter of Elder and Mrs. Max Voltmann. She and her two brothers, Jack and Floyd, are Graceland alumni.

RECEIVES AWARD

First Lt. Frank A. Minton, Jr., son of Elder and Mrs. Frank A. Minton, Sr., was awarded the Silver Star Medal for gallantry in action against the enemy in Korea. Lt. Minton holds the Distinguished Flying Cross in addition to several other ribbons. His wife, the former Louise Akena Blaisdell of Hawaii, and children, David, Becky, and Bruce, reside in Lawrence, Kansas.

The Saints' Herald

Vol. 98 September 3, 1951 No. 36

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

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Colleges and Morals

Editorial

WE ARE CONFIRMED in our belief that religious education should run collaterally with the secular. With this in mind we have encouraged the movement among our members who are getting their so-called "higher education."

This country has recently witnessed the dismissal of almost a hundred West Point cadets for violation of certain honor rules respecting "cribbing" or receiving help from others in their examinations—something that has likely always been done to a degree in West Point as well as in other universities and colleges. The tragedy for these young men is that this time disciplinary rules "caught up with them" and were enforced—perhaps to their complete surprise. For us who know human nature somewhat, it is hardly conceivable that the rule against cribbing has never heretofore been violated even at West Point.

But assuming, as we do, that morals follow closely upon religious convictions, we conclude that if these young men had received adequate training in church and religion, the chance that they would yield to temptation and cheat would at least have been much lessened.

Evidently cribbing has not been limited to our military colleges, because the president of Yale recently cautioned his undergraduates against it, saying, "Since the war we have been a bit troubled about the manners, rudeness, and easy ethics of some students, especially cheating and attendance at classes." He stressed the fact that the university would no longer tolerate the situation, warning that "cheating could mean dismissal."

Dr. E. C. Colwell, a former college president, recently was quoted as saying that many college presidents do not have "the moral qualities to raise their institutions above basement level." And the trend of

thought seems to place the blame for decline in "campus morals" on the faculties and not on the students.

Within a few days many of our own college students will congregate for assembly in the Kirtland Temple, under the able direction of Doctor Lawrence Brockway and associates, for the purpose of integration and study under the aegis of the church.

How fitting indeed that our young men and women engaged in getting an education are to meet in a Tem-

ple dedicated to a belief that the "glory of God is intelligence!"

"As all have not faith, seek ye diligently and teach one another words of wisdom, yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."—Doctrine and Covenants 85: 36.

ISRAEL A. SMITH

Who Should Partake of the Emblems?

REGARDLESS OF THE NUMBER of times we treat this subject, there seems to reoccur periodically the question, "Who should partake of the emblems of the Lord's Supper?" This statement should not be construed as an attempt to enter into a controversy with anyone. It is merely an attempt to reiterate the stand which the church has taken on this particular matter. In Volume 96, Number 48, of the *Saints' Herald* for November 28, 1949, President Israel A. Smith wrote an article entitled, "The Communion Covenant." In it, he made this statement:

From several sources comes evidence that some of our priesthood members have served the emblems of the Lord's Supper to nonmember children and adults. This is surprising and disturbing, as there is no excuse for our ministers to ignore our close Communion doctrine. It only indicates that we must ever be on the alert to keep our educational program moving; otherwise, church laws may be superseded by the traditions of men.

We need to stop but for a moment to consider how apostasy occurs and to note that giving away to the traditions of men, or allowing the law to be superseded by the acts of men, are the insidious influences which

creep into our church polity and can destroy it. We must not allow this thing to happen, and there is no reason for us to abrogate the laws of God by operating in any other manner except that which he has prescribed. We do not wish, nor do we attempt, to depreciate the sincerity of all those who profess Christianity. Very often in an attempt to rationalize situations of this kind, we overlook the laws which have been given to govern us. It is only by adherences to these laws that we can be assured this church will survive.

BY TAKING THE TIME to do so, we can find many articles in *Heralds* which have been published in the past, treating this subject, and we go back now to cite some of these. In the issue of February 11, 1893 (Volume 40, page 84), Joseph Smith and W. W. Blair, editors, published this statement:

A brother asks if it is lawful and proper to give the sacrament to unbaptized children, and we reply that it is restricted to members of the church who "are worthy of it."—Doctrine and Covenants 17: 18. The conditions required

(Continued on page 18.)

Official

Appointments to the general ministerial list have been made by the Joint Council, as follows:

- Barnett W. Berridge—Oklahoma and Colorado
- Kenneth O. Byrn—Independence, Missouri

ISRAEL A. SMITH
President.

The Record Speaks

Elder Merle P. Guthrie, church statistician, has submitted some interesting tabulations and analyses of the baptismal increases during the first six months of this year. The five branches having the largest number of baptisms are:

Council Bluffs, Iowa	36
Lansing, Michigan	27
Philadelphia, Pennsylvania ...	24
East Bay, California	22
Wellsburg, West Virginia ...	21

Twelve stakes and districts had more than fifty baptisms for this period. They are as follows:

Center Stake (Independence)	192
.....	
Kansas City Stake	70
Los Angeles Stake	70
Spring River District	67
St. Louis District	63
Oregon District	63
Far West Stake	63
Detroit International Stake...	62
Northern California	58
Gulf States	56
New York and Philadelphia	53
.....	
Rock Island	51

Percentage increase is a further indication of the missionary vitality in the branches and districts; it is therefore of interest to note the branches having the largest percentage of baptismal increase. Here are the top five:

Summersville, Missouri	18.18
Leavenworth, Kansas	14.89
Ava, Missouri	14.06
Lawrence, Kansas	13.88
Bloomsburg, Pennsylvania	12.83

Two of these branches (Leavenworth and Lawrence) are in the Kaw Valley District, an aggressive missionary area.

The districts having the largest percentage increase are:

Kaw Valley	3.53
West Virginia	3.04
Oregon	2.86
Kentucky—Tennessee	2.78
New York—Philadelphia	2.54

Three branches with less than 100 members had ten baptisms. They were Lawrence, Kansas (72 members); Ottumwa, Iowa (88 members); and Southeast Portland (99 members).

Elder Harry J. Simons, president of Central Missouri Stake, writes:

Our reunion, held at Lake Venita, is over. It was a good reunion. It started rather slowly, but gradually improved, and the last two or three days were of very high spiritual value. I think the unsettledness of many of our people was felt early in the reunion, as practically all the rural members in our stake have been adversely affected by the prolonged rains. They have lost hay and early crops. Then the flood situation at Atherton brought those people to the reunion with a discouraged feeling. It took a while to overcome this spirit. But I'm sure many of them left with a feeling of encouragement, confidence, and renewed faith in their Lord.

Classwork at the reunion was handled very capably by the various staff members. Sister Ruch did a good job, as well as Elders Fry and Whiting. Evangelist Whiting gave excellent help all along and gave a number of blessings.

One of the high points of the reunion was the preaching of Brother Evan Fry. The devotion of Brother and Sister Fry, the excellent spirit they carry with them, and their continual willingness to be of help, certainly left their good influence upon our people. Elders Puckett, French, Becker, and all our local people who taught classes did a commendable job. Bishop Johnson came for the last Sunday morning and preached a marvelous sermon.

Apparently larger branches need to give attention to cottage meetings and other means of person-to-person contact in missionary endeavor. No branch with an enrollment of more than 300 is in the top ten in percentage of baptismal increase.

In studying these figures, two things in particular should be kept in mind. They cover only six months and the figures might have changed considerably if reporting from the branches and districts had been a little quicker. June is usually the month of the largest baptismal increase because of Children's Day; probably many Children's Day baptisms will show up in July.

If all Children's Day baptisms had been reported in June, there is reason to believe that they might have totaled over a thousand.

F. HENRY EDWARDS

According to Bishop Becker's report we will show a new financial gain from reunion operations, and for the third successive year since we've been here, no specific charge has been made for meals. The diner pays according to his ability, and our dining room has shown a profit. We had a total registration of just under 600. Between 900 and 1,000 attended each Sunday. There were 300 cars there the first Sunday when Mr. Pennington of the *Kansas City Star* drove by on the highway and just stopped in to see what it was all about. That is how we happened to get the write-up in the paper.

From a letter written by Apostle Don O. Chesworth on August 15, 1951:

I am very pleased to be able to report that the 1951 Brush Creek Reunion was one of the best in my experience. It was a close competitor to this year's Ozark Reunion, which surpassed all that I have attended heretofore.

More counseling was done at Brush Creek by the staff than is usually done. Prayer services were of a high nature; classes were well attended; and attendance at preaching in the evening averaged around 400. I preached every night sermon, as was requested last fall.

BY THE FIRST PRESIDENCY

Across the Desk

The Trinity of Grace

By **Apostle A. A. Oakman**

A sermon given Sunday, January 14,
1951, at Stone Church in Independence

THE CHURCH OF JESUS CHRIST arose from her obscure dwelling in the wilderness for more than a millennium and came again among men. This happened while the nineteenth century was young, and, under Divine Providence, she appeared first in a well-born nation yet in its infancy. But not without adequate preparation did she come. For centuries before, among people in foreign climes or speaking alien tongues God had worked—with Wycliff, Huss, Luther, Columbus, and many others—to break down tyranny, change the course of thought, discover, open up and colonize a virgin land of promise. He guided the ship of Columbus—by the implantation of an “invincible surmise”—led and inspired the Pilgrims and sustained them in poverty and want, and endowed the founding fathers with wisdom beyond their own. Then he led a boy into the woods of New England to share a secret—a secret promising incredible happiness on one hand, or eternal misery on the other. Waiting his summons to make her appearance once more among men, so ran the vision, was the bride of Jesus Christ! So, trailing clouds of glory, came forth his church, linked with the great prophets of the past who accompanied her and validated her claims.

This is but a brief epitome of what is fervently believed among us. “Knowing the calamity which must come upon the earth,” God took the initiative for our preservation and salvation. From New England the church moved steadily westward. In the persons of very young men her

enissaries took the good news to others. Four young men went to Ohio and thence to Jackson County, Missouri. In their hearts was a vision, in their hands a book—the Book of Mormon—which was the one tangible evidence they had to show to the world that within their souls the miracle of Grace had wrought wondrously—had wrought the new world which was to be.

The soil they trod was, and still is, holy ground. It had been sanctified millenniums before by noble men: prophets, kings, architects, and warriors from Jared and his brother down to Mormon and his son. Beside these young men trod the heroes of twenty-eight hundred years of history; and they were comforted, sustained, and blessed in the knowledge that around them and above hovered the “heirs of salvation” who, so long ago under God, had “received the promises . . . having seen them afar off.”

THE BOOK AND THE VISION—the touchstones of the ancient faith—were sealed in covenants delivered to Israel and confirmed and renewed in these latter days in the Book of Mormon and the vision of Zion. Wicked men tried to destroy the book and cripple the work. Even after the church of the latter days was organized, the Evil One sought to deceive it by pretending to locate the site of the “New Jerusalem.” But the life of Joseph the Prophet had been preserved by divine wisdom exercised fourteen hundred years before while Mormon was writing his abridgment, and the cause of Zion was sustained by the knowledge that

the New Jerusalem should be located “on the borders by the Lamanites.”

It is, perhaps, impossible for us to evaluate fully the profound influence the work of translation had upon the mind of the prophet. He sat, day after day, with his scribe, gazing at an antique panorama of human and divine activity unknown to the world at that time. He experienced intimacies with great spirits which must have brought joy to his soul as well as instruction to his mind. As he walked in heavenly places through the written word, interpreted for him by the Holy Ghost, there was laid in his soul the foundations of the kingdom of God, which, we are told, he had the power to build securely in the life of the church and among the nations. It was through the work of translation that he and Oliver went to inquire concerning baptism; they were visited on May 15, 1829, by John the Baptist, who ordained them and gave them the power by which they were rightfully baptized into the church. Through their work of translation, also, they saw many points of doctrine clearly, and they experienced in their own lives the fulfillment of Old Testament and Book of Mormon prophecy.

And so, with the emergence of the Book of Mormon came a freshened and renewed vision of mankind, a fitting climax to such declarations as “We hold these truths to be self-evident, that all men were created equal . . .” and “We, the people of the United States, in order to . . .” The discovery of America, learned the prophet, had been no accident but a providentially ordered event. The Gentile nations had been wrought upon to yield such of their number as would under God seek freedom of worship in the New World. The Pilgrim Fathers, whose sacrifices and exploits subdued a wilderness and gave to their children a land of promise, were, according to the Book of Mormon, the special objects of divine care.

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God that it was upon the seed of my brethren; and they were scattered before the Gentiles, and were smitten. And I beheld the Spirit of the Lord, that it was upon the Gentiles; that they did prosper, and obtain the land for their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people before they were slain. And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord, and the power of the Lord was with them; and I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them; and I beheld that the power of God was with them; and also that the wrath of God was upon all those that were gathered together against them to battle. And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations. And it came to pass that I, Nephi, beheld that they did prosper in the land.—I Nephi 3: 148-156.

And then, after reciting these events, the prophet Nephi makes this promise:

And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; And if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb.—I Nephi 3: 187, 188.

Who could have conceived in so short a time such a breadth and depth as this? Here was the "faith delivered to the saints." This faith, with its vision of the new manhood yet to be, its prophecy of the kingdom which interpreted history, and its impulsion to righteousness was part of the trinity of Grace which, according to Paul, "abideth." "Now abideth faith, hope, and charity."

FAITH IS THE SPIRIT of dynamic action. It is an inward light which discloses to the view of men the eternal objectives which guide

and fulfill the purposes of creation. Faith is born of God. It is not something *we* think about or decide we are going to have. Again, quoting Paul, we are admonished to "contend earnestly for the faith once delivered to the saints." This faith, which is at root a *preview of that which is to come*, is worth every effort we may make both to secure it and to retain it once we have secured it. The writer of the book of Genesis says this concerning the baptism of Adam:

It is given to abide *in* you the record of heaven, the peaceable things of immortal glory, the truth of all things, that which hath all power according to wisdom, mercy, truth, justice, and judgment.

A man's soul looks upward, being drawn by the powers that come from above; his eye is opened to the light as he pours out his soul in repentance; and through the channels and powers known only to God, a record of divine beauty, truth, and goodness is secured within him. This is "the faith." We wish to make a distinction between faith which is an attitude of soul, and "the faith" which comprehends a set of intellectual and spiritual propositions based upon an analysis of nature, creation, prophecy, and destiny. Men may have faith in and of themselves. They may put their trust in "reeking tube and iron shard," and be as the poet says, "valiant dust that builds on dust." Faith is a natural propensity. When it is harnessed to ends that cannot endure, it is a tragedy and becomes a means of man's destruction. But the faith "once delivered to the saints" is something else. It is the spirit and earnest of things to come. It does not originate with man; it comes from above. It is a gift of the Spirit. It means faith in the ends and purposes of life which endure, and to harness life to those ends is the purpose of the preaching of the gospel. This faith which gathers up the soul of man and immerses it in the purpose of God is life itself. It is more than intellect and more than

good feeling. It encompasses and transcends grim determination. It is "of the Spirit."

ONE OF THE GREAT TRAGEDIES which prophets carry within themselves comes from the continual comparison and disparity they find therein between things as they ought to be and things as they are. A man of faith compares what is with what he knows should be and finds great burden of soul. How many philanthropists have started out with great ambitions and anticipations only to find their trust in humanity shattered as the hard, stubborn facts of man's corrupt nature are borne in upon them? This frustration is obvious in the world situation today. Gradually, and it seems by some imponderable irresistible force, man's hope in a bright future is gradually being engulfed by despair and fear. And strangely enough, a cynically low estimate of his power to resist temptation and be clean seems to be abroad in the air. It has come to pass, as Paul of old said, that men are heady, high-minded, lovers of self, trucebreakers, and all that follows. This is so apparent that we talk urgently of international faith and good will and the need of abiding by covenant relations as a condition, not of peace alone, but of survival.

The peculiar quality of faith, however, is that it believes in man. It refuses to acknowledge that man's worst is final. It says, in effect, that underneath human frailty and sin there is a better self which waits to spring into life. The man of faith centers his hope in this. Man will eventually respond to the love of God. He is sure that the destiny which "shapes our ends," while it may be "rough hewn," eventually will be realized. And in this the faith of the Christian, the prophetic faith, seems to be more glorious than the faith of the seers and poets of human nature not in the Christian tradition. Shakespeare, for instance, begins his literary career with a robust confidence in man. He writes

his comedies, his historical plays, his tragedies, and then last of all he writes his sonnets. In these sonnets he yields himself to the settled conviction that man has wasted his substance. "Lust is the expense of spirit in a waste of shame." But the man of faith hopes for better times, and when his vision becomes dim by the bludgeoning of circumstance or chance, he consults the record of heaven within himself and hopes again, against hope sometimes, until he creates within himself the possibility of the things he hopes for. There is no man who can have faith unless he has hope.

Faith and hope must be counterparts of the divine mind, however feeble a shadow of it. Charity is their fruitage, bringing understanding. Understanding is a great blessing far beyond knowledge. It lifts us up from a petty view of mankind and sets us securely on the heights of wisdom. If we can come to see men as they are, and can appreciate how they came to be as they are, there drops away from us all sordid judgments of their meanness. We see them as the objects of divine concern. Their sin is no less sinful; rather, it is even more so. For the greater the vision of mankind's possibility, the more poignant is the revelation of what he still wallows in. But men remain redeemable, therefore finally lovable.

JESUS HATED SIN because he loved the sinner. He loved the sinner because the sinner was worth loving. Not necessarily because man was lovable, but rather that Christ himself was love. Any of us can love the lovely at small expense of spirit. Christ loved the unlovely and won man from wickedness, so making him a creature of worth. In that we have the spirit of what was told to Joseph Smith and Oliver Cowdery,

Remember the worth of souls is great in the sight of God; for, behold, the Lord your redeemer suffered death in the flesh . . . and if it so be that you should labor all your days . . . and bring save

it be one soul unto me, how great shall be your joy with him in the kingdom of my Father.—Doctrine and Covenants 16: 3.

Charity is the "sight of the Heavenly Father" dwelling in man. It makes us know souls are of "great worth." Charity is a fruitage of the revelation of Christ, and the revelation of Christ is essentially the revelation of all men. No face is as the face of all men but the face of Jesus. As the little Chinese girl said, "I have known him all my life but one day I learned his name." What of him has come to the surface in the life of our brother has inspired us to be like him.

If Christ is not seen as the prophecy of a brother's possibilities, he simply is not seen. The love of Christ is the love of him in others; for surely he lives in men to bless and redeem, to help and save; or, if they rebel, to destroy and to condemn. When one really sees men as they are, he will go to the limit in making allowances for them. He will be slow to condemn, quick to approve.

John W. Rushton once said, "If there is any good in me, Jesus Christ will be the first to find it." Every good deed is inspired of him. Every great and noble thought follows after his supreme intelligence. Every high and noble resolve comes from the heart of things as they are. To the man of faith, the meanest of human creatures has possibilities for divine sonship through the gospel, and, what is more, the man of faith acts toward the mean man as if that mean man were already a son of God. He does not wait for grace to manifest itself in the life of the sinner. He acts graciously toward the sinner and wins him from his sordidness because he believes in him.

THIS LEADS US to the cardinal principle governing the prophecy of the kingdom. *If the foundation of Zion is not seen in the lives of men, there is no possibility for the kingdom.* We make this statement with

due regard to the factors involved and feel sure that our judgment will be sustained by the convictions of the church. The prophecy of Zion is not in a book. The word is not printer's ink. There can be no kingdom unless Christ lives in men *today*. And if the towers of Zion are not seen in the righteousness of the people of God, then there are no towers of Zion to be seen. We talk about the good times to come and speak of the day when we shall dwell in peace and unity and harmony. But we ought to live as if that day were already here; the only condition upon which that day ever can be here is that we live as if it were now with us. The man of faith hopes then, against hope, that sufficient numbers of mankind will respond to the love of God. He believes this with all his heart and lives as if they had already responded. As he does this, he actually contributes to the coming of the kingdom and becomes a factor in the divine equation which will help to solve the riddle of the ages.

Faith—an inward light which shines more bright and clear as we discipline ourselves.

Hope—the glory of faith, a peculiar quality of spirit which accepts the hard, unyielding, stubborn facts of man's sin and degradation and yet sustains the man of faith.

Charity—the understanding of men which sees them as they are and as they shall be under God, and acts toward them as if they had already achieved the highest glory.

With this trinity of grace in their souls, those of the early church went humbly forward "to the borders by the Lamanites."

HAVE WE YET GONE to the "borders"? Not, of course, to some geographical location, but to the borders where heaven meets earth, where we shall find the children of the promise and call them to repentance and life and power which
(Continued on page 21.)

Blue Pencil Notes

By Elbert A. Smith

Introducing Mike Riley

MIKE RILEY is a young friend of mine, about five years old, I judge. As you have guessed by his name, he is not Scandinavian. He is a handsome lad with smiling Irish eyes and the sort of face that goes with his name. Recently, with his mother and little sister, Pat, he was visiting his Uncle Ronald and Aunt Vera. The first morning, what with everyone in the kitchen and all talking at once, contrary to the custom in that house the toast was burned. Mike, well-taught and a born diplomat, said, "Never mind, Aunt Vera, I like burned toast." When the same thing happened the next day Mike began to hedge a bit. He said, "Aunt Vera, I like burned toast, but I don't like it *very much*." Then he hastened to add, "But Aunt Vera, if you burn it I will eat it." Spoken like a gentleman.

Many grown men who sulk, frown and spoil the day over trifling annoyances could learn a lesson from Mike Riley. Some statistician with a head for big figures might make an estimate covering the total man-hours ruined each day in America by men who grouch and growl and scowl—and then apologize too late, if ever. A Gallup poll might cover the situation—if wives and mothers were permitted to answer the questions. An old story comes to mind. On her wedding day a young bride gave her new husband a book entitled, *The Perfect Gentleman*. A year later she gave him Ernest Seton Thompson's book, *Wild Animals I Have Known*. Probably just a coincidence.

Speaking of the Inspired Version of the Bible

Rather often we listen to or read after men of some importance who quote passages of dubious import from the King James or other ver-

sions of the Bible—passages that are cleared up and set straight in the Inspired Version.

The Sunday edition of the *Kansas City Star* always has an interesting editorial column entitled "Random Thoughts." The number for July 22 of this year was devoted to various passages of Scripture with accompanying comments sent in by readers of the column. This reference was made to a contribution by Dr. John W. Hamilton of Park College:

There is a passage in Deuteronomy (14: 21) that seems to Dr. Hamilton to carry what might be considered humorous significance: "Ye shall not eat of anything that dieth of itself. Thou mayest give it unto a sojourner that is within thy gates that he may eat it; or thou mayest sell it unto a foreigner."

It would be just too bad if the food shouldn't agree with them and they should die from eating it, but the sojourner and the foreigner must look after themselves.

The quotation is in substance as it appears in the King James version. However, the good doctor stopped a bit too soon. The reason assigned for this statute prohibiting the Hebrews eating the carcass of an animal that had died of itself, perhaps from some dangerous disease, the while they were permitted to give or sell it to Gentile neighbors and visitors was, "For thou art a *holy people* unto the Lord thy God."

Being a holy people they were not to eat of such questionable food. But being a holy people they might give it or sell it to their neighbors. What happened to them was nobody's business. We fail to see the "humorous significance" in such a commandment presumed to come from God.

The Inspired Version of the Bible states the law as the Lord surely must have given it:

Ye shall *not* eat of anything that dieth of itself; thou shalt *not* give it unto the stranger that is in thy gates, that he may eat it; or thou mayest *not* sell it unto an alien; for thou art a holy people unto the Lord thy God.

Let any honest Christian choose for himself which he thinks to be the better version.

Drew Pearson, columnist, in his column for July 28 had this concerning a letter to the Bureau of Internal Revenue:

For instance, a disgruntled taxpayer recently wrote the bureau:

"... and from him that *hath not* . . . shall be taken away even that which he hath."

That's from the Bible, you lugs, and I think it's the only part you believe in.

The entire passage reads as follows:

For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath *not*, from him shall be taken away even that he hath.—Matthew 13: 12, A.V.

The Inspired Version not only sets this passage straight, it opens up a fine field for constructive thought:

For whosoever receiveth, to him shall be given, and he shall have more abundance; But whosoever continueth not to receive, from him shall be taken away even that he hath.—Matthew 13: 10-11.

How often do we observe those who, having made a good start in their religious life and received many blessings, grow indifferent or rebellious. They discontinue church attendance and refuse or neglect to receive further ministry from its fellowship, sermons, music, classwork, and prayer services. The *Saints' Herald* and the Three Books are left to lie unopened in obscure corners of some room or are buried under popular magazines, comic books, murder mysteries, and what not. Inevitably such persons lose not only that which they might have gained—they lose even that which they once had.

Thus we have a solemn warning and a splendid promise: he that continues not to be receptive shall lose even that which he had; but he that continues willing to receive to him shall be given, and he shall have more abundantly.

A Builder of the Reorganization

Selections from the Memoirs of William Wallace Blair of the First Presidency

Part Eight: The Western Mission California and Nevada

GENERAL CONFERENCE convened April 6, at Plano. In a council of the First Presidency and Twelve during this conference, it was appointed that "Elders W. W. Blair and A. H. Smith take charge of and labor in the Utah and California missions." This appointment was confirmed by the Conference. A few days prior to this I saw myself in a distant land, laboring where there were peoples of all colors and nationalities, notably Chinese, Mexicans, and Islanders, and I was given to understand that there was my mission field. Being thus prepared in a measure, I accepted the mission, and after arranging my home affairs as best I could with the limited means at my command (here came a sharp trial of faith), the church treasury being so low that I could receive from the bishop for both myself and family but fifty dollars, I set out the first part of May to make my way to San Francisco, California, by the way of New York and thence by steamer via the Isthmus of Panama to the Golden Gate. This was largely a work of faith, for to make the trip it then required, as was supposed, between two hundred fifty and three hundred dollars to reach San Francisco. Just how I was to succeed I did not know, but I had confidence that under the overruling hand of God I would reach my destination in due time, and so I went, Brother Elijah Banta accompanying me, preaching by the way.

Embarked at New York

We called and labored at Brookfield, Ohio, Pittsburgh, Philadelphia, and a few other points in Pennsylvania. On June 5 at half past twelve

we took the steamer "Santiago De Cuba" at pier number forty-six, New York, and started out to sea at once. Before we bought our tickets a new line of steamers had been put upon the route between New York and San Francisco and rates were reduced so that we secured passage for eighty-five dollars each.

The Saints and friends had aided me liberally at the points before mentioned, so that after I had purchased my ticket and made numerous purchases of things likely to be needed in a month's trip at sea, I had more money than I received from the bishop.

Voyage to San Francisco—1868

The trip between New York and Aspinwall [the principal city there today is Colon, Canal Zone] was stormy and rough in the main. Brother Banta was taken with seasickness immediately when we struck the sea outside of New York, and continued so until the morning of the third day out. On the night of the eighth we passed the island of San Salvador. . . . Rockets were exchanged by our steamer and the lighthouse on the island, giving an interest to the scenery on that beautiful starry night. . . .

On the twelfth a strong easterly wind prevailed and the ship rolled and pitched heavily. The storm increased until the sea was wild and tumultuous, tossing its waves at times clear across our vessel, and before night came on not a person, except the officers or the crew, was seen on deck save Brother Banta and myself. We felt desirous of witnessing a storm at sea, and though the night was on, we sought

permission of the officers and obtained the privilege of going onto the upper deck, which we did by clinging to the ropes until we reached the leeward side of the pilothouse, where we remained for an hour or more, wet by the dashing spray, and witnessed the wild, furious tossing of the waves, the blinding flashes of lightning accompanied by deafening peals of thunder, until our curiosity and love of the sublime and the awful were thoroughly satisfied. . . .

When the storm was at its worst it was rumored . . . that we were momentarily in danger of going to the bottom of the sea. These tidings, with the howling of the storm, . . . filled many a heart with dismay, and had I not, before leaving home, seen myself engaged in mission work in what I understood to be California, doubtless I, too, would have feared greatly. But as it was, our trust was in God, and we at least exhibited no fear. . . .

On Sunday, the fourteenth, we reached Aspinwall, a small place inhabited chiefly by blacks, with a few French, Dutch, and English. We were glad to place our feet again on solid ground. Here we saw the rain literally come down in streams, not a breath of air stirring, and the atmosphere as warm as that of a hothouse. We crossed over to Panama by railway, forty-seven miles. . . . At about half past eleven we proceeded by small steamer to the splendid ship "Oregonian" anchored out in the bay. At that time Panama seemed an old town; its streets were narrow, and its population numbered about two thousand.

Just at dark we weighed anchor and stood out in the great Pacific sea. The night was beautiful; the

stars shone out brilliantly and seemed twice as numerous as we had ever seen before. . . .

California—1868

On the morning of the twenty-eighth [of June], after a splendid passage of twelve days from Panama, our stately vessel, like a thing of life, rounded in at the Golden Gate and steamed up the bay, reaching San Francisco at nine in the morning. With hearts filled with gratitude to God for our safe and enjoyable passage from our home in Sandwich [Illinois] round about by sea to the western metropolis of our nation, we quit the steamer and with hopeful hearts sought the hospitable home of Brother and Sister Thomas J. Andrews, where we were received with most Christian cordiality by our brother and sister and a few friends who were in waiting for us. They had learned by letters over land that we would reach the city about that date.

Immediately we set about our Master's work. . . .

We attended sacrament and social service at three o'clock, and in the evening preached to an attentive and appreciative congregation. . . . We found the work in this western mission in a somewhat divided and lukewarm condition, and after canvassing affairs so far as we could in a preliminary way proceeded to call priesthood meetings to make further inquiries, also to advise and instruct relative to church government. . . . The affairs of the district were placed in a united and prosperous condition. . . .

Nevada—October, 1868

In answer to urgent calls from the Saints in Nevada, I visited Carson City the third, and on the fourth set out with Brother E. C. Brand on horseback, visiting many of the Saints and friends in Carson Valley and high up in the foothills, and lodging one night in a place similar

to that in which our blessed Lord was born. . . . On the twelfth, district conference convened in Carson City. . . .

On the morning of the twenty-first, about nine o'clock, when Brethren Dungan, Green, and myself were calling on Brother Glaud Rodger and family, sudden and repeated shocks of earthquake came with a loud rumbling sound, the house lurching ominously from north to south with such violence as to throw Brother Green, Sister Rodger, and some of the children prostrate upon the floor, tossing chairs, tables, bedsteads, etc., about in wild confusion, filling all hearts with terror. When first it came, I thought an explosion had occurred, but at the second thought concluded it was an earthquake and thereupon offered a silent, fervent prayer, and instantly felt the Holy Spirit speaking peace to my heart and imparting perfect confidence in God.

A Church in Darkness— October, 1868

Thursday, the twenty-ninth, found Brother Glaud Rodger and myself at Santa Cruz. We remained here visiting and preaching as opportunity offered. On Sunday, the eighth, I preached at Unity Chapel in the city, at two and at half past six. In a night vision I had seen the chapel, came to its open doorway, heard people engaged in religious services, strove in vain to look within and see what was going on, but all within seemed blackness. As I looked a feeling of horror came over me, and the thought came forcibly to my mind that what I had seen was not a dream, but divine reality. I afterwards learned that this vision signified that inasmuch as the Unitarians deny the divinity and deity of Christ, they have not the light of Christ, but are in gross darkness on that point.

Celebrate Golden Wedding Anniversary



Mr. and Mrs. G. W. Stowell of Independence, Missouri, celebrated their fiftieth wedding anniversary on July 10 by holding open house at their home. They were married in Leeds, North Dakota, and moved to Independence in 1925 where they have made their home since. Mr. Stowell has been a member of the Reorganized Church since August 8, 1894, and Mrs. Stowell was baptized on July 27, 1902. They attend the East Independence Church.

They have six living children: James S., Charles E., and Benjamin A. Stowell; Mrs. R. T. Crabb, Mrs. Michael Friend, and Mrs. Henry Grubb. A son, Joseph, died in 1925. They also have thirty-four grandchildren and eighteen great-grandchildren.

To Be Content

By Leona Hands

For I have learned, in whatsoever state I am, therewith to be content.
—Philippians 4:11.

ONE OF THE HARDEST LESSONS we have to learn in life is to be content. Indeed, it takes a great deal of learning to make the most of what we have, to count our blessings instead of our trials, to be happy wherever we are and whatever we are and whatever our station in life is.

Someone has compared mankind to a small boy who, looking enviously at a man jingling a few loose coins in his pocket, thinks to himself, *When I'm grown up I'll really be happy!* Yet when the lad has attained manhood he looks back to the carefree days of his childhood and thinks, *I was happier then.*

Most of us are apt to refer to our childhood as the happiest time of our lives. Yet we can all remember that when we were children, we looked forward to growing up, making our own decisions, and being our own boss.

Seemingly it is hard to get away from this type of thinking. As children we say, "I'll be happy when I'm older and wiser." A little later we say, "When I'm married and have a home of my own . . ." and still later, "When the children are grown and we're out of debt . . ." or "When I have more time to myself . . ." Why is it always some day or some future time?

The search for happiness goes on and on. It creeps into our thoughts and conversations. We desire it with all our hearts and seek it continually. Not content that we once had happiness or that happiness might be ours in the future, we want it now—today. And why not?

MOST OF US do not want happiness for ourselves alone. We want it for our loved ones and

friends. How can we help others to be happy? Truly we cannot give something to others that we do not have ourselves. First we must have a rich measure of contentment if we would share this treasure with others. Where, then, shall we look for happiness? An old motto gives us the key: "The City of Happiness is located in the State of Mind." The Bible adds this thought, "As he thinketh in his heart, so is he."—Proverbs 23: 7.

It is very evident that our attitudes play a big part in our finding contentment. The story is told of a woman who entered a bookstore to purchase a copy of the well-known edition, *Peace of Mind*. When asked by the clerk what book she was looking for, she snapped, "*Piece of Mind*." Is it not true that, all too often, we find only what we are looking for?

Books on peace of mind and how to find happiness in everyday living are flooding the market and topping fiction sales. People everywhere are persistently, almost desperately, seeking peace and happiness.

In our own land the inhabitants are no exception. One world traveler recently made the observation that to the casual observer standing on a street corner in any country, watching people milling past, the same things are seen in faces. He could see no difference in the number of happy and unhappy countenances here than he saw in other lands. The fact that we live in a free country, enjoying many rights and blessings denied other peoples, has not brought us personal happiness or made us more content. Some people are contented with a little; others are discontented with much. Clearly the difference is in the people themselves—some have learned the secret of contentment.

WE DO NOT HAVE TO LIVE LONG before we make the discovery that happiness or contentment is not dependent on material things. It does not accompany great possessions. A certain rich man of our time pointed out that he did not possess his wealth—it possessed him. Someone else has made the observation that few millionaires smile. Good health or fame do not necessarily bring happiness either. Happiness must come from within our own hearts and minds. We carry much of our happiness or unhappiness with us.

We often hear the remark, "I'm just out of tune with the times—I can't adjust myself. I guess I was born forty years too late." This is useless thinking. The Scriptures point out that "God hath determined the times before appointed, and the bounds of their [men's] habitation." He has a purpose in our being here at this particular time.

Let us look back to the days of the first century Christians. They had much to frighten them. Surely they faced just as real dangers as we do today. To be confined in dark dungeons, thrown to the lions, burned at the stake, or crucified on the cross was as much a threat of death as the present atom bombs. They fought ignorance, disease, and superstition, yet their most distinguishing mark was their happiness in God's service.

Christ himself was a happy person. His company was eagerly sought. He was a welcome guest at a feast or social gathering. In his daily life he endeavored to portray the love of God. Some historians and artists have pictured Jesus as a man of sorrows who, knowing his destiny from birth, was acquainted with grief and therefore of sad countenance. In J. A. Hammerson's *Wonders of the Past*, is a chapter entitled "The Wonder of the Roman Catacombs" by Edward Hutton. In it I found this statement: "The por-

(Continued on page 15.)

The Bitter Road to Peace

Excerpts from letters written by Major Sam Toomey, an elder, to his wife, Winifred, in Independence, Missouri. Major Toomey has been in Korea since April.

Chorwon, Korea
7 July 1951
9:45 a.m.

I HAVE a little time this morning, so I'd better write while I have the chance.

I know in my fighting here that God has been with me. I have the assurance that I am alive today because of him, and I have come through some of the most dangerous situations without a scratch. It is only because of the love, and faith, and prayers of the Saints that I have been spared. With God on my side, no one nor anything can stop me.

Though you are not here with me physically, you are near me, for I feel your presence too. With this kind of support I cannot fail.

Chorwon, Korea
11 July 1951
1:00 p.m.

Just a note to let you know I am still alive and in good health, although I have lost considerable weight. I weigh 170 or less; before leaving Japan in April I weighed 210 pounds. My wedding ring is so very loose on my finger, I have to watch it carefully. My clothes fit me like a burlap bag.

Activity has picked up somewhat. This peace talk is a farce as far as we are concerned. We have received more casualties lately than we normally do and have had more men killed than in the past. The Chinese have built their strength against us and are hitting us with heavier and larger forces.

Thanks for all the letters. I do want you to know that I appreciate them more than I can express in words. They are my life line—keep them coming. I leave in twenty minutes to go to the front lines, so I'll have to say good-by until later. God be with you and the children. I miss you terribly.

17 July 1951

I don't remember when I last wrote you, or whether I have received any letters which I have not answered as yet. I lost some of my personal things, including some of your letters, my good

pen, clothing, and toilet articles. While we were in action some of our vehicles and trucks were destroyed, and my things were loaded on them. I am now in regimental headquarters, which is above battalion, so I am not actually on the front lines, but some three to five miles back. The colonel pulled me back because he said I was getting too careless, disregarding my own safety. He said that if I did not have any regard for my own life, he was sure my wife and children did. I have a desk job now and no excuse for exposing myself to enemy fire at close range. I am unhappy about this new assignment—paper work just isn't in my field.

We've had some fine weather for a change. The peace talks are still going on, yet we are still fighting.

I received a letter from Brother Wakeman, and one from Brother Look, which I appreciated very much. They have helped to clarify my thinking in regard to war and killing. Good-by for now; I miss you all very much.

Munsan-ni, Korea
28 July 1951

I've had to neglect you again. I need a secretary—you, for instance—to keep my affairs in order. This peace talk has us going in circles. I was instructed early last week to come to the peace camp and take over command of one of our battalions which is here as a security guard. The battalion commander took sick, so I am taking his place until he returns.

This is probably the most important little piece of earth in the world right now. The place is filled with officials, from General Ridgeway on down—correspondents, photographers, and secretaries. Aside from the United Nations Peace Commission, upon my shoulders rests the most important mission—to provide full security to the peace camp and the officials who make the long trip to Kaesong each day for conferences. My mission is a twenty-four hour job, and most of us are tired from a lack of sleep, and the pressure of having in one spot so many "high officials," and the responsibility of insuring their safety against an enemy that does not have



Major Sam Toomey. The pine bough is camouflage.

any honor. World news and history are being made here.

I received a letter from you several days ago, one you wrote at the reunion at Gardner Lake. I can't remember where I've put it. Between official papers (and they are piled high), top secrets, all the notes I keep, and letters, my pockets are bulging! I cannot leave any classified material around. I must carry it with me wherever I go, and I even sleep with it on me. Some things I cannot even write down but must carry the information in my head.

I feel so lonely at times, my heart feels like crying. It's a terrible feeling to overcome. Pray continually for me. Give my regards to all the Saints.

29 July 1951
2:00 a.m.

Here we go again—round and round. Could surely use some sleep. We have been in rain and mud since Friday, and this is Sunday. Makes no difference to us which day it is—one day is like any other.

I thought I'd write to you now since I must be awake the rest of the night. When I come home one of the first things I want to do after greetings is to catch up on my sleep. I marvel how this human machine can withstand the rigors, lack of sleep, irregular meals, and pressure of war. Some days, when I awake, I feel I simply cannot make it; but after I get started, I go right along. Another thing I want to do when

I come home is to just sit and *not think*.

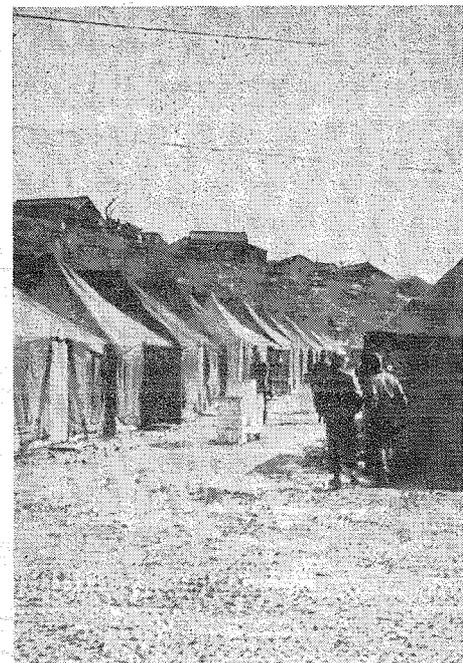
I don't remember when I last heard from you. It may have been just a few days ago, but it seems like years. What's going on in Independence?

I received two letters, one from Sister M. E. Haskins, and one from Sister James Etter. They both said that their pastors mentioned me and asked the Saints to write to me. I appreciate this very much, but hope that all the other fighting boys are mentioned and remembered too. Had a letter from Jimmy Daugherty, too, which helped me very much on my feelings about killing. I do appreciate the interest the Saints have in me, and the faith they have expressed. I feel much better since receiving their letters, and I have read them over again. I've surely missed you and the children, and the months ahead will be just as difficult, because I'm so far away from you.

I saw my efficiency rating from the Colonel the other day. He said:

This officer is very active and strong physically. He has good endurance. He is very friendly, and he has a good, cheerful sense of humor, especially when the going is tough. He has a sound knowledge of tactics through battalion level. He is very calm and collected under fire, and he has the desire and does fight close with the enemy, and he fights. He works eagerly with enthusiasm and initiative. He has good moral character, high ideals, and the ability to lead men.

Well, I have an "operation order" to look over and approve, so I'll say good night—or rather, "good morning."



A rest camp near Pusan. Native shacks are visible on the hill in the background.

Munsan-ni, Korea

30 July 1951

Just received two letters from you. Had to drop everything I was doing to write to you. I received orders last night that I must report back to regiment this evening. In addition to my other duties, I have been appointed executive officer for the regiment. Our regiment is moving north again, and we are going into the front lines. I think it best to write you before I get tied down to the messy business at hand. The peace talks are not going so well. Enemy activity is still strong, and we are determined to hold at the thirty-eighth parallel.

Must close. I have a huge pile of operation orders, overlays, and march orders to prepare for our move to the front lines. Remember me to all the Saints and tell them how much I appreciate their interest. I hope they will understand why I don't have the time to answer each of their letters like I want to.



A sixteen-year-old Chinese prisoner who put a bullet through Major Toomey's helmet. Not wanting to kill him, the major shot him in the leg, loaded him on a jeep and took him back to camp.

HE ROLLED THE STONE AWAY

By Marie Marsh

"Ponder the path of thy feet, and let all thy ways be established."—Proverbs 5:26.

AN OLD FABLE tells us that many people traveled over a certain road on which a great stone lay, and each traveler must walk round it if he wished to go on or turn back if unable to pass. Each had his choice to do as he wished.

One day a young man came along, and, seeing the rock noticed others had avoided it. But this young man did not change his course. He got out of his wagon, dislodged the stone, and rolled it away. After doing so, he looked where the stone had been and found a mass of glistening gold.

DO WE LET OBSTACLES in the road stop us or turn us aside from the purpose we have in life? Today we have comforts and securities and satisfactions our ancestors never had. Yet we would not have them if someone somewhere had not bothered to create them. Columbus didn't turn back just because his men wanted him to do so. Someone had to pay the cost of a lot of thinking, planning, and work, to produce the radios, airplanes, telephones, books, music, art, and other conveniences and pleasures. Many stones had to be rolled from the road of progress.

It is not always easy, but we cannot balk and turn from the straight course in the road if we wish to succeed. We cannot thumb free rides into heaven; we must pay our own way, and no one can make the trip for us.

Our future is in our own hands to shape as we will. Our personalities consist of our heredity, environment, and will. To attain perfection, we must recognize our weaknesses whether we inherit them or acquire them from our environment. We form a universe all our own of which we are the center, and everything we do radiates the kind of people we are. We must conquer our weaknesses, or they will conquer us; we must be masters of our will.

In the garden of Eden, Adam and Eve chose their destiny. We have no alternative; we must choose our destiny also. Christ said he went to prepare a place for us—"In my Father's house are many mansions." We have the key to enter one of these mansions. We have the chance to prepare our lives here on earth. Now is the most opportune time to decide in which mansion we shall dwell.

We must do things and not just dream about them. A double-minded man is unstable in all his ways. We deceive ourselves when we are hearers only and not doers of God's word. We should use each day as if it were the last one of our lives. We must get our houses in order, for we expect the Lord to come soon. Will he say "I never knew you"? We must use today wisely. We must roll the stone away.

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald* Editors rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

From Abraham until Christ was there any hope of salvation for anyone but the Hebrew race? We read where the Hebrews were not allowed to marry outside of their own class, and we never read where the Hebrews made any effort to spread their gospel.

Illinois

H. S.

Answer:

The Scriptures, especially the Inspired Version, leave no doubt that it was the design of God that the plan of salvation should be extended to all men from Adam down. He said to Adam, "As thou hast fallen, thou mayest be redeemed, and all mankind, even as many as will." Later God told Abraham that in him all the families of the earth would be blessed, indicating that from his line divine blessings were to flow to all men.

God called Israel out of Egypt to become under his hand a nation for the dispensing of the blessings of God to all people. "Ye shall be unto me a kingdom of priests." But Israel missed the mark. Instead of making friends of all people and leading them to God, the Israelites counted themselves the especial favorites of Jehovah and the sole recipients of his favoritism. They looked upon all other people as enemies to God and to themselves. Seemingly they never attained a true vision of their place in the divine economy and of their responsibility to the world.

There were some proselytes, not always welcome, and often little more than "camp followers." From the beginning they were spoken of as "strangers within thy gates." While technically of the kingdom, socially and even religiously they never attained equal rights and privileges with native Israel. They were often held as servants and even slaves,

and children of alien converts were socially looked upon as bastards.

The barriers between Israel and other people were not necessarily of God's making, whether as to marriage or other things. The barrier which he sought to raise was between himself and the false gods of the heathen; between the true worship and false worship. Intermarriage would certainly result in Israel's going over to the heathenism of their neighbors, and hence was forbidden, "For they will turn away thy son from following me, that they may serve other gods."—Deuteronomy 7:4. Consistent converts to the worship of Jehovah could have had, and should have had, the full rights and freedom of Israelites under the law.

In the restoration under John the Baptist and Jesus the gospel was to all. John rebuked the Jews for their attitude toward other people and for their claim, "Abraham is our father; we have kept the commandments of God, and none can inherit the promises but the children of Abraham."—Luke 3:13. Jesus sent his apostles to preach to "every creature."

The failure of the Israelite nation to fulfill the divine requirements did not change the attitude or purpose of God toward mankind, and although the people between Abraham and Christ, through Israel's mistake, failed to hear the gospel, they nevertheless remained under the mercies of Christ. Provision had been made for such through the preaching of the gospel "to them who are dead."—I Peter 4:6.

Such failure on the part of the Jewish nation to seek the salvation of the non-Jewish world must have furnished in part the grounds of their rejection: "The kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof." This transfer of the kingdom to the Gentiles did make clear the long-hidden fact that salvation is to all men—as many as will.—CHARLES FRY

Question:

Does this church teach that every church organized since 1830 is intricately a part of the Restoration? Or is our church the church of the Restoration?

Illinois

G. E. M.

Answer:

To understand clearly what the Restoration means as taught by the church, it is well to note that: 1. Jesus was sent of God and taught only what God commanded him to teach as his message of salvation, the gospel message, and its requirements; 2. Jesus declared that this message should be preached by the same divine authority that had sent him; 3. Jesus warned that God is not with those who do not teach as he commanded, and that such are not sent of God; 4. New Testament prophecy declared that an apostasy, or departure from the faith, would take place; 5. Restoration, as foretold in prophecy, brought back to mankind the original gospel message in its fullness and divinely commissioned men called of God to proclaim it.

As shown by these facts, false teachers arose and taught many heresies. They also omitted to teach various important truths as contained in the message of Jesus and perverted other essential teachings (such as alleging that sprinkling is a sufficient act of baptism), also claiming that no special or direct authority is required to represent God, preach, or administer the gospel ordinances. By this apostasy the purity of the gospel and also divinely commissioned authority ceased until the Restoration came. It is clear that the Restoration necessarily included the full gospel and divinely authorized men sent to teach it and administer its ordinances, for they were essentials in the message and mission of Jesus and therefore are implicitly embraced in the term "Restoration" itself. Hence the Restoration was not a piecemeal or scattered and disconnected variety of events. It was a movement to restore the purity of the faith, the church with a divinely commissioned ministry, and the seal and gifts of the Holy Spirit as promised by the Lord.

See the following references: 1. John 5:44; 7:16, 17, 28, 29; 8:28; 12:49. 2. Matthew 28:18-20; John 17:18; 20:21. 3. Mark 7:7-9; John 3:34; 15:5, 6; II John 10. 4. Matthew 11:12; John 12:35; I Timothy 4:1-3; II Timothy 4:2-4; II Thessalonians 2:1-4; II Peter 2:1-3. 5. Isaiah 62:10-12; Matthew 24:32 (and 17:10-14); Acts 3:19-21; Romans 11:25, 26; Ephesians 1:9-11; Revelation 14:6 (and Daniel 7:21, 22; Romans 9:27, 28).

A. B. PHILLIPS

Letters

Letter of Appreciation

I want to express sincere appreciation to all who befriended my granddaughter, Mary Jane Brownrigg, who was a patient in tuberculosis sanitoriums at Phoenix, Arizona, and Los Angeles, California, prior to her death on August 3. I am especially grateful to those of the Phoenix and Venice congregations who visited her and wrote letters to her.

She is buried in Forest Lawn Cemetery at Glendale, California.

MRS. ETTA BROWNRIGG

250 Fourth Avenue
Venice, California

Notes of Thanks

Mrs. Ethel Driver, Rural Route 2, Peculiar, Missouri, wishes to thank all who remembered her with letters, cards, and flowers during her stay in the Sanitarium, especially the young adult group at Grandview. She also extends her appreciation to members of the hospital staff who cared for her.

We wish to express our thanks for the many acts of kindness extended by various groups and individuals of the Des Moines Branch and Fort Des Moines Mission during our bereavement. These expressions of sympathy and consideration will never be forgotten.

E. EARL MEEKS AND CHILDREN

Route 3
Des Moines 15, Iowa

Faith and Prayer

I hope this testimony will be of help to the one who asked for advice on nonmember companions. My husband was not a member of any church, although he had been reared by Baptist parents. After our marriage we made our first home in Iola, Kansas, at that time about forty miles from the nearest branch of the church. My first thoughts were to be a good wife and mother and to try in every way to represent Christ and his church. I was only seventeen years old, but I tried to choose carefully our associates, since I never wanted to bring dishonor upon my church or family. The years went by, but my husband did not become interested in the church. I taught our three children to believe in the gospel and continued to pray in faith for my husband. About five years ago I began to have very poor health and had to undergo three operations. I prayed all the more that my loved ones would unite with the church before God should call me home. Then the still small voice seemed to say to me that I had committed the sin of omission, for I had told the gospel story only to my family. I realized there were others in the community who needed to hear it, so as my health permitted I visited my friends and neighbors, giving them church literature. I wrote for missionaries to come and preach for us, which they did. As I tried to help others, God indeed blessed my family, for now my husband, two daughters, a son-in-law, and a grandson are members. There is a small group of Saints in Chanute and one in Iola that we worship with.

My earnest prayers are for all who have nonmember companions. My advice is for them to be faithful and prayerful, even if they are isolated from church privileges. God will bless all who draw close to him.

MRS. LILLIAN MATNEY

323 South Fourth Street
Iola, Kansas

Franklyn Weddle

(Continued from page 2.)

Under the Stars, and associate director of the Flint Opera Company. Since coming to Independence he has founded the Independence Symphony Orchestra; he is also music director of the Community Music Association and conductor of the Independence Messiah Choir. He is a member of Kiwanis, Knife and Fork Club, and the Missouri and National Music Educators Associations.

The church should get to know Franklyn S. Weddle better each year. He has a great concern to improve the hymnology of the church and members' ability to use it. Under his supervision the *Hymnal for Youth* has already been published, and a children's song book is nearing readiness for the printer. Considerable work has been done toward a revised *Saints' Hymnal*. He was ordained a priest in 1927, an elder in 1940, and a high priest in 1943. He married Doris Irene Waterman in 1930. They have two children, Franklyn Claire, 19, and Eleanor Anne, 18, both Graceland students.

To Be Content

(Continued from page 11.)

trait of Christ is seldom found, but when we do find a presentment of him as in S. S. Nerens and Achilleus for instance, he is pictured as young and bearded, with a smile on his lips, splendid as Apollo." There is portrayed the smiling, happy face of Christ depicted by those who knew and loved him best. Jesus' own teachings of the gospel of love emphatically point the way to find joy in everyday living. He speaks of the peace of heart, mind, and soul that is his special gift to his followers. This priceless peace was his parting gift to the Twelve just before he ascended into heaven. Is it not available to us today?

IN THE FACE OF TRIAL and persecution literally unknown to us the Saints of the early days of the Restoration were hopeful and busy. The *Saints' Hymnal* contains these songs written then: "Rejoice, Ye Saints of Latter Days," "'Tis a Glorious Thing to Be in the Light," "The Spirit of God Like a Fire Is Burning." Surely these hymns sound the note of happiness of those who served the Lord.

The evangelizing of the world has yet to be accomplished. This will not be brought about by fearful, gloomy Christians, but by those who manifest the fruits of the Spirit and are strong in the Lord, having the conviction that his purposes will

not be frustrated. An unknown writer has given us a statement of deep significance. "The God of the prophets lives, and lives to help the saints."

In a world of trouble, uncertainty, and confusion, to be happy is no mean accomplishment. We recognize that it is not easy to achieve contentment. Paul says, "I have *learned*." He realized that this condition was not merely a gift from God, but rather something he had to work at, to strive for. Few people could match Paul's trials and sufferings.

In his own words:

Five times received I forty stripes, save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in perils of water, in perils of robbers, in perils of mine own countrymen, in perils of the heathen, in perils in the city and in the wilderness, in perils in the sea and in perils among false brethren; in weariness and painfulness, in watchings often, hunger, thirst, fasting, cold and nakedness.

In spite of these harrowing experiences Paul triumphed, for he rose to the place where he forgot the things of the past, rejoiced in the Lord, and learned "to be content." We are called upon to do likewise. And what is the promise? Paul phrases it beautifully, "And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

Called To Be Pioneers

By
Ruth Midgorden Goodwin

A LITTLE MORE than a century ago, the Conestoga wagons creaked their dusty ways across the prairies. Those trails, blazed by scouts and followed by rugged men and women in search of a better livelihood, have become highways humming with transcontinental motor freights. The wilderness of forest and the virgin prairie are no more.

But though the physical wilderness of this country, and of the world, has been largely conquered by the brains and brawn of men and their machines, there remains a field of pioneering vast and powerful in its reach. We are called to pioneer in the great task still awaiting the cooperation of men—"Thy kingdom come, thy will be done *on earth*." This field of relations involving God, my brother, and me is as large as the love of God. Men have worked at this task for centuries. Shall we stand idle? Shall we put forth a little effort in the onward march of progress? Or shall we pioneer—flinging every resource we have into firm resolution and action to build Zion in our day?

The women of the church should have no difficulty determining their immediate avenues of pioneer effort. "To the women of the church has been given the special task of directing and developing the Zion home," reminds Pauline Arnsen in the *Handbook for Women's Work in the Church*. And from the same book comes these words of President Israel A. Smith, "The sphere of women in the home is an extension of stewardship; her duty is commensurate with her talents, many or few, and the opportunities offered

for their use; and condemnation will result from nonuse or wrongful use."

AS WE CONSIDER how we shall pioneer in the task of building homes where Christ can dwell, let us think on our family's well-being.

The nurturing of our children that they may be taught the gospel and trained in the ways they should go is the all-consuming task of church women. Nothing else is so important as this—no time devoted to women's meetings, or singing in the choir, or any other activity. For if in doing our good works we forget the specific task God gave us, we have failed.

As we blaze new trails in the area of family well-being, we will be doing these things: developing and maintaining housekeeping standards of excellence, helping our neighbors to set their homes in order, experiencing the truly wonderful spirit that comes when husband and wife are mutually aiding each other. We will engender and maintain a genuine spirit of hospitality and be the charming, attractive, sincere people who will win others to the faith. And we will exemplify in our conduct Christian graces, especially remembering patience and long suffering, joyousness and thanksgiving.

In speaking of Emma Hale Smith, the late President Frederick M. Smith paid this tribute to her: "She was devoted to her home. . . . She kept it first before her, and worked assiduously to make it the best she could under the untoward circumstances under which she carried on the activities of that home. . . . She knew her place in society . . . her place in the church . . . and she kept it. . . . She knew the importance of

the home in their social organization, and because she did know its importance she was willing to work that her home should maintain a standard which would result in a contribution to the welfare of the community in which her home was located." Could this tribute be made to all of us?

ANOTHER AREA of the Christlike home in which we must ever pioneer is the field of stewardship. We have already mentioned the home as an extension of women's stewardship. Let us narrow the term now to some specific items. First: money—there will be no Zion until the women of our church learn to feel that the stewardship of their money includes all of the money

ATTENTION—ALL WOMEN OF THE CHURCH

Important Information Regarding Women's Church-wide Institute Housing and Registration:

Mrs. Morris Jacobsen has been chosen chairman for housing and registration. She will be assisted by Mrs. Maurice Draper and others. The committee would appreciate your sending in the following information as soon as possible if you plan to attend the institute.

Name

Address

Type of Transportation—Train,
Bus, Car

Time and date of arrival

Length of stay

Daily luncheon (price 75¢) Yes,
No

Type of accommodation desired.

The registration fee will be \$1.50. This can be sent in at the same time request for reservation is made.

Rooms are being offered free to visitors by the women of Independence. (See "Saints' Herald" for August 6, for additional information.)

For Reservations address:

Mrs. Morris Jacobsen
Stake Women's Office
Center Stake Building
Independence, Missouri

taken in. Second: time, energy and talent—it may not be an easy thing to tithe these gifts. One thing stands out, however—that we have not done it. Few indeed are our church members who tithe their financial resources; and few there are who are wise stewards of their time, and energy resources. The instruction given in the Word of Wisdom and the commandment to retire early and to arise early are scarcely heeded. The promise for the obedient is a precious one, yet we continue doing just enough to get by. Pioneering calls for maximum, not minimum, effort. Zion will be built by those who live and give the best. No second-rate effort will do.

Another area in which we women must pioneer is that of study. Many—perhaps most—of us have spent a great deal of time reading and studying good books. There are some who have not done this much; some persist in reading definitely harmful material; some will not read or study at all. How many of us have faithfully and intently studied the Word of God as revealed in the Bible, the Book of Mormon, and the Doctrine and Covenants? Nothing can substitute for personal contact with the Scriptures. And as we study, we must remember to pray and to fast.

In the area of evangelism, let us never forget that it is our first duty to teach the gospel to those within our family walls. We must spread the good news to all about us, but not to the extent that we neglect the souls God has entrusted to our care.

Brotherhood must come in for its share of pioneering by women. "One of the tests of a truly great man is his sense of oneness with the rest of humanity."—F. Henry Edwards. There is no shortcut to developing the love of Christ toward our brothers and sisters. It comes only as we associate with other people, learn to understand them and their problems, and love them, recognizing their contributions to us and the world in general. This holds true for our next-door neighbor, our neighbor

across the Rio Grande, and our neighbors across the Atlantic and Pacific.

For me, this and many other things are caught up in this sentence from *God Our Help*: "It may be that as we are more urgently challenged by our redemptive calling we shall be less proud to be members of the church and more earnestly determined to be worthy of her past and of her destiny."

AS WE PIONEER in these areas of the home, we shall develop leadership in ourselves and in our family. It is a by-product of such activity.

We must realize the necessity to move out and be responsible in the field of civic affairs. It is to our shame that we have men and women of voting age who do not vote and who are not registered voters. We can at least make the minimum effort of reading candidates' remarks, listening to their speeches and examining their records, then voting as intelligently as possible. We can take time to write our congressmen our earnest pros and cons after we have considered issues in question from the standpoint, "Will this measure help or impede the coming of God's kingdom on earth?"

Finally, as we consider our own spiritual development, we recognize our great need to learn to know God so that we can teach others. We will see our need to conserve sufficient energy for worship and to take sufficient time for our personal spiritual development. We will, as mothers and fathers, point our children to kingdom-building. Then spiritual power will grow in parallel to the change that has taken place within us with faith that "all things work together for good to them that love God," by freedom from defeatism and despair, by inner peace. We

will deny ourselves anything and everything that hinders us from receiving the blessings of God.

The call to pioneer today is in a field scarcely probed—family well-being by Christ's standards, stewardship pointed to kingdom-building, study, evangelism, brotherhood, civic responsibility, spiritual development. Here we are in a field of moral and spiritual development where it is more difficult to stand the mental pain of those trying to achieve that for which society is not ready than it is to endure the trials of physical hardship. "Thy kingdom come, thy will be done *on earth*" will happen only as we throw aside minimum standards and begin living by our maximum possibilities.

A Personal Prayer

HELP ME, DEAR LORD, to praise the work of others. Help me speak a cheering word to those along my pathway who need a friend.

Help me to be humble and always have the desire for service, but *never* seek glory for the things I do. Keep me from being egotistical.

Help me listen when someone gives me good advice. Make me kind and gentle in my speech and actions. I would not want the least to say I'd hurt him in any way.

Help me understand the lessons life teaches and in turn be able to help others over the rough places.

Help me keep silent when I'm hurt or in sorrow. Others have their hurts and sorrows too.

Help me be content with a quiet, modest happiness. Help me keep myself free from worldly pride and envy.

Help me be kind and loving always to those along my way, that through my humble efforts they may be turned to thee. Amen.

—MAY WORTH

Home Column

Who Should Partake of the Emblems?

(Continued from page 3)

in the above text cannot be fulfilled by an unbaptized child; therefore, such child should not be given the sacrament. And to this, agrees the teachings of St. Paul, I Corinthians 11: 23-29.

In the *Herald* for November 16, 1898, Volume 45, page 726, Joseph Smith, editor, under "Questions and Answers" stated the following in answer to the question, "Do you think it is lawful to administer the Sacrament to children ten to twelve years of age who have never been baptized?"

Paul was of the opinion that there were some things which were "lawful" but not "expedient." The Sacrament (the bread and the wine) is for baptized believers—those who are capable of discerning the Lord's body. No others are contemplated in the instructions in either the New Testament or the Doctrine and Covenants. We have no authority for the giving of the emblems to children who have not reached the age to obey, or unbaptized persons, either children or adults, who have reached such a period.

If, therefore, the statements in the law which make it lawful to administer the sacraments to specified persons, or those specifically named, make it unlawful to permit others not so named to partake, it is unlawful.

We are of the opinion that the administration to such persons as those described in the question is not provided for, and for that reason, it ought not to be done.

THE CHRONOLOGICAL ORDER of these excerpts indicates a need for reiteration of the principle that it is unlawful for those who are unbaptized to partake of the Communion. These early statements were made by Joseph Smith and W. W. Blair, and later by Joseph Smith as editor of the *Herald*. Here is one made by the late President Frederick M. Smith in the *Herald* for July 1, 1903 (Volume 50, page 593). Joseph Smith, collaborating with Frederick M. Smith as editor, said in answer to the questions: "Will you please give some instruction on taking the sacrament? Should those who do not belong to the church be invited to partake? If not, what is the meaning of Doctrine and Covenants 46: 2?"

In the *Herald* for May 1, 1870, page 272, the editor gave some thoughts on the Sacrament and in it uses the following language: "The person passing the emblems should not permit unbaptized persons, nor members of the church, against whom charges are made for which they are to be tried, to partake, if they know them." This is in harmony

with the instruction thereon given in Doctrine and Covenants 46: 1, 2.

In the *Herald* for October 24, 1906 (Volume 53, page 1004), Editor Joseph Smith, with Elbert A. Smith as associate editor, said the following in an article, "Are We Close Communion?"

If by this question it is intended to ask, "Do you as a church administer and partake of the Sacramental emblems, bread and wine, with other religious bodies," we answer, "No." Our reason for thus answering is that we are commanded not to let communicants partake unworthily—this unworthiness in part is the failure to discern in the church the Lord's body, or, in other words, the church acknowledged of Christ as his.

In the *Saints' Herald* of October 15, 1938 (Volume 85), A. B. Phillips makes the following statement:

The Sacrament is essentially a memorial of the Christian covenant as previously entered into between God and the repentant believer. Only members therefore should be permitted to receive it, and spiritual cautions are given which warn against his administration in cases of unworthiness.

The Book of Mormon shows that Jesus limited the Communion to the membership when he instructed the disciples in such a manner as we find in III Nephi, 8: 32:

... And to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name.

In the fortieth verse we find:

And this shall ye also do unto those who repent and are baptized in my name.

AS WE CONSIDER these things which we find recorded in the Book of Mormon together with those which are in existence and recorded in the Doctrine and Covenants, there seems nothing for us to do but to accept the fact that we are "close communionists" and that those who are unbaptized shall not partake of the emblems at the Communion service. Nevertheless, as we find recorded in III Nephi 8: 62:

ANNOUNCING . . .

A new elective textbook for church school study by Dr. Roy A. Cheville of Graceland College on the theme of growing up in religion. Publication date is September 10. Price will be announced later.

HERALD HOUSE

And if it so be that he repenteth, and is baptized in my name then shall ye receive him, and shall minister unto him of my flesh and blood.

This would seem to indicate that until such has been accomplished, no one should receive of the emblems of the broken body and the spilled blood of the Master until he has covenanted with his church restored in the latter days. Are we to believe that those who have repented and yet have not been baptized are to be treated as members of the church? I think not. Certainly we can say, as is recorded in the sixty-third verse:

But if he repent not, he shall *not* be numbered among my people, that he may not destroy my people, for behold I know my sheep, and they are numbered.

Until such time as additional information and light shall come to us through the prophet of the church, we urge that those who are in administrative positions and those who are in a position to administer the Communion should adhere to the laws of the church as they are set forth in the Book of Mormon and Doctrine and Covenants, together with those scriptural references which have been cited in this article to verify and substantiate the claims which we make. We investigate those who ask for baptism to see that they are not baptized unworthily, as we are admonished to do in the Book of Mormon:

See that ye are not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily.—Mormon 4: 95.

There is some place for interpretation of the method in which refusal shall be sustained. There is no question but that it should be according to the commandments which we have been given.

This is the commandment which I give unto you, that ye shall not suffer anyone knowingly, to partake of my flesh and blood unworthily, when ye shall minister, it, for whoso eateth and drinketh my flesh and blood unworthily,

eateth and drinketh damnation to his soul.—III Nephi 8: 60.

And verse 61:

Therefore, if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him. . . .

It might be expedient at this place to indicate that it is not up to each individual priesthood member to pass judgment on whether or not a person in the congregation is to partake of the emblems or is not to partake of them. There are laws governing these matters, and they should be judged accordingly. When that adjudication is made and so indicated by the one in charge, then and then only should those who are passing the emblems withhold them from an individual. It is because of the preceding citations and the conviction which we carry, and which is continued by our observance of those things we feel should be done, that the Presidency as editors and other church leaders have always spoken unequivocally. President Israel in his article has stated, and we quote in conclusion, "We are reprinting some of these statements which we commend for a careful reading. We cannot improve upon them, nor do we have any desire to modify them."

—W. WALLACE SMITH

Briefs

LOS ANGELES STAKE.—The reunion convened at the Presbyterian Conference grounds at the Pacific Palisades from July 29-August 5. Due to the absence of Stake President G. E. Tickemyer, Apostle E. J. Gleazer, the Stake Presidency, and the Stake Bishop were in charge. Evangelist Louis Ostertag and Lynn Smith were also appointed to the reunion. Mary Rasmussen was in charge of the music.

Prayer services were held for adults and young people. The class work for young people was directed by Brothers Ostertag and T. R. Beil; adults by Brother Gleazer and E. S. Kelley; women by Sister Millie Johnson. Children's activities were directed by Elder Glen E. Holmes and Sister Mayme Blakeman. Sister Opal Page and Brother Clyde Rockwell were in charge of the handcraft and Brother Bob Wallis was the children's pastor.

Elder Martin Ahlstrom directed the administrations for the sick. The experience meetings were under the supervision of Elder William J. Moyle who also served as co-ordinator of services.

Speakers for the preaching services were: Apostle E. J. Gleazer, Bishop E. S. Kelley, Elder T. R. Beil, Evangelist L. J. Ostertag, and Elder John Blackmore, church historian, who was visiting in Southern California with his wife. The choirs from the various congregations assisted in the services each evening. —Reported by MABEL JENSEN

SIOUX FALLS, SOUTH DAKOTA.—The Saints of Sioux Falls, Parker and Yankton, South Dakota, held a reunion at the home of Elder C. R. Buller of Parker. Out-of-state guests were Sister Frances Schardt and daughter, JoAnne of Chico, California. After services a pot-luck dinner was served.—Reported by CORA EMERSON

HARDY, ARKANSAS.—Elder James Renfroe held a series from July 22-29. One baby was blessed, and five adults were baptized. (Continued on page 22.)

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HERALD HOUSE



A Native Indian from Tikal

Report from Guatemala

By Billie Whiting Young

A friend at a travel agency in Guatemala City loaned us jungle hammocks—remarkable affairs with rubber roofs, mosquito netting, and zipper closings that keep one from falling out. Since neither Uaxactun nor Tikal can supply food or water, we had to carry our own. Keeping everything at a minimum, we bought two loaves of bread, two pounds of cheese, one pound of salami, a bag of dried fruit, and twelve bottles of water, which, next to the cameras, turned out to be the most valuable item on the trip. Our only clothes for the journey were the ones we wore. Figuring rightly that water would be scarce, we dispensed with our toothbrushes and George's razor.

The only plane available was a C-47 cargo plane, and we had our choice of sitting in the metal "bucket" seats or on the cargo. As it turned out we rode up front with the pilots while they flew off course so we could get air photos of the towering temples of Tikal.

WE LANDED about 1:30 p.m. on a greasy air strip which had been hacked out of the jungle. Thatch huts lined both sides of the runway, while behind them the jungle pressed in on all sides. For the first time we really understood why there are no roads to Uaxactun. The only way to get through that vegetation is to go over it.

By 3:00 p.m. we had rented three mules and a guide and were on our way to Tikal. A jungle is really a beautiful place; exotic colored flowers—cousins to orchids—bloom high in the air; tremendous hanging vines tinsel the trees; strange birds make raucous noises; families of monkeys swing through the trees,

peer down at passersby, drop sticks with very bad aim, and finally leave with a great crashing through the treetops.

We had been on the trail an hour when the rain came, and being in that rain was like standing under a giant faucet. In a matter of seconds we were completely drenched. Only our food and cameras, which were in the knapsacks, remained dry. By 7:30 it was dark—a dank, velvety darkness that completely obscured the hanging vines we were supposed to miss. We resolutely kept our minds off boa constrictors and the night noises of the jungle which sounded like feeding time at the zoo.

Shortly after nine o'clock we arrived at a clearing where a dozen Guatemalan soldiers lived under palm-leaf shelters. Most of their "barracks" had no walls—only the leaf roofs supported by poles, and dirt floors. Despite the meager accommodations, they made us most welcome, stringing up our hammocks for us and rubbing tequila on our insect bites. Although we both were severely bitten, George was the worst. His arms were a mass of lumps, and the back of his neck looked like bread dough.

Despite my wet clothes and the obvious discomforts of a hammock I slept through the night. Not so with George—he awoke in the middle of the night to hear something pawing at our knapsacks. Since all our food for the next three days was in those sacks he decided to investigate. We had no flashlight, and our box of matches was in the sack with the food. By his own account he stood by the sacks for ten minutes wondering what might be there before putting out his hand to investigate. We never did discover what animal was trying to share our lunch, but the knapsacks spent the rest of the night zipped up in the hammocks with us.

GEORGE AND I have just returned from the Guatemalan jungle. For us, who are used to nothing more hazardous than midwestern woods, it was an exciting experience. More important, we hope it will be profitable to the church as well, for we visited ruins that had never before been visited by our people. There we found a beautifully preserved sculpture of a bearded man dressed in Mayan priest's clothing, holding a staff.

Our expedition, as we fondly call it, began with a letter from Apostle Charles Hield. He told us about the ruins at Uaxactun (pronounced wash-act-tune) and Tikal (tea-cal) and suggested that we visit them and take pictures for the church. We received the letter on a Monday. On Wednesday we were loading our equipment on the plane that was to take us to Uaxactun and return for us on Saturday. From Uaxactun we were to take mules for the six or seven hour ride through the jungle to Tikal.

New Horizons

EARLY THE NEXT MORNING we left for Tikal. We found it to be a sacred city with five temples and dozens of smaller buildings, some with decaying wood, crumbling reinforcements and doorframes, all covered by the creeping, relentless jungle. Our most exciting discovery was the man with the beard. The stone was approximately six feet long and resting on its side, which protected it from the destructive effects of the weather. The man was wearing a feathered headdress, a Roman-type tunic that came to his knees, and sandals. One hand carried the staff that seemed twisted as if might be a snake, while the other was raised palm out in gesture of greeting or of peace. The stone was most difficult to photograph because the same angle that protected it from the rain also kept it out of the sun.

We returned to camp that afternoon to find our soldiers gone. They had run out of water. In a few hours we found ourselves in the same predicament. We had completely underestimated our thirst in the heat. Certain that it would soon rain again we set our utensils and waited, but nothing happened. All afternoon the sky was clear, and that evening, when the southern cross appeared on the horizon, we knew it wasn't going to rain.

To say we had no water is not entirely true. There was some that had drained off the roof, but it was swarming with mosquito larvae and other insects. Using George's folded undershirt for a sieve, we strained the larvae out of the water and boiled it. By then it was amber colored. Some ground coffee left by the soldiers changed the color and taste. When we finally drank it, it was the most refreshing beverage we had ever had.

THE NEXT DAY we left for Uaxactun, and again it rained—three times, I believe. The radio operator at Uaxactun gave us space for our hammocks that night, and the next

day the C-47 dropped down into the clearing.

From our experience we learned several things: that it is possible to wear the same clothes, wet and dry, for four days and nights; that human beings drink much more water than they think they do; and that the beardless Maya Indians knew and revered some man who wore a beard and held up one hand in a sign of peace.

Note: Both Billie and George have accepted teaching positions at the Belmont School in Guatemala. They will be there until December when they come home for "summer" vacation, returning again in January. They will be glad to see, help, and advise anyone visiting in that territory. Their address is:

Mr. and Mrs. George Young
Seventh Avenue Norte
#71 Guatemala City
Guatemala, Central America

The Trinity of Grace

(Continued from page 7.)

comes from Christ? How often has the Book been in our hands as we have journeyed? To the same extent has the vision been in our hearts? For except the Book of Mormon is used by the church much more than it has been hitherto, unless it becomes an instrument of power in our hands, there can be no vision of Zion with its faith, hope, and charity.

We are eternally indebted to our Heavenly Father, and are we grateful withal? How deep is our obligation to share with others the good news and the good fortune? May we not ask this question reverently, "When the son of man comes shall he find faith in the church?" Shall we "remember the new covenant, even the Book of Mormon and the former commandments . . . not only to say, but to do according to that which I have written, that they may bring forth fruit?"—Doctrine and Covenants 83: 8. Can we not, with the church of former days, address ourselves to the glorious consummation designed in the righteousness and love of God? The lowering

shadows are visible all around. Soon a mighty storm will break, and he who has endeavored to destroy the handiwork of God because he himself could not possess it will unleash the fury of the storm. *Blood, fire, and vapors of smoke will be seen, even in the land of promise.* Where shall men look during those dark days for hope, for faith? Where shall they find the charity and fraternity which alone can bind men and nations together? Our Heavenly Father has designed they shall look to his church and to its sacred books. We must build hurriedly against that dreadful day.

At the heart of life there is a divine order. Has not God conducted the march of our own history? Does he not rule in the heavens above, and also among the armies of the earth? His order prevails and his will is supreme, so that even when wicked men exercise their wrath against him, praise is made to come from their deeds. His order is quiet, purposeful, serene, invincible. Neither Stalin nor Hitler flouts him. "For the kingdom of the devil must shake, and the inhabitants thereof stirred up unto repentance."

All that poets and musicians have put in sound and song; all that scientists have or yet will discover; all that good men have fought, bled, died, and won for us in their struggles down through the years—all this and much more is the will of God. All this and much more is at the heart of all existence. All is offered in the gospel of Jesus Christ: Love, joy, peace.

Can we not lay hold on these things, remembering our stewardship in the Book of Mormon, to make the word flesh, so that again truth may spring from the earth—the earth of which our bodies are made—then again will righteousness look down from heaven. Yea, the Lord will give that which is good again, and again; and in spite of desolations soon to come, our land will yield her increase!

Briefs

(Continued from page 19.)

ers Al Ziegenhorn and Elza Nuckles visited the branch July 29 and assisted in the blessing of a baby and the confirmation service. Apostle Percy Farrow visited July 2, and 3. He preached both evenings. This was the first apostolic ministry in several years. Nine women compose the women's department. In May the group made flower sprays and wreaths and sold them, raising \$68. A donation of \$22 was sent to the district women's leader as a contribution for the district reunion ground fund. The group also sponsored six young girls and a chaperon to attend the reunion. —Reported by THELMA SWETNOM

PORTLAND, OREGON.—Roger and Carol Duvall were blessed on April 22. The parents are Mr. and Mrs. Victor Duvall, new members of the Central East Side congregation.

CHICAGO, ILLINOIS.—Officers for the new church year were elected at a special conference June 25. They were District President, Elder J. C. Stuart; counselors to district president, Elders Grant Hoyt and Kenneth Lusha; director of religious education, Mrs. Hattie K. Bell; women's department supervisor, Mrs. L. S. Wight; Zion's League supervisor, Terry Smith; music director, Mrs. Lyn-ton Lusha; treasurer and bishop's agent, Elder A. O. Skinner; secretary, Mrs. Robert Brown; publicity director, Elder Raymond Troyer; historian, Mrs. Henry Hershey; auditors, Ed Kohn and Charles Holt; book steward, Miss Juanita Stewart; reunion committee, Elders Raymond Troyer and A. O. Skinner.

Robert Kent of the West Suburban Branch was ordained to the office of elder July 1, by Patriarch L. S. Wight. Brother Kent has also been elected pastor of the branch.

John Wahlgren of the Ashburn Mission has been called to the office of priest.

Bulletin Board

Change of Addresses

Pvt. Curtis L. Pettigrew
U.S. 55116041
700th Engr. Petrol. Dist. Co.,
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Joseph E. Baldwin
Bishop, Ontario Office
Box 683
London, Ontario

Lt. Elaine O. Rosevear (NC) U.S.N.
Nurses Qtrs., U. S. Naval Hospital
Great Lakes, Illinois

Book Wanted

Mrs. P. C. Hayes, Star Route A, Hobbs, New Mexico, would like to purchase or borrow a copy of Bancroft's *Native Races*.

Wants Members to Contact Son

Mrs. Leroy Stapleton, West Oakwood, Route 4, North Kansas City 16, Missouri, would like for members in or near Augsburg, Germany, to contact her son:
Pfc. Robert L. Stapleton
US 55026891
7758 M.P. Sv. Plat.
A.P.O. 872, c/o Postmaster
New York, New York

Suitcase Lost at Wilburton, Oklahoma, Reunion

Mrs. W. A. Newman, Route 2, Box 4, Kaw, Oklahoma, lost a suitcase at the Wilburton Reunion. It contained a gray gabardine coat, a pair of black shoes, white house slippers, and other clothing. She will appreciate hearing from whoever found it.

Notice to Members in the Olathe, Kansas, Vicinity

Meetings are now being held in the Masonic Temple in Olathe on Sunday mornings: church school—10:00 a.m.; preaching—11:00. An organization of the group will be made officially on September 2 at 10:00 under the direction of Seventy J. C. Daugherty, district president. All servicemen stationed at the Olathe Naval Air Base are invited to take part in the local services.

ALAN TYREE
Kaw Valley District Missionary

Church Histories Wanted

Myrtle Louderback, 1805 South Osage, Independence, Missouri, would like to obtain volumes 2 and 4 of the *Church History*. Please write stating price and condition of books before sending them.

West Virginia District Conference

The annual conference will be held September 29 and 30 at the church in Parkersburg, Twenty-fifth Street and Murdock Avenue. The business meeting is scheduled for 3:00 p.m. Saturday, at which time district officers will be elected and district business discussed. Seventy James Menzies will speak at 7:30 in the evening. Sunday's activities include a priesthood meeting at 8:00 a.m., fellowship at 9:30, a sermon by Apostle Maurice Draper at 11:00, and an ordination service at 2:00 p.m. Meals will be served at the church.

MAY R. GRIFFIN
District Secretary

Notice to Members in Corpus Christi, Texas

Members living in or near Corpus Christi (or people who have church friends there) are requested to contact Raymond T. Jackel, 909 Park Avenue, Corpus Christi, Texas.

Rich Hill District Conference

The Rich Hill District Conference will be held Sunday, September 9, at the church in Butler, Missouri. The first service is scheduled for 8:30 a.m. and the concluding service for 2:00 p.m. Apostle D. O. Chesworth and Seventy D. L. Kyser are to be present.

LEROY BECKHAM
District President

REQUESTS FOR PRAYERS

Prayers are requested for the baby daughter of Mr. and Mrs. Clyde Anderson, Box 524, Windsor, Colorado. She is seriously ill with rheumatic fever.

Prayers are requested for Mr. and Mrs. Edward Morris who have lost their year-old daughter. Mr. Morris is stationed in Japan, and Mrs. Morris lives near Opheim, Montana.

Prayers are requested for Mrs. Leona Myers, 3855 West Florissant, St. Louis, Missouri, who will have to undergo surgery unless divinely healed.

WEDDINGS

Merritt-Hambleton

Beatrice Joan Hambleton, daughter of Mr. and Mrs. G. W. Hambleton of New London, Connecticut, and Robert D. Merritt of San Antonio, Texas, were married August 4 at the Reorganized Church in Miami, Florida. Elder E. G. Fisher officiating. Mrs. Merritt attended Graceland College last year, and Mr. Merritt is a yeoman in the Navy, stationed at New Orleans, Louisiana. They are making their home in New Orleans.

South-Strecker

Dixie Rose Strecker, daughter of Mr. and Mrs. Martin G. Strecker of Seiling, Oklahoma, and Cpl. Charles C. South of Holdenville, Oklahoma, son of Mrs. Jackie Miller of Firebaugh, California, and the late Charles South, were married July 14 at Clovis, New

Teaching Children in Your Church

By Arlene S. Hall

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Mexico. They are making their home in Anchorage, Alaska, where Mr. South is stationed with the Army engineers. Mrs. South attended Graceland College last year.

Robinson-Farrow

Betty Edith Farrow, daughter of Mr. and Mrs. Garnet Farrow, and Calvin Barrington Robinson, son of Mr. and Mrs. Samuel Robinson, were married July 28 at the Reorganized Church in Warton, Ontario, Priest John Bradley officiating. They are making their home in London, Ontario.

Burgin-Bromann

Dorothy E. Bromann and Thomas L. Burgin were married on June 28 at the Reorganized Church in Burlington, Iowa. Elder D. J. Williams performed the ceremony.

BIRTHS

Mr. and Mrs. J. Howard Liggett, formerly of Seattle and Los Angeles, announce the birth of a son, Brian Howard, born June 28 at the Independence Sanitarium. The Liggetts are now making their home in Independence.

A son, Rodney Eugene, was born on June 9 to Mr. and Mrs. Gene Farmer of Devon, Kansas.

A son, Marvin Leon, was born on January 31 to Mr. and Mrs. Leon Williams of Fort Scott, Kansas. He was blessed by Elders C. C. Martin and Dale Crown.

A daughter, Becky Jo, was born on February 5 to Mr. and Mrs. Raymond Brooks of Fort Scott, Kansas. She was blessed on June 10 by Elders C. C. Martin and Dale Crown.

A daughter, Bonnie Jean, was born on March 30 to Mr. and Mrs. E. E. Goddard of Richards, Missouri. She was blessed on June 10 by Elders Dale Crown and C. C. Martin.

A son, Steven Kent, was born on May 3 to Mr. and Mrs. Dale Crown of Fort Scott, Kansas. He was blessed on June 10 by Elders Dale Crown and C. C. Martin.

A son, Les Wight II, was born on July 11 to Mr. and Mrs. Les Wight of Kansas City, Missouri. Mrs. Wight is the former Darlene Van Biber of Kansas City.

Mr. and Mrs. M. A. Wells of Dallas, Texas, announce the birth of a son, Robert Allen, born July 2. The baby's paternal grandparents are Mr. and Mrs. G. R. Wells of Independence, Missouri.

A son, Steven William, was born on August 1 to Mr. and Mrs. William Haynes of Shreveport, Louisiana. Mrs. Haynes is the former Glenna Lee Moore.

A son, Lawrence Andrew, was born on May 29 to Mr. and Mrs. John Moffet, Jr., of Modesto, California. He was blessed on August 5 by his grandfather, Elder John A. Moffet.

Mr. and Mrs. Garold Gilbert of Fargo, Michigan, announce the birth of a son, Garry John, born August 10. Mrs. Gilbert is the former Lillian Gregory Dickinson of Flint, Michigan.

ADOPTION

Mr. and Mrs. Gustin V. Leffler of Columbus, Kansas, announce the adoption of a son, Robert Wallace, born October 6, 1950. He was blessed on May 6 by Bishop Walter N. Johnson and Elder Herbert Lively at Central Church in Kansas City, Missouri. Mrs. Leffler is the former Jane Burlington.

DEATHS

BOGGS.—Ella Belle, was born July 4, 1868, at Trenton, New Jersey, and died August 16, 1951, at Mercy Hospital in Council Bluffs, Iowa. Following her marriage to Harris Boggs, she moved with him to Plainview, Nebraska, where they homesteaded. Thirty-four years ago they left Nebraska and made their home in Council Bluffs where she was baptized a member of the Reorganized Church on October 24, 1920. Mr. Boggs preceded her in death on July 12, 1942; they were married fifty-six years. Surviving are two sons: Russell and Leon—Council Bluffs; a daughter, Mrs. Emma of Coon Rapids, Iowa; a half-sister, Albert Friedman of Salem, New Jersey;

six grandchildren; and five great-grandchildren. Funeral services were held at the Woodring Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Burial was in Cedar Lawn Cemetery, Council Bluffs.

BEATTY.—Mildred, was born September 27, 1874, at Little Port, Iowa, and died July 31, 1951, at Los Angeles, California. She had been a member of the Reorganized Church since July 28, 1912.

She leaves her husband, James; two daughters: Miss Florence Beatty and Mrs. Bessie Shanks of Los Angeles; two sons: Lee and Archie of Los Angeles; and two grandchildren. Funeral services were conducted by Elder Thomas R. Beil at Los Angeles. Burial was in the Inglewood Park Mausoleum, Inglewood, California.

MOTTER.—Harold D., was born October 31, 1894, at St. Joseph, Missouri, and died June 9, 1951, at Los Angeles, California. He was baptized into the Reorganized Church on March 7, 1920, and ordained to the office of priest on August 22, 1921.

He is survived by his wife, Beverly; a son, Donald, of Portland, Oregon; a daughter, Phyllis Bowman, of Hermosa Beach, California; a sister, Mrs. Helen Chartnez, and a brother, Roy C. Motter, of Lynwood, California; and five grandchildren. Funeral services were conducted by Seventy George A. Njeim at Inglewood Park Cemetery, Inglewood, California.

BAUGH.—Anna Blanche, was born June 18, 1878, in Rhodes, Iowa, and died July 23, 1951, at Pateros, Washington. On September 21, 1902, she was married to Samuel Lewis, who preceded her in death. In 1906 she moved to Mansfield, Washington, and on May 8, 1908, married William Baugh. Both her husband and a son, Harry Franklin Baugh, died in 1911. She had been a member of the Reorganized Church since February 27, 1916.

Surviving are three daughters: Alice, Bertha, and Bernice, all of Mansfield; a brother, William Love, of Omak, Washington; and a sister, Mrs. Maggie McLean, of Jonesboro, Illinois. Elder L. N. Johnsen conducted the funeral service.

GRINER.—Richard Paul, son of Mr. and Mrs. Paul Griner of Sun Valley, California, was drowned at Sequoia National Park on July 20, 1951, while attempting to rescue his younger brother, David. Besides his parents, he leaves two brothers, David and Ronald; and his grandmother, Mrs. Ella Hinrichs. Memorial services were held at the Fillbach Funeral Home in Burbank, California, Elders E. E. Spencer and Vernon M. Cline officiating. Interment was in Glen Haven Memorial Park.

DREIS.—George F., was born January 1, 1866, at St. Joseph, Missouri, and died July 16, 1951, at his home in Independence, Missouri. He was married in December, 1886, to Sarah Catherine Ball; six children were born to them. His wife and three daughters: Marie, Helen, and Elsie, preceded him in death. He had been a member of the Reorganized Church since 1895 and had served in the office of teacher since 1911.

Surviving are two daughters: Mrs. Augusta O'Roark of the home and Mrs. Edith Rees of Kansas City, Kansas; a son, G. Fred Dreis

of Brownsville, Texas; eight grandchildren; and six great-grandchildren. Funeral services were conducted by Elder John Sheehy at the Roland Speaks chapel in Independence. Interment was in Mound Grove Cemetery.

THOMPSON.—Rena Dell, daughter of William B. and Esther M. Martin, was born on June 21, 1876, near Council Bluffs, Iowa, and died August 7, 1951, at Independence, Missouri. She was married to Richard D. Thompson on February 23, 1898; one son was born to them. She had been a member of the Reorganized Church since September 25, 1896.

She is survived by her husband, Richard; son, Floyd H. of Independence; two sisters: Mrs. Lulu M. Brown and Mrs. Maud M. Scofield of Independence; one grandchild; and three great-grandchildren. Funeral services were conducted by Elder Dan Sorden at the Roland Speaks chapel in Independence. Burial was in Mound Grove Cemetery.

CROWLEY.—Margaret J., was born on December 5, 1859, at Pinchneyville, Illinois, and died July 25, 1951, at Resthaven in Independence, Missouri. She had been a member of the Reorganized Church for over sixty years and was an active worker until nine months ago when she suffered a broken hip.

She is survived by four daughters: Mrs. W. Evan Davis of Tulsa, Oklahoma; Mrs. Edna Barrett of Weir, Kansas; Mrs. W. L. Bartholomew of Berkeley, California; and Mrs. Arthur C. Mallams of St. Louis, Missouri; five grandchildren; and two great-grandchildren. Funeral services were conducted at Weir, Kansas, where she had spent much of her life; Pastor A. J. Jones officiated. Interment was in the family lot at Cherokee, Kansas.

BURCH.—Anna Caroline (Lena), daughter of Elizabeth and Garrett Dunne, was born November 19, 1875, at Bippen, Germany, and died August 4, 1951, at Indianapolis, Indiana. In 1898 she was married to Lewis Burch; three children were born to them. Her husband and one son preceded her in death. She was baptized into the Reorganized Church in 1919 and served as president of the women's department at Indianapolis for eighteen years. Early in her married life she was active in the Rebecca and Pocahontas Lodge also.

She is survived by a son, Ernest Burch; a daughter, Dorothy Swift, and two grandchildren. Funeral services were held in Indianapolis, Patriarch A. W. Gage officiating. Interment was in Crown Hill Cemetery.

SANDERS.—Benjamin, was born September 19, 1917, at Rock Falls, Illinois, and died May 9, 1951, at his home near Escondido, California. He was married on April 27, 1936, to Barbara Martin; four children were born to them. On November 28, 1937, he was baptized into the Reorganized Church. On August 15, 1948, he was ordained a priest, and on February 19, 1950, an elder. He had served as pastor of the Escondido Mission since 1949.

Surviving are his wife, Barbara; two sons: Everett and Bennie; and two daughters: Doris and Charlotte. Funeral services were held at the Alhiser-Wilson Chapel in San Diego, Elder Peter S. Whalley officiating. Interment was in Oak Hill Memorial Park, Escondido.

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P.S.

* THE COLOR OF DIRT

Our maintenance staff keeps things pleasantly clean around the plant. Yesterday morning the sidewalk didn't look dirty, but Brother Hart was sweeping it anyway. And I could see the line of dust between the swept and the unswept areas. Then I noticed a peculiar thing. The swept part of the walk was a different color from the unswept part. It was brighter. The other was dull. . . . That little difference was the reason why he was sweeping.

The color of dirt—it makes a subtle but important difference in all things. There are other kinds of dirt, too. A little of it getting into the mind, a bit of it dusted over the soul, may not appear to be very significant. Yet it will add its color to both. It is good to clean up at regular intervals.

You will notice that Mother washes Junior's neck and ears "whether they need it or not." And, after the start is made, it is generally discovered that they need it.

* NOTHING DOING

Trying to rest after an exceedingly hard day, father was annoyed by an endless stream of questions from his son, Willie.

"Whatta' you do down at the office?" was one of the questions.

"Nothing!" shouted the exasperated father.

Silence for a while. But it was soon broken by another question.

"Pop, how do you know when you're through?"—"Blue Valley Kiwanews."

* BUSINESS HELPS

Our manager just received a very fine letter from the Esterbrook Pen Company, Camden, New Jersey. We quote a part of it:

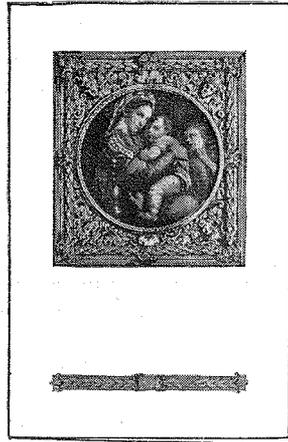
"To Esterbrook Dealers in the Flood Area: As business friends, we wish to offer our assistance in every way possible to any of you who have suffered losses in the recent flood disaster. . . . How can we help? Should you have any outstanding invoices from us, we will be glad to extend additional time for you to make settlement. If you have damaged Esterbrook stock send it to us with a covering note, and we'll gladly recondition or replace current merchandise at no cost to you. Naturally, we'll replace, without charge, any sales helps that have been damaged, such as show cases, displays. . . . Esterbrook wishes you a speedy and complete recovery."

Doesn't that give you a lift? Fortunately, we are above the level of the flood waters and suffered no damage, but it is fine to deal with concerns like this.

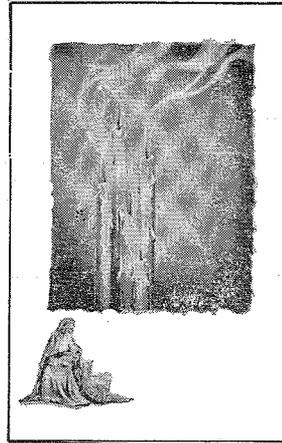
Some of the furniture dealers in Greater Kansas City have offered to recondition furniture damaged by the flood that is being purchased on installments by their customers. If you could see what happened, you would know better how much that means.

Many other business concerns are offering help to flood victims in as many ways as possible. Service is one of the important motives in modern business and industry.

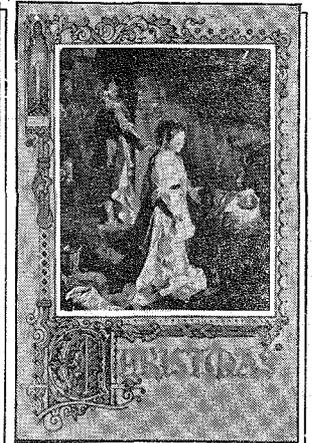
Special Close-out



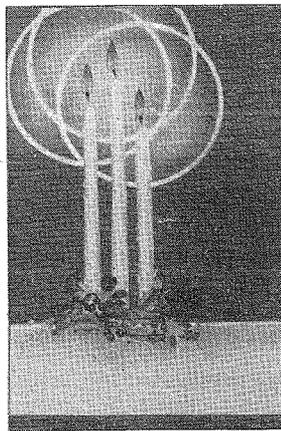
No. 150 RL



No. 4468L



No. 4585L



No. 4658L

\$1 a hundred folders

For a limited time we are offering these beautiful four-color program folders at a special close-out price of \$1 a hundred folders. Herald House pays the postage. Their size is 8½ x 11 inches and the folders come flat for easy handling for the mimeograph or printing. On a special paper.

Other numbers not illustrated:

No. 902L—Shepherds and Sheep on Christmas Eve

No. 43L—Manger Scene with Christ Child, Mary and Children

No. 4338L—Manger Scene with Shepherds, Christ Child, Joseph and Mary

No. 4590L—Christmas Wreath, Candle, and Open Bible

No. 4278L—Christmas Choir, and Candles

No. 4129L—Manger Scene with Mary and Christ Child

All sales are final. Herald House will substitute if second choice is not listed.

Herald House
Independence, Missouri

**in
this
issue**

Stir Up Thy Gift

Chris B. Hartsborn

Home Is Where the Heart Is

Mabel Williams Crayne

Timidity in Children

Blanche Neal Shipley

the Saints' Herald

September 10, 1951

VOLUME 98

www.LateDayTruth.org

News and Notes

PRESIDENT SMITH PREACHES

President Israel A. Smith preached at the morning service at Walnut Park August 26 and presented the address that evening at the Campus service.

EDWARDS VISITS REUNION

F. Henry Edwards of the First Presidency spoke at the Far West Stake reunion on the week end of August 18 and 19. Brother Edwards received a report from Emery E. Jennings, Far West Stake president, which states that \$5,000 was received in offering and that twelve people presented their names for baptism. The average attendance for the two Sundays was eighteen hundred people.

Brother Edwards attended the Eastern Colorado reunion the following week. Also on the staff at this reunion were Apostle Reed M. Holmes, Bishop G. Leslie DeLapp, High Priest Carl Mesle, Elder Ward A. Hougas, and Elder John W. Banks.

ATTENDS MICHIGAN REUNIONS

Apostle C. George Mesley and his wife Blanche have returned from three reunions in Michigan. They were present at Blue Water, Sanford, and Park of the Pines. Brother Mesley reports a record attendance at each of the reunions. Brother Mesley was in charge of the prayer meetings and general classwork and Sister Mesley was in charge of the women's work.

HOLDS SERIES

Elder Wayne Simmons has been working at Topeka, Kansas, for three weeks and started August 20 in a series at St. Joseph, Missouri, working primarily with prospects of Spanish-speaking people.

APOSTLE IN NORTHWEST

Apostle Charles R. Hield attended reunions in Ontario and Michigan, at Port Elgin, Erie Beach, and Cash. The week of July 24 through July 29 was spent visiting and talking at all of the branches of Manitoulin Island, culminating in a week-end institute at Little Current, Ontario.

MEXICAN STUDENT ARRIVES

Susana Mendiola of Mexico City, Mexico has arrived at Graceland College where she is enrolling this fall. She is being granted an international scholarship to Graceland and is the first Spanish-speaking student to receive such a scholarship to the college. Apostle C. R. Hield who has been working with the Spanish-speaking people states that donations toward such scholarships will be gratefully received.

FIRE AT DES MOINES REUNION

Lightning struck the Memorial Building at Camp Mitigua where the Des Moines reunion was being held and destroyed the building. The fire occurred in the night of August 14. The Des Moines District suffered a loss of approximately \$1,000, but no lives were lost. The Herald House lost around \$375 worth of property. The reunion moved to Des Moines following the fire. On the reunion staff were Apostle Williams, who returned to Independence August 15; William Becker, who taught the financial law class; Seventy John T. Puckett, and Mrs. W. W. Smith, who taught the women's class.



We'd like you to know

Norma Bertha Smith

THIS PICTURE is not "a pose," for Norma is just being natural. She is always happy to serve and does it well. Franklyn Weddle, Radio and Music Department Director, "picked a natural" when he hired her for his secretary, for she had a combination of radio, music, and secretarial experience to offer.

Norma, the daughter of Victor and Hattie Gunsolley, was born in Lamoni and baptized there on her eighth birthday, February 27, 1918. Following her graduation from William Chrisman High School in Independence, Missouri, in 1927 she attended Kansas City Junior College and later took some courses at Los Angeles, California, in speech, literature, and psychology.

After three years in stenographic positions in Kansas City and Independence, she went to California and worked two years as a cashier. From 1935 to 1939 she was employed in radio work in Kansas City. In 1939 she was married to LeRoy E. Smith, a grandson of H. O. Smith. They spent the next two years in radio in the East with Norma doing free-lance radio programs—acting, singing, playing the piano, and conducting interviews in "man-on-the-street" programs. They have two children: Michael Leo, 10, and Judi Ella, 6.

Since 1946 she has been working at the Auditorium, part time at first, and full time since late 1948. She also serves the Community Music Association as business secretary.

During her high school days she sang in both girls' and mixed quartets which won several high ratings during her junior and senior years. She has participated in the Multiple Piano Concerts of the Community Music Association for the past three years, and played the piano for recitatives for the Messiah broadcast over C.B.S. this year. She is a member of the Independence Young Matrons Club, the Independence Music Club, and the Southwest P.T.A. Both of her children are active in church work and have shown unusual musical aptitude. It is a pleasure to present this talented, personable secretary and mother.

The Saints' Herald Vol. 98 September 10, 1951 No. 37

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

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Jesus Passed By

"As Jesus passed by, he saw. . . ."—John 9: 1

THE APPRECIATIVE READER is very grateful for the Gospel of John. It has so many vivid, dramatic, human touches. There is an eye-witness quality about it. Even if the critics do say that it was written last of the four biographies of Jesus—some say many years later—the author who put it together had a remarkable memory for detail and a genius for making Jesus a real person.

Touches like our text for today are common, "As Jesus passed by, he saw. . . ." That helps us to understand Jesus better. He was no starry-eyed dreamer, unaware of his surroundings. He was no impractical theorizer. He was awake, alert to the conditions of his world and of the people around him. Even apart from his divinity, he was a very remarkable human being.

* * * *

CAN YOU IMAGINE the eyes of Jesus as he walked the streets of Jerusalem with his disciples following him? Sometimes he seemed to be looking beyond his immediate surroundings, beholding things that others did not see.

Yet he missed nothing of real significance. As he was passing by he saw—he took in everything. This day he saw a blind man. At other times he saw the hungry, the poor, the unclothed, the fearful, the wretched ones. Wherever he looked he saw people and their needs.

Jesus was observant. He kept awake on his feet. If ever he indulged in mere day-dreaming, it is not evident in the gospels. He saw much. His mind was stored with thousands of memories, experiences, passages of Scripture, ideas. He had all of them ready for immediate use.

"As Jesus passed by, he saw. . . ."

YOU KNOW how we people are. Nine-tenths of us are asleep on our feet. We spend half of our waking hours with a glaze of reverie over our eyes, not thinking but just mulling over our feelings, concerned with ourselves. We shut out the great, rich, human drama around us. If there are two alert, bright-eyed persons in a bus load of people, it is remarkable.

On the way to the office we may regard the trip as a mere waste of time in which we see nothing, say nothing, and learn little. We try to shut out the sights and sounds of the world—our fellow passengers.

* * * *

TWO MEN go down the street together, but it is as if they were in different worlds. One is intent merely on getting to the next point as soon as possible, ignoring the world as he goes. This results in poverty of mind and boredom. The other sees people, incidents, happenings. He hears the sounds of the world about him. Ask each one afterward to write what he can remember. One will give you a fascinating chapter, the other a blank paper.

The greatest differences in life are not in environment and circumstance, but in people. Some will live rich, entertaining, happy, wonderful lives in the same town where others are dull, poor, uninspired, listless, and thoroughly unhappy.

I read recently of a young woman who aspired to be an actress. She thought she would perish if she could not escape from Cincinnati and go to New York. Cincinnati is all right. Her trouble was in herself.

Editorial

ONE of the rich, literary works of the English language was written by a man who would have greatly enjoyed travel, but never got the chance. Gilbert White was born in Selborne, Hampshire, England, in 1720. He was graduated from Oriol College, Oxford, to become a deacon and a rector. Most of his life was spent at home in Selborne. He was very observant and recorded what he saw—the flowers, the plants, the birds—all the rich caravan of nature through the passing seasons of the year. *The Natural History and Antiquities of Selborne* is read with delight wherever literate people care about the good things of the past. What he saw is of interest to many today. He had but a little space in which to live, but he found enough there to excite the imagination and interest of many thousands.

* * * *

JESUS was not always patient with people who were mentally lazy or asleep. He was bothered by dullness and stupidity. There was a note of reprimand, perhaps of annoyance, in his exclamation, "Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?"—Mark 8: 18.

We, too, are passing by life every day. We pass by, but do we see as Jesus did? Do we see our fellow human beings? Do we see the human needs and human suffering? Do we see the opportunities that life affords for useful and unselfish service?

If we are to live as we should, we must begin by seeing and understanding, by being aware. The eyes and the ears are the gates of experience. Whoever keeps them closed suffers a personal tragedy.

L.J.L.

Official

Attention Alumni and Friends of Graceland!

The 1951 Graceland Homecoming will be held October 12 to 14, with alumni and friends returning to the campus and the Lamoni community from near and far.

At 7:45 p.m., Friday, October 12, the welcome and formal opening of homecoming activities will be held in Zimmermann Hall. Directly following at 8:00 the homecoming play, *Heaven Can Wait*, will be presented by the Graceland Players with Roscoe Faunce as director. No reserved tickets will be necessary.

On Saturday, October 13, at 9:30 a.m., the alumni assembly will be held in the Student Center, featuring the classes of 1926 and 1941. Following the assembly there will be a business meeting; and at 2:30 p.m. Graceland meets Wentworth on the gridiron. Alumni night will be held in Zimmermann Hall at 8:00 p.m., Saturday, followed by social meetings at 10:00.

The schedule for Sunday, October 14, will include a fellowship service at 8:50 a.m., followed by a worship service at 10:45. "A Community" will be the theme for this service, and there will be a guest speaker.

Come and visit your college community and your friends, and partake again of the "Graceland spirit."

If you need housing accommodations write to Mrs. Beverly Birks, Homecoming Housing, Graceland College, Lamoni, Iowa.

—RAY ZINSER, *Chairman*
Graceland Homecoming
Committee

Mob "Duty" in 1844

Herbert S. Salisbury, former county surveyor of Hancock County, Illinois, who now resides in San Rafael, California, recently visited friends in Carthage and La Harpe, Illinois. Noticing an article in the *Carthage Gazette* of June 22, 1951, reporting the death of Mrs. Edna Worrell Humacher of Kansas City (which stated that she was a great-granddaughter of Lieutenant Franklin Worrell "who was killed while on duty" by the Mormons), Brother Salisbury wrote the editor as reported in *The Quill*, published at La Harpe, Illinois, July 25, 1951, as follows:

The record that was carried by the Mormons to Salt Lake City states that Lt. Franklin Worrell was left by Governor Ford in charge of the Carthage Grays to guard the Mormon leaders, Joseph and Hyrum Smith, and that he had not only aided and abetted the murder of the Smiths but refused to testify at the Carthage trial of the mobbers for fear of incriminating himself.

After the death of the Smiths, Lt. Worrell at different times collected mobs and led raids on farmers in the southern part of Hancock county, burning barns and haystacks and shooting at the Mormon owners. The record further states that Sheriff Backinstoss of Hancock county thereupon organized a posse and on various occasions interfered with the Worrell mob, and that Worrell, enraged by the interference, led his mob on a certain day in pursuit of Sheriff Backinstoss, who was not a "Mormon," with the avowed intention of killing him.

The record further states that the desperate sheriff, urging his exhausted horse to pull his buggy down the hill past the old Ogden school house near the creek just east of Nauvoo, came near two covered wagons of sick refugee Mormons going to Nauvoo, piloted and guarded by the noted Indian scout, Porter Rockwell. He yelled at the longhaired, buckskin-clad Porter Rockwell, that he was pursued by a murderous mob, and, as is still legal on such occasions and under such urgent circumstances, made Rockwell a deputy sheriff and ordered him to protect him, the sheriff, from the mob.

As the mob came over the hill, shouting and firing at Sheriff Backinstoss, led by the redoubtable Worrell "in his line of duty," Porter Rockwell pulled a long

Kentucky rifle from one of the covered wagons and taking sure aim at Worrell's belt buckle, pulled the trigger. Lt. Franklin Worrell fell dead from his horse, and as the Indian scout was pulling a second rifle from the other wagon, the mob hurriedly placed the body of their dutiful leader across his saddle and fled back toward Carthage.

C.B.H.

Viewpoints

Make it a rule of life never to regret and never to look back. Regret is an appalling waste of energy; you can't build on it; it's only good for wallowing in.—Katherine Mansfield

Meet success like a gentleman and disaster like a man.—Lord Birkenhead

In a letter from Z. Z. Renfroe, attention is called to the work in the Prairie Provinces.

We are pleased to announce that, as a result of a series at Calgary, nine young people were baptized. The Edmonton Branch is busy on its new church building, bringing it into a more complete state, which will provide a better place to worship.

We are glad to see that the Saints at Senlac, Saskatchewan, are continuing in their efforts to carry on the work which was started by Brother J. J. Cornish. His influence is still strong there.

Reunions have been held at Ribstone and at Winnipeg, and while these were of short duration, they did give the Saints splendid opportunity to come together and renew their spiritual strength.

On July 21, at a meeting of the two districts, Northern and Southern Saskatchewan were united, and Brother Howard Fisher of Birsay was elected president of the newly formed Saskatchewan District. Other reunions were held throughout the district; Luther Troyer and Aleah Koury gave very fine assistance in helping to carry these out.

W. WALLACE SMITH

BY THE FIRST PRESIDENCY

Across the Desk

www.LatterDayTruth.org

Stir Up Thy Gift

By Chris B. Hartshorn

Based on a sermon preached at Liberty Street Church from wire recording by Elmer Hart, April 29, 1951.

Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, To Timothy, my dearly beloved son; Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by putting on of my hands, For God hath not given us the spirit of fear; but of power and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God.—II Timothy 1: 1-8.

EVERY MEMBER of this church has received the laying on of hands, or as Paul puts it in this writing to Timothy, "by the putting on of my hands"—that is in confirmation, so he might have the right to receive the Holy Spirit as an abiding comforter. Some, of course, have received the laying on of hands while they were small, being blessed as children. Many have received it in the ordinance of administration to the sick. And a few have received it as the means of conferring the authority of ordination to some order of the priesthood, as did Timothy.

I have been asked to discuss with you on this Sunday as a major premise the place of priesthood in the church of God. In his writing to the Hebrew Saints Paul calls our attention to the fact that no man takes upon himself this honor to represent God. God comes to us today in the same manner that was instituted in the days of Moses. As the Scripture says, "No man taketh this honor unto himself but he that is called of God as was Aaron."

Jesus once called attention to the fact that "many are called but few are chosen." He declared this in connection with the parable about the wedding. Some did not have on wedding garments. They were not asked in to the feast because they were not dressed for the occasion. This plainly indicates that there is a difference between a call of priesthood and the authority of priesthood.

In one of the outstanding revelations given to this church in the days of the Reorganization we are further told, "All are called according to the gifts of God unto them."—Doctrine and Covenants 119: 8. All of us have some gift, even though it may be latent. Perhaps we have not discovered the full scope of our talents and abilities; but all of us have a gift from God which we are called upon to exercise in the advancement of his cause among men. If we fail to keep the first and greatest commandment, which is to "love the Lord thy God with all thy heart, might, mind, and strength," per-

haps we shall not be invited in to the wedding feast.

I am wondering if you realize the full intensity of this expression, "with all thy heart." The heart is a wonderful little instrument, beating about eighty times a minute, lifting about four ounces of blood every beat; and keeping this up for each of the twenty-four hours of the day, thus accomplishing the herculean task of pumping daily fourteen tons of blood. Worshiping God with all our hearts calls our attention to the continual, energetic, active life in the kingdom. He couldn't have used a better figure of speech. Thus you should "Love the Lord thy God, and . . . thy neighbor as thyself."

THE LATE COUNT Lecompte de NOUY in *Human Destiny* wrote, "Intuition disposes of a much greater field of action than does reason, and purely intuitive religious faith is a much more efficacious human lever than science or philosophy. Action follows conviction, not knowledge."

This points to one very important thing. It's one thing to know the gospel; it's another thing to do something about it.

When we first accepted the gospel of Christ many of us were so thrilled by the knowledge we had of the church that we felt sure we could tell about it so convincingly that all our relatives would be baptized at once. Then we would convert our friends and neighbors. But we soon learned that we lacked the experience which would transmit conviction and result in conversion. So we got discouraged and decided it would be best to leave the missionary work to the general ministry.

Jesus said the gospel is like a net that is cast out and gathers in all kinds of fish. This church has the task of taking the gospel into all the world, and "he that believeth and accepteth the gospel" has work to do. It's not just believing; it's not just getting the knowledge. It's one thing to know this church is the

instrument of God in the salvation of mankind, but it's another thing to have a conviction about it that leads us to serve God with all our heart.

ONE THING that was emphasized a great many times during the last war was this, "In an emergency any intelligent quick action is better than delay in search for the ideal." Many times have I heard the excuses, "I haven't enough time to do this particular task." A woman is asked to teach a class in church school, and she answers, "I would if I knew enough." Another is asked to take a group of girls and she apologizes, "I'm just too busy," or, "I don't understand girls." So many things interfere with our using our gifts for God. Some of us might get cheated out of the wedding feast because of these excuses. "Any intelligent quick action is better than delay in search for the ideal." We will never be so well-prepared that we can enter in and do perfectly any job we are asked to do. If there is one thing we can learn from the history of the church and the Book of Mormon it is that God does not ask us to do things without first preparing a way and giving us strength to accomplish them. But we must enter into such tasks with intelligent, prompt response.

Brother Rushton is quoted as saying, "This church can move the hand that moves the world." The scope of this prediction is large, because ours is a small church. We are so weak in many localities that we become an insignificant force socially and in civic movements. But I think it is well for us to take stock in this statement by Brother Rushton, for if anything is clear in the Scripture it is that Christ is looking after the church and is interested in it. We read in the Word that Christ loved the church and gave his life for it. Why wouldn't he be interested in what takes place in Kalamazoo, or any other place?

The church, through our prayers and united devotions, can move the hand that moves the world, because the hand that moves the world is with us. God is more concerned than are we in the progress and success of the church.

Isaiah once penned these lines, "A voice came saying, Whom shall I send, and who will go for us? Then said I, Here am I, send men. And he said, Go and tell the people." That voice still speaks, and men who show the quality of loving their fellow men have one strong qualification for priesthood. If they have the conviction that God is at work in the world and that he intends to save mankind through the gospel, then priesthood is strongly supported.

I WAS ASKED one time by a friend of mine here in Independence who didn't understand much about the church, "Don't most of your men act as ministers in the church?" I said, "No; we have quite a large percentage, however, of priesthood." And he was troubled about the word "priesthood." It is not used commonly except in the Catholic Church, and sometimes in the Lutheran and the Episcopal Churches. Many people have forgotten this word that was prominent in the Old Testament, and even Peter talks about "a royal priesthood." It is a good word meaning "the agency which God has called into being for man's salvation."

Now I'd like to read from Section 83, which is called the section on priesthood. It has considerable significance in the understanding of God's plan in administering the gospel.

The Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth forever, with the priesthood which is after the holiest order of God, and this great priesthood (the Melchisedec) administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of

godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live.

Priesthood is an essential means of grace. In the days of the children of Israel, those of the tribe of Levi were set apart to minister in the priesthood. That was the only thing they had to do—to minister in the priesthood. About one out of every six members over eighteen years old holds priesthood in this church.

Brother Harley Morris points out that the genius of the Restoration Movement is manifest in the fact that God established various orders of the priesthood for specialized work in the kingdom. The deacon has his field in economic affairs; the teacher, in social relations; the priest, in family relations; the elder, in pastoral care; the seventy, in missionary endeavor; the bishops, in temporalities and judicial work; the evangelist, in counseling; the high priest, in administrative work; the apostle, in general supervision. There is genius in the plan of God because no man can be an authority in all fields. Therefore, in the gospel as restored, men have been asked to study and to administer in certain specific areas of human need.

In Doctrine and Covenants 83:6 are some very serious statements concerning the priesthood.

And also all they who receive this priesthood receiveth me; and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom. Therefore, all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood receive this oath and covenant of my Father, which he cannot break, neither can it be moved; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom shall not have forgiveness of sins in this world nor in the world to come.

I point out how important and how serious it is to take the covenant of priesthood. It is serious not just

to those who make the covenant, but to the church, because no man can save himself. We can't do it even after we get into the church. The ordinances of the kingdom of God are not self-administering. Only through the power of priesthood is salvation possible in and out of the church, and after having made the covenant with God that we will be his minister, to forsake and turn away from it puts us in a very serious position.

THE REAL AUTHORITY of the priesthood is not legal; it's not what happens to me by the putting on of the elder's hands which gives me legal right to serve in certain capacities. The effectual authority is spiritual, and that is manifest in the gifts of God which I am able to exercise. It is easy to love those who love us, but when they talk against us or our loved ones, it's hard to take. It's much easier to be nice to and love somebody who says good things about us and shows some appreciation of the things we hold dear.

I saw an autograph on a picture one day which read, "I love you because you love the things that I love." Many of us are like that, but to have the gift of loving other people in spite of their waywardness—in spite of the things they do to us—is one of the richest gifts that God can give. He gave it rather intensively to mothers, and he has given it extensively to some of the ministry that I know. We certainly need to pray for this gift and not turn away when people need our ministry the most.

And then there is the gift of wisdom—to know what to say and when to say it, to have awareness of the needs of people. It is hard to think of a better gift than to know when to say the right word, and then have the willingness and the skill to enter in and minister. Without these gifts we have no priesthood authority, and without spiritual authority the legal authority attached to priesthood has little value.

I remember reading of a preacher's boy who wondered about his father's practice of coming to the pulpit each Sunday and assuming the posture of prayer (I have seen some of these ministers come in; usually they have nobody to help them). This lad asked, "Dad, why is it whenever you come to the pulpit you always bow your head on your hand?" The father answered, "Son, I'm asking God to give me a good sermon." Then, in his innocence, the boy said, "Well, why doesn't he do it then?"

OPINIONS VARY on the quality of a sermon. I can tell that when I stand at the door and greet the people as they leave. The same sermon that's good to some just doesn't mean much to others. Why is that? It's because we do not all sense the same needs, or else the need that we think we have is not ministered to. I am not offended when people pass me by and show that they were not particularly impressed, but I do regret that I couldn't do more to reach them. And I rejoice that some have found a response in their heart to the spoken word. I would to God that we were able to reach those who need it in every congregation—and I'll let God be the judge. I do not know my listener's needs, and surely I do need to ask God to give me a good sermon if I am going to minister to those needs, because I don't know what they are, except as they are common to mankind.

Theodore Roosevelt once said that his church creed was contained in nine pungent paragraphs. I quote a few:

Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees or by a running brook, or in a man's own house, just as well as in a church. But I also know as a matter of cold fact the average man does not thus worship.

He may not hear a good sermon at church. He will hear a sermon by a good man, who with his good wife is engaged all the week in making hard lives a little easier.

He will listen to and take part in reading some beautiful passages from the Bible, and if he is not familiar with the Bible he has suffered a loss.

He will take part in singing the good hymns. He will speak and nod or speak to good kind neighbors; he will come away feeling a little bit more charitable toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

It is good for us to think of that a bit. Why do we come to church? Can we go away feeling that our time has been wasted if we sense the truthfulness of these observations? All of us have our ideas about what a successful sermon is. I know I do. I am far too critical. Perhaps the thing I need to study more about is not just what is going to happen in church this day to entertain me, but why I come to church. The first thing required to satisfy our souls is a consciousness of our own needs. We all have great needs. Some of us haven't got to the business yet of examining ourselves to find where we most need spiritual help.

MEN OF THE PRIESTHOOD have covenanted to serve God as ministers, and they need to stir up the gift that is in them by the laying on of the elder's hands. They need to preach better sermons, there's no doubt about it; but likewise the lay members need to stir up the gift that is in them. If they enter in with all their hearts to serve God, they will find wherein they lack. Then it will be easier for the minister behind the sacred desk to say something that will fit their needs.

I am thinking of a young priest I knew when I was a young man in Religio work. This man had a brilliant start in the church. At this time he was president of our Religio, had a wonderful personality, and held a good job. He was then secretary to the president of a large corporation. He developed rapidly in spiritual growth, and he had the

(Continued on page 15)

Shepherds of Souls

Helpful Advice for Pastors

By Calvin C. Sears

(See page 23.)

THE NEED FOR PASTORS

THERE IS A GREAT NEED for consecrated men to serve as pastors. From the ranks of the young men now getting started in the ministry must come the pastors of tomorrow. They need help in preparing for pastoral work. Some of them will be able to receive their training as they work under the supervision of experienced men. But many who cannot obtain such training will be called upon to serve. Their need of training is as great as that of the others, and someone should give them words of help. As one of the older men who long has served as a pastor, I have been asked to write some of the ideas I have found by experience to be of value in dealing with people and in pastoral work.

THE PASTOR'S IDEAL

The ideal pastor would be a man like Christ. None of us come near to being that good. We are all human and imperfect. Most congregations would have their pastors strong, both spiritually and physically; however, there are examples of weak men who, under the transforming power of Christ in their lives, have become channels of strength and have brought blessings to many.

We tend to become like the people we admire, so it is well for us to have in mind and hold as a standard a definite pattern of the pastor we would like to become. There are certain essential qualities a pastor must have in order to do his best work.

HE MUST BE a man of steadfast faith who loves people. He should have a large amount of charity so that he can love the sinner while hating and combating the sin. He must be a man of truth, honesty, and integrity. He must be dependable at all times and under all circumstances. He must be careful in speech, and his conduct should be above reproach. He must love peace, and work with wisdom and patience to establish it. He must be a spiritual leader, thoroughly familiar with the word of God contained in the Bible, Book of Mormon, and Doctrine and Cove-

nants. He must let his light shine before men as one who has walked and talked with God. He must be able to set a high standard and show how to live up to it, keeping in mind that those who have uplifting experiences are held to a stricter account for their way of living.

There will be some members who do not read the Scriptures, but they will read him as his life reveals his testimony to the gospel. There will be those whose hearts are burdened who will look to him for comforting words. There will be those who cannot see their way and will come to him for counsel and guidance. Only one who has traveled the road and knows it well can be a guide to others.

PERSONAL IMPROVEMENT

The lessons of life are learned slowly and with difficulty. Our Savior paid our ransom in full by his body which was broken for us. We in turn to be useful have to acquire patience, kindly consideration, tactfulness, discretion, wisdom, and discernment by the painful process of breaking in.

We have bad habits and wrong attitudes to be broken. We must cast out of our lives whatever hinders our spiritual growth and discipline ourselves in order to develop. The enemy of souls seems to double his efforts when he sees us shaking loose our fetters. We have to be constant in prayer and persistently repentant, making full surrender to Christ so that his strength may supplement our own in order to overcome the tempter's power.

HUMILITY IN LEADERSHIP

The essence of true leadership is humility, and it takes true leadership to be a good pastor. If the branch is small, the leader must be big enough to do little things, as there will be many labors of love for which the return will seem meager. It takes time for a rosebud to open into a perfect rose. Matters cannot be hastened by squeezing the rosebud. The pastor has the task of trying to touch human hearts. He can plant the seed of the gospel, but he must have patience in waiting for results. God must act to open a human heart.

STUDY BOOKS AND PEOPLE

The pastor will read and study good books, but he will also study people by watching them in everyday life. Close observation will reveal signs that tell him a lot about their needs. He will find that no two people are alike. The gospel net draws in all kinds, and they are the product of every influence and experience they have encountered in life.

As he studies people he will find that the outward appearance may be misleading. Let him look beneath the beauty of soul that may be there. A rough exterior often conceals a kind heart. If he can love the people and be interested in them, dealing kindly with them, love and kindness will come back to him. If he can adjust himself to their ways and apply common sense to situations he will be able to overlook a good many things. Some of these people will have hungry hearts. They need to be lifted so they can hear God's voice.

UNDERSTANDING OTHER PEOPLE'S VIEWPOINTS

It is important for the pastor to be able to put himself in the other fellow's place and try to see his viewpoint. In the branch there are sure to be many types of members. The impulsive ones will want action right away. The cautious ones will want to think things through first. The young will like to see changes, while the old will be upset by them. Then there seems to be at least one in every branch ready to take offense at something and "go up the Miff Tree." The conflicting ideas have to be blended into a project that the majority can approve. It is well for the pastor to compromise where no damage will result and no principle is at stake.

Getting the other fellow's viewpoint will help to prevent some of the difficulties from starting. There is so much needless damage caused by careless speech. The minister must have kindness in his heart and good will for others. Priesthood visits made in the spirit of the Master will help the members to keep their minds on the right things. The difficulties should be dealt with in that

same spirit, with God helping to open the way for an adjustment.

THE SACREDNESS OF PERSONALITY

Each member should be regarded as a sacred personality. The pastor should help each one to "take time to be holy" and to treasure up faith in his heart. The times have come when nothing but God's power could sustain people in the hour of trial and affliction. One cannot starve himself spiritually and be strong in the Lord.

People do not know all the same facts at the same time; if they did their judgment would still differ. The pastor should admit that all have a right to their opinion. He should have his own convictions and be ready to talk intelligently and to the point if called upon, but he should not force his views on anyone. He should have a good reason for all of his actions.

PROBLEMS IN PUBLIC RELATIONS

Everyone who deals with numbers of people has to survive the give and take of getting along with groups. It is a part of the democratic way of life, but it requires stamina. Everyone in a position of trust is sure to feel the lash. In an orchard, sticks and stones under a tree witness that the tree has born fruit. A fruitful, active life will incite opposition and criticisms. A pastor can expect to take his share of the raps as a natural part of his experience. The verbal jolts and tricky maneuvers will be irritating. But the test of a man's greatness is how he reacts to petty things.

CONFIDENCE

The pastor should enter into activities with others of the community and obtain a good knowledge of affairs by conversing with a wide variety of people. *He should invite confidence and keep sacred what is told to him in confidence. He must not use examples or illustrations from experiences related to him.* Confidence once shattered is not easily restored.

RESPONSIVENESS TO NEEDS

The gospel does not change, but the needs of people do. The pastor must seek the Lord in humility and diligence that his mind may be quickened to see these needs. If he can draw fresh from the well of the Scriptures and talk to the burdened heart in language that even children can understand, the older people will surely get the message.

What Does Evolution Teach Today?*

By John A. Widsøe

ALL LIVING THINGS, plants and animals, are subject to change. Every observer of nature, certainly all plant and animal breeders, know this to be true. It is an unchanging fact of nature. Living things are not static. This is the law of evolution.

In the meaning of this law, Latter Day Saints are the foremost evolutionists in the world. They believe that the immortal spirit of man may eternally approach the likeness of God himself.

The *theory* or *theories* of evolution are man's explanations of the multitude of changes observed in nature. Such theories may or may not be correct. They are always subject to changes as new facts are discovered.

Until recently one of the theories of evolution based largely upon the work of the great scientist, Charles Darwin, was that man was only a product of changes in organic life, throughout long periods of time. So vigorous was the battle over the proof of this theory, that in the minds of men the law of evolution, a fact of nature, and the theory, man's explanation of the fact, became as one. An evolutionist in those days was a person who held that man descended from the lower animals.

The battle over the evolutionary origin of man became so unseemly that each side looked upon the intelligence of the other with distrust. After many years of swaying opinions, more temperate views now prevail in this field of science. Leading scientists, those of unquestioned authority, have expressed their views upon the matter today.¹ These appear to be quite different from the views of yesterday. Quotations might be made from other numerous students, but the following from distinguished workers well-known in the scientific fraternity, will have to suffice.

1. Dr. Clark Wissler of the anthropographic section, U. S. Museum of Natural History²:

"As far as science has discovered there always was man, some not so developed, but still human beings in all their functions, much as we are today. . . . Man came out of a blue sky as far as we have been able to delve back."

2. Vernon Kellogg, eminent biologist, trustee, Rockefeller Foundation, and other philanthropic scientific and educational organizations³:

"The fair truth is that the Darwinism selection theories, considered with regard to their claimed capacity to be an independently mechanical explanation of descent, stand today seriously discredited in the biological world."

3. Professor L. T. More, Dean of the Graduate School of the University of Cincinnati⁴:

"Unfortunately for Darwin's future reputation every one of his arguments is contradicted by the facts."

4. Dr. D. H. Scott, eminent British botanist⁵:

"A new generation has grown up which knows not Darwin. Is even then evolution not a scientifically ascertained fact? No! We must hold it as an act of faith because there is no alternative."

5. Dr. Henry Fairfield Osborn, foremost champion of evolution in America⁶:

"If living today, Darwin would be the first to modify his theory. Darwin was brave but wrong."

6. Douglas Dewar, zoologist, Indian Civil Service, Barrister, South Eastern Circuit⁷:

"The breeder, no matter on what animal or plant he experiments, after he has effected a number of minor changes in any given direction, is suddenly brought to a standstill. In a comparatively short time he reaches a stage at which he cannot accomplish more, no matter how much he tries. . . . This fact is fatal to the evolution theory."

7. Dr. David Starr Jordan, first President of Stanford University, educator, author, and naturalist⁸:

"None of the created 'new species' of plant or animal I know of would last five years in the open; nor is there the slightest evidence that any 'new species' of field or forest or ocean ever originated from mutation, discontinuous variation or hybridization."

8. Sir Ambrose Fleming, internationally famous physicist, President of the Philosophical Society of Great Britain⁹:

"Note certain qualities in the human species, not the smallest trace of which appears in the animal species. Thus, no animal has ever made any weapon or tool to help its bodily endowments. It fights with teeth and claws, horns, tusks, or hoofs. But it makes no military weapon of any kind. Nor has any

animal made a tool—spade, rake, knife, hatchet, axe, or saw. No animal makes itself any artificial dress, hat, coat, shoes, or ornament to improve its appearance; nor does it dress or arrange the hair on its head. But all of the very earliest humans do these things. No animal had discovered how to produce fire or even to maintain it. . . . The animal mind or intellect is static or limited. It never progresses beyond a certain point. On the other hand, the human mind is extremely progressive, self-educative, and assimilative. Uncultured races of men brought into contact with more advanced races quickly adopt their achievements, customs, modes of thought, and habits. . . . Animals have not developed the powers of speech or rational thought.”

9. T. H. Morgan, zoologist, educator, and a member of the National Academy of Sciences, and numerous other organizations¹⁰:

“It seems to me that the idea that ancestral stages have been pushed back into the embryo, and that the embryo recapitulates in part these ancestral adult stages, is, in principle, false.”

10. Dr. Karl Vogt, of Geneva, German zoologist, associated with Agassiz in preparation of his work on fishes¹¹:

“This law which I long held as well-founded, is absolutely and radically false.”

11. Professor Adam Sedgwick, eminent embryologist of England¹²:

“After fifty years of research and close examination of the facts of embryology, the recapitulation theory is still without satisfactory proof.”

12. Sir Arthur Keith, President, Royal Anthropological Institute¹³:

“Now that the appearance of the human embryo at all stages is known, the general feeling is one of disappointment; the human embryo at no stage is anthropoid in appearance.”

13. Herbert Spencer, philosopher¹⁴:

“The facts of paleontology can never suffice either to prove or disprove the development hypothesis.”

14. Professor L. T. More, already cited, quotes Charles Darwin¹⁵:

“The belief in natural selection must at present be grounded entirely on general considerations. When we descend to details, *we can prove that no species has changed*: nor can we prove that *supposed changes are beneficial, which is the groundwork of the theory.*”

In his *Origin of Species*¹⁵, Darwin wrote:

“Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and serious objection which can be urged against the theory of natural selection.”

15. William Bateson, English zoologist¹⁶:

“So we went on talking about evolution. That is barely forty years ago; today we feel silence to be the safer course. . . . Discussion of evolution came to an end because it was obvious that no progress was being made. . . .”

16. Dr. J. A. Thompson, scientist, educator, and author¹⁷:

“We are more keenly aware than in Darwin’s day of *our ignorance* as to the origin and affiliation of the greater classes. . . .”

Clearly the theory of evolution has added nothing to our understanding of the beginning of things. The ancient view that God is the Creator of all things is still the best, because it is true.

*Reprinted from *The Improvement Era* by permission of the author-editor.

1. Most of the quotations were assembled by Arthur I. Brown, M.D., in his pamphlet, *Must Young People Believe in Evolution*, Oak Park, Illinois.

2. Clark Wissler, *The Case Against Evolution*, page 344.

3. Vernon Kellogg, *Darwinism Today*, page 5.

4. L. T. More, *The Dogma of Evolution*, page 194.

5. Arthur I. Brown, *op. cit.*, page 11.

6. *Ibid.*, page 11.

7. Douglas Dewar, *Difficulties of the Evolution Theory*, page 91.

8. David Starr Jordan, *Science*, October 22, 1922, page 448.

9. Sir Ambrose, *Evolution or Creation?* London, page 75.

10. T. H. Morgan, *Evolution and Adaptation*, page 83.

11. Arthur I. Brown, *op. cit.*, page 17.

12. Adam Sedgwick, *Darwinism and Modern Science*, page 174.

13. Sir Arthur Keith, *The Human Body*.

14. Herbert Spencer, *Illustrations of Universal Progress*, page 376.

15. Major E. C. Wren, *Evolution, Fact or Fiction?* London, pages 93, 94.

16. *Ibid.*, pages 91, 92.

17. *Ibid.*, page 89.

Every Day a Feast Day

A YOUNG Latter Day Saint girl, spent a week’s vacation with a friend. The two girls had a wonderful time, and later I overheard the mother in this home say to the mother of the girl who had been the guest, “We were so happy your daughter came. It was a joy to have her with us.”

Every time I see that young lady I can understand why she would be a joy to any home. She has been taught kindness, unselfishness, thoughtfulness for others, and all the qualities which go to make up a gracious personality. Knowing her parents, I am assured that these graces have been taught by example as well as precept. Never have I heard either of them make an unkind remark about anyone or speak crudely in any way. They are trying to live Christlike lives, realizing the important place that Zion homes have in the establishment of God’s kingdom. So much depends upon daily living.

At the Lamoni Reunion this summer the Lord again admonished us Saints to study his Word. Why does he repeatedly give us this counsel? It is true that he would have us an informed people, for our capacity for sharing with others would then be increased; but beyond the information gleaned, is he not more concerned with what will happen to our lives as we read?

We do not live upon the physical food taken into our bodies only on feast days,

By Ruby Strand

such as Thanksgiving. We need a daily revival. So it is with our spirits. We cannot live healthy, productive lives when our only spiritual sustenance comes at feast days, such as reunions and conferences, or even on Sundays. We must learn to feed ourselves through the week.

Early morning is a good time to take spiritual nourishment. There are days when it seems almost impossible to do this, but even fifteen minutes earlier rising will provide the means by which we can secure this “daily bread.” And how much more purposeful the day becomes when we have kept this appointment with God. With a prayer that our minds might be enlightened, our intellects quickened, and our hearts touched by the Holy Spirit, we feel renewed and reinvigorated. It is not to exploit our learning that we do this but rather that God’s will may be done more fully in our lives as we live more graciously, thus bringing others to Christ.

When Jesus said, “I am the way, the truth, and the life,” and “I am come that they might have life, and that they might have it more abundantly,” he must have meant the daily living which comes about as a result of regular nourishment which helps us to learn what God would have us be. Then every day will become a feast day; we shall be a joy to those with whom we associate; and Zion will become a reality.

A Builder of the Reorganization

Selections from the Memoirs of William
Wallace Blair of the First Presidency

Part Nine: From the Western Mission, Homeward

Literary Labors

DURING the winter of 1868 and 1869, I devoted considerable time in writing for the *Herald*, partly for reason that rainy weather interfered with ministerial labor, but more especially because I was prompted thereto by the Holy Spirit.

More Labor and Travel

At Sacramento, Stockton, Washington, San Bernardino, and other points, the Lord confirmed his work with the signs following, bestowing upon the faithful Saints the gifts of healing, prophecy, tongues and interpretations, filling their hearts with assurance and holy joy. . . .

Idaho, 1869, and Utah

About the twenty-fifth day of November I reached Malad City, Idaho, where I met Brethren Alexander H. and David H. Smith. . . . From Malad I went to Salt Lake City. . . . Perhaps no winter was ever seen in Utah when the very foundation of Brighamism was so laid bare and broken up as that of 1869 and 1870. . . . On parting with the Saints prior to starting home to Illinois, in our last service in Independence Hall, I stated by constraint of the Spirit to the packed assembly present that the time was near at hand when the fear and the dread that had been upon the people would be taken from them and be put upon their oppressing leaders; also that civil and religious liberty would yet come to Utah and abound throughout all her borders.

During these times and for two years after, we sent many carloads of people away to the East, procuring cheap fares for them. Others,

profiting by our teachings, broke away from Brighamism and fled to Idaho, Montana, Nevada, California, Oregon, and other localities east and west, many of whom have since united with the Reorganized Church.

[Note on travel: The first transcontinental railroad was completed when the Union Pacific joined the Central Pacific at Promontory, Utah, on May 10, 1869. Regular train schedules were operating five months later, and the bridge at Omaha was completed in 1872.—Editors.]

Cyclorama, 1870—1871

Eastern Nebraska . . . Utah and Idaho . . . January 31, 1871—Battle Mountain and Austin, Nevada. Carson, Nevada, on February 24. . . . March 30, Sacramento. . . . San Bernardino in May . . . August 8 in Salt Lake City, then east . . . Council Bluffs. . . . Fall and winter in northern and central Illinois. . . . December 21, Deloit and Denison in western Iowa.

General Conference, April 6, 1872, in St. Louis, Missouri.

Church Publications

On the seventeenth day of June, on invitation, I met with the Board of Publication at Plano. On that date, pursuant to previous arrangement, the board took possession of the Herald Office and the property pertaining thereto and assumed control of the publishing interests of the church.

The Site of Lamoni—1873

The twenty-third day of December found me at Brother William Hopkins', two miles southeast of where Lamoni is now located. The Order of Enoch had located a fine

body of land in this region and was actively engaged in improving it. I was highly pleased with the general outlook of affairs and was confident that the Lord would here plant a work from whence would go forth the gospel of Christ to all peoples abroad. . . .

I preached in and around Pleasanton and then went to St. Joseph, Missouri, and on January 16, 1873, Lee's Summit, near Independence, Missouri. On the twenty-seventh, I proceeded to organize the Lee's Summit Branch. . . . Then I went to Bevier. . . . Bryant and Canton, Illinois. My efforts there were blessed of God. . . .

Called to the Presidency

The annual conference of 1873 met at Plano on April 6, and on the seventh President Joseph Smith placed in my hands a revelation to present to the Quorum of Twelve, part of which was given March 1, and the remainder on April 6, 1873. (See Doctrine and Covenants 117.) By this I was called to be one of the counselors in the First Presidency of the church. Not long prior to this, I had evidence given me of the Lord that I would be called to this position in the church.

Having now become associated with the First Presidency, it devolved upon me to assist President Joseph Smith in arranging and appointing the several missions of the Quorum of Twelve, which we did on the twelfth, suggesting also the missions of some of the seventy. On Sunday, the thirteenth, the congregations were very large, the church being packed to overflowing. . . .

"Home Is Where the Heart Is"

By Mabel Williams Crayne

*The stranger at my fireside can not see
The forms I see, or hear the sounds I
hear;*

*He but perceives what is; while within
me*

All that has been is visible and clear.

—Author Unknown

MYRA HAMILTON had learned early in life to lean upon her Heavenly Father. When her tiny grandson, Dale Armstrong, was laid in her arms to be reared as her very own, she went to Him in great humility and asked for guidance. She welcomed the little one as a precious gift, but she was not young or overly strong.

The heart-broken father had no other choice than to place the responsibility of his child's care on his young wife's mother. Not long after that he went into the Army and vanished into that vast unknown called "missing in action."

It was not an easy task to be both father and mother to a lively, growing boy, but it was an interesting one, and it had kept her from the usual let-down of old age. From the time he was eight, Dale was constantly drawing pictures of airplanes and watching every one that flew overhead within the scope of his keen blue eyes. Myra bought models for him to build; and as he grew older and more experienced, he made beautiful gas models that took many hours to build but ten minutes to crack up. When he was sixteen he was "ditching" school on field days and going to an airport where his intense interest appealed to a kind-hearted instructor, who would take him up once in awhile on quiet days and who finally taught him to use the controls. From then on it was hard to keep his feet on the ground, and Myra gave her consent to regular flying lessons.

BEFORE HE WAS EIGHTEEN Dale was insisting that he leave school and join the Army. Myra had pulled him through two severe Navy spasms with no after effects, but he could put up a lot of arguments for the Army that made sense, and she found herself incapable of meeting them. She had realized her limitations many times before and knew that Dale needed the influence of a good, mature man, wise in the ways of teenage boys.

He and three of his cronies had rattled into the driveway after school one Friday afternoon in a battered old Ford. He ran into the house to announce that he and the boys were joining the Army the next day and would go through training together. Myra braced herself for a verbal combat as usual, but a still small voice whispered, "Wait, think it over. Ask God to help you decide," and she said quietly, "I can't give you my answer now, but I will tell you in the morning." This was so different from the flat "No" he had received before that Dale took heart and told the boys that he would call them later.

That night in the quiet of her own room Myra knelt in prayer and humbly acknowledged her lack of good judgment and her dependence on God. She reminded him that since he had taken the real father and mother of the boy unto himself she stood alone and must have help before giving her answer.

When she awoke the next morning, her mind seemed to be a perfect blank. Then there came to her mental vision, like a moving picture, the past year. She saw Dale's school handicapped by a lack of supplies and equipment, a discouraged photography teacher who no longer made things interesting to his pupils. She saw Dale, and the boys he chummed with, congregating on street corners, making a nuisance of themselves to the passers-by. They weren't bad boys, but so eager for adventure they were apt to be the innocent bystanders who would be accused of the crime while the real criminal got away—as the newspapers often tell the story. She saw Dale's lack of effort at school and at home. There were such wonderful possibilities and so much of good in this lad of hers that her heart yearned over him, and she again knelt in prayer, asking God to make her sure and that He would give her peace of mind if Dale were to go. Then she waited silently there on her knees for some evidence that her prayer had been heard. There was no still, small voice that spoke to her mind. Instead, there came over her whole being the sweet, comforting peace of the Spirit of God lifting her soul almost to the heights of ecstasy, and her tears were tears of joy. She arose from her knees satisfied and went about her tasks knowing that all would be well.

Soon after Dale was inducted into the Army he was sent to a camp on the

east coast. For awhile he wrote often, but gradually the time lengthened between letters until Myra seldom heard from him. She accepted more church activities and took more interest in her neighbors, telling herself that he was too young to feel the pull of home ties while the excitement of new places and new friends lasted, but that everything would be all right after he came home.

ONE AFTERNOON as she sat on her front porch enjoying the sunshine and the fragrance of the roses on the near-by trellis, she had a visitor. Cliff Osgood, who lived three blocks away and had lost his wife the year before, came up the steps and sat down beside her. He mentioned the unusual weather several times and seemed to have trouble with his voice before he made known the reason for his unexpected call. "You see, Myra, there's no sense in your staying here all by yourself. You're wasting your time waiting for that grandson to come home and live with you. Once the Army gets them, they're never the same . . . it gives 'em a roving habit. You might as well sell this place and come to live with me."

For a moment Myra failed to grasp his meaning, but when it came clear to her mind she asked in amazement, "Cliff Osgood, are you asking me to sell my home and marry you?"

"Well, that's the general idea," he answered. "I've got a real nice home and a substantial income. You've been in my house and with my wife often enough to know how I like things done. I think we could get along real well."

Though she seldom showed it, Myra had a bit of temper, and her flushed face should have warned him. "The conceit of him," she thought, and then in her sweetest tones she said, "Why, Cliff, that's most generous of you. Of course, I wouldn't want anything my way. Everything would be just for your comfort as it was when Susan was there. But how about you selling your house? I have things quite comfortable here, and besides it's nearer the church, and we needn't miss a meeting. With you here to go with me we could be there every time the doors opened."

Myra almost laughed when he hurriedly got up from his chair and almost shouted at her, "I'll never sell my place, and I want everything left just as it was when Sukey was there. As for your church, I might as well be honest and

tell you that I didn't go to church with Sukey, and I wouldn't go with you. I've got a big garden spot and a lot of fine fruit trees, and we could find plenty to do without going to church. Now that you're through raising children, you'll need something more to take up your time. Idleness is the root of all evil."

"You may have something in that last statement," said Myra, "for I know you're idling your time talking to me. I wouldn't brag if I were you, about not going to church with Susan. It made her very unhappy. I think she loved her church home far more than she did the one you gave her. It brought her peace of mind and a patience you never appreciated. I love this home because it is filled with memories of Ed and the children, but it is doubly dear to me because my church is close by. I'm going to stay right here, and you can stay where you please." Then Myra went in the house and closed the door.

She watched through the window and saw him go. "Selfish, pigheaded old man," she muttered. Then she noticed the stoop in his shoulders that had not been there a year ago, and her heart softened as she remembered how much Susan had loved him. "He must be very lonely," she thought, "and he cherishes the things that were Susan's, although he refused to give her what she wanted most." As she turned from the window she faced the picture of her husband, whose eyes looked directly into hers. She often talked to his picture as though he were still with her, "I wish you wouldn't look right straight through me, Ed, every time I get riled up. Even though I can't help thinking it was righteous indignation you make me feel ashamed. You never were rude to anyone."

She went out on the porch again to think over what Cliff had said about Dale being changed and having a roving spirit. Perhaps he was right and she would not have the boy with her ever again. He had written such glowing descriptions of New York and the trips he had taken in army planes over the east coast and the midwestern states. He had never been east of the Rockies before.

As she stood looking down the street she saw a man running and then another one came; together they lifted someone from the sidewalk. It was Cliff Osgood. She went down the steps and called to one of the men. "Mr. Lewis, I know that man. Please bring him here." Then she went back into the house and called the doctor.

When the doctor came he said that no doubt Cliff had a dizzy spell and had struck his head when he fell. It could

have been a slight heart attack. "I hope you won't mind his staying here for a little while, Mrs. Hamilton, as there is no one at home to care for him until I find someone. I think he should stay in bed for a few days. When he regains consciousness, let me know at this address. I have a serious case there and must hurry along." He gave Myra a paper with the number to call if there were any change in Cliff. The next door neighbor came in to stay with Myra and was getting dinner when Cliff opened his eyes. He looked around the room, confused at first by his surroundings. Then he said, "Myra Hamilton, what am I doing in your house? What happened to me?"

"Now, don't get excited, Cliff," said Myra. "It's not my fault, and the sidewalk didn't jump up and hit you. So far as I could see you just laid down on it and went to sleep."

"Sometimes you have a mighty sharp tongue, Myra," Cliff said slowly, "but you are a good woman at heart, and I appreciate your taking me in. The last thing I remember I was thinking of what you said." His words ended in a whisper, "I'm sorry that I made Sukey unhappy," then his eyes closed in a natural, restful sleep. Myra called the doctor, who said, "Let me know when he awakens and I will take him home. Mr. and Mrs. Harlow, a young married couple, will stay as long as Cliff needs them."

When Myra heard the name she chuckled and said, "I hope they convert the old rascal."

"What did you say?" asked the doctor, "I didn't understand."

"Oh, I say, they are a very fine couple," answered Myra. "They belong to my church."

THAT EVENING she wrote to Dale and told him that she had been urged to sell the place and live with her sister, and since he seemed to have lost interest in her and the home, that she might consider it. She received a prompt answer, and her fingers trembled as she opened it. So much depended on what he had to say. "Dear Gram," he wrote. "I'm sorry if I have irked you by not answering your letters. I don't want you to get any funny ideas about my not being interested in you or not loving you as much as I always have, and always will. This is a good camp, and my work is interesting. I get time off for sight-seeing and even hop army planes and make some fine trips on week ends, but with all this, I get awful homesick, and army life is easier to take if I don't get too many reminders from

home. You asked me if I was making any plans for when I get out of the Army, but right now my future seems awfully uncertain, and I get confused thinking about it all. Perhaps a little more intelligent thinking and a lot of praying will help straighten things out. I've tried to get used to the idea of your selling the home and not coming back there. I don't want to interfere with your plans, but that old house is home to me, and that is where I want to come. I even want to come back and finish my high school."

Myra read no further but knelt in a prayer of thanksgiving. She had prayed for guidance, and this was her answer. Waiting for Dale and knowing that he was coming back to her made the whole world bright again.

He had not told her the exact date of his return, but as the time drew near she stayed very close to home. She pictured him as opening the door and shouting as he always had, "Hey, Gram!" But one morning when she went to answer the doorbell she found a tall, browned soldier standing there. He waited for a moment with a twinkle in his eyes, then gathered her close in his arms. Dale had come home.

The following Sunday he asked, "Gram, do you mind if I go see a girl and ask her to attend church with us? I've not answered her letters either, and she may turn me down. We'll pick you up on the way back."

"Of course I don't mind. Go right along," answered Myra with a smile. This was like old times when he used to bring his friends home with him.

THEY WERE A BIT LATE for church, but Myra was glad of it as she wanted the whole congregation to see her as she walked down the aisle with Dale and his friend, Kathleen Duncan. She knew she was going to love this girl the minute she saw her. The music by the choir, followed by an inspiring sermon on the Restoration, made a beautiful service, and they listened attentively.

As they were leaving at the close of the service Myra stopped suddenly, for standing directly in front of her was Cliff Osgood with outstretched hand. She gladly gave him her hand in greeting and said, "I'm so happy to see you here, Cliff." Then came the big surprise as he turned to the kind, motherly looking woman who stood beside him. He said, "This is my wife. She's Sukey's cousin. She's been living with her brother, but I finally persuaded her to come

(Continued on page 22.)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

Does prayer influence God or change his mind? How can I know if he hears my prayer?
Kansas A. D. T.

Answer:

True prayer must influence our Heavenly Father in his attitude and action toward us, otherwise prayer would be futile. Prayer will not change God's will in moving him to do something contrary to his purpose, but it does move him to do what he desires to do, although he may withhold a blessing because we ourselves are not prepared to receive it.

The Lord has many blessings in reserve awaiting our preparation and development to a point where they can be safely put into our hands. When we ask for such, his first task in answering is to work with us and lead us along until we are capable of receiving the blessing sought, which means delay. No doubt, as with Daniel, the Lord at the time the prayer is offered often decrees the answer, but for various reasons it is delayed, hence the counsel in such matters "waiting patiently on the Lord."—Doctrine and Covenants 95: 1.

It is not always that we do or can know that our prayers are heard. The element of faith enters in here. If we have offered a proper prayer, we may trust to the promises made in his word that the Lord hears and will answer. In some instances we are given to know in prayer that the Lord is hearing and that our petition will be answered, which is itself a valuable blessing, especially when the answer is long years in reaching us. When we recognize these as answering blessings, we know that our prayers have been heard.

CHARLES FRY

Question:

If a person who is a member of another church has paid his tithing faithfully on what he has to that church, would he be required to retithe all possessions on becoming a member of the Reorganized Church?
Missouri Mrs. M. F. C.

Answer:

The normal procedure for new members is to file a First Tithing Statement establishing the values on their assets at what they consider are fair and then paying one tenth of their net worth as tithing as they are able to do so. Credit cannot be given for tithing paid to other churches any more than people can be accepted as members in this church on the baptism or confirmation of the Baptist Church. The person who is completely converted to the church and joins it with faith in its teaching and program will do his best to live up to the financial law as well as the other requirements of the church. If he has paid some tithing previously to another church and does not feel he can now pay one tenth of his net worth he should do the best he can after giving this matter earnest and prayerful consideration.

The Presiding Bishopric
BY W. N. JOHNSON

Question:

Did Joseph Smith write and endorse the Book of Abraham?
Oregon N. W.

Answer:

The "Book of Abraham" is what Joseph Smith said of it, "a translation of some ancient records, that have fallen into our hands from the catacombs of Egypt, purporting to be the writings of Abraham. . . ." Joseph Smith was only

the translator of this Egyptian manuscript. He did not claim it as an original work of which he was the author. The church has never taken any action to endorse it. We have no record that Joseph Smith, Jr., ever endorsed its contents or teachings. He merely translated it on the basis of his own learning and study. He referred to it as a "purported" record. No claim was ever made to include it in the Scriptures of the church during his lifetime. The manuscript was purchased, by some of the Saints, from a traveling showman with some Egyptian mummies. (See *Saints' Herald*, Volume 46, page 18, and *Church History*, Volume 2, page 569)

ISRAEL A. SMITH

Question:

What is the significance and intent (according to the Scriptures) of the Lord's Supper?
Kansas A. D. T.

Answer:

The primary intent and purpose of the Lord's Supper are to preserve the unity and integrity of the church through the retaining of the Spirit of Christ in the soul of every member. Union is the basic word—union with each other, union of each individual soul, and union of the whole body of the church with Christ. The keynote in the prayers of blessing upon the bread and wine is "that they may always have his Spirit to be with them." Under that Spirit there is union and there will be unity. When that Spirit is lost the integrity of the church soon breaks and apostasy follows.

The law provides that any invasion of evil or bitterness which tends to division between or among members shall be adjusted before partaking of the emblems. "First be reconciled," is the divine rule; otherwise partaking becomes a mockery and condemnation before God. At the table where this sacrament was initiated the Lord taught his disciples that love is the ruling passion. "Love one another, as I have loved you." Only by this, he declares, can we prove our discipleship.

The highest attainment possible for the church is to be one with Christ, not only in the enjoyment of pleasant blessings, but in exacting devotion, sacrifice, and deep yearning for the welfare and salvation of others. The foundations of this sacrament are laid deep in the love of Christ for man. Should not man ponder well to lay his foundations deep in this same love that he might attain oneness with him?

CHARLES FRY

Stir Up Thy Gift

(Continued from page 7.)

ability to preach wonderful sermons which went right to the heart of his listeners. Those who heard him felt that God was talking to them through him.

But he also began to climb the ladder in business affairs. Overtime and important assignments caused him to miss church frequently and to take on habits of men of the world with whom he was working. Men of the priesthood went to his home and asked, "Why don't you come to church?"

"Well," he said, "I'll tell you frankly, when I go over there to church I am not fed. I listen to men who don't know as much about the subject as I do. What's the use of going?"

This man's life was blighted when he was young and fully capable of giving a wonderful contribution to God and man; the last few years of his life were not productive. He forsook the covenant he made in priesthood and altogether turned away from it; now he is in God's hands. This is a serious matter. The world is depending upon the work of a consecrated priesthood—men who have made covenants with God to serve "henceforth and forever."

I met a young lady in Des Moines seven years ago. She said, "Do you remember the night that you came to the hospital in Albia and administered to me?"

I said, "Yes, I can remember that."

"You know, I thought I was a goner that night. I didn't expect to pull through. I didn't know anything about the power of God then, but I have since learned that God is at work in the world."

Now let's not be mistaken. A healing is not the greatest blessing that can come to an individual. This woman just increased her responsibility that night to live up to the covenant she made in baptism. Thus favored, if she is unfaithful, it will

be worse for her than if she had not received that blessing. She would be better off to have gone on to her reward then. I'm not saying that this sister is not still serving faithfully in the church. I knew she was having some problems, but God often blesses people because of their need, not because of their worthiness.

I THINK YOU WILL ENJOY this little poem, "Doing My Job," by the famous Negro poet Paul Lawrence Dunbar.

The Lord had a job for me, but I had
so much to do,
I said: "You get somebody else—or,
wait till I get through."
I don't know how the Lord came out,
but he seemed to get along—
But I felt kind o' sneaking like—knowed
I'd done God wrong—
One day I needed the Lord—needed
him right away—
And he never answered me at all, but
I could hear him say—
Down in my accusin' heart—"Nigger,
Ah is got too much to do;
You get somebody else, or wait until I
get through."

Now, when the Lord has a job for me,
I never tries to shirk,
I drops what I have on hand and does
the good Lord's work;
And my affairs can run along, or wait
till I get through,
'Cause nobody else can do the job that
God's marked out for you.

And I heartily advise you to stir
up the gift that is in you by the lay-
ing on of hands.

Prediction

It is a gloomy moment in history. In our own country there is universal commercial prostration and panic; thousands are without employment, and without the prospect of it. In France the political caldron seethes with uncertainty; Russia hangs as usual, like a dark cloud upon the horizon of Europe; while all the influence of the British Empire is sorely tried in coping with disturbed relations in China.

This appeared October 10, 1857,
in *Harper's Weekly*.

ZION BUILDERS' SERMONS

BY ELBERT A. SMITH

Even though these sermons were preached a number of years ago, they still have a freshness and vitality of Brother Elbert's very best speaking and writing years. He takes up a number of the questions that concern young people in relationship to their life and the church, and deals with them effectively especially in relation to the decisions the young people must make. Fully revised and brought up to date.

\$1.25

HERALD HOUSE

Timidity In Children

By Blanche Neal Shipley

TIMIDITY OR SHYNESS in little children can be a serious thing. A wise parent will try to handle it with love and careful consideration, lest tiny personalities become warped.

When our girls were preschool age they had few chances to play with other children or to be with adults other than those of their immediate families. At that time they were the only Shipley grandchildren, and their cousins on my side of the house were few and far away. As a result, family dinners were the only occasions when the girls met their other cousins, and they were so shy that they clung to my dress or silently gazed at people.

We took them to church school every Sunday from the time they were a few weeks old so they grew up with the church crowd and were not the least bit restrained (sometimes I wished they had been when they became too lively); but if they were placed into a new situation they were frightened to tears. Such a condition is quite normal for small children, but as they grow older and near school age it becomes increasingly important that something be done about it.

When Sharon Kay was four and one half and Madelyn was three the church at Isadora, which is about one-half mile away, held a vacation church school. We took advantage of the invitation to enroll the girls, although we were not members there. Each morning I hurried through my work and took them. They enjoyed every minute of it and, after a session or so, lost enough of their shyness to enter into the games. Everything was fine until the final session, which was a review of the week's work before the full house. Then both girls balked. They wouldn't budge an inch from me, not even to sing—and they knew the

songs word for word. I could have been terribly embarrassed, but I wasn't, for to me their constant daily participation had been proof that they had conquered a part of their shyness.

THE NEXT YEAR when vacation church school time arrived Russell was a tiny baby, so I could not see my way clear to take the girls each day. But they wanted to enroll, so on the beginning day I curled their hair, dressed them in

WOMEN'S CHURCH-WIDE INSTITUTE

Mrs. B. had been praying that the way would be opened for her to attend the Women's Institute, October 8-12, at Independence, Missouri. She didn't expect the money to drop from heaven, but she did get what she expected—an idea.

Now she is canning fruit and vegetables from her own garden and orchard and selling them to friends who must buy all their canned goods.

She will be there. Will you?

little starched print dresses, and told them to sit on the front doorstep until time to go.

In a few minutes Mr. Martin, the church school superintendent, stopped to pick them up. I explained to the girls who he was. They enjoyed playing with his little Marilyn but they were afraid to go with him. Sharon shook nervously and her voice quivered as she said, "Oh, Mama, I don't want to go right now." Big tears showed in Madelyn's eyes, and she clutched Sharon's hand tightly.

"Well, that's all right," Mr. Martin assured them, for he could see they were frightened. "Maybe they'll

want to come after a while, so you let us know."

And then, just like an act of Providence, my husband's sisters drove up, announcing that they had come after the girls. What happy, relieved girls! All that week Aunt Leota came for them and delivered them safely to their class, and they were willing to stay there with the teachers and other children.

THEN SCHOOLTIME rolled around. Sharon was thrilled to talk about it. We made deliberate efforts to get her acquainted with the teacher ahead of time. She knew the children, having associated with them at church school. Sharon asked many questions about it, and I explained in detail how the bell was used, what the teacher would probably do the first morning of school, opening exercises, seating procedures, wash drills, lunches, games, and everything I could think of. She loved it all and had me tell it over and over. Then she asked, "Do the mothers take the children, or do they go alone?"

"Oh, they usually take them the first day," I answered, "but they don't stay long." She went over that thoroughly in her mind, and the next day when Madelyn suggested I go with Sharon and stay, she spoke up quickly, "No, mothers don't go to school."

The first day of school dawned bright and clear, and Sharon was happy as a lark getting ready to go. My husband took her, for Russell needed me at home. Had I been along she no doubt would have burst into tears. At noon she came home bubbling over with delight, and we thought she was going to make it fine. The next day, however, she could hardly force herself to get ready, and that night she was very subdued. Her little face was wistful and sad. We made few

comments, and those were on the positive, cheerful side. Each day of that first week grew worse.

IT WAS IMPERATIVE that we use every means to make the school experience a happy one, and I made special efforts to make it so. First, we let her know that we were not slipping away to unusual places, seeing or doing unusual things while she was at school. She was not losing out on anything at home that really mattered. She could always depend on Mommy's being at home when she returned from school. Then we tried to make each lunch a delight, with a little surprise tucked in one corner of the box. I popped corn and sent a big sack of it for her to share with the teacher and other children. Extra cookies or apples or bananas were to be shared, especially with a poor girl. We played games at home that were played at school. We planned surprises for every evening. I suggested she draw or make special things at school for Madelyn, "because she can't do all the nice things that you learn to do at school." She made favors for the teacher and helped her do odd jobs. All the interesting, amusing experiences of our day were reviewed when she came home in the evening, and she then felt free to tell all the joys of the school day. This took time, but it was worth every minute, for cuddling on my lap, she felt secure and relaxed and forgot her timidity.

Finally one morning she burst into tears while I was combing her hair and begged, "Don't make me go to school today, Mommy."

"Why, dear?" I asked. "What's wrong?"

At first she wouldn't answer. Then she said, "The boys said I had to slide down the slide today, and Mommy, I'm afraid. Don't make me go."

"Honey, don't worry over that." I comforted her. "Your teacher won't make you slide until you want to."

I wrote a note to Mrs. Strain and told her the situation. Because she

is an understanding mother herself, she solved the problem admirably. *She went down the slide herself*, then took Sharon on her lap, and they went down together. It was an entirely different little girl that came home that night. She was "thrilled to pieces" over it. The next evening she announced proudly that she had gone down the slide *all alone*, and it was not long until she was playing black-man, tag, kitten and mouse, and other games with the children.

From that time on Sharon enjoyed school life. When the day came for the school children to go to Sheridan for their vaccinations she again became very quiet, and her little hands shook nervously as I got her ready. We had discussed every detail of the probable procedure so that she could get used to it. Never once did she beg to stay at home. *All* at school were going, so of course she must. There was no question in her mind of that. Then, very firmly, she stated, "Mom, I sure don't think much of this Sheridan deal." And that was that! She neither flinched nor cried during the vaccination, and Daddy got her an ice cream cone for being such a big girl.

RESOLVING that we'd start in on Madelyn's shyness immediately, we let her visit school occasionally when it was satisfactory with the teacher. Although she had a wonderful time each day, she still insisted that she never would go to school, but was going to stay home with Mommy. Each time we would say, "Well, don't worry about it. It's a long time until you'll be ready to start; but everyone goes to school, you know."

Sharon's second year opened with a new teacher. Before many days

passed, Madelyn wanted to visit school. We consulted the teacher, and she said to let her come. The next morning my husband took them, and Madelyn wouldn't stay. Sharon was provoked, and he was a trifle provoked too. Madelyn came home looking on the verge of tears, so I didn't comment, except to state my surprise. She went in the front room and curled up in the big armchair. After a while she asked, "Mom, do you know why I didn't want to stay at school with Sharon?"

"No," I answered.

"Well," she said, "I didn't want to wear my shoes that long."

Imagine that! I was in the kitchen, so she couldn't see me laugh. For the time being she simply couldn't visit school with a new teacher, and she had to make some kind of an excuse! Gradually she conquered her shyness, and now she begs to visit almost every week. She anticipates the fun she will have next year when she will be a first grader and hasn't mentioned staying home with Mom for months.

Timidity hurts the individual as much as actual physical illness if he has an overdose of it, and scolding, sarcasm, adverse criticism, or laughing at him may leave wounds that fail to heal. The little child grows into an abnormal adolescent whose life is downright miserable. A background of child psychology will help the parent with a timid child, but it is not an absolute necessity. Human kindness, genuine love, and tenderness will do the job just as well. Patience, understanding, and careful pushing when it is wise and necessary will pay dividends in the end. Parents should always keep their arms ready to snuggle and caress the wee one, for the world is such a big place for tiny children that they become bewildered and need the touch and warmth of mother and daddy.

Home Column

Briefs

FIRST BRANCH, CHICAGO, ILLINOIS.

—A Mother and Daughter *smorgasbord* supper was held for the First Chicago and West Suburban groups on May 11. Participating on the program were North Side circle, Friendship guild, Ssenippah guild, and also Emerine Gunderson, Margaret Newlin, Evaline Webb, Helene Hancock, Karen Partlowe, and Eleanor Stuart. Elder H. T. McCaig, Sr., delivered the Mothers' Day sermon, and the special music was presented by the junior choir. Speakers for the month of May were Pastor Elbert W. Chandler, H. T. McCaig, Sr., B. A. Lenox. E. F. Epperson, Delores Jones, Juanita Stewart, Dores Gelhorn, and June Green Platt participated in the music for the month.

Elders Elbert Chandler, A. O. Skinner, Buren A. Lenox, and Louis Hancock participated in the Communion service June 3. Brother Chandler delivered the address. Miss Ruth Skinner was organist for the service.

A special Children's Day service was held. Diane Elaine, daughter of Mr. and Mrs. Frank Gilmore, was blessed by Elders Elbert Chandler and Buren Lenox. Alice Skinner and Eleanor Chandler directed the program.

The pastor delivered the Fathers' Day sermon. Participating in the music for the month of June were Juanita Stewart, Sally Anderson, Helene Hancock, Delores Jones, Paul Studtman, Don Fisher, and Carol Olson. District President J. C. Stuart delivered the morning sermon June 24. Preceding the sermon, Jeffrey Royce, infant son of Mr. and Mrs. Roy Czach was blessed by J. C. Stuart and Elbert Chandler. Brother Stuart conducted a series of meetings from June 17-24. These were the last services held in the building before it was turned over to the group which purchased it. The First branch meets at the Austin Y.M.C.A. at 501 N. Central Avenue.

Preceding the June 22 service there was a building fund dinner sponsored by the Ssenippah guild. The women's department has turned in over \$1,700 to the building fund during the past year.

Elders B. A. Lenox, Louis Hancock, Buren Lenox, J. C. Stuart, and Patriarch Leslie S. Wight were the speakers during July.

Officers elected for First branch women's union group for 1951-52 are Eleanor Chandler, supervisor; Emerine Gunderson, associate; Rose Skinner, secretary-treasurer; Eleanor Stuart, program chairman.

Officers for the Friendship Guild are Betty Fisher, president; Merie Keir, vice-president; Mae Ryan, secretary; Fern Barrows, treasurer.

The North Side officers are Athena Striblen, president; Marie Swanson, vice-president; Agnes Whitman, secretary; Jane Johnson, treasurer; J. C. Stuart and Mrs. Myrtle Gauthier, teachers. Sister Gauthier also directs devotionals.

Elected as Ssenippah officers are Pauline Jones, president; Eleanor Stuart, vice-president; Ruth Box, secretary; Judith Schmidt, treasurer; and Eleanor Stuart, teacher.

The Saints welcomed back Brothers John Petterson and Paul Whitman after their absence because of illness.—Reported by VELVA E. CASTINS

WEST BRANCH MICHIGAN.—Evangelist Edward R. Carter preached a series from July 22 to 29. He gave eleven blessings and visited in the homes of the Saints. At the close of the series, four persons were baptized.

The baptism service was held July 29 on the banks of the Rifle River. Brother Carter was in charge. The confirmation service was held in the evening with the pastor, Elder Ben H. Ouderkirk in charge.—Reported by EMMA JEAN OUDERKIRK

STONE CHURCH, INDEPENDENCE, MISSOURI.

—Out-of-town members of the church who visited the Stone Church in June were: Mrs. Robert H. Anderson, Mrs. Isaac Andrew, Mrs. E. B. Ashcraft, C. R. Auxier and family, Mr. and Mrs. Ray Ballantyne, Pearl H. Baker, Mrs. James Barrett, Mr. and Mrs. Carl Bolin, Mr. and Mrs. C. E. Bowden and family, Richard N. Carpenter, Mrs. G. A. Craggs, Fred Dell, Mr. and Mrs. F. L. Dellenbaugh, John A. Eggen, Jr., Mr. and Mrs. William Ely and family, Mr. and Mrs. John Engelke, Mr. and Mrs. K. I. Epperly and Bonnie, Virgil B. Etzenhouser, James Everett, James Farris, Mrs. Given Ferguson, Mr. and Mrs. Gene Fox, Robert E. Fox, Mr. and Mrs. A. J. Goodwin and family, Mr. and Mrs. Albert W. Gregson, Richard W. Hahn, Mr. and Mrs. C. R. Harding, Mrs. Orval M. Hooten, Marguerite Hougas, David Hulmes, Audrey and Gladys Ireland, James M. Jones, Danny and Jerry Judkins, Mr. and Mrs. Alan D. Kelley, Mr. and Mrs. Vernon Kern, Mr. Drexel Knowlton and family, Mr. and Mrs. Knudsen, Mr. and Mrs. David Lewis, Gladys Teeter Longshaw, Mrs. D. E. Lumsden, Norman V. Morrison, Judy Mulvaney, Irby Mundy, Mr. and Mrs. George H. McArthur, Ruth McLennon, Pvt. Richard D. O'Dell, Ruth Olson, Mr. and Mrs. Richard E. Peck, Mrs. Fay Ream and Gary, Ruth Richmond, Mr. and Mrs. Vere Rosbury and family, Mr. and Mrs. C. B. Spaulding, Mrs. Robert C. Smith, Mr. and Mrs. Roy Smith, C. Lorraine Snow, Mrs. Leona Scott Salisbury, Mrs. E. Simmons, Mr. and Mrs. John F. Steverson, Mrs. Harry

Striblen, Mr. and Mrs. Perry L. Tomlinson, Mr. and Mrs. Wendell Townsend, Mr. and Mrs. Max Voltman and Ann, U. W. Walden and family, Dale Wharton, Mrs. George E. Weeks, Claude Williams, Mr. and Mrs. D. B. Williams and family, Wilford G. Winholtz, Clarence I. Winship and family, Samuel Winship, Mr. and Mrs. J. F. Wolfe, Mrs. G. A. York and Burnetta, Mrs. H. D. Zuber and family.

PASCAGOULA, MISSISSIPPI.—A business meeting was held August 12, with Elder J. Henry Porter, pastor of Birmingham, Alabama, assisting Pastor J. L. Barlow. The following officers were elected: Elder J. L. Barlow, pastor; Mrs. Gladys Furby, church school director; Mrs. Clyde McCormick, women's director; Mrs. Dorothy Martin, music director; Edna Earl McCormick, young people's leader; Nina L. Mason, branch secretary; Mrs. J. L. Barlow, branch treasurer; Travis Broadus, publicity agent; Clyde H. McCormick, auditor and church custodian; and the building committee was sustained, Elders J. L. Barlow Oscar Goff, Clyde McCormick, Mack Hawley, and Mrs. Gladys Furby.

Elder Franklin Steiner of Rome, Georgia, spoke on August 19. The members of Ocean Springs, VanCleave, and Escatawpa, also attended this service. The young people gave an ice cream social August 23.—Reported by NINA L. MASON

HUTCHINSON, KANSAS.—Elder and Sister J. E. Martin of Independence, Missouri, visited the branch April 10. Brother Martin gave a talk about the life of Joseph Smith and illustrated it with flannelgraph. On April 8, Deacon Robert E. Nilson was ordained an elder by his father, Elder J. J. Nilson of Wichita, assisted by Elders E. C. Eckright, pastor, and Comer Turpen. Seventy James Daugherty held meetings April 24, 25, and 26.

Coloring Books

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These Peter and Pamela stories are based on real experiences related in the Book of Mormon. In these three books are selected stories which have appeal for children. Teachers, activity leaders, and parents will use the books for recreational and educational materials. In each book there are fifteen pages of pictures to color and fifteen pages of story.

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Bishop Leslie Kohlman and Seventy James Daugherty visited with the Saints May 10.

Eddie Cook, son of Brother and Sister Norman Cook, was baptized on June 10 by his grandfather, Elder E. C. Eckright. The confirmation service was by Elder Ronald Manuel of Wichita assisted by Elder Eckright and Elder Nilson. Brother Manuel spoke at the service. Francis Elder was baptized on July 29 by Elder Nilson. Missionary Clair Weldon conducted the confirmation service assisted by Elders E. C. Eckright and R. E. Nilson. Mary Deck was baptized on August 4 by Brother Weldon. Elders Wilson and Weldon performed the confirmation service.

Elder Eckright has resigned as pastor, and Elder Nilson was assigned as pastor until branch election in October.—Reported by JENNIE WHITED

SANTA BARBARA, CALIFORNIA.—Following the death of the pastor, High Priest N. T. Chapman, the branch elected C. J. Lant as pastor. Other officers elected were Roy T. Curtis, assistant pastor; Carl Heth, branch treasurer and bishop's solicitor; Ethel Heth, music director; and Thelma Heth, pianist.

The project the women have undertaken is to raise funds for robes for the choir. They have also assisted the nursery project in the church school.

The men have placed the Three Standard Books on a shelf especially designed with a light shining on them. At the completion of the project, Evangelist Louis J. Ostertag from Santa Ana conducted the dedicatory service. While at the branch he also gave two patriarchal blessings.

The church school is under the leadership of Richard Walter Poole. Brother and Sister Poole recently had their baby blessed. Brother and Sister Howell Hughes are in charge of

the young married couples group and Sister Pearl Lytel is in charge of the women's group.—Reported by C. J. LANT

HAWAII.—The third annual reunion of the Hawaii District was held August 5-12. This was the first year the reunion was held for a full week. Twenty-two people from the Island of Hawaii and three people from the Island of Maui attended the reunion which was held at Mokuleia, Oahu.

District president, Elder A. Orlin Crownover, taught the general class, presided over the prayer services and preached the closing sermon. Elder Elwin R. Vest, counselor in the district presidency and pastor at Hilo, taught the men's class and carried the major preaching assignment. Elder Avon Yap taught the young people's class and served as registrar in addition to editing the reunion newspaper. He was assisted by Elder Peter Ahuna and Sisters Emma Bromann, Helen Inouye, and Jane Nii.

Evangelist Charles A. Lee, in addition to other reunion duties, gave patriarchal blessings. John X. Ledo had the major responsibility for business arrangements and camp security, and he was assisted by Marcelo Pagat. Elder Tsunao Miyamoto, the district bishop's agent, was in attendance and assisted with the preaching. Sister Maurine Crownover, with several assistants, had charge of the children's work. She also directed evensong. Sister Inez Vest taught the women's class. Sister Masako Kashimoto was in charge of the dining hall. Sister Emma Kaawakauo, Sr., supervised the music and directed the choir in the presentation of the cantata, "Behold, It Is Written." Sister Yuntin Kon had charge of the Herald House sales. Sister Leila Miyamoto, R.N., served as camp nurse. Assisting with recreation were

Henry Inouye, Sr., Brother and Sister Charles Aki, and Newton Ward. Elder Akira Sakima and Brother Yoshimori Miyashiro assisted with transportation.

At the annual district conference, held at reunion time, seven men were approved for ordination to various priesthood offices as follows: Adolph Directo and Robert Kunichika, deacon; Miguel Mahi and Kogoro Sakima, teacher; Edward Garfield and David Fujita, priest; and Elias Kaawakauo, Sr., elder. The district officers elected for the coming year are: Elder A. Orlin Crownover, district president; Elwin R. Vest and Henry Mahi, counselors; Yoshimi Nii, secretary; Elias Kaawakauo, treasurer; Maurine Crownover, church school director; Clara Camara, assistant church school director; Puarose Mahi, music director; women's supervisor, Inez Vest; Newton Ward, young people's supervisor; Emma Bromann, statistician; and Richard Keko, auditor. Tsunao Miyamoto was sustained as district bishop's agent.

More than twenty new students from Hawaii will enroll at Graceland College and the Independence Sanitarium this fall. This will bring the total enrollment from the Islands at these two church institutions to approximately thirty-eight for this year. Included in this group are people of Hawaiian, English, Chinese, Portuguese, Japanese, Filipino, Scotch, and German ancestry.—Reported by A. ORLIN CROWNVER

SANTA PAULA, CALIFORNIA.—District President John Davis announced August 5 that the mission is qualified to become a branch, and action is being taken in that respect. On August 12, Elder James Burdick, recently of the Lomita, California mission, founder of the Santa Paula mission and brother of Pastor C. C. Burdick, gave a farewell sermon to the Saints in Santa Paula. Before the existence of the mission, the family worshiped with the Santa Barbara Saints, and members of that group were present for the service and barbecue that followed. The women's department served over ninety people, and the proceeds were donated to the building fund for the church. Elder James Burdick has made a great material sacrifice in forsaking his high-salaried position as administrative head of the San Pedro General Hospital to serve the church as business manager of Graceland College. It was with mingled sadness and great pride that his family and friends bade him farewell upon his departure for Lomita with his wife and daughter.—Reported by VERA HAVEN

MIRA LOMA, CALIFORNIA.—The church school and morning worship services have an average attendance of thirty-five persons. Prayer services are held on Tuesday evening at the homes of Saints. Elder Charles Mottashed, Priest Elmer A. Omohundro, and Teacher Dan Jarvis have been added to the priesthood.

Sidney Schuler was baptized by Priest M. F. Caldwell on June 10. The Zion's League held the first meeting on July 5. Violet Steele is leader of the group, assisted by Deacon George Steele and Carolyn Jean Caldwell. The women's department held their first meeting at the home of Inez Peck on July 12. Attending the meeting were Anna Caldwell, Bessie Lussier, Mrs. Angie Peck, Mrs. H. L. Bausell, Nancy Clark, Nora Norwood, and Inez Peck. A pot-luck dinner was held August 3 to plan future activities. Progress is being made on the building program.—Reported by M. F. CALDWELL

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and

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Herald
House

Independence, Missouri

God Was Our Rudder

As told by
Allen Breckenridge

THIS IS THE TRUE STORY of five men and one child, members of the church, who faced with faith and fortitude the dangers of the open sea and apparent disaster. These six were cast adrift with little means of motivation and no food. All were from the Tuamotuan Archipelago. Their names are Mahinui a Hiringa, an elder, age 62; Pepe a Tearii, age 65; Tevahitua a Tahuhu, age 29; Tahu'a a Tahu'a, age 30; Opeta a Arai, age 27; and Matuanui a Tama, age 10.

This was no new experience for these Polynesians; they had often sailed the "Mother of Oceans" in their small boats, and some had even gone from island to island rowing their ten foot out-rigger canoes. They had no fear of the sea. It had been their home and the home of their ancestors who were the first to sail the solitudes of the Pacific, centuries before Magellan.

This, however, was different. They left their sailboat at home at the island of Tikehau, Tuamotu destined in a small-type motor boat for the near sister island of Mataeva some twenty-five miles westward. Leaving Tikehau in the wee hours of the night, expecting to arrive at Mataeva by early morning, they took with them no food or water, and only three gallons of gasoline. Since the



Eight days after the Motuone landing the men posed for this picture. They were taken to Tahiti on a small copra schooner and from there to their homes in Mataeva and Tikehau.

trip ordinarily takes only two and one-half gallons, this should have been plenty. When dawn came, however, land was not in sight, and they used the extra half-gallon looking for the island which they had somehow missed and which never came into view.

Why did these good Saints not take along an extra can of gasoline or extra provisions? No one can say for sure why a Polynesian will leave home with scarcely enough to provide his needs, except that life has always been easy for him and his few wants could always be supplied from the sea and the coconut trees of his island habitat.

THERE WAS NOTHING for them to do but to drift with the current and the trade winds which, incidentally, were the same current and trade winds that propelled the famous "Kon-Tiki" raft westward on its journey in 1947. They drifted for sixteen long days before they landed safely upon the reef of the island of Motuone near the Cook Islands some six hundred miles westward.

The dangers of such a journey are even apparent to landmen. There were the ever present dangers of the storms and high seas which could easily flounder the small boat. There was no food or water aboard at the time of the disaster. There was danger of being crashed to death upon a foreign and gruesome reef if and when they arrived at an island. They did not, however, count themselves as lost. They recognized the great advantage of their faith in God, and the aid of the wind and ocean current. Although they could not express it in words there was also the assurance and the experience of past generations born into the very core of their bodies which told them that, as others had thus sailed and arrived, so would they sail and eventually arrive at an inhabitable land.

Upon recognizing their predicament they immediately did two things. Mahinui, the elder, prayed the first of many prayers offered to the Father in Heaven each morning, noon, and evening. This was not a new prayer experience for them. Many missionaries have been thrilled by the heartfelt prayers of the natives as they sail upon the treacherous ocean among dangerous reefs, for a Latter Day Saint will never leave land, see a sunset or sunrise upon the open sea, or even land at

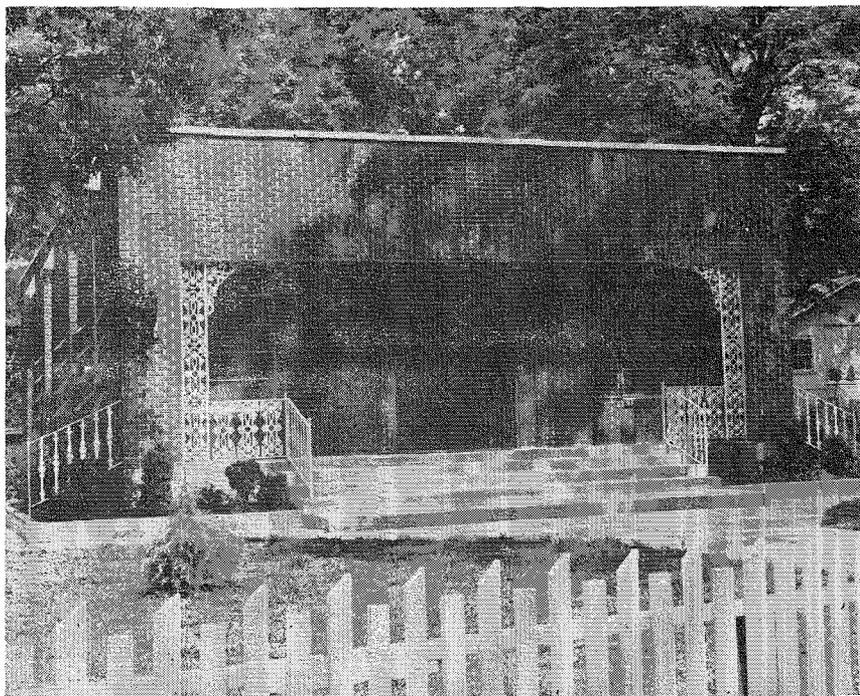
New Horizons

an island, without an earnest prayer of thanks for past blessings and protection on his journey. The second thing they did was to fashion a sail from a cotton blanket and improvise a rudder oar and two small paddles from some loose planking.

FROM HERE ON the story is not remarkable except from the standpoint of God's protection, which they never doubted. Although they had no food or water with them, these were supplied from time to time when their need became most urgent. A gallon or more of water was collected from two rainstorms, seven fish were speared from under a floating log, and one coconut was scooped from the sea. Upon their arrival at Motuone, with Mahinui handling the improvised rudder and Tevahitua and Opeta rowing, they maneuvered their boat close to the reef for their dangerous run over it and onto dry land. It was necessary for them to maneuver the boat in such a way as not to go in too soon on a dry wave, or too soon on a large wave, or to fall into a hole in the reef, or to hit a huge rock which was immediately before them. If the wave were too big or too small, Tevahitua and Opeta would back paddle until Mahinui had the boat in a position he thought safe for a landing between the hole in the reef and the rock. The Lord again showed his loving care as they landed safely beside the rock.

Their first thought after landing was to offer a prayer of thanks to their Father in Heaven. How did they react to their adventure? Mahinui said, "God was truly our rudder." Pepe said, "I am going to join the church as soon as I return to the home island." (He has already been baptized.) Tevahitua remarked, "I never doubted that we would land safely. Death never entered my mind. God was with us." Opeta said, "I know why God saved us. It is for us to repent of our sins and to serve him all our remaining days." Matuanui just smiled a happy, boyish smile.

NEW CHURCH AT BAYOU LA BATRE, ALABAMA



A MILESTONE marking nineteen years of endeavor was reached May 20, 1951, by the members of Bayou La Batre, Alabama, Branch when opening-day services were held in the new church building. The branch, which was organized in January, 1950, is the outgrowth of a mission of the Mobile, Alabama, Branch organized in 1932 by Elder Amos Berve. Services have been held continuously since that time in the home of the pastor, Elder O. O. Tillman, except for a few months in late 1934 and early 1935 when the serious illness and subsequent death of his wife made it impossible. From a nucleus of some three or four families has grown the present congregation of seventy-seven members. Elder Tillman is supported by his two sons as counselors, Elder Delbert Tillman and Priest Alma Tillman. Robert R. Pendarvis serves as deacon. Mrs. Lovinia Sutton is leader of the women's department and Frank Deakle is youth leader.

The building, of brick veneer construction with textone interior, has four classrooms, two of which are equipped with Modernfold doors; the auditorium,



which will seat 144 persons; and two rest rooms. By opening the Modernfold doors to the classrooms, the size of the auditorium is increased so that 40 more persons may be seated. The inset on the front of the building over the doors (which shows in the picture) will, in time, hold a stone plaque of the Three Standard Books flanked by lighted tapers and underlined with the following quotation: "In the mouth of two or three witnesses shall every word be established."—II Corinthians 13: 1. All the interior woodwork and furnishings are in natural finish wood. The draperies are dark green. The pulpit, of unique design, was planned and built by one of the members, Emery Powell.

The congregation and its officers are appreciative of the ministry of many who have come and nurtured them in the faith, encouraged and inspired them to push on to their high calling in Jesus Christ. A cordial invitation is extended to all who may be in this vicinity to worship in the new church.

—AUDREY TILLMAN

"Home Is Where the Heart Is"

(Continued from page 13.)

and live with me. But she wouldn't come a step, Myra, until I promised to bring her to church every Sunday. We were married by your pastor, yesterday, and here I am. I like the pastor, and if the folks are always as friendly as they are this morning, I don't think I'll mind coming."

Myra gave her hand and a friendly smile to the bride, and said, "You and I are going to be real friends, and I'll be coming to see you soon." Then she hurried on to catch up with Dale and Kathleen, who were signing the guest register.

As they stopped to speak to the pastor at the door, she noticed how well they looked together. The light in their eyes as they looked at each other made her glad, and her silent prayer was, "Please, dear Lord, may the Spirit of God be found always in their dwelling place, and may they worship often in the house of God because their hearts are there."

Bulletin Board

Kansas District Conference

The Kansas District Conference will be held at the church in Wichita, 1650 South Water Street, on September 8 and 9. The opening class is scheduled for 3:00 p.m. Saturday. The conference will adjourn at 4:00 p.m. Sunday following the business session.

DOROTHY SHEPPARD DODDS,
District Secretary

Ontario Youth Convention

A youth convention will be held October 6, 7, and 8 at Camp Geneva between Highways 11 and 69 on Lake Couchiching. Apostle C. George Mesley and Elder Al Pelletier will be the guest speakers. The fee is \$10.00 per person for registration, meals, and housing (bedding supplied). Reservations should be sent to Ontario Youth Convention Committee, Box 401, Guelph, Ontario. Half the fee must accompany the reservation.

E. M. KENNEDY, for the Ontario
Youth Convention Committee

Book Wanted

J. L. Dykes, Harding College Book Store, Searcy, Arkansas, would like to secure a copy of the *Braden and Kelley Debate*. Please state price and condition of book before sending it.

Nurse Jo Ann Breshears a Victim of Polio

Jo Ann Breshears, R.N., a 1950 graduate of the Independence Sanitarium School of Nursing, is confined in the Polio Center, Veterans' Hospital, Shreveport, Louisiana, where she had gone to serve as a Red Cross nurse. She will appreciate correspondence from her friends during her convalescence.

Miss Breshears is the daughter of Elder and Mrs. W. J. Breshears. Elder Breshears is president of the Gulf States District.

Notice to Members in Atlanta, Georgia

Members living in or near Atlanta are requested to contact:

Pvt. Virgil H. Snively
US 56088250
Co. B, 9302 T.S.U., Det. No. 2
Det. of T.S.U. Ord. Auto. Sch.
Atlanta General Depot, U. S. Army
Atlanta, Georgia

Serviceman Wants Correspondence

Gerald Mosher will appreciate hearing from his church friends. His address is as follows:
Gerald R. Mosher, A.A.
276-86-25
Boea Chiea N.A.S.
PAWTU. Keywest, Florida.

REQUEST FOR PRAYERS

Mrs. Franklin Jaquish, 24 Willow Street, Stamford, Connecticut, requests prayers for her daughter.

ENGAGEMENTS

Law-MacDonald

Mr. and Mrs. Ray MacDonald of Prudenville, Michigan, announce the engagement of their daughter, Carol Joyce, to Gene Law, son of Mr. and Mrs. C. I. Law of Chappell, Nebraska. Both have attended Graceland, and Gene is a graduate, class of 1951. No date has been set for the wedding.

WEDDINGS

Midgorden-McElwain

Joyce Yvonne McElwain, daughter of Mr. and Mrs. Warren K. McElwain of Altadena, California, and Dennis R. Midgorden, son of Mr. and Mrs. Alvin Midgorden of Lamoni, Iowa, were married on August 12 at Los Angeles Central Church, Evangelist L. J. Ostertag officiating. Both are graduates of Graceland College. They are making their home in Charleston, South Carolina, where the groom is stationed with the Navy.

Dowdall-Hall

Rosalie Hall, daughter of Mrs. Adah Darlington Hall of Los Angeles, California, and Leven Marwood Dowdall, son of Mr. and Mrs. Leven M. Dowdall of Carrolton, Illinois, were married August 19 at Central Branch in Los Angeles, Pastor Thomas R. Beil officiating. Both bride and groom are teaching in Bloomington, Illinois.

Donnachie-Hadley

Lucille M. Hadley, daughter of Mr. L. Hadley of Edmonton, Alberta, and Owen Donnachie, son of Mr. and Mrs. J. Donnachie of Saskatoon, Saskatchewan, were married at the Reorganized Church in Edmonton on June 30, Elder William Osler officiating. They are making their home in Edmonton.

Large-Rhinehart

Pauline Winifred Rhinehart, formerly of Independence, Missouri, and Arthur Dale Large of Los Angeles, California, were married at Los Angeles on August 27. Elder Thomas R. Beil performed the wedding ceremony.

Plumlee-Strong

Ardyce Ann Strong, daughter of Mr. and Mrs. W. W. Strong of Merrian, Kansas, and Charles W. Plumlee, Jr., of Independence, Missouri, were married August 3 at the Argentine Reorganized Church in Kansas City, Kansas. The groom is in the Navy, stationed at Norfolk, Virginia.

Mills-Booker

Virginia Lee Booker, daughter of Mr. and Mrs. Zeno Booker of Independence, Missouri, and John Walton Mills, son of Mrs. Ferdinand Mills, Sr., of Ocala, Florida, were married August 24 at the West College Reorganized Church, Elder Glaude A. Smith officiating. They are making their home in Paducah, Kentucky.

BIRTHS

A daughter, Laura Christine, was born on May 11 to Mr. and Mrs. Jack Charles Downey of Manhattan Beach, California. She was blessed at Southeast Mission on August 19 by her grandfather, Elder Ed Downey and High Priest R. L. MacRae.

A daughter, Margaret Grace, was born on July 12 to Mr. and Mrs. Ronald E. Manuel of Wichita, Kansas. Mrs. Manuel is the former Marian Barritt of Council Bluffs, Iowa. Both parents are graduates of Graceland College, and Mr. Manuel is a graduate of the University of Wichita.

Mr. and Mrs. Erasmo Battencourt of Point Marion, Pennsylvania, announce the birth of a daughter, Mary Elizabeth, born August 7. Mrs. Battencourt is the former Mable Jeffries.

A daughter, Debra Kaye, was born on June 26 to Mr. and Mrs. Aubrey C. Holcomb, Jr., of Belle Vernon, Pennsylvania.

Mr. and Mrs. Gerald Bonar announce the birth of a son, Kenton Wayne, born July 23 at the Warrensburg Medical Center. Mrs. Bonar is the former Dorothy Brendel, daughter of Mr. and Mrs. Fred Brendel of Knob Noster, Missouri.

A son, Michael Owen, was born on July 13 to Mr. and Mrs. Mont O. Roper of Dallas, Texas. Mrs. Roper is the former Jean Maxine Keir, daughter of Mr. and Mrs. James F. Keir of Independence, Missouri.

A daughter, Ardis Ann, was born on September 9, 1950, to Mr. and Mrs. Keith Ashebrock of Burlington, Colorado. She was blessed on July 8, 1951, by Elders C. E. Graybill and J. R. Graybill. Mrs. Ashebrock is the former Betty Taylor.

A son, Clinton Michael, was born on March 11 to Mr. and Mrs. Clifford Green of Burlington, Colorado. He was blessed on July 8 by Elders E. R. Marolf and J. R. Graybill. Mrs. Green is the former Doris Taylor.

A son, Stewart Brent, was born on March 23 to Mr. and Mrs. Bill Carriker of Bird City, Kansas. He was blessed on July 1 by Elders C. E. Graybill and J. R. Graybill.

A daughter, Kathryn, was born on June 6, 1950, to Mr. and Mrs. Orville Brammeier of Denver, Colorado. She was blessed on July 8, 1951, by Elder J. R. Graybill. Mrs. Brammeier is the former Margaret Taylor.

Mr. and Mrs. C. E. Graybill of Kanorado, Kansas, announce the birth of a daughter, Catherine Alice, born July 21. She was blessed on August 5 by Elders J. R. Graybill and E. R. Marolf. Mrs. Graybill is the former Dortha Ingram.

A son Ronald Bruce, was born on July 3 to Mr. and Mrs. Bob Cowan of Goodland, Kansas. He was blessed on August 5 by Elders E. R. Marlof and J. R. Graybill.

A daughter, Donna Fern, was born July 19 at the Independence Sanitarium to Mr. and Mrs. Herbert W. Cook of Hamilton, Missouri. Mrs. Cook is the former LaDon Diem.

DEATHS

SHARP.—Lucy C., was born June 3, 1894, at California, Missouri, and died August 12, 1951, at Camp Tahcodah near Bald Knob, Arkansas, while attending reunion. On November 25, 1911, she was married to Elder T. B. Sharp; eleven children were born to them. She was an active worker in the church, school, and community.

She is survived by her husband; three sons: Roy and T. E., Jr., of Winthrop, Arkansas, and Emmitt of Madison, Wisconsin; six daughters: Mrs. Mary Morgan and Mrs. Erma Wright of Texarkana, Arkansas; Mrs. Martha Sharrock of Stillwater, Oklahoma; Mrs. Beatrice Scarborough of San Francisco, California; and Mrs. Lucile Morgan and Miss Shirley Sharp of Winthrop; three sisters: Mrs. Stella Smith of Bonner Springs, Kansas, Mrs. Hattie Green of Oklahoma City, Oklahoma; and Mrs. Lena Hess of Winthrop; two brothers: Dewey Schlup of Edwardsville, Kansas, and Frank Schlup of Muskogee, Oklahoma; and ten grandchildren. Funeral services were held at the Reorganized Church in Winthrop, Elders Frank Pollard and R. L. Morrison officiating. Interment was in the Camp Ground Cemetery.

LEVERSON.—Clara Bertine, daughter of Eric T. and Inger Nelson, was born November 25, 1879, in Mitchell County, Iowa, and died June 6, 1951. On June 12, 1901, she was married to Otto G. Leverson, who died on May 16, 1937. A son, Norman, also preceded her in death in 1944, a war casualty. She had been a member of the Reorganized Church since October 28, 1921, and was active in the music department, playing the organ and singing in the choir. She was also a member of the county extension service and sang in the Decatur County Farm Bureau Women's Chorus.

Surviving are three daughters: Mrs. Roy W. Case of Minneapolis, Minnesota; Mrs. Merlin Chapman of Burbank, California; and Mrs. Paul Roberts of Lamoni, Iowa; five sons: Elmer of Los Angeles, California; Clarence of Van Nuys, California; Gordon of Burbank, California; Kenneth of Denver, Colorado; and Vernon of Des Moines, Iowa; two sisters: Mrs. Theodore Christianson and Mrs. Gus Krogsted of Osage, Iowa; two brothers: Theodore Nelson of Independence, Iowa, and Carl of Osage; seven grandchildren; and one great-grandchild.

FULLER.—Dennis Aaron, son of Mr. and Mrs. Albert Fuller, was born in Grayson County, Kentucky, and died January 18, 1951, at Nevada, Missouri. At the age of seven he moved with his family to Texas, where he became a professional baseball player. Later he established a business in Dallas, where he remained until 1931, when he moved to a farm near Ava, Missouri. He was first married to Mettie Stanfill, who, with their infant daughter, died thirteen months later. Then he was married to Mary Sanders, who died in 1925. His third wife, the former Lorraine Levington, and their six children survive him. He had been a member of the Reorganized Church since 1916 and held the office of elder. For seventeen years he served as bishop's agent for the Central Texas District, and for ten years was pastor of the church at Ava. Several years ago he suffered a stroke, from which he never fully recovered.

Besides his wife, Lorraine, of Independence, Missouri, he leaves two daughters: Mrs. Kenneth Pitts of Fort Scott, Kansas,

and Mrs. Willard Hosler of Independence; four sons: Dennis A., recently of Fort Scott; Albert O., a student at Graceland; Edward of Rich Hill, Missouri; and Terry of Independence; three grandchildren; two half-brothers; and one half-sister. Funeral services were held at the church in Ava, Elders J. W. Davis and Raymond Stone officiating. Burial was in the Ava cemetery.

McMURTREY.—Gillie, daughter of Mr. and Mrs. William Tyler Wilson, was born May 16, 1877, in Mashack, Kentucky, and died August 2, 1951, at West Plains, Missouri. At the age of seven she moved with her parents to Ozark County, Missouri, where she spent the remainder of her life. On September 1, 1901, she was married to Ames E. McMurtrey, and on August 10, 1924, was baptized into the Reorganized Church. Although isolated from church privileges much of the time, she lived her religion so that her life was a testimony of unwavering faith.

She is survived by her husband, Ames; a daughter, Mrs. W. W. Bayless of Springfield, Missouri; four sons: Don of Springfield; Clyde of Fort Leonard Wood, Missouri; Amos of Republic, Missouri; and John of Couch, Missouri; sixteen grandchildren; three great-grandchildren; a sister; a brother; a half-sister; and two half-brothers.

Funeral services were held at the Robertson Mortuary in West Plains, Elders J. W. Davis, Norman Cox, and Bennie Simmons officiating. Interment was in Sweeten Pond Cemetery.

FREEMAN.—S/Sgt. Richard H., son of Harry T. and Mabel A. Freeman, was born November 15, 1921, and died August 14, 1951, in the Naval Hospital at Camp LeJeune, North Carolina, after being struck by a car. He had spent most of his life in Painesville, Ohio, where he was graduated from Harvey High School in 1939. In August, 1941, he enlisted in the Marine Corps, becoming a

member of the Second Marine Division, which received the presidential citation. He spent nearly three years on Guadalcanal, becoming a part of the inactive reserve corps on November 6, 1945. He was recalled on October 11, 1950. On April 28, 1945, he was married to Cpl. Hazel L. Sessions; two sons were born to them. He had been a member of the Reorganized Church since June 19, 1932.

He is survived by his wife, Hazel; two sons: Douglas and Gary; his paternal grandmother, Mrs. Grace Freeman; and a sister, Mrs. Mabel Isenburg, all of Mentor, Ohio. A brief service was held at the Nixon Funeral Home in Painesville, followed by funeral rites at Kirtland Temple, Elder W. E. Williams, Apostle Maurice Draper, and Bishop Jerome Wildermuth officiating. Interment was in the Mentor cemetery.

PYCOCK.—Elizabeth Ann, daughter of William and Ann Whitworth, was born at Huttoft, Lincolnshire, England, on February 1, 1854, and died August 12, 1951, at the home of her daughter, Mrs. H. J. Seymour, in Humber Bay, Ontario. She was baptized into the Reorganized Church in 1896, and was a charter member of the Humber Bay Branch. On May 16, 1878, she was married to James Pycock at St. Mary's, Wainfleet, England; six children were born to them. She was preceded in death by her husband, James; a daughter, Mrs. Robert Hamilton; and a son, David.

Surviving are two sons: James of Windsor, Ontario, and John of Toronto, Ontario; three daughters: Mrs. H. J. Seymour of Humber Bay; Mrs. Edgar Tiffin and Mrs. Albert Beggs of Weston, Ontario (the latter is an adopted daughter, niece of the deceased); a brother, Edward Whitworth; a sister, Mrs. Alice Harris; thirteen grandchildren; and fourteen great-grandchildren. Elder John Booth conducted the funeral service at the Turner and Porter Chapel in Toronto. Interment was in Park Lawn Cemetery, Toronto.

Introducing

CALVIN CROSBY SEARS, New Haven, Connecticut (page 8), is a native of Dennis, Massachusetts. He was baptized at Dennis Port, Massachusetts, in 1899, the year after he was graduated from Dennis high school. From 1908-1913 he took evening courses at the technical schools of Boston, which later became Northeastern University. His hobby is photography. From 1906 to 1914 he was employed as a civil and hydraulic engineer in Boston, doing designing and construction work in water supply and sewage systems. From 1915-1917 he was in the office of the construction engineer of the N. Y., N. H. and H. Railroad of Boston. For the next thirty years he was in the chief engineer's office of the railroad, and designed yards, terminals, docks, and bridges. Much of his work involved the elimination of grade crossings. In 1917 he married Laura Pierson. They have one daughter, Barbara (Mrs. E. J. Cote).

Brother Sears was ordained a teacher in 1913 and an elder in 1932. He served as president of the New Haven, Connecticut, Branch from its organization in 1935 to 1948, and was presiding elder of the mission prior to that.

ALLEN BRECKENRIDGE, Papeete, Tahiti, Society Islands (page 20), was born at Shreveport, Louisiana, in 1921. He was baptized at St. Joseph, Missouri, 1934, and after graduating from high school attended the University of St. Joseph. In 1944 he was married to Emma Jane Smith. They have two children: David 3, and Carol Lei, who was born in Tahiti last year.

Brother Breckenridge was ordained a deacon in 1937, a priest in 1940, an elder in 1941, and a seventy in 1947. His first missionary appointment was to Far West Stake in 1941. The next year he was assigned to the Portland and Spokane Districts, and in 1943 to Spring River District. From 1944-47 he worked in the Southern Indiana, Kentucky and Tennessee Districts. Since 1948 he has been serving in the Society Islands. He sings tenor and plays the clarinet.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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* HOW WILL YOU DIE?

Though it probably inspires more fear than any kind of danger, lightning kills only 250 Americans a year out of a total average death rate of 1,445,370—99,000 of them from accidents, 32,000 from motor cars, 2,600 from railway accidents, and 2,013 from airplane accidents.

The Metropolitan Life Insurance Company says that city dwellers are relatively free from danger of death by lightning because steel frame buildings act as conductors. Nine out of ten such deaths occur in the country or in small towns.

Here are some safety precautions: Don't seek shelter under a tree, nor in a broad open field, a small boat, or an isolated shed in an exposed area during a storm. Don't stay in swimming, as you can be electrocuted in the water. Baseball diamonds and golf links are dangerous. Occupants of automobiles are protected by metal bodies of the cars. Lowest death rates from lightning are in Rhode Island, the Pacific Coast, New England, and Middle Atlantic States. Highest rates are in the mountains and southeastern states.

Most deaths are caused by disease, the heart leading with 460,580, and cancer second with 189,811. Your chances of dying of old age are small—only 27,556 go that way.

Death comes to most people unexpectedly. Nearly all hope to live a few years, months, weeks, days, or even minutes longer than they do.

* THIS MAY SAVE YOU MONEY

The Kansas City Better Business Bureau Bulletin for July 18 reprints an article by Richard S. Lewis in the "St. Louis Star-Times," "Suckers in Swindle-Land," stating that Toronto, Canada, "is the headquarters for one of the biggest stock frauds in the world today." Promoters there are robbing Americans of more than \$52,000,000 a year. These stocks offer promises of wealth in gold, silver, cobalt, tantalum, uranium, and oil. Ontario laws offer scant protection to victims of these frauds. The U.S. Post Office bars delivery of mail to known swindlers, but as they frequently change their names and tactics, it is difficult to keep up with them.

These facts confirm the observation that the richest gold mines are those in people's pocket books and saving accounts. Somebody is always digging at them. Is somebody digging at yours?

* A STANDING ADVANTAGE

"If you wish to add to your charm, bear in mind that you appear more youthful standing than sitting down. When seated—especially in modern, low-slung chairs, not only are you tempted by love of comfort to assume an incorrect posture, but you are in a passive state and less alert mentally. More than this, you are in a position of psychological disadvantage. When standing up, you are likely to be positive, alert, ready to act. The clever woman will let her younger rival sit down while she remains standing."—Quoted from Gelett Burgess.

Herald House

Growing Up in Religion

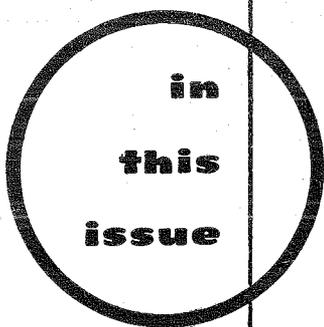
by Roy A. Cheville

This is a new church school textbook written for young adult and adult class study. Among his many duties, Dr. Cheville is head of the Department of Religion at Graceland College, and he has prepared this book to help young people mature their concepts of religion.

Ready September 10

\$2

Independence,
Missouri



**in
this
issue**

Life After Death

W. E. Wakeman

The Eclipse of Christ . . .

D. B. Sorden

It Can Happen Here

Josephine Montgomery

the Saints' Herald

September 17, 1951

VOLUME 98

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News and Notes

ATTEND CONFERENCE

F. Henry Edwards and W. Wallace Smith, members of the First Presidency, attended the annual business meeting of the St. Louis Branch en route to the College Students Conference at Kirtland, Ohio. Brother Frank McDonald, the present pastor of the branch, was sustained.

Attending the College Conference with the members of the presidency were John Blackmore, church historian; Apostle Reed M. Holmes, Bishop Walter N. Johnson, Dr. Roy A. Cheville, Dr. Evan Shute, and Dr. L. O. Brockway.

TWELVE MEETS

The Council of Twelve held meetings from September 3-14. All members of the council were present with the exception of Apostle Roscoe Davey who is serving in the Australasian mission.

CENTER STAKE RETREAT

Three hundred and thirty was the record attendance of young people at the annual Zion's League retreat for the Center Stake September 1-3 at Gardner Lake. Directing the retreat were Carl Mesle and Lee Hart. Brother Hart replaces Brother Mesle as Center Stake youth leader. Brother Mesle has been transferred to the Department of Religious Education where he will assume responsibility for General Church youth work. The theme for the retreat was "Strength to Lead and Faith to Follow." Speakers for the week end included John Sheehy, Glen Johnson, and Evan Fry. New officers for the Stake-Wide Zion's League were installed at the retreat. They are Don Elfson, president; Celia Fry, vice-president; Doris Green, secretary; and Richard Lundquist, treasurer.

STUDENTS ARRIVE AT SAN

Forty new student nurses began classes September 3 at the Independence Sanitarium and Hospital. The students are from twelve states and Hawaii. The girls will have a week's holiday at Christmas time and do not begin floor duty until after eight weeks of instruction in hospital and community orientation and they begin their science classes. Chaplain Almer Sheehy spoke to the students at their first chapel service.

WOMEN RETURN FROM REUNIONS

Members of the General Council of Women have returned from various reunions. Mrs. Benjamin Moats and Mrs. J. Harry Paxton were in the East; Mrs. C. C. Peterson attended reunions in Minnesota; Mrs. Samuel Burgess served at the Erie Beach and Nauvoo reunions; and Mrs. Blanche Mesley attended reunions in Michigan.

HOLDS BANQUET

The White Masque Players held a banquet to open their season September 4. Mrs. Ray Heady, president of the organization, announced the plans for the year. The guest speaker was Charles Holt, a graduate student in drama at the University of Kansas City.



We'd like you to know

Eugene H. McKean

A TREE is known by its fruit; a plant by its production. It is more than a coincidence that Herald Publishing House had its most productive year soon after Gene became production manager. For quantity and variety of output last year excelled all others in Herald history.

Gene is proud of his thirty-two-year record at the Herald, but he will out talk you when you ask him his age. He has had only two jobs. From 1915 to 1918 he was pressman with the Lingle Bag Company. Then he started work at Herald in Lamoni and is the only remaining member of the force who transferred with the plant to Independence in 1921. Nature has conspired with him in concealing his age. He will only tell you that he was real young when he started work and when he was born.

He attended public school in Clinton, Missouri. In 1916 he married Ruth V. DeLozier. They have two children: Charles Laverne and Betty Jean Carey. Then there are two Carey grandchildren and one young McKean.

Before he became production manager Brother McKean worked as linotype operator, make-up and floorwork man, and foreman. He is a member of the Craftsman's Club. He was Scout leader, young people's leader, and choir member at Enoch Hill for several years. Over a ten-year period he was city-wide recreational director at the Campus and Auditorium. Gene has used his artistic ability to illustrate stories and books printed by Herald House. His hobbies are sports, drawing, and painting.

The Saints' Herald Vol. 98 September 17, 1951 No. 38

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

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Editorial

Waiting for the Light

"We wait for light, but behold obscurity; for brightness, but we walk in darkness." —Isaiah 59:9.

OUR WAY was through the mountains, and when nightfall overtook us we camped by a running stream to cook our supper. We hobbled our horses so they could graze but not go far away. The saddles and packs were on the ground. We slept under the trees on thick beds of pine needles, and the murmuring of the brook lulled us to sleep. When we awoke in the night we could see the stars shining brightly against the blue-black sky. Later on the stars were gone and it was piercingly cold. With numbed hands we groped in the dark for fuel to make a fire. There were some hours before dawn, and we sat there enduring our misery, anxious for the day that apparently would never come. But we knew it would, and our business was to endure. We never saw anything more welcome than the light breaking through the clouds over the eastern horizon.

There are times in life when we must wait for the light.

* * * * *

THE World Council of Churches has released copy of an address given on January 7 by Dr. O. Frederick Nolde, Director of the Commission of the Churches on International Affairs, at Washington Cathedral, Washington, D. C. Dr. Nolde spoke of the "moral requirements" in our search for peace. We would like to share some of the significant thoughts of that address with our readers.

Dr. Nolde presented two "pre-suppositions" that should guide us at the present time: (1) "the conviction that God in his goodness makes available strength in proportion to

the need of the hour"; and (2) "the belief that even in this trying hour a Third World War is not inevitable."

This leads to the heart of Dr. Nolde's message:

The people of the United States and their representatives in government are called upon to manifest a dignified humility, born of purposeful strength and not of weakness, dedicated to the service of all men in building economically healthy and morally free societies, and committed to the peaceful solution of world problems through international cooperation under the United Nations.

Out of this general statement Dr. Nolde drew a plan for a "three-pronged peace offensive" summarized as follows: (1) We should devote our military strength to the cause of peace; (2) In opposing totalitarian domination, we must help to build economically healthy and morally free societies; (3) We must seek through avenues of negotiation a just settlement of all problems with our allies and with those who oppose us.

* * * * *

WITH RAPID COMMUNICATION and transport, the whole world has become a single community, and the democracies are good neighbors who are trying to organize a government for protection and welfare. Lawless, criminal elements are making this very difficult and threatening the peace of the community. In such a time we should observe a few conditions carefully.

First, we should know our friends and be loyal to them. No genuine friendship should be forgotten, for we need every one. We must never let anything separate us from other

friendly democracies, no matter what happens.

Second, "We must keep our heads," as people say, "or we shall certainly lose them." This is no time for anger or hatred. We cannot afford unreasoning fury. We dare not indulge in uncompromising vindictiveness.

Third, this is a time for courage. We must not give way to panic. Those who face danger can see to destroy it. Those who turn and run often lose their lives.

Fourth, this is a time for faith. We must believe that God is watching over the destiny of his world, in this age, as he has in the past. We must believe that the eternal purposes cannot be frustrated.

Fifth, we must abide by our principles, the great moral and spiritual laws that have developed with the race. There is a great promise in the statement, "That which is governed by law is also preserved by law." The lawless destroy themselves.

* * * * *

In the darkness of this night in the world's long and troubled history, this generation of people waits for the dawn.

There are those who do not know that the dawn is coming and do not expect it. For them, hope has died.

In our present darkness, we cannot expect much light from men. For the threats of war and annihilation, they offer only new and more terrible weapons of destruction. But we are not without hope, because "God is light, and in him is no darkness at all."—I John 1: 5.

If we know that the dawn of a new day is coming, we can endure until it arrives.

L.J.L.

Across the Desk

BY THE FIRST PRESIDENCY

Elder Herbert M. Scott of Des Moines, Iowa, writes:

Reunion experiences are many and varied, but we of the Des Moines District feel that we have just completed a unique reunion, the details of which I have been delegated to pass on to you.

Early Wednesday morning, August 15, at one o'clock, while the entire camp was trying to weather a terrific thunder and lightning storm, a bolt of lightning struck the roof of the new, large \$100,000 Boy Scout meeting hall where we had been conducting services. Within minutes the entire structure was ablaze with no possible means of curtailing the fire. The Saints and a few of the Boy Scouts watched their beautiful building burn to the ground. With less than half the reunion finished, many of the Saints felt that this completed our experiences together.

While the building was yet burning the Saints gathered around the District President, Elder Ralph Wicker, Apostle D. T. Williams, and other members of the staff, and insisted that our reunion continue as scheduled. After due deliberation Elder Wicker stood on a chair and announced that the reunion would continue. Since it was obvious we could not continue there, he announced that we would break camp at daybreak and move to the church in Des Moines. At the appointed time a tired and sleepy caravan left for Des Moines. Sister Anna Wicker and Brother Harold Freberg had preceded them and made arrangements for lodging and food. At 5:30 that evening reunion was back on schedule with a fine evening meal.

Since all our reunion equipment was in the burning building, we suffered a total loss as there was no insurance to cover it. This amounted to approximately \$1,400, not including the Herald House books and 100 rented chairs. The Herald House very graciously accepted the loss of the books, and the chairs were insured. On Wednesday night Brother Wicker announced our loss and suggested that we replace all the items burned. Several offerings were received, but on Sunday we were still \$1,000 short of our goal. An appeal was made,

and the Saints contributed \$1,067, bringing the total offering to nearly \$1,500—enough to replace the loss.

Not one complaining word was heard, nor a single discord. The spiritual power of the reunion gained momentum, and on Friday, Saturday, and Sunday mornings during prayer service the Lord graced us with his presence and his prophetic word through his officers. Other high spiritual points in the reunion were two "experience meetings" on Tuesday and Friday afternoon conducted by Evangelist Henry Castings and Elder Clyde McDonald. Because they "had a mind to work" the Saints were blessed beyond measure, and we all felt it was the finest reunion we had ever attended.

Religious Persecution in Colombia

A recent article appearing in the *Scottish Rite News Bulletin* of August 5, 1951, gives a dramatic account of some of the hardships and suffering of Protestant ministers who labor in the South American countries. We are presenting some statements from this article so that members of the church may understand that we may face similar problems in getting our message to the people of these Latin American countries.

This article tells of police breaking up a religious meeting in Colombia. A native minister by the name of Gonzalo was preaching when the police entered and interrupted the service, confiscating his Bible and other books saying they should be burned. Reverend William Easton, a missionary for the World-Wide Evangelization Crusade, with headquarters in Chicago, told the police he was the pastor. He was then asked, "You are Evangelicals, aren't you?" He ordered the women and children to leave, drew his saber, and struck Rev. Easton while other officers used rifle butts on other members. The missionary and two native companions were taken to the police station where they were stripped and kicked and beaten with leather straps and clubs.

Dr. C. W. Taylor of Washington, D.C., states: "It is well to remember that native Christians who have broken away from the church of their ancestors have suffered many times more than the relatively few missionaries. Many have paid with their lives; others have suffered the most indecent abuse imaginable."

C.B.H.

The Day of Peace

THERE IS AN IDEA ABROAD that the Christian Sunday is a day of "blue laws" and tiresome restrictions. Surely no one who has lived in a truly Christian home feels this way. It is a day of opportunity, not of restraint.

Of course we cannot live two lives at once, and if this day is reserved for the worship of God and the cultivation of our souls it cannot at the same time be dissipated in the cheaper pleasures. But we are foolish if we refuse to enjoy our Sunday clothes because we cannot wear our work-day clothes at the same time, and we are equally foolish if we waste time regretting that we cannot make Sunday like any other day and at the same time enjoy the quiet happiness which comes from reserving this day for God, and for seeking the beauty and truth which led us to him.

Sunday is a day for happiness—happiness of a quiet contemplative kind. By Christian custom it is the day of all days for reflection; for reading fine books, enjoying fine conversations, sharing fine music, and—most of all—for cultivating the presence of Divinity.

We cannot enter into the richer values of Sunday observance all at once, but if we really want the finer and unending joys of Our Father's holy day, we will find that they grow on us as we set this day apart for him. David Grayson reminded us long ago that some of life's most satisfying adventures are the adventures in contentment. We can pursue these best on Sunday, the day of peace.

Life After Death

With Emphasis on Eternal Judgment

By W. E. Wakeman

AS PREPARING THE WAY for the kingdom of God in its completeness, certain events are to take place, such as death, Christ's second coming, the resurrection of the body and the general and final judgment. In the future condition of men, there are to be an intermediate and an ultimate state, both for the righteous and for the wicked. Unlike the apostate sects and creeds, the church of the restoration's belief points to other dispositions of humanity than those abiding either in heaven or hell. A merciful and just God assures that both death (grave) and hell (prison house) shall give up the resurrected dead to be judged.

THE PRE-EXISTENT STATE

The account of man's creation and the subsequent allusions to it in Scripture show that, while the body was made corruptible and subject to death, the spirit was made in the image of God, incorruptible and immortal. "Let us make man in our image, after our likeness."—Genesis 1: 27, I.V. "I, the Lord God, formed man from the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul."—Genesis 2: 8. Again we read, "Nevertheless *all things* were before created, but spiritually were they created and made."—Genesis 2: 9. Man pre-existed in heaven as a spirit.

In the Hebrew records, the animating spirit is everywhere distinguished from the earthly body. "Behold the man is become as one of us, to know good and evil; . . . Therefore, I . . . will send him forth from the garden of Eden."—Genesis 3: 28, 29, I.V. We find here implied that man had immortality of spirit, and lest to this he would add immortality of body, thereby frustrating

God's great plan of salvation, he was expelled from access to the tree of life (Genesis 3: 28, I.V.). As proof of the dual nature of man we read in Ecclesiastes 12: 7: "then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

There are many proofs of immortality of spirit and consciousness after death. One of the best is to be found in Acts 7: 59 where Stephen, at the point of death, prays to the Lord Jesus to receive his spirit.

THE HOME OF SPIRITS UPON DEATH OF THE BODY

In explanation of the disposition of the spirits of men at death we refer to the prophet Alma's testimony: "Behold it has been made known to me, *by an angel*, that the spirits of *all men*, as soon as they are departed from this mortal body, . . . whether they be good or evil, are taken home to that God who gave them life."—Alma 19: 43.

At this time there is a partial judgment, for we find the prophet explaining: "The spirits of those who are righteous are received into a state of happiness which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles."—Alma 19: 44. Regarding the spirits of the wicked: "These shall be *cast out* into outer darkness; . . . yea in darkness and a state of awful looking for of the fiery indignation of the wrath of God upon them—they *remain* in this *state* until the time of their resurrection."—Alma 19: 46, 47.

PROBATION—VALUE OF TIME

The Book of Mormon warns, "All is as one day with God; and time only is measured unto men." Life



here is given men as "A time to prepare to meet God; a time to prepare for that endless state. . . which is after the resurrection of the dead."—Alma 9: 41. "Thus we see that there was a time granted unto man to repent, yea a probationary time, a time to repent and serve God."—Alma 19: 84. The Hebrew epistle reads, "It is appointed unto men once to die, but after this [not a second probationary period] the judgment [eternal]."—Hebrews 9: 27. Judgment means that event which will occur at the end of the millennium of rest, when all the resurrections shall have come to pass, and death and hell shall give up the dead.

Sacred scripture clearly promises there will be no second probation for those who have rejected their opportunities in this life. This refers to those exposed to law and who, because of their evil deeds, would not come to the light and allow their deeds to be reproved. A second probationary period for this class of man is not needed to vindicate the justice or the love of God, since Christ, through his spirit, is always present in this world, quickening the conscience—if allowed—giving to each man *exposed to law* his opportunity, and making every decision between right and wrong a *true probation*.

THE INTERMEDIATE STATE

The Scriptures affirm the conscious existence of both the righteous and the wicked *after* death and prior to the resurrection. In this state the spirit is without a fleshly body, yet this state is for the righteous a state of conscious joy, and for the wicked a state of conscious suffering.

Of the righteous it is declared:

1. The spirit of the righteous believer at death or separation from the body enters the presence and the rest of Christ: ". . . absent from the body, and present with the Lord."—II Corinthians 5: 8. In John 14: 3 we find the promise of Jesus that he would prepare a place for his disciples in heaven where there would be many mansions for the spirits of the righteous dead to reside in.

2. The righteous at death enter paradise. John wrote: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Paradise is the abode of the blessed, a place which Christ has prepared where the spirits of the righteous abide till the day of their resurrection. Jesus assures, "I go to prepare a place for you."—John 14: 2.

3. The departed righteous are truly alive and conscious. Only the inanimate dead body sleeps in the grave. Study the case of the rich man in hell and Lazarus, the beggar, in Abraham's bosom or paradise. Both had died, and yet in the spirit world with a great gulf between them, they were fully conscious, the one in torment and the other at rest (Luke 16: 25 ff.). Similar statements are made elsewhere in the Scriptures concerning consciousness and life after death. Jesus said to Martha: "I am the resurrection and the life. He that believeth in me though he were dead, yet shall he live."

THOSE OF THE FIRST RESURRECTION

1. There will be two classes of men who come forth, namely the celestial and the terrestrial. Paul

clearly describes this by saying "every man in his own order" (I Corinthians 15: 23). In verses 40 and 42 he refers to the glories of different flesh and assures this is the case in the resurrection of the dead. The celestial man is described in latter-day revelation as "just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical."—Doctrine and Covenants 76: 5.

2. The terrestrial consists of five general divisions. They are:

(1) They who died without law.

(2) Spirits of those kept in prison whom the Son visited.

(3) Honorable men of the earth blinded by the craftiness of men.

(4) They who receive of the glory of Christ but not of the fullness of the Father.

(5) These are they who are *not* valiant in the testimony of Jesus.

These various orders constitute the second division of the first resurrection. The terrestrial resurrection will not take place until a period of undetermined duration after those of the celestial come forth. (Doctrine and Covenants 85: 27, 28.) They do not receive the fullness of their reward until the final resurrection (Doctrine and Covenants 76: 6) and the eternal judgment. Christ and the people of the celestial order will minister to them.

THE WICKED AFTER DEATH

I Peter 3: 19, 20 states that Christ ". . . preached unto the spirits in prison; some of whom were disobedient in the days of Noah." These disobedient spirits were in prison under guard.

2. Luke 16: 28 ff. refers to conscious suffering of those in this prison.

3. They are under punishment, for Peter writes that the Lord has "re-

served the unjust unto the day of judgment." The Scriptures represent the intermediate state to be one of incompleteness and a temporary nature. The perfect joy of the saints and those who are Christ's and the utter misery of the wicked begin only with the resurrection and the general eternal judgment. "Spirit and element inseparably connected receive of the fullness of joy; and when separated, man cannot receive a fullness of joy."—Doctrine and Covenants 90: 5. The wicked "drink the dregs of a bitter cup."—Alma 19: 61. Matthew 8: 30 and Romans 8: 23 also concern "the redemption of the body." The *location* of the spirits of the wicked after death is specifically mentioned in II Nephi 12: 18. This prophecy merits careful study and constant use in warning those to whom we would minister.

THE FIRST RESURRECTION AND IMMORTALITY

As the Apostle Paul wrote we reverently proclaim: "Our savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel." Immortality had been a truth dimly recognized, suspected, and longed for before Christ came; but it was he who first brought it out of obscurity and uncertainty into clear daylight and convincing power. Christ's resurrection assuredly carries with it the resurrection of all men. Jesus, by coming back from the tomb, proved that death is not annihilation (II Timothy 1: 10). This miraculous event is the most conclusive and impressive of all proofs of immortality—a miracle accomplished by his own power and demonstrating that the spirit lived after its separation from the body (John 10: 17, 18).

OUR WORKS AND THE DESIRES OF OUR HEARTS

There will be those brought forth in first resurrection and saved in celestial glory who died unbaptized in the first life. The Restoration prophet had this revealed to him

(*Church History*, Volume 2, page 16). This occurred January 21, 1836 in the Kirtland Temple. Of it Joseph wrote:

Thus came the voice of the Lord unto me saying, All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desires of their hearts.

And I also beheld that all children who die before they arrive at the age of accountability, are saved in the celestial kingdom of heaven.

God will not permit men to suffer for our negligence, but we will have to be penalized for not doing our full duty. *We are to be fully saved by saving others.*

These also have celestial glory: "All they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory."—*Doctrine and Covenants 98: 5.* This refers to such men as Jerome of Prague, Peter Waldo, David Livingstone, and Fanny Crosby (sacred hymn-writer), and many martyrs of the Protestant Reformation.

THE GLORY OF THE TELESTIAL RESURRECTION

"These are they who shall not be redeemed *from* the Devil, until the last resurrection; . . . these are they who are cast down to hell and suffer the wrath of Almighty God *until* the fullness of times." They abide or continue in a fixed place being "unjust still" in the resurrection. (Section 76: 7)

RESURRECTION OF NO GLORY

"He that is filthy let him be filthy still." Therefore they who cannot abide the laws of either celestial, terrestrial, or telestial must therefore "abide a kingdom which is not a kingdom of glory." (Section 85: 5)

MANNER AND CONDITION OF THE RESURRECTIONS

In the eternal world we shall see as we are seen and know as we are known. The Scriptures tell us our resurrection will be in the manner the Lord Jesus Christ took up his body.

The spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame . . . this restoration shall come to *all* . . . both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body.—*Alma 8: 100, 102, 103.*

Or as stated in *Alma 19: 58, 65*: "The soul (spirit) shall be restored to the body, and the body to the soul; yea and every limb and joint shall be restored to its body; yea even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame. . . that every part of the body should be restored to itself."

The apostle Paul in his second letter to the Corinthian saints warns, "We must all appear before the judgment seat of Christ, that every one may receive a reward of the deeds done in the body: things according to what he hath done, whether good or bad."

THE FINAL ETERNAL JUDGMENT

While the Scriptures state that there are processes of judgment, yet they are to be concluded with a final and complete vindication of God's righteousness, mercy, and justice. This will be accomplished by making known to the universe the characters of all men and by awarding to them corresponding destinies. They that sin cannot escape the justice of the judgment of God. (*Matthew 16: 27, 28; 25: 31 ff.; John 3: 18, 19; Acts 17: 31; Romans 2: 16; II Corinthians 5: 10; Revelation 20: 12.*)

Judgment is an eternal act, and we are being judged every day. Every man honest with himself knows where he is going. Those

who are not honest with themselves are playing a trick; if they are not careful, they will get a trick played on them.

The final judgment is not an endless process but a visible event occurring at a definite period in the future. God's justice needs a final outward visible judgment as its vindication. A perfect justice must be based on life as a whole. When the final judgment is passed there is not one word in the Three Standard Books that shows there will be any further opportunity. At this time Christ delivers his work of redemption and salvation to his Father, perfected and spotless. (*Doctrine and Covenants 76: 7.*) If there remained one more act of salvation, the kingdom would not be perfected or spotless.

REGARDING JUDGMENT AND JUSTICE

The prophet Alma (19: 66, 67) writes a clear explanation of man's future:

It is requisite with the justice of God, that men should be judged according to their works; and if their works were *good* in *this* life and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good: and if their works are evil, they shall be restored unto him for evil: therefore *all* things shall be restored to their proper order; everything to its natural frame, mortality raised to immortality; corruption to incorruption; raised to *endless* happiness to inherit the kingdom of God; or to *endless* misery to inherit the kingdom of the devil.

REGARDING MERCY

Mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead . . . and also *mercy* claimeth all which is her own; and thus *none* but the truly penitent are saved.—*Alma 19: 105, 106.*

He [God] has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance.—*Alma 9: 27.*

Therefore, whosoever repenteth and hardeneth not his heart, he shall have claim on mercy through mine only begotten Son unto a remission of his sins;

and *these* shall enter into *my rest*.—Alma 9: 55.

For the Lord cannot look upon sin with the least degree of allowance.—Alma 21: 18.

JESUS CHRIST THE RIGHTEOUS JUDGE

John tells us, "The Father judgeth no man; but hath committed all judgment unto the Son."—John 5: 22. Paul declares, "We shall *all* stand before the judgment seat of Christ."—Romans 14: 10. In vision John saw this day for he wrote: "I saw a great white throne; . . . and I saw the dead, small and great, stand before God; and they were judged every man according to their works."—Revelation 20: 11-13. Alma the prophet describes this day and place of judgment also (Alma 19: 56).

THE SECOND DEATH

The *first death* occurred when our first parents, Adam and Eve, were cut off both temporally and spiritually from the presence of the Lord (Alma 19: 88). They became fallen, and there was brought upon all mankind a spiritual death as well as a temporal. Because of this expulsion from the Garden of Eden they were consigned forever to be cut off from God's presence.

Because of man's fallen state, if no atonement had been made *all* mankind would have been lost forever. Therefore Christ, the Son of God, committed the infinite atonement for the sin of the world and for as many as would believe on him. The great mediation for all men brings them back into God's presence for judgment.

And it shall come to pass, that when all men shall have passed from this first death unto life, insomuch as they have *become immortal*, they *must appear* before the judgment seat of the Holy One of Israel.—II Nephi 6: 36.

And they who are filthy shall be filthy still and they shall go away into everlasting fire.

An awful death cometh upon the wicked for they die as to things pertain-

ing to righteousness; for they are unclean and no unclean thing can inherit the kingdom of God. They drink the dregs of a bitter cup.—Alma 19: 60, 61. (Also Alma 19: 111.)

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. This city is the celestial kingdom.—Revelation 22: 14. (Also Revelation 21: 10-27.)

Outside this city John says there will be "sorcerers, whoremongers, murderers, idolaters and whosoever loveth and maketh a lie."

"He that overcometh [the power of first death] shall inherit all things but the [1] fearful and [2] unbelieving and the [3] abominable and [4] murderers and [5] whoremongers and [6] sorcerers and [7] idolaters and all [8] liars shall have their part in the lake which burneth with fire and brimstone which is the *second death*."—Doctrine and Covenants 76: 7. These are the people who receive the telestial glory. They have their glory when Christ has perfected his work. Where God and Christ are they cannot come worlds without end, but they do receive of the Holy Spirit through ministration of those of terrestrial glory and angels. This glory, however, passes all understanding.

SECOND OPPORTUNITY FOR PROBATION

There will be many people who in their life were never exposed to law or who were not to be held accountable. The resurrection will give them another life in which to make answer. It would seem baptism for the dead is not essential.

The atonement satisfieth the demands of his justice upon all those who *have not the law given to them*, . . . and they are restored to that God who gave them breath, which is the Holy One of Israel.—II Nephi 6: 54, 55.

Mormon, as one of his last acts, wrote to his son Moroni: "For the power of redemption [from the grave] cometh on all they that have no law."—Moroni 8: 26.

Little children are redeemed from the foundation of the world, through mine Only Begotten; wherefore they can not sin, for power is not given unto Satan to tempt little children, until they begin to become accountable.—Doctrine and Covenants 28: 13.

Little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me.—Moroni 8: 9.

Little children are alive in Christ even from the foundation of the world; if not so, God is a partial God and also a changeable God and a respecter of persons; for how many little children have died without baptism.—Moroni 8: 13.

It should be remembered that baptism is unto repentance for remission of sins.

The heathen nations that knew no law of God shall find the second coming of our Lord a tolerable day. "Then shall the heathen nations be redeemed and they that knew no law shall have part in the first resurrection."—Doctrine and Covenants 45: 10.

These shall come forth terrestrial beings.

Christ made this promise:

"Blessed are the meek for they shall inherit the earth." And Rudyard Kipling wrote: "If you can fill the unforgiving minute with sixty seconds worth of distance run, yours is the earth, and everything that's in it."

With Authority

MEN RESPOND to genuine spiritual authority. This includes the authority of the Scriptures, the authority of the good life, the authority of spiritual power. Biblical preaching and teaching and conversation are effective means of missionary activity. Genuine demonstrations of spiritual power have always deeply impressed good people, and still do so. The integrity, neighborliness, and evident sincerity of the average members of the church have spoken in many places with an authority which has silenced criticism. Our ineffectiveness in many centers has been directly traceable to loss of our one-time ready familiarity with the Scriptures, or to loss of local standing because some of the Saints have been found lacking in integrity.

The Eclipse of Christ

In Our Local and National Government

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ.—Ether 1: 35.

Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity: if so, it shall be because of iniquity.—II Nephi 1: 11-13.

THESE PASSAGES OF SCRIPTURE were delivered in two periods of time about a thousand years apart. Both contain the same idea: that the Lord was to bless this land and preserve it with freedom and liberty for its inhabitants if those who dwell here would live in righteousness. Today we are in danger of losing the favor with which the Lord looks upon this country and its people. The law of cause and effect rules in this as in other spheres of life. "Righteousness exalteth a nation: but sin is a reproach to any people." Righteousness brings respect, blessings of prosperity, progress, and security. Sin brings fear, distrust, and the undermining of lasting foundations. This is true of individuals, peoples, and nations.

God's Choice

Since this land was kept unknown to the peoples of Europe and Asia until God was ready for it to be inhabited by those who loved liberty and were ready to fight for it; since it was unknown until God-fearing people were ready to come to its shores, it is only reasonable to believe God intended that those who dwell here shall serve him. In the Scriptures quoted, it is clearly stated that God wants good people on this land. If he has them, the wealth of the richest land in the world, the blessings of heaven above and of the earth beneath are to be theirs to enjoy. There is grave danger that we may lose the right to the blessings of this promised land. And I firmly believe that we can do something about it.

Government Reports Startling

The reports of the Kefauver and other investigating committees tell in plain terms that lawlessness and crime are not isolated cases which come to the attention of the authorities but that these conditions exist to an alarming extent in our land. The web of sin has caught in its meshes the high and well-known of our country as well as those of little repute. From senators and ambassadors to the unknown "little" men, we find many taking unfair advantage of the rest of us, financially and politically. That there has been a decline of integrity in public life is an accepted belief. Our moral resources are dangerously depleted. The "five-percenters" who sell influence seem to be an accepted part of society. We have been warned against corruption in high places. Men in low estate also are to be watched. In the recent flood which was so destructive in Kansas City, we heard of truckers charging ten times their regular fees to take household goods out of the danger area and of grocers charging far more than usual for their goods during the flood.

Doctrine and Covenants 56: 5 warns us against rich men who do not give of their substance for the relief of the poor and against poor men whose hearts are not broken and whose spirits are not contrite and whose eyes are full of greediness. The rich who steal their millions are no worse in the sight of God than the poor man who takes but little of that which does not belong to him, or

those whose desires are avaricious. One of the signs of the general decay in public morals is that so little indignation is shown at the revelations of malfeasance in office. The ethical standards of people in government is a matter of concern for all of us. Accepting favors—offending the spirit of the law without violating the letter—is frequently brought to our attention. Many businessmen of repute circumvent the law and become rich in doing so.

Our Danger Is From Within

In Mosiah 11 is recorded the experience of an angel appearing to Alma and the sons of Mosiah. This messenger told the young men that they were fighting against the church of God, but that it was secure from all of the attacks which they might make against it; in fact, the angel told them that nothing could overthrow it save it would be the transgression of its people. That is the way it is with our divinely established government. The Lord has a definite interest in this land and its people. As a nation we are strong, and Lincoln spoke truly when he gave this solemn warning, "If danger ever reaches us, it must spring up among us; it cannot come from abroad." I forget who said, "The condition upon which the Lord hath given liberty to mankind is eternal vigilance." The statement is true. We must watch for foes within as well as having fear of Communism and other outside forces. Those abroad who look to this land having the divinely established ensign flying must see self-respect among its people—a self-respect born of integrity. In the nation as in the church, moral prestige is a primary requisite in influencing others. Great nations of the past have declined be-

cause of moral decay from within. Each of us can help see to it that this does not happen to our civilization.

To Preserve Our Freedom

The promise of God for continued liberty and freedom of the land is contingent upon the inhabitants of this land worshipping him. The entire burden does not rest upon us, but we do have a tremendous responsibility. Latter Day Saints are scattered all over this vast country. Each one should be a pillar of honor, loyalty, and integrity in his community. The example of just one is not without influence. There are many God-fearing men in the land not of our communion who are "just and honorable men of the earth." We should unite with them and have them unite with us in the saving of our country. The Lord has said he had many agencies working for good that we know not of. We must let our friends and neighbors know that we believe in God and his Christ and in their watch care over this great nation. It is our duty to preach the saving grace of the gospel and warn the righteous to save themselves from the corruption of the world. We should continue to declare that men cannot set at nought the counsels of God. We must continue to bear record of that which we know and assuredly believe concerning these things.

Franchise to Be Used

We are specifically advised in Doctrine and Covenants 95:2 to seek out good and wise men to govern us and then uphold these men, for in the same paragraph the Lord tells us that when the wicked rule the people mourn. It seems to me that such duties are as binding upon our people as baptism. It is the word of the Lord to us. Let us exercise our God-given privilege of stating our preference at the polls for those who should rule over us. God said that he had

raised up wise men and just to write the Constitution of our nation. So, it is a God-given privilege that we have of selecting our rulers in local and national affairs. We should take advantage of this opportunity to further the plan of God. Democracy is a wonderful thing in the affairs of the government of our people in the nation and in the church.

Prayer Is Useful in Our Times

Several years ago I had the privilege of seeing a dramatization of the framing of our Constitution as sponsored by the Los Angeles Bar Association. These men had all the help that the Hollywood studios could give them in staging, lighting, and costuming. The total effect was stirring as the trained minds and voices of these members of the Bar Association depicted this historic event. The one thing that still stands out in my memory is that on two or three occasions when the framers of that document of human liberty seemed to have reached a dead end, when they could not find the ideas or phraseology to use, Franklin arose and said, "Gentlemen, we seem to be making no progress. I suggest that we cease our deliberations and call upon Divine Providence for aid." Then that august assembly of some of the best minds any committee ever had would comply with the suggestions of Franklin, and the chaplain would ask God to intercede in their behalf. In a few moments after resuming deliberations, light would come to one of the group, and they proceeded with just the idea or phrase which they had been looking for. So it was as the Lord said—he had raised up good and wise and just men to do the work required for our nation.

The suggestions of Franklin have been given to us in our Scripture, in all three of our Standard Books that we should call upon the Lord for advice, counsel, and inspiration. We are to pray over the work of our hands, over our fields, our homes, and over all things about

which we are vitally concerned. We should be concerned over the fact that the Lord chose this land upon which to establish his kingdom and that he is concerned about it and its inhabitants. May all of us do our part in seeing to it that the God of this land, who is Jesus Christ, is worshiped and his laws obeyed. May we see to it that Christ emerges from the eclipse into which he appears to have gone.—DAN B. SORDEN

Reaching Toward God

One beautiful spring evening as I sat wondering why things are as they are, I happened to notice the tall, majestic trees. They seemed to say, as the wind whispered in their lofty tops, "Praise God from whom all blessings flow." Then I noticed another thing—they were all pointing upward, *reaching toward God*.

I have also listened to the birds singing from the branches of the trees. Their notes are sweet and clear as they sing, heads held high, *reaching toward God*.

I have watched deer feeding quietly on a hillside. They never take more than they need and they are always ready to help their fellow creatures. "Do as you would be done by" is their way of *reaching toward God*.

The tree squirrel is another good example of true stewardship. He scampers around all day, busily gathering his winter supply of food. He chatters his praises as he works, *reaching toward God*.

When the wild duck, the gray goose, and the swan fly south in the fall to their winter paradise, and north in the spring to their land of promise, they know instinctively that God will provide. As they soar away into the blue, they, too, are *reaching toward him*.

How it must gladden the heart of our Heavenly Father to have us sing his praises, for are not we his masterpiece? And just as he cares for the children of Mother Nature, so he cares for us if we keep *reaching toward him*.

—GRACE W. LANGFIELD

A Builder of the Reorganization

Selections from the Memoirs of William
Wallace Blair of the First Presidency

Part Ten: Twenty-three Years in the Presidency

The Great Conference, 1873

THE SEMIANNUAL CONFERENCE convened in the grove at Park's Mills near Council Bluffs, Iowa, on September 3. The attendance was very large. An excursion car conveyed a large number from Plano and Sandwich, Illinois, under the management of Elders Elijah Banta and Bishop I. L. Rogers. This session was a very important one. The number in attendance was variously estimated at from five thousand to ten thousand people, probably the former was nearer the correct number. Reports from nearly all the mission fields were encouraging. The clerk of the conference reported through the *Herald* as follows:

This conference was the largest ever held by the Reorganized Church. The attendance was large from the beginning; the interest and attention never flagged; there was the profoundest peace, the completest good humor, and most perfect order prevailing ever before observed. . . . At noon on Sunday there were on the grounds four hundred and eighty-one wagons, buggies, and carriages that were stationary, and one hundred and twenty-one in motion. There were also one hundred and twelve tents pitched around the stand and the circle inclosing the seats. . . . It is said by those resident there that our conference was the largest religious gathering ever assembled in the West; and by those whose opinion is entitled to consideration it is pronounced to have been the most orderly and peaceful they ever attended. . . .

Planning to Move Church Headquarters, 1874-1876

On October 17 [1874] I met in council at Plano with Brethren Joseph Smith, I. L. Rogers, and J. W. Briggs, in relation to the latter taking a mission to Utah and publishing a periodical in the interests of

the church there, also in respect to selecting some central business location for the church and the press. . . .

On May 11, [1876] a council composed of the First Presidency, Bishopric, and Board of Publication met in the *Herald* editor's room, in Plano, where it was resolved that I. L. Rogers, David Dancer, and W. W. Blair be a committee to arrange for locating the business center at some other point than Plano. In answer to letters we wrote to various parties at various points, we received many communications; and on the sixth day of June the "locating board" decided to fix the business center of the church in the southwestern corner of Decatur County, Iowa, as soon as practicable. David Dancer, John Scott, and W. W. Blair were made an executive committee to procure means, buy lands, and locate the business center.

Joseph Luff and J. J. Cornish, 1877

Annual Conference convened at Plano on April 6. The committee members on location reported their efforts and were heartily sustained by the Conference. The session lasted seven days, and the meetings for business, prayer, and testimony were attended by the Holy Spirit richly. Much important business was done.

Brethren Joseph Luff and J. J. Cornish of Canada attended this session, and on request of Brother I. L. Rogers to supply our preachers for our branch at Sandwich on Sunday, the eighth, I secured these brethren to speak at the morning and evening services. They were strangers to our people, young in years, new members of the church, and some

thought I had made a mistake in my selection, for it was expected that many of the leading citizens of Sandwich would attend our services. I assured the anxious and doubting ones that no mistake had been made. . . . Brother Cornish entered upon his sermon, and from beginning to close the Spirit of the Lord rested upon him with much grace and power. . . . Brother Luff preached a most timely, spiritual, and effective discourse. . . . These young ministers were living witnesses and exemplars of what the Lord does in enlightening and sustaining even the young and inexperienced minister who trusts him faithfully and serves him in spirit and in truth. . . .

Conclusion

(This brings to a close the written Memoirs of President W. W. Blair. His ministry continued until his death on April 18, 1896. He had been attending the annual conference at Kirtland, Ohio, but was suffering from what was described as a severe cold, accompanied at times by sharp internal pain. He was able to start for home, rested a day in Chicago, took a train for home at 10:30 p.m., on the seventeenth, and died on the train near Chariton, Iowa, the next morning.—Editors.)

The year 1951 measures a century since the first efforts to reorganize the forces of the church, scattered by the tragic events at Nauvoo in 1844.

Reprints of the writings of W. W. Blair and E. C. Briggs have been made in the hope of providing historical material and inspiration for use in the services of our churches.

Group Discussion and the Rural Church

By Gerald Gabriel

THE KINGDOM OF GOD on earth is a voluntary, democratic kingdom. Group discussion is the corner stone upon which it is built. "Talking it over" is the natural way of solving problems: it is an essential part of group life. Well-conducted group discussion gives everyone a chance to present facts, express opinions, and offer solutions.

No other meeting reaches more people personally and is as actively participated in as a discussion by the church school class or special interest group.

Group discussions are informal gatherings to accomplish one or more of three purposes: to increase knowledge, to create better understanding, to solve problems. D. E. Lindstrom writes in the *Illinois Circular* 581.

When we talk with another person face to face instead of depending on hearsay for our understanding of his point of view, we usually understand his position better. In fact, we may find our own opinions are much like his. Thus misunderstanding, wrong information, half-truths—all causes of individual and group conflicts—are often overcome by discussion.

A good guide for group discussion is found in the following:

Preparation for Meeting

Group discussions are informal and should be the predominating impression to all for the first and all other meetings. The people should be well acquainted, have similar interests in the problem to be discussed, be near the same age, education and economic level, so there will be less stratification. If these are present in the larger groups they can so be divided, but all groups should have differences of opinion to stimulate interest and create discussion. It should be explained that the "end" is not being sought, but a "means to an end" is being discussed.

Where to Meet

Small group discussions should be held where they will be centrally located for the ones attending—where people of the community or neighborhood naturally congregate. A school, town hall, community house, or church are usually equipped with chairs, blackboard, lights, restrooms, and other needs of the group. If the meeting is held in one of these public places there should be a recep-

tion committee to prepare the place for meeting and see that those attending are made welcome and comfortable. Any member's home is suitable (not the chairman's) if there is ample room. Whatever the place of meeting, it should be private and free from interruptions. The place chosen should be convenient and comfortable. The chairs should not only be comfortable, but should be so arranged that all can remain seated and see anyone who may be speaking. A circle is most desirable. The size of the room should fit the group so that people are neither packed into too small a space nor lost in too large a one. Regular meetings are practical and desirable. Scheduled meetings call for habit and are also desirable. A night in the week and a week in the month chosen to conflict least with heavy work or other regular activities (school, church or other organizations) is most desirable. Adherence to the schedule eventually results in tradition.

Size of the Group

The ideal size for group discussion is about twenty; it may range from eight to forty. If this number is exceeded those attending should be broken down into smaller groups. If this is not feasible, one of the following may be used: a panel for groups from twenty-five to 150, a forum for twenty-five to 200, or a symposium for fifty to 250. If the group is divided into subgroups, they should be limited in time and brought back for summary or further discussion together. No meeting should be held until it lags. It is much better to adjourn while interest is high. The discussion program should not be less than one hour nor more than two hours.

The Chairman

The chairman need not be an expert on the problem to be discussed. He should, however, have some skill in handling people to induce them to talk without saying too much himself. He should have some idea of the subject matter, source of material, and the time to prepare for the discussion. He must not be the type of person to take sides on the subject, but should be capable of holding the group thinking to the subject and also take an interest in challenging or defending various proposals

as well as recognizing all sides and opinions relating to the subject. He should know when to keep still as well as possess the ability to speak when the occasion demands it. Most of all, he should be good natured and a rapid thinker, exercising humor and patience when needed.

A good chairman is the life of the discussion group. His is no small task, for he must be able to make proper preparation for the meeting, supply members with material, and prepare tentative summaries and questions to be used at various stages. He must be equal to emergencies that arise, such as long talkers and emotionalism; he must be able to guide the discussion to see that it progresses, and to start and close the meetings on time. If he is a member of the group and knows the participants by name and a little of their background, he can better encourage participation and recognize contributions. The good chairman outlines the subject to be covered, for in such planning he is more able to inspire individual participation.

Topic

If a group grasps the significance of the problem within a few minutes after the opening of the meeting, the discussion will, in all probability, be a success. A topic in which the group is already interested, and one to which they are seeking an answer, makes good discussion material. It must be a topic with which the people are concerned or can become concerned with the proper motivation. It is necessary to begin "where the people are" and proceed from there. The topic chosen must be one in which there is not complete agreement, or there will be no discussion. The topic should be one that is limited in scope and can be adequately covered in the time planned, as well as one that can be divided into small, logical divisions. Most important, the topic must be worded to create thought.

Introduction of the Topic

The topic is introduced by the chairman in as few words as possible, but clearly and definitely defined to stimulate group thinking. This need not be the "bomb shell" type. A general survey of the field, some information and facts

on two or more sides of the issue is all that is necessary, if aptly given. When the introduction is completed, questions may be stated. They should not be the "yes" or "no" answer type. Questions to which there is no one answer, comparative questions that require a comparative answer, and questions of why, when, or to what degree are good starters. Alternative questions to which there must be made a choice between opposing ideas, for which the chairman knows that there are those who are going to join opposing forces within the group, are also good questions.

Questions should be well balanced so that the answer will seem logical to a new member when both sides represent their reasons for believing as they do. There must be nothing in the question to indicate the desired answer. It must be thought-provoking and presented within the realm of the experiences and understanding of the people. When the available information is presented (if it is not, it should be postponed until available) and there is some consensus of opinion reached, the ideas should be summarized and the next discussion question taken in its natural sequence. When the possibilities of the question have been examined as the previous one, it is time to proceed to the next one. The chairman should watch for bonds that unite the group to an agreement; watch for progress as suggestions for solution are discussed; and see that the points are discussed freely, then move from point to point. When some agreement has been reached, he should call attention to it to prevent further repetition. He should be sure the facts and information are true. Discussion is weighing, balancing, and coming to some conclusion.

Silence

Silence in the discussion group is almost as embarrassing to the chairman as the loss of control over a meeting, when everyone is trying to talk at once over a "hot" issue. The dead silence after the topic has been introduced may seem to be minutes long, when it is actually only seconds. The novice chairman often tries to break up this silence by restating the question. However, if the question has been carefully prepared and is of vital interest to the group members, he is insulting them. If the group is experienced in discussion, the chairman recognizes the silence as productive. He will allow it to become the primer for discussion. The silence will sooner or later become unbearable and someone will say something. However, the chairman should guard against the person who attempts to break the

silence by "wisecracking" and making remarks off the subject. He may steer clear of this situation by calling upon someone he knows is acquainted with the problem and able to start the discussion moving. Should silence occur in mid-class discussion, it may prove to be unifying—a chance for slow thinkers to catch up and make their contributions. It may be a cue, letting the chairman know it is time for a change (a stretch, a new question, or adjournment). Silence may be evidence of too great concern over the outcome of the discussion (this concern may lead members to subject-changing). If silence, on the other hand, is due to the lack of significance of the problem, it may be that the wrong subject has been chosen or that the group has had inadequate stimulation.

Other Methods of Stimulating Thought

It is often found that people have problems to be solved of which they are not aware—or they may be aware of them but have taken them for granted as another sore thumb to be endured. Often the leader in the group is aware of the problem but knows no solution. It is not always easy to convince people that changes are needed so they must be taken through the steps. This being the case, demonstration is very effective.

A movie or slides may present the problem or solution and bring discussion. Visual aids produce effective results. Surveys are also effective if the group makes the survey and has some of the responsibility in compiling the information. The use of case problems by the chairman is often impelling, if the problems are "down to earth" (having some similarity to the group). If the problem is on or near the surface it can be brought to the front by thought-provoking questions. An address or lecture may stimulate thought and bring light, information, and facts that are necessary.

The assignment of reading material for reports often urges group thinking: if this is not practicable, the chairman may present the information in mimeograph form or on the blackboard. In any of these methods the time consumed should be limited, and they should be of such character that they are not boring and tiring. Information should be presented on the level of group understanding and in the light of the interest already present.

Authoritarianism has no place in group thinking. When material is presented, it should be presented for its face value—not for mere expression of opinion. Lectures or addresses are merely sources of information; the group

should have the opportunity to make its own decision. People come to meetings to get something they can use, but mostly because they feel wanted and welcome. This does not mean that every contribution is praised. Honest criticism, spoken freely and frankly, as well as sincere praise stimulates individual participation. Authoritarianism is often found in evidence by the decision to have or arrive at a hard, fast answer to a question. The goal of group thinking is to come to a better understanding of the problem under consideration, not necessarily to decide what action should be taken for its solution. If the group is convinced that an immediate decision or action is necessary, this consensus should be terminated by vote and provision for its solution made.

When the Chairman Should Talk

The group discussion chairman may talk too little if he feels he must talk no more than any other member of the group. He talks too much if he feels he must summarize, enlarge, explain, or repeat everything that is said. It is sometimes a temptation for the chairman to take too much part in the "warm-up." This may place him in the center of discussion, making him a referee between opposing sides. Here again, it should be emphasized that group thinking is deliberative. The chairman should confine his comments to summarization and, at an opportune time, inject questions to stimulate further thinking and deliberation. When a question is directed to the chairman, he should reflect the question in a tactful way to the questioner. If this is not feasible and no one else has the information desired, he should excuse himself as chairman and give the information, participating in the discussion as any other member. However, when questions arise as to the procedure of the discussion, it is his duty to explain the procedure. When discussions lag or a timid member holds back, he may ask a question or break something apart to stimulate more intelligent discussion. If the chairman confines himself solely to the task of being chairman, he will have his hands full without attempting to enter the discussion.

When to Close a Meeting

Scheduled activity has its place in group thinking. There are times when it can prove to be a detriment. When a group finds itself without facts, it must adjourn from that part of the discussion until the information is available, and if the discussion following depends upon

the information lacking, then adjournment is inevitable. A waste of time and energy will be expended when matters of opinion are being tossed about. When members begin to tire or are eager to get away early for various reasons, the chairman should be cognizant of unrest and move accordingly. Sometimes a "stretch" period is helpful. This may prove to be another stimulant for group thinking—small groups get together and talk it over. The chairman should adjourn the meeting when it is time to go home. Recreation and refreshments play their role in closing the discussion. The "acid test" as to the success of the group discussion will be apparent if the subject is continued during recreation or over refreshments.

Techniques in Handling Group Thinking

The major steps in group discussion are to (1) locate the problem and (2) find the solution to the problem. In locating the problem, the situation should be analyzed in specific detail. First is the consideration of where the group interest is, and next is consideration of the difficulties creating the problem. When the situation is analyzed and specifically detailed it should be summarized into three categories. First, the immediate problems and difficulties. Second, the proposed solutions (presented and listed before discussion.) Third, the discussion of these proposed solutions one by one, considering the basic principles or all the solutions suggested. At this point the group should be arriving at some definition of the problem; therefore, it is timely for the chairman to restate the problem in terms of these findings. If the problem is understandable and adequately defined, the findings of the solution (the next major step) is simplified.

The suggestions for solution of the problem are collected, and when there seems to be no more forthcoming, the chairman, or someone appointed, may eliminate the repeated solutions and combine the minor ones into one or more major solutions. A common mistake of the novice chairman is to accept one suggested solution at a time and discuss it. The result is a very clumsy "muddled" discussion and by all means should be avoided.

An Outline for Handling Group Discussion

I. Locate the problem

- A. Analyze the situation if specifically detailed. This may be done

by answering the following questions:

1. Where is the interest?
2. What are the difficulties?
3. What decision is the group facing?

If the answers are all negative, there is nothing to discuss.

- B. Group and summarize the findings of A into these three categories:

1. Immediate problems and difficulties.
2. Proposed solutions.
3. Basic principles or considerations to any solution.

- C. Restate the problem in terms of the results of B.

A group definition: If you get a good statement, it is simple from here on.

II. Finding solutions

- A. Collect the suggested solutions, eliminate the repeated ones, and combine the minor ones into one or more major ones.
- B. Find agreements, lack of knowledge, and differences of opinion.
- C. Supply the needed knowledge and weigh the differences that still exist.

These three questions will help:

1. What is true?
2. What is desirable?
3. What is feasible?

- D. Summarize the discussion and draw conclusions. These conclusions will be in terms of:

1. Proposed course of action.
2. Principles of guidance.

Letters

From Faith to Knowledge

I was born into a Latter Day Saint home and grew up next door to the church. Our home was one where visiting apostles and missionaries stayed when visiting the branch at Bay Port, Michigan, and we always felt richly blessed by their association.

I would like to relate an experience of "visual education," in the reality of God. I had a brown, raised mole on my hip, and one night, before retiring, I noticed that there were red, finger-like projections extending out around it. I immediately thought of cancer, and my mind was filled with dread. Having an operation for a ruptured appendix at the age of six had left me with an abnormal fear of surgery. Then I thought of the consecrated oil, which we were never without, and as I used it I offered a short prayer for the desired blessing. I fully expected that in the morning those red streaks would be gone. But, when morning came, not only were these gone, but the mole had also disappeared, and the skin where it had been was normal and smooth. I'll never forget how I felt that morning; God seemed so near I literally trembled in his presence. This feeling stayed with me for some time.

Though I have had numerous divine healings, this one always comes to mind when doubts assail and try to reason away less positive happenings. This I saw, and nothing can change my knowledge of it. These blessings have come, not because of any special worthiness on my part, but because God knew I would need this sure knowledge that he is. I relate it only to strengthen others' faith that all things are possible with God.

ROSETTA DUTCHER LANIGAN
G-3377 Richfield Road, Flint, Michigan

In Favor of Youth Camps

We move around quite a bit, and the first thing we do when we settle in a new place is to hunt up the church there. Two years ago my son and I went to choir practice together for the first time; this summer Dale

went to youth camp, and I taught a class at the junior youth camp at Silver Lake. It was a wonderful experience for both of us. I look forward to attending next year with my daughter, Sandra. My prayer is that more people will volunteer for youth camp work in the future; both teachers and students can gain a great deal from the classes.

MRS. TED BACON

Stanley Park
Port Blakely, Washington

The Faith of a Child

Children often have more faith than adults. When our oldest son, Lloyd, was about five years old he came rushing into the house one day, shut the door, and said, "Mamma, drop everything and kneel down and pray right away." I left my work, and we all knelt and asked for God's protection. Then he jumped up with a smile and went back outdoors to play. I have wondered many times why he was led to do this—what might have happened if we had not sought divine protection.

Once, when one of our daughters was quite ill, I asked her if she thought I should call the doctor. She looked at me questioningly and said, "No, Mamma, don't call a doctor. The Bible says for us to call the elders." I felt very humble and a little ashamed of myself. After she was administered to she got out of bed and dressed. Her faith had made her whole.

When our youngest son, Billy, was four, we went to visit my parents. Upon our arrival Billy's grandfather told him that his grandmother was in bed with a sick headache. While we were unloading our things from the car, Billy slipped into the bedroom and said, "Grandma, I will ask Jesus to make you well. Soon you will be all right," and he knelt by her side and prayed for her. When we came in the house, Mother was up. She told us that while Billy was praying the pain left her head. Again I thought, "Oh, for the faith of a little child."

Perhaps as the Saints strive to build Zion they would do well to follow the example of faith set by their sons and daughters, for as Jesus said, "A little child shall lead them."

MRS. J. H. THOMAS

Lamoni, Iowa

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name and address will receive attention.—EDITOR.

Question:

Is it a fact beyond dispute that section 109 and section 110 were written by Joseph Smith? I understand they did not appear in Doctrine and Covenants until after his death and we do not know by whose authority they were included.

Oregon

N. W.

Answer:

It is true that these sections, 107, 109, 110 of our Doctrine and Covenants were first published in the August, 1844, edition, which was two months after Joseph's death. We do not know whether he endorsed them. We do not know whether he would have included them in the 1844 edition had he lived. They were not submitted before publication to the church in General Assembly. They were published by John Taylor after Joseph's death. We cannot say that it is a fact beyond dispute that they were written in their present form by Joseph Smith. (See tract *Baptism for the Dead* by Charles R. Hield and Russell F. Ralston for further discussion of these sections.)

ISRAEL A. SMITH

Question:

At what age was John the Baptist baptized? (See Doctrine and Covenants 83: 4.)

Ontario

D. S. W.

Answer:

According to the Doctrine and Covenants 83: 4 John the Baptist was baptized while he was yet in his childhood. As for the exact chronological date for his baptism there seems to be no evidence available in the scriptural commentaries, concordances, or other sacred literature.

DONALD V. LENTS

Question:

Can you name the number of revelations in Utah Doctrine and Covenants that are authentically given through Joseph Smith?

Oregon

N.W.

Answer:

This phase of the total question is too involved to adequately answer in this column, for it deals with many involved factors of a whole book.

JOHN BLACKMORE

Question:

Please explain what is meant by Isaiah 11: 7-10. Is this to be literal or is it actually to take place in the thousand years' reign?

Texas

A. D. C.

Answer:

The whole chapter is a prophecy of the latter-day restoration of Israel and the setting up of the kingdom of God, with concurrent events. But in verses six to nine the prophecy runs over into a later period which we call the millennium, and shows the results of the Restoration and the kingdom with Christ at the head, indicating that not only the people but the whole creation has been changed.

The reference to the wolf and the lamb dwelling together, the calf and the young lion and the fatling, with a little child herding them; the cow and the bear feeding together with their young; and the child playing by the hole of the asp are symbolic expressions revealing the nature of some of the changes that are to take place, yet they may be literally fulfilled. The central thought is summed up in verse nine:

They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Under the rule of Christ, which will be ushered in at his coming as declared by the prophecy of this chapter, many other changes will be wrought by which the earth, with all living things, animal and vegetable, together with the forces of nature such as climate, weather, etc., will be changed for good.

I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.—Malachi 3: 11.

And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of beasts; yea, the enmity of all flesh shall cease from before my face.—Doctrine and Covenants 98: 5.

In that day wickedness will be suppressed, Satan bound, and destructive pests destroyed. Then the Lord "will cause the shower to come down in his season, . . . and the earth shall yield her increase."—Ezekiel 34: 26, 27. All nature will be kindly, and the world full of blessing. Christ, the root of Jesse, will rule in equity and justice (verses 4, 10) and for a thousand years peace will prevail upon earth.

CHARLES FRY

Question:

If your ministers are called of God why do some fail and drop out?

Michigan

J.R.G.

Answer:

A call to the ministry does not constitute a wall of fire around a man to make it impossible for him to be tempted or fall. Paul says of himself that he overcame only through Christ. It is said of the prophets that they were "of like passions with us." Even Jesus was "tempted in all points as we are." He repeatedly warned his disciples against temptation and sin, and thanked the Father that he had lost none but Judas. A minister is still human and, though striving to save others, still has his own salvation to work out. He must still fight temptation and be forever on guard against sin. For some to fail is not new or strange. "Let him that thinketh he standeth take heed lest he fall." Every man is the guardian of his own soul.

CHARLES FRY

Briefs

SILVER LAKE, WASHINGTON.—A record attendance was noted at the Northwest reunion held August 3-12. Throughout the week, nearly 1,500 Saints and friends gathered for daily classes, recreation, and preaching services. An estimated 2,000 attended the reunion on weekends.

The reunion committee was comprised of Apostle E. J. Gleazer, chairman; Bishop M. E. Lasater, and District Presidents E. E. Hammel of Spokane district, Sam Clark of British Columbia, and G. L. Swenson of Seattle district.

Included in the personnel for the reunion were guest speakers Apostle Reed M. Holmes, who served in the absence of Apostle Gleazer; High Priest F. O. Davies, pastor of Walnut Park church in Independence, Missouri. General Church appointees working in the Northwest who assisted in reunion activities were Elders James Kemp, Vern Webb, Paul Wellington, and Missionary Don Landon.

All children's activities and the children's program were under the direction of Brother Wellington, pastor of the Seattle First congregation. Sister Wana McDole and Brother Don Landon assisted in the children's work. Junior high young people were led in classwork and activities by Brother Don Landon. Elders Webb and Kemp supervised senior high and older young people's activities and classwork. The women were directed by Sisters Evelyn Hight, Ema Lundeen, and Bertha Morrison. Elder Ray Sowers, pastor of the Tacoma congregation was reunion music director. Special music activities of the reunion centered in the junior choir directed by Dave Kaleikau of Honolulu, Hawaii, and Ray Sowers; the reunion choir directed by Sister Melva Crum of Seattle; and the reunion orchestra and band directed by Ray Sowers. Sister Mary Ellen Turner assisted with the junior choir.—Reported by DON LANDON

SEATTLE, WASHINGTON.—Camp Wasila, district junior youth camp, was held at Silver Lake, July 24-29. Eighty-five young people attended camp. Participating on the staff were Don Landon, Evelyn Baird, Jim Clark, Fay Wellington, Paul Wellington, Dona Roll, Clyde Merriman, Paul Duvic, Thelma Bacon, Ralyn Baird, and Wana McDole. Hattie Belknap, Lulu Premo, Agnes Johnson, Tora Freestad, and Maude Foster were camp cooks.—Reported by DONA ROLL

MIAMI, OKLAHOMA.—Evangelist Ray Whiting held a series of missionary meetings during the month of May. At the conclusion of the meetings James A. Medley, William Frank Althouse, Ella Mae Forrest, Robert Laverne Colvard, William Vernon Babbitt, Virgil Leon Babbitt, Cecil Monroe Craft, and Dolores Dean Crownover were baptized. On July 20 Mrs. Pearl Lady was baptized by the pastor, Elder B. F. Kyser.

The annual vacation church school was held beginning May 28 under the supervision of Mrs. Ralph Jackson. Sister Jackson was assisted by twenty-three workers and various members of the priesthood. The total attendance was sixty-eight.

A branch business meeting was held June 26. The following new officers were elected: B. F. Kyser, branch president; J. D. Rook, church school director; Mary Leka, women's leader; Mrs. Bob Warnberg and B. F. Kyser Jr., children's supervisors; Mrs. C. L. Rook,

music director; Edith Wright, branch clerk, Ova N. Ramsey, treasurer; Mrs. Walter Sample, church school secretary; William Bays, young people's leader; Arthur Dixon, auditor; Ralph Jackson, building committee chairman; Mrs. B. F. Kyser, Jr., publicity agent; Mrs. H. C. Shepherd, librarian; Walter Sample, solicitor; Mrs. Traverse Staton, book steward.

The women's department sponsored family night with a covered dish supper July 10. Entertainment for the evening was under the direction of J. D. Rook.

The evening services for July and August were dismissed to attend services at the reunion at Racine, Missouri. Elder Arthur Dixon, district young people's leader and Elder B. F. Kyser were guest speakers August 19 and August 26, respectively.

The homes of twenty-one families of the Saints were flooded July 15.

Joan Staton and Bob Adams have enrolled at Graceland College.—Reported by BETTY KYSER

GOODLAND, KANSAS.—The annual business meeting was held August 5, and the following officers were elected: Richard Marolf, pastor; Inez Been, branch clerk; Conrad Graybill, branch solicitor; O'ella Marolf, publicity agent; Pauline Roberts, women's director; Florence Taylor and Glen Middleton, youth directors; Alice Ingram, children's director; O'ella Marolf, music director; Bob Cowan, church school superintendent; Byron Graybill, assistant church school superintendent; Shirley Cowan, librarian; Glen Middleton, branch treasurer; Libby Stapp, church school secretary; J. R. Graybill, historian; Barney Been, caretaker; Kenny Carl, Barney Been, Glen Curry, and Harve Ingram, building committee.—MRS. E. R. MAROLF

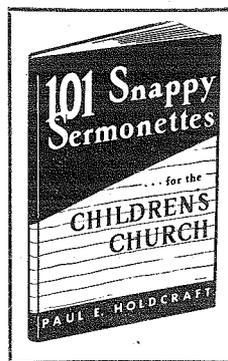
FORT SCOTT, KANSAS.—The men in the branch have worked on improvements on the building during the spring and summer. February 28, Elaine Boyd, Frank Hoskin and his two sons, Franklin, Jr., and David, were baptized by Seventy Don Kyser. They were confirmed by Elders Dale Crown and C. C. Martin. The Graceland Bank entertained in the Eugene Ware Auditorium on March 14. Bishop and Sister Walter Johnson of Independence, Missouri, visited the branch on March 28. Brother Johnson gave the morning sermon. President Israel A. Smith spoke to the group on April 29. Elder J. C. Stuart of Chicago began a three weeks series of meetings on May 13. Nevada and Mapleton assisted with the music. The meetings were closed on May 27 with a baptismal service. Helen Hood was baptized. The women's department presented Brother Stuart with a tray, made by a local member, for his wife showing the appreciation of the branch for the sacrifice she made that he might labor with the membership.—Reported by SUSIE LENEVE

STONE CHURCH, INDEPENDENCE, MISSOURI.—Out-of-town members of the church who visited the Stone Church in July were: Mildred Sant Amour, Mr. and Mrs. Clyde W. Ballinger, Blanche H. Beck, Mr. and Mrs. Beuron Boyd and family, Mrs. Clarence Braby, Sarah Bumgardner, Mr. and Mrs. Lester A. Campbell, Mrs. O. J. Campbell and Martha Jean, Clifford Carlson, Lewella E. Carr, Mr. and Mrs. E. S. Chesworth, C. J. Clark, Mr. and Mrs. Dan E. Cochran, Jr., Mr. and Mrs. Evert S. Crowder and Lynette, Mr. and Mrs. L. Currie, Lila Davis, William P. Danielson, Nancy Deaver, Miss Earline Draper, Mr. and Mrs. Dymand and Sandra, Mrs. G. L. Evans, Mr. and Mrs. L. A. Fountain and Jane, Mrs. Grace Freers, Mr. and Mrs.

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Edward Gamble, Mr. and Mrs. Griffith Goddard, H. H. Gold, J. C. Goodwin, Mr. and Mrs. E. L. Graham and family, Mr. and Mrs. E. R. Guthrie and family, Mr. and Mrs. H. G. Hook, Flora Kinnean, Walter Kissack, Mrs. R. W. LeRow and Maxine, John Marsh, Mrs. H. H. Martens and Richard, Mr. and Mrs. Loyd E. Martin and June, Mary June Martin, Mrs. Minnie Martin, Paul A. May, Valerie May, Lt. B. E. Metcalf, Mrs. Laura Metcalf, Kenneth Mulvaney, Miss Lois McFadden, Mrs. Claudia M. Nichol, Ammon Oehring, Mr. and Mrs. D. Omohundro, Mrs. A. A. Pitt, Mrs. Arthur Rabidoux and Faith, Mr. and Mrs. Kenneth Reimer, Mrs. Pearl H. Roberts, Cleta Sappenfeld, Lucille Schmidt, Mrs. R. W. Setchfield, Mrs. E. J. Short, Sr., Florence M. Siddall, Mr. and Mrs. John Smelser, Robert Sperry, Merle L. Stephens, Alan M. Stiles, Mrs. L. G. Tipton and Mary Jo, John Walden, Ira Waldron, Mr. and Mrs. H. H. Wagner, A. A. Ward, Mildred Wetmore, Mr. and Mrs. Elden Whisler and Jacquelyn, Sylvia Wood, and Opal Woods.

PITTSBURGH, PENNSYLVANIA.—The annual district conference was held August 25 and 26. The business session was conducted Saturday evening. The general theme of the conference was "Observing Church Ordinances." An ordination service was held Sunday morning. William Wentzel was ordained to the office of deacon, Thomas Freeland and Ben Cooper to the office of elder. Prayer service followed this meeting. At the morning preaching service, Christina, daughter of Mr. and Mrs. Earl Marshall of San Francisco, California, was blessed. Apostle Draper delivered the morning sermon, after which luncheon was served by the women's department. Martha Sethman and Oliver Hough, Sr., both of

Fayette City, Pennsylvania, were baptized in the afternoon. A discussion led by Maurice Draper concluded the services of the conference.—Reported by MARGIE WALTHER

OSAGE AND NEWCASTLE, WYOMING.—Philip and Robert Sundstrom were baptized by Priest Forrest Julius on August 12. On August 19, Saints from Osage, Newcastle, and Alva, Wyoming; Spearfish and Rapid City, South Dakota, met at the home of Sister Gertrude Mahoney at Hulett, Wyoming, for church school and a basket dinner. In the afternoon Philip and Robert Sundstrom were confirmed by Elder George Mefford of Rapid City. August 26, the Osage and Newcastle group had as guest speaker, Priest Dale Larson of Deadwood, South Dakota.—Reported by MRS. FORREST JULIUS

INDEPENDENCE, MISSOURI.—Sharon Evon, daughter of Mrs. Lester Hein, was blessed June 3 by Elders Fred O. Davies and Lyman Smith at the Walnut Park Church.

MINOT, NORTH DAKOTA.—On August 19 church services and a picnic were held at the Reese Whitted farm at Logan with Elder Nelt Wager and Priest Orrin Wilcox in charge. Following the church service, three children were baptized. The candidates were Beverly Smith, daughter of Mr. and Mrs. Virgil Smith of Minot, and Clinton and Larry Beeter, sons of Mr. and Mrs. Leon Beeter of Logan. Confirmation service was held following the baptismal service. A picnic lunch was served. Approximately fifty-three members were present for the services.—Reported by VIRGIL D SMITH



Celebrates Golden Wedding Anniversary

Mr. and Mrs. David T. Miller of Huntington Park, California, celebrated their golden wedding anniversary on June 18, 1951, at the home of their son, Raymond Miller in Los Angeles. Another son, Leo, their grandchildren, and other relatives were present for the occasion.

They were married on June 18, 1901, at Oskaloosa, Iowa, and on March 29, 1908, were baptized members of the Reorganized Church. Each year they grow white snapdragons in their front yard especially to adorn the altar of the church. They are devoted, consecrated people who find happiness in serving others and are ever ready to help those who are less fortunate.

Observe Fiftieth Wedding Anniversary

Mr. and Mrs. Levi Pennington of Mechanicsville, Iowa, celebrated their fiftieth wedding anniversary on Sunday, August 19, by renewing their marriage vows in a golden wedding service read by Elder Don Cassiday. They were married on August 14, 1901, at Fairchild, Illinois.

Present for the occasion were their children, grandchildren, and great-grandchildren, as well as friends and neighbors. They have eight sons: Levi, Jr., James, Virgil, Homer, Jasper, Robert, Joe, and Oliver; three daughters: Myrtle Hughes, Kathryn Schultz, and Ruby Smith; twenty-nine grandchildren; and three great-grandchildren.

Brother Pennington has served the church as a priest since November 7, 1926.

Coloring Books

**PETER AND PAMELA LEARN
ABOUT THE BOOK OF MORMON**
BOOK 1 BOOK 2 BOOK 3

Drawn by Henry Anderson

These Peter and Pamela stories are based on real experiences related in the Book of Mormon. In these three books are selected stories which have appeal for children. Teachers, activity leaders, and parents will use the books for recreational and educational materials. In each book there are fifteen pages of pictures to color and fifteen pages of story.

35¢ each Book 3 Books for \$1.00

A Nursery for Prospective Saints

By Sadi Moon Nagel

MY STEWARDSHIP," she called it, this straight, slender woman with the silver gray hair and the girlish walk. It was Donna Haden speaking of the Lamoni Branch Nursery.

After twenty-five years, it would be only natural for her to call it "my stewardship." And certainly with upwards toward one thousand youngsters who have been "educated" in this Zionics institution, it is not unrightly named.

Thirty years ago Donna Haden was a missionary wife and mother. Her husband was busy out in the field preaching the gospel. Her three children, William, Juanita, and Geneva, were with her at home in Independence. In those days in order to have the bare necessities of life, missionary families had to help make their own way.

Besides doing all the family laundry, sewing, mending, and gardening, Donna Haden went to school. She had taken a course in mothercraft in the Independence Institute of Arts and Sciences from Eunice Smith and Anne Friend Roberts. The next year she took a course in religious education. She was graduated from there in 1921. The next year she took the normal kindergarten course. In 1923 her daughter Juanita began the same course. They wrote their notebooks together. They were assigned the same circle for practice teaching. When Juanita taught the second grade in the Independence schools, Mother Donna worked in the Walnut Park nursery on Sundays and in the private Day Kindergarten sponsored by the Department of Women. She didn't charge for her services then, and in all the years following has never taken money for her work. "And we have always had our needs," she said. "We've never been in want. My children have all obtained good educations and have been happy that they were a part of a missionary family."

When she finished her training in Independence, some nine years—night school and afternoons at first—she made it a subject of prayer and fasting, asking the Lord where he wanted her to serve. She was qualified to teach almost any age group. The weeks passed, and she worked at Walnut Park in the little kindergarten. The work was hard. The church was facing the depression years.

She was resting one Sunday afternoon after a strenuous morning of teaching when she saw in a panoramic vision little children as flowers with human souls. The flowers expressed to her just how beautiful each soul is in the mind of God. She saw thousands of such lovely flowers. And she was shown that she should go to Lamoni with her three children and make her contribution there, working among the smallest children.

THE WAY OPENED UP in a marvelous but simple manner. Mother Haden and her three children were all asked to teach at the Campus in Independence for the summer during the six weeks of vacation church school; this gave them excellent experience. They were offered a house in Lamoni. Juanita procured the job of teaching kindergarten in the Lamoni Public Schools. And the twenty-five years of service in Lamoni began.

Though she never took money in payment for the work in her nursery, Mother Haden has received many a loaf of homemade bread and jars of jelly. Sometimes when someone wanted to do something for her, she said, "Here, take this rug and bring it back nice and clean." In gratitude fathers have helped her build the equipment for the nursery, which has always been held at her home. Recently some young fathers built a wading pool. The swings and climbers, some of which are twenty years old and still sturdy, have been built by fathers of nursery youngsters.

DONNA HADEN'S own three children have long since grown and married and had children of their own. Geneva is Mrs. Carlos Smith in Blue Springs, Missouri, where her husband is pastor. Juanita is Mrs. Fred E. Burow, a nursery teacher in Battle Creek, Iowa. Mother Haden's son is known to the Saints in Oklahoma as Seventy William Haden, a missionary for Christ as was his father before him.

And Mother Haden has continued to be nursery mother to many little folks

each year, being a missionary in her own right. She has handled as many as seventy-five youngsters in her nursery at reunion in Lamoni, without help. Her home, which she speaks of simply as "the nursery," is open seven days a week to the little ones. The Sunday enrollment for children under the age of four is one hundred. On Sundays in recent years they have been meeting at the grade school activity room in Lamoni, but on the other six days of the week the children have gone to Mother Haden's.

The little children who have come to her have received, as she calls it, "religious education." "Give me a child until he is three," she says, "and his knowledge of Christ will never leave him. He will always be a Christian."

WHEN A LITTLE CHILD came to Mother Haden's nursery—its formal name is the "Lamoni Branch Nursery"—he was greeted each morning with cheerfulness and personal interest. Mother Haden was always ready to listen to him and talk with him. Each day between fifteen and twenty-five children came.

He took off his own wraps and put them on a hanger on a little rack just the right height for him. The new boys and girls learned what to do from the ones who had been coming a longer time. There were also the circle leaders, known as the circle father, circle mother, circle nurse, circle doctor, circle grandfather, and circle grandmother, all of whom functioned somewhat like the ones in real life. They were chosen because of their helpfulness and ability to lead the others. From the beginning the children were taught independence. No sick child was allowed to come to nursery school, for after the first objective—religious education—came health, which is closely allied with it. The nursery co-operated closely with the public health division of the Lamoni Public Schools and with the public health nurse. Mother Haden was always well posted on Iowa state health conditions.

After the child started the day in the nursery, he found material that he could use to his own choosing: building blocks, molding clay, a play house, educational toys; and in the summer, the sandbox, climbers, swings, wading pool, and outdoor playthings. The boys and girls were taught to improvise in their play

Home Column

equipment. A few years ago a poor child brought an old steering wheel for their "bus"—a double row of chairs—and he was happy because he had been able to do something to share. He had seen other children bring their choice toys to share.

AFTER THE FREE PLAYTIME, the children gathered in a circle and Mother Haden sat with them for their religious education period. At this time they exchanged ideas and discussed problems. They heard stories and used finger plays about members of the family helping each other and about Jesus. There were many finger plays. All the pictures they enjoyed had finger plays to go with them.

This period was the time when they might feed the birds, and tell about what they do to help people or they might dramatize the story of the Christ child. Or, between Thanksgiving and Christmas, they might board their "bus" and take a portion of their trip from Nazareth to Bethlehem. That Christmas journey was begun right after Thanksgiving and completed on Christmas Eve. During the Christmas season in the east window of Mother Haden's home hung the Bethlehem star toward which their journey was directed.

In their circle they often sang. Their favorite songs were "Away in a Manger" and "Jesus Loves Us." Socialization was emphasized. There were no toy guns or bows and arrows in the nursery. They never played war nor dressed in that fashion. Mother Haden was alert to their childish conversations, and, should elements which were not in keeping with Zion and Jesus' way creep in, she was there to direct gently and wisely.

After this period of conversation and stories and songs, the children enjoyed a pick-up lunch of apples or leafy vegetables which they raised in their little garden. As they ate together, they learned to say "Thank you," and "If you please," and they learned to remember the little courtesies. Mother Haden felt that by the time a child left her and was ready for kindergarten he should make a good social adjustment to other children and to adults.

After their lunch the boys and girls listened to the "Children's Corner," broadcast over the radio from Iowa State College. They marched to the music, sang the songs, and listened to the stories. Then the morning was about gone, and it was time for their parents to come for them. In cold weather, the house was ventilated; the boys

and girls put on their wraps, and the doors and windows were opened. A spotlight was thrown on one of the lovely pictures of the child Jesus or his friends, and they heard some stories about Bible children. They were taught to quote from the Bible and to tell the stories.

MOTHER HADEN'S DAY of service was not completed when noon came. She went to visit the parents of her youngsters in the afternoon, giving parent guidance. This she started thirteen years ago after taking the course on nursery work by extension from Dr. Grace Langdon in New York City. The

WOMEN'S CHURCH-WIDE INSTITUTE

Are you planning to drive a car to the Women's Institute, October 8-12, at Independence, Missouri? Don't come with a vacant space in your car. Find out now how many of your friends you can bring with you.

The sharing of expenses will help, but the sharing of experiences will be of far greater value.

* * * *

The women's department of one branch is sending a representative. Mrs. A has been chosen to make the trip. Her husband is assuming the responsibility of their school-age children while she is away. The women of the branch are making up a schedule of meals which will be taken to the home, or to which the family will be invited, and the department is raising the money for her expenses.

Is your department that interested?

advice and counsel she brought to the parents was rich with the experiences of many years of work with the children of Lamoni, broad reading in the nursery field and related fields—everything from nature to religion—from many visits to other nurseries, and the wisdom that comes from communion with a loving Heavenly Father.

Each child was visited in the home and was brought a plant as a gift from his nursery mother. Mother Haden understood her children better by meeting them in their homes and talking to their parents. She found on occasion that there was need for food or clothing, and when she saw this she set the proper wheels in motion to see that

these situations were remedied. She worked closely with the welfare agencies, the pastor, the bishop, the health authorities, and the public schools.

Many young workers have trained under Mother Haden. She felt that nursery workers should be with her for five years for a full understanding of the work. Some of those who have trained have gone out and started nurseries of their own. Some are continuing the church school nursery in Lamoni now.

Kindergarten teachers in the Lamoni schools could hardly wait to meet Mother Haden, for children who came through her nursery were ready to participate the first day in kindergarten in a happy way. She made her visit to the kindergarten classes early in the year with her gift of flowers from the never-ending variety which she and the children grew.

MOTHER HADEN has been a pioneer in the field of nursery work, even in the nation. When she first started twenty-five years ago, she wrote to Washington, D.C., asking for extension work in nursery training, but it was not until about thirteen years later that it became available. In the meantime Mother Haden had been running a successful nursery and turning out some twenty-five educated four-year-olds each year.

Part of the reason that the little children who came to Mother Haden for training are well started is the general atmosphere of her presence. She treated each one with respect. They never heard her murmur nor complain—for she never does. Neither did her own children hear such from her throughout all the years. Once, as Brother Haden was leaving to go out on a mission, her daughter, Juanita, saw tears in her mother's eyes. The little girl said, "You mustn't feel sad, Mother, because Daddy is going out to preach the gospel." The little girl had learned well the lesson of cheer.

Her personality is enriched by her many hobbies. She loves flowers and plants and animals and shares her love with the children. She learned how to make corsages, and at the recent Lamoni Stake reunion had a beautiful corsage almost daily for the women's class teacher. And she's a missionary. She spent the summer with her daughter in Blue Springs, Missouri, and immediately made friends with the grocery lady, sharing with her bit by bit the joy of the gospel. She has taken numbers of children into her home over the years, giving a mother's love and

(Continued on page 22.)

It Can Happen Here

By Josephine Montgomery

PART I

H EADLINES IN BOLDFACE TYPE are shocking millions of Americans across the nation. **TEEN-AGE DOPE ADDICTS TELEVISED ON SENATE HEARINGS . . . YOUTHFUL SLAYER GETS LIFE . . . ADOLESCENT BOYS ROB STORE, STEAL CAR.** Those are just a random sampling from one morning paper.

Cold statistics are even more damning to young America:

Fifteen per cent of the murders in the United States are charged up to teenagers. They are responsible for 51 per cent of the burglaries and 30 per cent of the rape cases in the nation. In New York City alone, there are 4,000 school-age youngsters who are dope addicts.¹

Many adults read the shocking headlines and feel that "it couldn't happen in my family" or "it couldn't happen in my town." During this past spring, small-town parents have had their smug belief that teen-age immorality is city-bred shattered. Little places like Borger, Texas; New Haven, Indiana; and Belvidere, Illinois, were found to be organized in "nonvirgin clubs." There is scant comfort in their blanket defense: "If it's here, then it's everywhere. I guess we're no worse than any other town." Or in the self-righteous excuse made by the mother of one of the delinquent girls: "You can't blame me for Janie's predicament. Why, she never learned a thing about sex in my house. We never mentioned the word."²

We've had our heads in the sand long enough already to do irreparable damage in the lives of hundreds

of young people. It's time we began to realize that tragedy is not limited to the other person. It can touch our family and our town as easily as any other. If "nonvirgin clubs" are not yet popular in our town, it isn't because our girls are any better than the teen-agers of Belvidere or Borger; it's just that the idea may not have occurred to them. If our high school is not riddled with dope addicts and the resulting trail of crimes, it isn't because our kids can resist temptation better than New York City youngsters; it's just because the dope peddlers haven't got around yet to Fairland, or Independence, or Oshkosh.

L ET'S TAKE A LOOK at some of these unhappy teen-agers . . . and they are unhappy, as all confused people must be!

"Sure," shrugs a seventeen-year-old boy in the East, "all the girls I know have affairs by the time they're sixteen. Why not?"³ No one has given them an answer, least of all their parents. As a high school girl puts it, "My mother says I should be a virgin when I marry, but she doesn't tell me why."⁴ Who can give her one good reason?

"There's nothing else to do for any fun," a fifteen-year-old girl from the Bronx says sadly. "We don't have any activities at school. The teachers don't get paid for extra

hours, so the Board of Education had to cut out all social parties and after-school activities. We have no recreation center in my neighborhood, and the kids are bound to get into trouble standing around on street corners with no money and nothing to do."⁵

In Mattoon, Illinois, where a nonvirgin club was exposed and sensationalized in the newspapers, a fifteen-year-old girl gave much the same explanation. "In small towns, we all get bored easily. All teen-agers like to belong to clubs, and it's always more exciting if they're secret. Unless their parents really take an interest in them, boys and girls can get in with a bad group."⁶ I doubt if there can be a more damning indictment of parents than the charge of indifference.

"Sure, I've heard about monogamy and fidelity," another disillusioned high school student scoffs, "but who believes in that kind of stuff any more?" Certainly not teen-agers who have only to pick up a daily paper to learn that the number of divorces in many cities now equals the number of marriages. They can have no ideal of fidelity when all around them divorce has become so misused that it has become nothing better than legal prostitution, respectable promiscuity.

"My mother tells me she thought women became pregnant from kiss-



ing up until she was married," titters a sophisticate of sixteen, "and she expects me to be just as dumb." Thousands of parents are too embarrassed or too ignorant of the facts themselves to give their children honest, positive sex information. The result is a smattering of ignorance and miscellaneous facts picked up on the street corners and in school lavatories—much more dangerous than complete innocence.

SEX EXPERIMENTS are not the only unhealthy indulgences of modern youth. In Illinois, and doubtless in other states, the newest fad is "Hadocol parties." Instead of an evening of Coke, hamburgers, and jive records, the simple object of these parties is to get high on Hadocol. Hadocol, as easy to buy at most drugstores as a bottle of nose drops, contains the same percentage of alcohol as wine. A tavern keeper caught selling beer or liquor to minors would be run out of town, but who has yet heard of a corner druggist being arrested for selling Hadocol to a teen-ager?

More sinister are the "joy parties" which teen-agers are throwing across the nation. They start the evening drinking cheap wine to get a "kick." Then someone introduces marijuana cigarettes (also called tea, sticks, reefers, hay, gauge, muggers, and boom) which were given him free as a come-on by a drug "pusher." The kids smoke them and get the big kick the pusher promised them. Then the "joy" parties become orgies, in which participants have later admitted to investigators that they indulged in various forms of sexual perversion. "It made our love-making more exciting," one teen-age girl explained. And a boy commented, "After smoking a stick, girls would go wild and do things they wouldn't do other times."

Any drug peddler considers this free gift of trial "reefers" to teen-agers a good investment. He knows that later they will come back for more, which he will be happy to sell

them for prices ranging from twenty-five cents to one dollar a cigarette. He knows further that a high percentage of those who become marijuana addicts will soon be trying heroin for the greater kick that it produces. Novices first take heroin by sniffing it from a small mirror or from the finger nails . . . the mirror is preferred because there is less waste. Once "on the horse," the need for the drug soon becomes so intense that victims must learn to "main line" it (inject it directly into the blood stream) with a "spike" and an eye dropper, rinsing it out with their own blood in order to get the last grain of the dope. At this stage the addict no longer gets a kick from the narcotic. He simply takes it because he must, because the absence of it in his body brings on indescribable agony. To get this expensive relief from suffering, the addict will turn to any crime . . . prostitution, confidence games, robbery, assault, murder. A large percentage of teen-age crime can be traced directly to the frantic need for money to buy dope.

WHAT IS THE ANSWER to this tragedy of youth? Why should so many young people be so undisciplined and frankly criminal that one of our own teen-age boys, returning from a CAP camp, should make this comment: "The other kids think you have to break all the rules in the book to have any fun"? How can we help them to know better?

Let's start by admitting that the three agencies which might be expected to develop good moral instincts in young people have failed. Parents have failed when they are too smug to realize that their children are not automatically immune to all temptations simply because they are their children. Parents have

failed to accept the challenge to give their children honest, accurate sex information. . . . "You can't blame me for Janie's predicament. She never learned a thing about sex in my house." Parents have failed to measure up in giving their children the proper example of fidelity, integrity, and happy adult attitudes that young people require as models for their own behavior. Parents have failed to protect their children from unscrupulous men when they continue to allow sex perversion and dope peddling to be treated by the courts as minor crimes.

EXCEPT FOR A FEW enlightened ministers and lay workers, churches have failed their young people in the important job of training and inspiring them to clean, moral living. Too much time is wasted cramming biblical history and doctrine down the throats of church school students when what they need is honest, detailed discussions of teen-age problems and guidance in the art of growing up. Two outstanding exceptions from this in our own church are Dr. Roy Cheville and Dr. Floyd McDowell. Dr. Cheville deserves applause from parents and teachers as well as students for his frank series of quarterlies *The Latter Day Saint Youth Looks at His World* (particularly the topic "What Is Our Church's Mission to the World?"). Dr. McDowell has given more help than he may realize to teen-agers who have heard his sermon on moral living (with the one-finger symphony). My class of Zion's Leaguers still talk about it after hearing it at their youth retreat last spring.

Schools have failed to include classes in family relationships and basic sex information in their curriculum because some board members and parents have stupidly

New Horizons

Bulletin Board

Notice to Members in Northeastern Missouri

Mr. and Mrs. Melvin Jones would like to contact isolated members living within driving distance of Wyaconda, Missouri, so that they can arrange meetings. Mr. Jones is teaching in the high school of Wyaconda.

Laundry Manager Position Available

The Independence Sanitarium and Hospital is constructing a new laundry to be opened about November 1. An experienced manager is needed to operate this laundry. Applicants should address Miss Gertrude E. Copeland, R.N., Superintendent, The Sanitarium, Independence, Missouri.

Kaw Valley District Conference

The Kaw Valley District Conference will be held at the church in Lawrence, Kansas, on Sunday, September 16. The schedule is as follows: prayer service, 8:30 a.m.; sermon by Bishop Howard Miller, 9:45; sermon by Apostle D. T. Williams, 11:00; basket lunch at noon; business meeting, Seventy James Daugherty in charge, 2:00 p.m.

Book Wanted

John Schrunk, Atkinson, Nebraska, would like to obtain a copy of *The Instructor*.

Harry Howe, 1428 Lansing Avenue, Lansing, Michigan, would like to purchase a copy of Macgregor's *A Marvelous Work and a Wonder*.

Lester Hunt, Glenwood, Iowa, would like to obtain a copy of Albert Carmichael's *Elements of Stewardship*.

Oregon District Conference

The Oregon District Conference will be held in Portland on October 19, 20, and 21. President Israel A. Smith, Apostle E. J. Gleazer, Bishop M. E. Lasater, Missionary James N. Kemp, and district officers will be present. The schedule is as follows:

Friday, October 19, Central Church, Twenty-fifth and Madison Streets

6:30 p.m. Banquet for priesthood members and their wives. Tickets are \$1.50 each. All who expect to attend should notify the district president. This banquet is being held to celebrate Portland District's fiftieth year of organization.

Saturday, October 20, Washington Masonic Hall, East Eighth and Burnside Streets.

9:00 a.m. Prayer and fellowship
10:20 a.m. Classes
11:10 a.m. Classes
12:00 noon Basket lunch
2:30 p.m. Business meeting and election of officers
5:00 p.m. Snack bar in basement
6:30 p.m. Class
7:45 p.m. Sermon by Apostle Gleazer
Evensong

Sunday, October 21, Washington Hall

7:30 a.m. Ordination service
9:00 a.m. Prayer and fellowship
10:45 a.m. Sermon by President Smith
12:30 p.m. Basket lunch
5:00 p.m. Snack bar in basement
6:30 p.m. Class
7:45 p.m. Sermon by Apostle E. J. Gleazer

carried their own repressions and ignorance over into the field of education. To them sex is "dirty" and ought to be ignored. Schools in many cities and small towns fail to provide adequate recreation facilities and organized parties because, as the girl in the Bronx explained, "teachers aren't paid for overtime." Schools fail to protect their students through proper discipline when gamblers are able to solicit bets within school buildings or maintain school-boy bookies to take bets for them; when fixes have almost become more of a rule than an exception in such sports as basketball; when dope peddlers can walk into a classroom under the teacher's eye to make deliveries; when teen-age "pushers" can sell their marijuana and heroin in halls and lavatories; when addicts can sniff heroin from their fingernails in class; when high school gangs are as tightly organized and vicious as big-time mobs.

BIBLIOGRAPHY:

Direct quotes from *Look*, "Teen-age Morals: City vs. Small Town," by Betty Betz, July 10, 1951.

1. page 106
2. page 106
3. page 108
4. page 110
5. page 108
6. page 110
7. *Tulsa Daily World*, "Big City Dope Pushers' Spread Racket in Nation," by Wendy and Everett Martin, July 6, 1951. (To be Continued.)

A Nursery for Prospective Saints

(Continued from page 19.)

training. Her hobby is the kingdom—anything that she can think to do she does.

The home's greatest asset, Mother Haden feels, is the child, not the parents. She suggested in her parent guidance that every home should have a family council, where each member might express his desires and be met with respect and loving wisdom. And each home, she suggests, should have family prayer.

Mother Haden's sweet smile will not be among the children of Lamoni regularly from now on. With the 1951 Lamoni Stake reunion she bade good-by to her duties as nursery mother to Lamoni's children—some are almost thirty years old and have sent their own children to Mother Haden and the Lamoni nursery. She is paying respect to her sixty-nine years and finding a little home in Independence, the Center Stake, where her sweet influence and wise counsel will still be available to the mothers of the church through her busy pen and friendly visiting.

It has been a personal pleasure for the writer to give this tribute to one of the church's great women for she was a pupil in Mother Haden's nursery twenty-five years ago.

The Pastor's Handbook 1951-1952

THEME FOR THE YEAR:

"The Significance of the Restoration"

The purpose of this handbook is to aid and assist pastors in their preparation of the year's program for their branches. Included are monthly themes, sermon topic suggestions, hymn suggestions, suggested records, page for the branch budget, and a listing of church pastors all over the world.

60¢

herald house INDEPENDENCE, MO.

All charter members are invited to attend the banquet free. Widows whose deceased husbands were members of the priesthood are also invited to attend. Others who cannot be present are requested to send comments to be read at the banquet and conference. Reservations should be sent as soon as possible to J. L. Verhei, District President, 3824 Southeast Grant Court, Portland 15, Oregon.

REQUEST FOR PRAYERS

Mrs. Eugene Ebert of Alexander, Kansas, requests prayers for her husband who will soon undergo a second operation for cancer.

Mrs. Floyd H. Cobb of Gurley, Nebraska, requests prayers for her infant son, born August 30 with a heart ailment.

ENGAGEMENT

Shipley-Zion

Mr. and Mrs. John M. Zion of Independence, Missouri, announce the engagement of their daughter, Ruth Marjorie, to Sgt. Martin C. Shipley, son of Mr. and Mrs. E. L. Shipley of Des Moines, Iowa. Miss Zion is a 1951 graduate of Graceland College, and Sgt. Shipley is with the United States Air Force at Bangor, Maine. The wedding will take place at the Liberty Street Reorganized Church in October.

WEDDINGS

Lee-Matthews

Dorothy Jean Matthews, daughter of Mr. and Mrs. Charles Matthews of St. Thomas, Ontario, and William Isaac Lee, son of Mr. and Mrs. William Lee, also of St. Thomas, were married August 1 at the Church of Christ (Disciples) in St. Thomas, the Reverend William Garrod officiating. They are making their home in St. Thomas.

Taylor-Shepherdson

Mrs. Margaret Jane Shepherdson of New Liskeard, Ontario, and Jacob Leslie Taylor were married on September 3 at Grand Valley, Ontario, Elder R. J. Farthing officiating. They will make their home on a farm in East Garafraxa Township near Grand Valley.

Miles-Mair

Lila Mair, daughter of Mr. and Mrs. Ray Mair of Hammond, Indiana, and Fred Miles, son of Mr. and Mrs. Willis Miles of Inslow, Indiana, were married June 3 at the Reorganized Church in Hammond. Elder Perry Mair, brother of the bride, officiated. The groom is stationed at Ft. Riley, Kansas.

BIRTHS

Mr. and Mrs. Roland R. Baber of Owensboro, Kentucky, (formerly of Kansas City, Missouri) announce the birth of a daughter, Noralee, born August 4. Mrs. Baber, before her marriage, was Virginia Lee Shockley.

A daughter, Terry LaVonne, was born on March 4 to Mr. and Mrs. Heman C. Martin of Grandview, Missouri. She was blessed on June 17 by Elders Lester Bronson and Marion Bronson. Mrs. Martin is the former Doris Harp.

A son, Mark Ernest, was born on March 4 to Mr. and Mrs. Daniel N. Binns of Lenexa, Kansas. He was blessed on June 3 by Elders F. Roy Whipple and H. Ross Higdon. Mrs. Binns is the former Gwendolyn Harp. Both parents attended Graceland College.

A daughter, Katharine Jean, was born on March 12 to Mr. and Mrs. Douglas Radicke of Battle Creek, Michigan. She was blessed on September 2 by her grandfather, J. V. Dent, and an uncle, J. H. Dent, at Chatham, Ontario.

A daughter, Kris Ann, was born on July 17 to Mr. and Mrs. Ervin Ulican of Des Moines, Iowa. She was blessed on September 12 by her grandfather, High Priest Samuel M. Zonker, and Elder Marion Pease. Mrs. Ulican is the former Junebelle Zonker of Wellsburg, West Virginia. Both parents attended Graceland College, 1946-48.

Mr. and Mrs. Palmer Phillips of Independence, Missouri announce the birth of a son, Clark Allen, born August 6 at the Independence Sanitarium. Mrs. Phillips is the former Gene DeBarthe.

DEATHS

ROGERS.—Ida May, daughter of Mr. and Mrs. Phedelia Brown, was born February 16, 1860, at Galesburg, Michigan, and died July 11, 1951, at the home of a daughter in Independence, Missouri. On October 23, 1878, she was married to Frank T. Rogers; four children were born to them. Mr. Rogers and a son, Albert Marion, preceded her in death. She was baptized into the Reorganized Church on June 10, 1901, and from that time on was a devoted member. In 1912, when the family moved to Montana, her home became headquarters for missionaries preaching in that vicinity, and they were always furnished transportation to their next field of assignment. She had lived in Independence since 1928.

Surviving are two daughters, Mrs. Sarah Hickey of Independence, with whom she had made her home; and Mrs. Nellie Barker of Ottumwa, Iowa; a son, Webster P. Rogers of Warrensburg, Missouri; a half-brother, Dolly Brown of Galesburg, Michigan; three half-sisters: Mrs. E. C. Parker and Mrs. Mattie Shedd of Kalamazoo, Michigan, and Mrs. Mamie Triskett of Galesburg; fourteen grandchildren; twenty-eight great-grandchildren; and three great-great-grandchildren. Funeral services were conducted by Elder Harold W. Hattay. Interment was in Mound Grove Cemetery.

CRABTREE.—Sarah Orcelia Morris, was born April 20, 1867, at Stockton, Missouri, and died at the home of her daughter, Opal Ulschafer, in Holden, Missouri, on August 18, 1951. On November 15, 1892, she was married to John D. Crabtree, and on October 27, 1901, was baptized into the Reorganized Church. Her husband and one daughter, Stella, preceded her in death.

Surviving are five sons: Martin of Holden; Charles of Clinton, Missouri; Clarence of Post Oak, Missouri; Lester and Roy of Buffalo, Montana; three daughters: Mrs. Ulschafer and Thelma Phelps of Holden and Minnie Palmer of Springfield, Missouri; twenty-five grandchildren; and sixteen great-grandchildren. Funeral services were conducted at the Reorganized Church in Post Oak, Missouri, Elders E. P. Darnell and H. J. Simmons officiating. Interment was in Mineral Creek Cemetery at Leeton, Missouri.

TURPEN.—Charlottie, daughter of Thomas and Elizabeth Eastin, was born November 10, 1874, in Mercer County, Missouri, and died March 9, 1951, at Hutchinson, Kansas. On July 4, 1891, she was married to Thomas Comer Turpen; eleven children were born to them. She had been a member of the Reorganized Church since May 21, 1893.

She is survived by her husband; six daughters: Mrs. Hester Partin, Goshen, California; Mrs. Alta Barney, Eureka, California; Mrs. Nellie Hauschild, Sterling, Kansas; Mrs. Grace Poulton, Hutchinson, Kansas; Mrs. Josephine Cheney, Hesperia, California; and Mrs. Frances Unruh, Great Bend, Kansas; five sons: R. W. and Ellery, Albuquerque, New Mexico; Comer E., Dodge City, Kansas; George, Pomona, California; and F. A. of the home; thirty-three grandchildren; thirty-four great-grandchildren; two brothers; and two sisters. Funeral services were held at the Elliott and Gard Chapel, Elder Myron LaPointe officiating. Burial was in Fairlawn Mausoleum at Hutchinson.

KUEFFER.—Gottfried, was born April 30, 1873, at Bern, Switzerland, and died June 20, 1951, at Oklahoma City, Oklahoma. He was baptized into the Reorganized Church in November, 1899, and ordained an elder on

October 29, 1911, serving as pastor of the Blue Rapids, Kansas, Branch until 1916 when he moved to Oklahoma.

He is survived by his wife, Carolyn, of the home; two daughters: Mrs. F. L. Parker of Clearwater, Florida, and Mrs. M. E. Croom, Jr., of Oklahoma City; a son, Caryle Kueffer of Oklahoma City; two sisters: Mrs. Dick Pharis of Ottawa, Kansas, and Mrs. Oliver Reams of Newton, Kansas; three brothers: Gottlieb Kueffer of Oklahoma City; Otto J. Kueffer of Independence, Missouri; and Rudolph Kueffer of Alexander, Kansas; seven grandchildren; and seven great-grandchildren. Funeral services were held in Oklahoma City, Elders Richard J. Jones and E. F. Yerrington officiating. Burial was at New City, Kansas.

TUCKER.—Jessie B., daughter of Mr. and Mrs. Martin V. Busby, was born on March 23, 1873, at Jewett, Ohio, and died August 26, 1951, at St. Margaret's Hospital in Kansas City, Kansas. On August 1, 1894, she was married to Daniel Tucker; one son was born to them. In June, 1897, she was baptized into the Reorganized Church. She was a member of the old Armstrong church in Kansas City, Kansas, and a charter member of the Grandview congregation which superseded it. She served thirty-five years as a teacher in the primary department and was active in the LaDaSa women's club and the Women's Christian Temperance Union.

She is survived by her husband, Daniel; a son, Clark E. Tucker; a grandson; and a great-grandson, all of Kansas City, Kansas; three sisters: Mrs. Mary Gallehugh, Kansas City, Missouri; Mrs. Abbie Thompson and Mrs. Mattie Stewart of Jewett, and a brother, Clyde Busby also of Jewett. Funeral services were held at Butler Chapel in Kansas City, Kansas, Elder Evan A. Fry officiating. Burial was in Highland Park Cemetery, Kansas City, Kansas.

ADKINS.—George O., son of Luke and Anna Anderson Adkins, was born January 20, 1857, in Carroll County, Missouri, and died August 5, 1951, at the Clifford Nursing Home in Independence, Missouri. He was married on September 15, 1880, to Osa Jane Arterburn; ten children were born to them. Mrs. Adkins and one son preceded him in death. He was baptized into the Reorganized Church in 1888 and ten years later moved by covered wagon to Independence. He was ordained to the Aaronic priesthood in 1891 and, with Elder F. C. Smith, helped to organize several branches. He was a charter member of the Liberty Street Church in Independence and was an active worker until he grew too aged to serve.

Surviving are four daughters: Mrs. Etta Frisbey, Mrs. Jewell Leach, Mrs. Sue Petre, and Mrs. Osa Curnutt; and five sons: Steve, Robert, Jesse, Nelson, and Thomas, all of Independence; twenty-six grandchildren; and thirty-four great-grandchildren. Funeral services were held at the Liberty Street Church, Elders Herbert Barto, Glaude A. Smith, and Fred Fry officiating. Interment was in Mound Grove Cemetery.

SCHMITT.—Vernon L., was born November 23, 1906, at Davenport, Nebraska, and died July 25 at a hospital in Sutherlin, Oregon, after a long illness. On October 5, 1945, he was married to Grace Lee Hudson, who survives him. He also leaves his parents, Mr. and Mrs. William N. Schmitt; a brother, Orvel Schmitt of Venango, Nebraska; a sister, Mrs. Roy Corey of Lamar, Nebraska; and a half-sister, Pearl Sable of Cambridge, Nebraska. Funeral services were conducted by Elders John B. Rodley and J. F. Ruchaber at Roseburg, Oregon.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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* WARRENSBURG

On two occasions recently, invitations brought us in contact with the church work at Warrensburg, Missouri. The church work there is in charge of two fine men, Stake President Harry Simons and Bishop Willard Becker. The big church is near the central business district of the city. Since other churches do not have summer Sunday evening services, our Warrensburg congregation is featuring visiting general church men as speakers to attract others. . . . Warrensburg Saints maintain a friendly meeting place and a welcome for the many church young people who attend Central Missouri State College there. It is an advantage to have the stake offices in the same city. . . . There are some able men who contribute much to local and stake work: Ezra Mifflin, who gave many years of his life to missionary work; Roy Weldon, who has made an intensive study of American archaeology and the Book of Mormon and has a large following for his interesting lectures; E. P. Darnell, who has given years of service as pastor, council member, counselor, and spiritual leader; W. S. Macrae, who has been a tower of strength in that area. There are many others, too, for whom mention must be reserved for other occasions.

Warrensburg is a pleasant, friendly town. The college, of course, gives it a certain quality, like all college towns. The many young people on the streets make a difference, adding to the pleasure and charm of the place. Brother Simons took us to see the beautiful new Student Center just about completed, and already in use. . . . Nice things about such a town: the clean, fresh air; the absence of industrial smoke and dust; the feeling of peace of mind one gets; the gardens, trees, and wide lawns; the space; the leisurely pace.

* PREVENTING RECKLESS DRIVING

In one of the little countries of the Balkan Peninsula, the police discovered a way to cut down speeding and other traffic violations. They conduct the driver and his car to the curb and completely deflate all his tires. Then they go away and leave him. Respect for traffic laws has increased considerably.

* OBEYING THE SONG

A friend tells us a story of her father who was pastor of a small, contentious congregation. Some of those who were loudest in prayer and testimony meetings were also the most difficult to handle in the branch quarrels.

When such a contentious person gave a long prayer, the pastor would ask the people to sing, "Let us watch and FIGHT and pray," with particular emphasis on the word "fight." Members of the congregation would get the implication and smile, to the discomfiture of the offending person. A few treatments like this, and there was a little more peace in the church.

* WARNING TO A PREACHER

"Let not the inhabitants of the earth slumber because of thy speech."—Extract from homiletic instructions to Thomas B. Marsh, July 23, 1837; Doctrine and Covenants 105: 3.

Herald House

Growing Up in Religion

by Roy A. Cheville

This is a new church school textbook written for young adult and adult class study. Among his many duties, Dr. Cheville is head of the Department of Religion at Graceland College, and he has prepared this book to help young people mature their concepts of religion.

Ready in September

\$2

Independence,
Missouri

**in
this
issue**

The Defects of Our Virtues

Maxwell Constance

A Shepherd's Story

Marcus H. Cook

General Women's Institute

the Saints' Herald

September 24, 1951

VOLUME 98

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News and Notes

APOSTLE SPEAKS

Apostle D. O. Chesworth spoke at the Rich Hill District conference September 9, and reports that despite five inches downpour of rain, 285 were present. That evening he preached at Butler, Missouri, to a congregation of 138. The branch was host to the Butler Chapter of the Eastern Star. On September 2, Brother Chesworth spoke to the Hammond, Indiana, congregation. September 15 and 16 he was at the Spring River District conference at the Ozark reunion grounds.

SPEAKS TO OPTIMISTS

Apostle D. Blair Jensen spoke September 12 at the regular meeting of the Optimist Club of Independence. Brother Jensen, who has spent the last three years in Europe had as his subject, "My Views of Social and Economic Conditions in Western Europe."

BAPTISM STATISTICS

Branches having 10 or more baptisms reported in July are Des Moines, Iowa—29; Columbus, Ohio—24; Grand Rapids, Michigan—19; Sioux City, Iowa—19; Sperry, Oklahoma—16; Kirtland, Ohio—14; Pleasant Hill, Alabama—11; Louisville, Kentucky—10; Wichita, Kansas—10.

Districts and Stakes having more than 25 baptisms reported in July are Central Michigan, 37; Central Oklahoma, 35; Southern Michigan, 33; Southern Ohio, 31; Detroit International Stake, 31; Northwestern Iowa, 30.

Also of interest is the fact that Amarillo, Texas, and Jacksonville, Florida, missions each report 6 baptisms; and Odessa, Texas, mission reports 4.

ATTEND WORKSHOP

Kenneth L. Graham, manager, and Chris B. Harishorn, managing editor, of the Herald House, attended the Eighth International Audio-Visual Workshop, affiliated with the National Council of Churches, Division of Christian Education, at Green Lakes, Wisconsin, September 2-8. Arthur Rock and Kenneth Raveill accompanied them and also attended the conference.

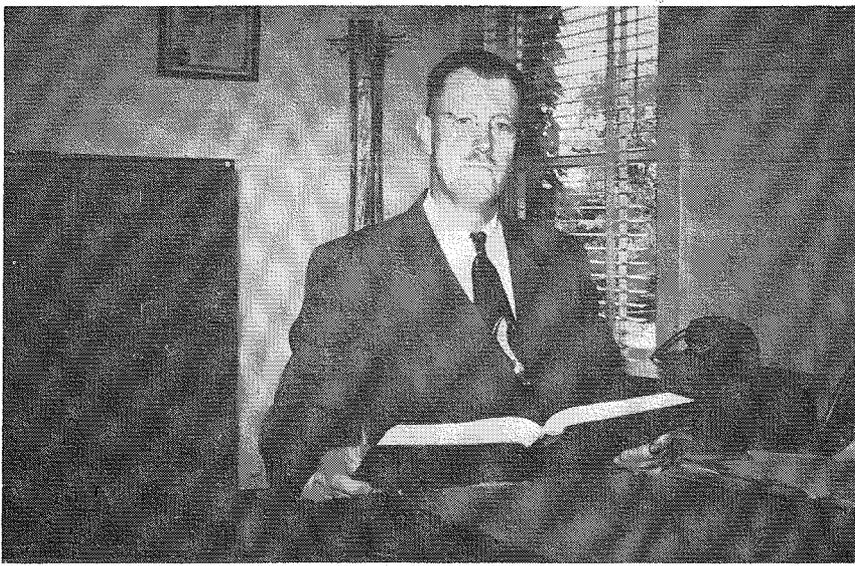
AT YOUTH CAMPS

John Darling, Associate Director, Department of Religious Education, has returned from summer assignments in the field. He was director of the first youth camp at Blue Water, Michigan, and served at Brooksville, Maine, and the Kirtland reunions. The last assignment before returning home was to serve as director of the Brooksville, Maine, youth camp. Mrs. Darling and their son accompanied him on this trip. She had assignments at the Brooksville reunion, and at the youth camp there as well as at Blue Water.

Edna Easter returned home with them, after helping organize a youth camp at Chetek, Wisconsin, and serving in the Brooksville youth camp.

ORCHESTRA BEGINS PRACTICE

The Independence Symphony orchestra held its first practice September 4. Under the direction of Franklyn Weddle, the orchestra will present concerts during the year. The first concert is scheduled for October 21. Henry Livingston is president of the Symphony orchestra. Brother Weddle and Brother Livingston returned one hour before rehearsal from Interlochen, Michigan, where they attended a civic orchestra workshop for a week.



We'd like you to know

Carroll Lloyd Olson

There is little excuse for the Presiding Bishop to go wrong since the church provides him with two counselors and an attorney for legal advice. The dignified looking man pictured with the law tome in his hands is the adviser. Brother Olson says, "We cannot possibly move forward in our Zionitic program without careful attention to the laws of the land, and it is my purpose to assist the church by giving sound legal advice and counsel wherever it is needed."

He was born in St. Paul, Minnesota (1903), baptized at Portland, Oregon, and married in Independence, Missouri. He really got around the country in those days. After graduating from Central High School (St. Paul) in 1921, he entered Macalester College of St. Paul and received his B.A. degree in 1925, majoring in sociology and economics. Then he enrolled in the University of Minnesota and received his M.A. in 1928 with a major in statistical sociology. He taught in the Osakis high school in 1925-26. Following his graduation he came to Independence to work for the church as statistician and served in this capacity until 1948 when he resigned to give his full time to assist the Bishop in legal work. This change was not made without further training. He studied at the Kansas City School of Law from which he graduated *cum laude* with an LL.B. in 1934.

He married Alta Mae Schafer, a registered nurse and grandniece of Apostle Butterworth, in 1926. They have three children: Rosemary C. (now Mrs. E. Robert Fishburn, Denver, Colorado), Fred Allan, and Carroll, Jr. Brother Olson is a member of the Independence Bar Association, the Missouri State Bar, Men's Club, Walnut Park Development Association, Bellevista Heights Fellowship Group, Beacon Heights Group, Independence Co-operative Association, and the Stone Church and Walnut Park Savings Credit Unions. He writes, "The scientific approach to Zion requires that we experiment with various forms of social organization to determine the ways in which each can be used to further the central objective, and that we always keep our minds alert to new and better ways of achieving it." He was ordained a teacher in 1923, an elder in 1927, and a high priest and member of the Standing High Council in 1932.

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ASSISTANTS: Leonard J. Lea, Associate Editor; Chris B. Hartshorn, Managing Editor; Kenneth L. Graham, Business Manager.

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You Can Control Yourself

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matthew 21:22, A.V.

IN THE LATE NINETEENTH CENTURY, William Ernest Henley, a cripple from his childhood, wrote the brave words of *Invictus* as he surmounted his handicap:

I am the master of my fate,
I am the captain of my soul.

Bold young men loved to declaim the words of the poem and believe them. Such a spirit helped to make the nineteenth century a great one in many ways. Much of the science we have today was begun in the courage and hope of yesterday.

Today, people smile at Henley's brave words. Few people believe them now. It is too bad. We have lost something good.

In our times, when young men get into trouble, drink and drive, rob or kill, they plead, "I am a victim of circumstances. In my childhood I was frustrated. My parents did not understand me. I cannot help it."

* * * *

Perhaps it is time for common sense to be asserted again.

Self Control Can Be Learned is a title of a recent book review of a new volume on psychotherapy. Neurotic behavior is learned, says the author. Normal behavior can be learned too. This statement should bring encouragement to many a sufferer who thinks that he is a helpless victim of an evil fate.

The first thing any evil power tries to do is to pin the victim down so that he cannot escape. Any means may be used—physical force, fear, psychological factors, or political power.

When Jesus first declared his mission at Nazareth (Luke 4:16-30) he included among his aims to

"preach deliverance to the captives." Later he said, "The truth shall make you free." He knew that people need to be freed of sin, fear, and unwholesome states of mind, as well as from external things that enslave them.

The person who cannot control himself is a slave. He can be free only as he attains self-mastery. A very important part of the gospel is the assurance that we can be free if we will follow Christ. He will lead us to a new and higher kind of liberty.

* * * *

Our peaceful neighborhood was a happy place for children to live and play. Then a new family moved in, and the little boy had a furious disposition. His mother assured us solemnly that nothing could control his temper. One of our fine neighborhood boys was a calm lad, completely unafraid. The day came when the newcomer became enraged at him and put on a fearful act of temper. Our lad reached out and punched him in the nose. For good measure, he did it again. The new boy quieted down immediately. He never lost his temper there again. It could be controlled. He owed a lot to the boy who helped him to make that discovery.

* * * *

The first step toward self-control is to know that it is possible. Believe it, and it will become true. (See our text above.)

Stories in the movies, radio, and television are filled with characters who are victims of moods, passions, hates, bad habits, bad influences, bad everything. These story characters destroy themselves.

They are not necessarily true to life. Things could be different. Peo-

ple can be changed. Conversion can work miracles. Look at any ruined character in the city—"This man or woman could be saved!"

* * * *

A great truth should be made known to all of us and to the world. We are not the helpless victims of our passions, our instincts, or any kind of fate dictated by our nature. The gospel tells us that we can be changed for good or evil, and it is the purpose of the gospel to change us for good.

Have you a terrible temper, a bad fault, a serious handicap, an unreasoning emotional urge? Be of good cheer. It need not fasten itself upon you forever. Through Christ you can be free. You have within you a capacity to change and to be changed. You may not be able to change the emotion, but you can change your response to it. It is an educational process, and you can learn it. Christ is your schoolmaster.

One of the most important things we can control is our attitude toward other people. We can love them if we try. We can get along with them. We can quit disliking and hating. We can improve human relationships by changing ourselves. We can thus add to the world's happiness.

We commonly try to change our external appearance, our manners and habits. This is in vain unless we change something deep within us. No change is effective unless it begins with the heart. We need new attitudes, new feelings about people. We must replace bad ones with good ones. When this is done, manners and habits will follow and conform. It is not what we say, but the light in our eyes and the tone in our voice that speaks most convincingly.

Self-control must begin in the soul.

L.J.L.

Travelogs

ARRIVING FROM AUSTRALIA on Saturday, September 9, I found home conditions about the same, except, as I had feared, my companion's illness had become progressively worse. During the month of September, Sister Smith entertained her "Birthday Club" members and their husbands, which she did without apparent distress.

On October 4 I left home, bidding her good-by, the last time I was ever to see her alive, and went to Kirtland where I had a small part in a conference of high priests, the program and schedules for which had been arranged by my colleagues.

Two hundred four high priests were in attendance, and, in the words of President Ward A. Hougas, "From the beginning to the end, it was an outstanding experience highlighted continually by the presence of the Spirit of the Master. . . . The atmosphere of the Temple lent itself to the spirit of the occasion very nicely."

The work and results of this conference have been published in pamphlet form, and I have reason to be proud of the accomplishments of my brethren, though I am not conscious of any particular contribution of my own other than perhaps presiding at some of the sessions, for which I make no claim.

From a church-wide viewpoint the conference marked a forward step and while at Kirtland and since then I have been impressed that what we said and experienced was not far if at all removed in spiritual importance from the "school of the prophets" which was held in the same sacred edifice more than a century ago.

The meetings began on Friday and closed on Sunday, October 8. The prayer services were outstanding, the greatest of all on Saturday when a message came in great but quiet power through our Presiding Patriarch, with a special word of encouragement

for me, which, in the light of the death of Sister Smith on the following night, and of other matters, brought much comfort to me.

That our Patriarch would speak to us under the inspiration of Christ had been made known to me, and I so stated in advance to one of my colleagues in the Presidency. As surely as God and Christ were with the church in 1836, they were with this body in 1950.

In connection with Presiding Patriarch Elbert A. Smith and Apostle A. A. Oakman, I presided over the prayer service on the morning of Sunday, October 8. Upon retiring from the pulpit to the vestibule of the Temple, I was met by President Edwards with the suggestion that my brother Wallace desired to see me at the Rigdon House. Upon reaching it Brother Wallace broke the news to me that Nina had been called away in her sleep. Arrangements for plane service for Brother Wallace and myself had been made by Bishops DeLapp and Wildermuth. Soon we drove away from Kirtland, stopping at Brother Wildermuth's where his good wife had prepared refreshments, and soon Wallace and I were flying home. Here soon came members of the family, and my companion was laid away on Wednesday, October 11, the last of a family of seven. Rest to her ashes.

Lamoni

My memorandum shows that on October 1 I was in Lamoni for an afternoon service when Dr. Roy Cheville, veteran instructor at Graceland College, was ordained to the office of patriarch. It was an impressive occasion, the ordination being under the hands of Apostles A. A. Oakman and Charles R. Hield. Others participating in the services were President E. J. Gleazer, Jr., Stake President Robert S. Farnham, and the Lamoni Branch choir with Sister Burnham Silsby as organist.

Brother Cheville thus becomes one of our church fathers, a place for which by experience and natural endowment he is eminently qualified.

I was glad to be a witness at this special service.

De Kalb, Illinois

For some weeks I had been corresponding with Brother Hadley of River Forest, Illinois, regarding a "homecoming" at De Kalb, Illinois. Because of the death of Sister Smith I attempted—too late, it appears—to cancel my participation; but learning that Pastor Roy Healy had advertised my presence, I decided not to disappoint those in charge, and accordingly went to Palmyra where I was met and taken to De Kalb. Brother and Sister Hadley were on hand, and brought with them Patriarch Frederick A. Smith who was at once pressed into the service. He relieved me at the eleven o'clock service and preached a rousing Latter Day Saint sermon with old-time fire and enthusiasm. Fred as yet does not yield to the "tooth of time."

I took the other preaching assignment.

I was pleased to meet here Sister Fred B. Blair—"Aunt Bess" to many—and her niece Helen Silsby; Patriarch and Sister Leslie Wight, all of Chicago; and others too numerous to mention. Brother Wight took me to Elgin where I caught an evening train for Kansas City and home.

I recall a basket dinner was a part of the program, and withal the day was pleasantly spent. I hope I ministered somewhat to our Saints at this place.

Enoch Hill

On March 12, 1949, ground was broken for a new church at Enoch Hill in Independence, and on November 26, 1950, the new church, now a delight to the eye and commended by all for its appearance and appointments, was consecrated by special proceedings.

I wrote a forward for the special program, and from it I quote:

Forty years was quite a span in the life of the Enoch Hill congregation, but the fruits of their labor, their devotion, and their sacrifices now are written into the fine structure

(Continued on page 14.)

The Defects of Our Virtues

By Maxwell Constance

For now we see through a glass, darkly, but then face to face; now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.—I Corinthians 13: 12-13.

THIS TOPIC, "The Defects of Our Virtues," is one that has had an unusually long gestation period, having lain mostly dormant in my mind since a passage in *The Divine Comedy*, which I read sixteen years ago, opened a new perspective for me.

There is one portion of I Corinthians 13 that I particularly wish to keep in mind: "We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." One of the most comprehensive and destiny-packed problems of our age, and one of the most perplexing to those who are open-minded enough to be aware of its existence, is that of selecting what has survival value from among the gifts of the flood of years. And while selecting, by what criteria shall we separate that which is indeterminate and permanent. Recent civilization has added to the scope and perplexity of the problem. Beginning with France, Germany, and England about 1860,¹ we have seen, with accelerating tempo and vastly widening scope, such a transvaluation of moral and cultural objects of worth² that some people even question whether or not there is such a thing as what Carlyle chose to call "eternal verities." The widespread and deep concern of thoughtful people about our sense of values was reflected in a recent international convention of philosophers³ in which some topic of axiology—that phase of philoso-

phy that treats of values—was the subject of the great preponderance of the papers submitted.

IT IS ADMIRABLE to be pious, that is to be loyal to the deepest roots of our being,⁴ to look backward to search out the foundations of our heritage as Americans⁵ and as Latter Day Saints, and to look to lessons learned in childhood. But, as Thomas Wolfe, in several lengthy novels so poignantly put it, *You Can't Go Home Again*,⁶ therefore we must search for new perspectives⁷ and be zealously aware of the dynamic growing edge of customs and faiths.

A person who too strenuously observes *one* of these two obligations—piety for the past and zeal for the future—is liable to fall into a defect of his virtue by way of a "trained incapacity."⁸ For, as psychological experiments have shown, one's training to observe a certain set of obligations may operate toward creating an emotional block that incapacitates him in observing some other set of obligations. My sister, Bertha,⁹ quoted a professor at Northwestern University as saying, "We need to realize that in most cases it is not *either . . . or*; it is *both . . . and*."

Coupled with the static morality of the priest who keeps the temple fire aglow, we need the dynamic morality of the prophets to write in emblazoned letters the insights of an emerging era.¹⁰ Probably one of the chief secrets of the courtesy and



poise of the Chinese is their sense of half-and-half, their awareness of both permanence and change, their knowledge that in some things one may accede graciously to another without loss of face, but that other things abide and to them one must be loyal to the death.¹¹

Another highly pertinent text is found in the twentieth verse of the twenty-third chapter of Matthew, the "chapter of woes."

Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithes of mint, and anise, and cummin; and have omitted the weightier things of the law; judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone.

Here we find a strict obedience to a portion of the law, wherein the portion observed was followed with such punctilio that a complacent attitude arose, thereby obscuring the importance of the rest of the law. This condition is caused mainly by the ease with which one can follow definitely prescribed instructions. Also involved is man's laziness when it comes to charting his own course in accordance with general principles that allow room for fine judgments and hence, growth.

This, as I see it, is a prime cause of our starting on excesses of one kind or another. Probably the basic reason for our continuance runs something like this: By one or more of various causes we find

ourselves in a wrong situation or burdened with a wrong attitude. Then our sense of piety—piety here being defined as the sense of what goes with what—causes us to build an altar of our misery. To such altars we bring appropriate offerings in the form of corresponding attitudes and actions, justification, and proselyting. Also, as the Spanish dramatist, Echegeray, in *The Great Galeoto* pointed out with such deep insight, other people's opinions tend to form chains that commit us almost irrevocably to our courses. Thus, just as tightly as Laocoön was held thrall by the snakes, a man becomes "hypnotically entangled in the texture of his poem,"¹² that is, in his pattern of life.

LET US APPROACH from another angle this problem of a short-sighted focus that blurs the wholeness and unity of life. We frequently quote, "Out of Zion, the perfection of beauty, God shall shine." What is beauty? It seems to me that if we are to unify our efforts, we need to clarify and enlarge our concept of beauty. One of the best definitions of beauty I have found was used by the medieval schoolmen.¹³ According to them beauty is composed of wholeness, symmetry, and radiance. What ore can we mine from these three words? First, wholeness: a building obviously meant to be ten stories high and left incomplete at seven stories is not beautiful, is it? Neither can a life be beautiful in which either the thinking, feeling, or acting phases of life¹⁴ are either shunted to the sidetracks of life or are shriveled through disuse. Incidentally, wholeness and holiness have similar word histories. Of the poets with which I am familiar, Goethe, Blake, Robert Browning, and Whitman have most consistently preached wholeness. Of contemporary writers it seems to me that Lewis Mumford¹⁵ has most zealously expounded the virtue of wholeness. Here is a sample:

Once we have found a central purpose and point of view in our life, we should subject ourselves to every activity that is necessary for a full experience and a complete understanding of life—knowing at first hand both manual toil and esthetic ecstasy, periods of hard routine and periods of adventure, intellectual concentration and the animal relaxation, strict discipline and random activity.¹⁶

Such a life multiplied into communities would go far along the road to Zion.

Beauty also has symmetry. Symmetry in living means a fine interrelationship of the aspects of life in such a manner that each portion is complementary to the other portions. Thereby we obtain an organic unity that reflects an attractive design for living. Incidentally, I think that a good many of us need more sym-

metry in our acquisition of knowledge. Too many church members think that all we need in this phase of life is a good knowledge of the Three Standard Books. I know of none better, but I sincerely believe that we cannot really know even these books unless we know a great deal about many other things.¹⁷

When I was about three-fourths through college I began to think that I knew quite a lot about my major—English. Then I began to perceive more intricate and far-reaching relationships between my major field and others than I had supposed existed. The pursuit of this problem of relationships has been one of the most fascinating endeavors in which I have engaged.¹⁸

Finally beauty must have radiance; it must have a shining quality that wins appeal. The beauty of holiness must somehow be winningly communicated. As most difficult endeavors have a long awkward stage of apprenticeship, the form of genius that is goodness probably has the longest awkward stage. About fifteen years ago a novel came out in which the hero got into many ludicrous and distressing situations because he, in his goodness, could not accurately gauge the thought-processes of his associates. The book was *Heaven's My Destination*.

A Methodist philosopher and teacher, Georgia Harkness, seems to be quite persistently conscious of possible defects within virtues. In one passage¹⁹ she mentions seven devils, each the inverted form of a virtue:

These are dominance, proceeding from a legitimate self-confidence; quiescence [a lazy acceptance of what comes], generated out of the temperament of philosophic objectivity; intolerance, born out of intense conviction that one's own views are right; irresponsibility in small matters born of the faith that one has a great work to do; irritability, emerging out of nervous tension and overwork; excessive self-condemnation, which arises to torment the sensitive conscience not held in even keel by a sense of proportion; and finally, the secret yearning for applause which, perhaps, as Milton suggested, is "the last infirmity of noble minds."

You will note that two of these insidious temptations—dominance and intolerance—arise from not properly judging one's associates; that is, from not evaluating enough the aspect of beauty called radiance.

JESUS SAID, "Strait is the gate and narrow is the way that leadeth unto life everlasting." That text, also, I wish you to carry with you as we continue. It is so difficult to choose just the right amount to keep from a dangerous deficiency or excess in an attitude or line of action that the symbol of the "Bridge of Dread" in Barthian theology seems frequently appropriate. What complicates our choosing immeasurably is not that

we have only to choose various ingredients to incorporate into our lives, but that we all have, basically, the same ingredients and must choose the amount and the time for each ingredient. We all have the basic hungers and urges for food, warmth, shelter, sex, and other physical needs; we desire to explore our environment, to master and be mastered, to win social approval, love, and comradeship; and (some of us believe) to worship.²⁰ Out of this same basic matrix of hungers and drives proceeds our goodness and our evil—depending on our use of our largely similar equipment. According to the Spanish essayist, Unanimo, "Vices and virtues proceed from the same stock, and a single passion may be turned to good or evil."

Perhaps the obligation to consider the amount and timing may be brought home by an illustration from chemistry. First, the amount: two substances may have the same elements, but a change in the quantity of any one of them will radically change the nature of the substance. For instance, CO₂, carbon dioxide, is breathed by plants; whereas, the same elements in equal portions, making carbon monoxide, is a deadly poison. Perhaps we can logically compare the arrangement of atoms to the timing of the ingredients of our lives. Coal and diamonds are constituted mainly of carbon, and yet so different is the arrangement of the atoms in molecules of coal and of diamonds, that coal is a relatively soft substance and diamonds are hard enough to be used in tools of fine precision. The analogy may be carried over into types of religion and government. The dogmas of religion and the purposes of governments have common ingredients, but it depends largely on the *emphases* upon some of these ingredients whether we find a climate of other-worldliness or this-worldliness, ritualism or evangelism, suspicion or good will, autocracy or democracy.

IF EVIL CAN PROCEED FROM GOOD, I used disproportionately or perverted, cannot good come from evil? Evil is one of the insoluble problems of life,²¹ and the tight web of good and evil is one of the absorbing interests of tragedy. By "evil" I mean to include opposition, impediments, pain, and sorrow. I use the term merely for brevity. The less evil in the sense of perverse opposition to God, the better.

At least it seems evident that some oppositions or impediments are needed in our pathways. One of our greatest contemporary historians has ably demonstrated that those nations which had a medium degree of obstacles to overcome were those which developed the highest cultures and the strongest governments.²²

Perhaps you have wondered what was the passage in *The Divine Comedy* that started my ponderings on this subject sixteen years ago. One of the most impressive²³ features of *The Divine Comedy* is Dante's illustration through several cantos of the *Purgatorio* of how "the seven cardinal sins" are the result of a deficiency, an excess, or a twisting of the greatest virtue—love. Here is a passage in which he makes the theme explicit:

While e'er it [spiritual love] seeks
The primal blessings, or with measure due
The inferior, no delight that flows from it
Partakes of ill. But let it warp to evil,
Or with more ardour than behooves, or less,
Pursue the good; the thing created then
Works 'gainst its Maker. Hence thou must infer
That love is germin of each virtue in ye,
And of each act no less, that merits pain.
(Cary's translation, Canto XVII of the
Purgatorio.)

The harsh punishments delineated in Dante's magnificent picture gallery of suffering humanity lead us to consider the role of tragedy in life. Not only complications and perplexities, but frequently the greatest tragedies of life come from the defects of our virtues. In fact, this must follow by definition—for the hero of a tragedy is largely admirable by his possession of some virtues in generous measure. A defect of his chief virtue, however, leads to an inevitable doom and the audience is thereby moved to fear and pity. Many of the tragedies of life come from the defects of our virtues, especially from trying to do good by foul means, then things that seemed fairest in prospect turn foulest in retrospect.²⁴ This I feel deeply, for a series of events in which I tried to do good by means that were sometimes other than good ended in a fiasco that had most of the elements of tragedy.

AS LOVE NORMALLY IS THE FINEST and the most powerful of our emotions, so religion represents the highest effort of mankind to seek the Source of his being and to become like the highest and most profound apprehension of that Source. One of the greatest contemporary American philosophers stated:

Religion is the vision of something which stands beyond, behind, and within, the passing flux of immediate things; something which is real, and yet waiting to be realized; something which is a remote possibility, and yet the greatest of present facts; something that gives meaning to all that passes; and yet eludes apprehension; something whose possession is the final good, and yet is beyond all reach; something which is the ultimate ideal, and the hopeless quest.²⁵

We have seen how love by misapplication, deficiency, or excess may be twisted almost beyond recognition. Can this happen also to as exalted a thing as religion? Yes, one of the deep sorrows and per-

plexing ironies of life is that it does happen. One of the most penetrating dramatists of ancient Greece, Euripides, in *Bacchae*, presents a most horrible spectacle. This he does, not by a magnification of something evil, but by a travesty of religion as it reaches frenzied proportions in the devotees of Bacchus.

Most of the wars of the world, especially those of Western Europe, have had differences in religion as one of their chief causes. Often the differences were of a trivial nature—at least in the eyes of many. One famous writer²⁶ says that it was usually over whether or not to put another *i* in Homoousianism to make it Homoiousianism. Personally, I can't be so facetious about the nature of the Godhead as Mr. Van Loon was; still, it is lamentable that the best aspirations of humanity were involved time and time again in one of mankind's worst activities because of the almost inveterate tendency to die for an old loyalty—no matter how incomplete or obsolete—instead of endeavoring to gain a new perspective.

In some recent wars a few slogans have gained almost the emotional veneration that religions have; among them being, "Make the World Safe for Democracy" and "More Living Space for the World's Master Race." The idea of a master race, of course, was false bait; but let it be remembered that a German²⁷ has done the most to dispel this fallacy.

A dialectic view of history supposes a condition, then a revolution to its opposite, and a final synthesis which unites the two former situations. Probably historical change has been effected this way more often than not but the Communists claim that the course of history of *necessity* follows this pattern. The same is true of materialism. The Communists have caused the unit of value to swerve from emphasis on the caprice of wants—usually a reflection of supply and demand²⁸—to man-hours of production. Also, they have given the world a deeper appreciation of the role of economics in influencing history. However, this role is so greatly magnified that it becomes the *determining* factor instead of *one* of the important influences. Thus, in the mingling of truths and half-truths and lies in Communism we see a contemporary example of the adage: "The worst enemy of the best is the second best."

BEFORE mentioning recent national slogans and ideologies, I called attention to the stanch zeal displayed in many religious wars. Why do we find this? How is it that a Chinese war lord, General Chiang Kai-shek, became converted to Christianity because Western nations had better soldiers than the Orient? In any era of valid change,

many people in their confusion from finding themselves adrift in a shifting world have turned to examine the very foundations of language, especially symbols. And from a study of the symbols of law, poetry, and religion many important truths have been brought to light. Now, the chief symbol of Christianity is the cross. This is a very significant symbol, for it is a sign of the "eternal union of love with suffering."²⁹ Nevertheless, considerable thought should be given to devising other appropriate and powerful symbols to express other important truths of Christianity. Thereby some of the mischief wrought by being too stanch—before the available facts are gathered—may be overcome.

Incidentally, firmness—besides the good side of pious loyalty and the bad side of narrow perspective—mentioned in the preceding paragraph is sometimes also partly compounded of laziness. We all have had so much travail in learning our wrong attitudes and habits that we are loath to give up that which cost us so dearly, however wrong or burdensome it may now be.

Suppose we examine the universally prized quality of honesty. Is there any chance for slipping on a defect of this foundation of business? Let's take, for instance, two phases of honesty—veracity and consistency. Now, the former of these is going to hurt me. I have such a deep admiration for veracity and such a mass of statistics, dates, and other "worthless" information in my head that I have to exercise a great deal of ingenuity to discover how to contradict politely, those who like to embellish the truth by speaking in round numbers. Moreover, I frequently find that while I have been mentally checking some "whale" of a statement, the conversation has passed me by with as much unconcern as a freight train passes a tramp. Then my veracity won't let me play the bright boy, so I humbly ask, "What were you saying?"

What about consistency? The love of consistency works harm by not allowing people to change their attitudes for fear of being considered inconsistent. If Christ had been hemmed in by fear of being considered inconsistent, the Gospels would not have had the range of usefulness that they do have. In a remarkably fine passage that is too lengthy to quote here, Harry Emerson Fosdick in *The Man from Nazareth* (pages 114 to 166) shows how diverse commands such as "Let not your alms be seen of men. . . ." "Let your light so shine before men. . . ." "Blessed are the peacemakers. . . ." "Do you think that I have come to give peace on earth? No, I tell

you, but rather division. . . ." could have been spoken consistently by the same man. The answer is that each was appropriate to the situation in which it was given.

LET US CONSIDER BRIEFLY a few of the other possibilities of defects of our virtues.

Patience is commendable, but it is sometimes taken as an invitation to domineering acts by the calloused and unscrupulous.

We all enjoy a clean house, but sometimes its cleanliness hems us in. Then we wish that the housekeeper would apply Christ's dictum about the Sabbath to housekeeping. Surely the house is meant for people instead of people being meant for the house.

One of the peculiarities of dreamers is that they often love an idea but not its manifestation in space and time. For instance, many love humanity in general, but loath many of the people through whom they could demonstrate their love. Repeated frustrations of such dreamers often leads to cynicism. In fact, it has been said that a cynic is a disillusioned romanticist. Bearing out the truth of this witticism is the fact that three of the greatest cynical and satirical writers retained enough romantic idealism to write a play about one of the finest heroines of our Western culture—Joan of Arc. These authors were Mark Twain, Anatole France, and George Bernard Shaw.

Undoubtedly we do not see enough obedience in our age. Still, even in our efforts to inculcate more respect for parents, teachers, law, and other authority, let us not forget the example Germany set by overdoing obedience to authority. There, since the time of Frederick the Great, strict obedience to some form of paternal despotism has been the rule until so many people were stunted and incomplete in personality that a definitely evil despotism easily gained control.³⁰

In our age, which has seen the violence of two major wars within a decade, there arise many occasions in which a tender conscience seems too much of a luxury. Perhaps the English hold the reputation of having the most sensitive consciences—at least theirs are reputedly well trained. In general this has aided the English in following an honorable course in international relations, but it has too often made them adept at finding "righteous" reasons for what they desire. Since the wish is often father of the thought,³¹ "there is no such Jesuit as the heart's desire."³² Modern theories of psychology point up the powerful linkage of emotion, conscience, and thought.³³

Apparently the delicate balances of conscience can be set askew by the pressure of continued wishful thinking to the extent that one is confused in his motives. Many conscientious people also misuse conscience in attempts to find justification in a past that is sealed, instead of noting well the possible lessons of the experience and using the delicate instrument of conscience to carve a better today.³⁴ Still the balance here is hard to strike. Cold storage is a good preservative in the realm of sin as well as with foods.

The French, since the time of Descartes, have prided themselves on their realistic thinking; they enjoy showing the English the sides of their natures which they do not like to observe. The desire to be realistic has produced beneficial effects in literature, philosophy, psychology,³⁵ and science. There are many philosophers, however—and Latter Day Saints would agree with them—who hold firmly the belief that attempts to explain things only by what we can see and measure result in what is known as a "reductive fallacy." That is, attempts to explain all by the simplest means often leaves some things out of account. On the other hand, some religions have held out hopes that were weakly grounded. This we may call a "seductive fallacy."³⁶ How to strike a balance between a "reductive fallacy" and a "seductive fallacy" is another one of the great problems of our age.

IN CLOSING I should like to take up some different defects of idealism than the one just mentioned—love of a general idea and aversion to the concrete individuality. One type is the cherishing of such an exalted ideal that one dreads the possibility of tarnishing the ideal by trying to put it into operation. Probably the most famous of those infected with the "malady of the ideal" was Henri Frédéric Amiel, a Swiss of wide education and high intellectual capacity. In spite of his great potentials, however, all that he left to the world was his autobiography. Still, that was something, as his *Intimate Journal* is one of the best autobiographies.

Closely related is the effort to harmonize artistic or professional ambitions with domestic and other personal responsibilities. The most tragic case of this type that I can recall is that of the sensitive Austrian poet, Rainer Maria Rilke,³⁷ who, being sympathetic and tender and yet uncompromising in his artistic ideals, could find no other solution than separation from his family.

And then there have been religious zealots who have prescribed fine roles for some exalted spiritual attainment, but which are not fully applicable to the endeavors of the mass of humanity. Such,

perhaps, was the advice of Paul that it is better not to marry. This is merely one of many opinions, rules that were meant for special cases, but which the majority within some religious groups either zealously followed or "followed from afar" with tormented consciences.

This essay has been aimed chiefly at those who have already traveled far along the road that leads to perfection. Incidentally, there are experts in biblical exegesis who claim that the words "perfect" and "complete" are related. I have spoken of several types of defects within our virtues, caused by an excess, a deficiency, or a misapplication of that which is good. I have given a few suggestions for combating these defects, the principal ones being: the cultivation of a perspective that envisages the possibility of and the need for both permanence and change; the complementing of such perspective by discriminating judgments of survival value³⁸; and the cultivation of the three aspects of beauty—wholeness, symmetry, and radiance. Perhaps the diligent reader can find something of value herein to help him along the long road to the "city whose builder and maker is God."

FOOTNOTES:

1. Close to this date appeared Auguste Comte's *Positivistic Sociology*, Darwin's *Origin of Species*, The Higher Criticism beginning in Germany, the Symbolist poets of France, the Impressionist painters of France and Germany, and the pre-Raphaelite painters and poets of England.
2. For both good and ill, the impetus given by Nietzsche in *Thus Spake Zarathustra* was one of the earliest and greatest pushes given toward the re-examination of values.
3. Held at Paris in 1937, as I recall.
4. Piety as loyalty to the deepest roots of our being is a definition offered by Santayana. In contradistinction to the backward-looking emotion of piety is the forward-looking one of zeal in his categories of religious impulse.
5. Van Wyck Brooks, Lewis Mumford, and Archibald MacLeish have ably communicated a sense of our high, rich heritage as Americans. Van Wyck Brooks especially is an enthusiastic and erudite cicerone of New England's literary shrines.
6. *You Can't Go Home Again* is the title of one of Wolfe's novels, but is a dominant theme of all his later works. In his first novel he wanted to go home. Later he realized that no one can go home again.
7. An admirable device designed to further this purpose is "perspective by incongruity"—the placing of elements that are generally incompatible and diverse in close association because of some common element. Nietzsche did it repeatedly in *Thus Spake Zarathustra* by using the pious devices of poetical rhetoric (See the definition of what is poetical in *The Meaning of Culture* by John Cowper Powys to get an idea of what a pious thing poetry is.) to support revolutionary ideas. In Spengler's erudite—but we trust erratic—ontology of culture, *The Decline of the West*, Socrates would be contemporaneous with the French Encyclopedists since they illustrated the same stage in the pattern of cultural rise and decline. For a discussion of "perspective by incongruity" see Kenneth Burke's *Permanence and*

- Change*, pages 118-125 and pages 146-164.
8. A phrase used by a famous American economist, Thorstein Veblen.
 9. Bertha Constance Woodward obtained her bachelor's degree in education from Northwestern University. The professor was either Betts or Hawthorne.
 10. *Static . . . dynamic* from *The Two Sources of Morality and Religion* by Henri Bergson, an influential French philosopher, famous mainly for his *Creative Evolution*. The latter book helped pave the way toward a policy of allowing and encouraging freedom of expression by school children. *Priest . . . prophet*: An illuminating chapter on the contrast is contained in Von Ogden Vogt's *Art and Religion*.
 11. What is superficial and/or transient, and what is necessary and/or permanent in given situations requires, it seems to me, the full employment of human resources plus, in many cases, the impingement of divine influences. The current interest in semantics (the psychology of meaning) is helping many leaders to recognize the uniqueness of each situation and thereby is encouraging them to think each problem through anew on its own grounds. Also, one of its dominant perspectives—that we can't say all that there is to say about anything, which is reflected in the name of semanticists' periodical, etc.—leads us to investigate interrelationships. The techniques and resources of anthropology, the philosophy of *holism* and Gestalt psychology also lead us to look for interrelationships and concepts of the whole instead of a portion. *Existential philosophy*, currently popular in France, stimulates also a full examination of the person as he is in each situation; however, it has the defect of tending to set up what *is* as what *ought* to be. Pragmatic philosophy has put forth the idea that it may be good to have various creeds since "truth" is relative to persons. One can admit a certain amount of truth in this idea and yet not be a "nonrelative relativist." For to say that all truth is relative to the predilections of all persons is self-contradictory, since there are people to whom the very idea of a relativity of truth is repugnant. Maintaining the stand of "nonrelative relativism" is being dogmatic about one's liberalism.
 12. K. Burke, *opere citato* page 105.
 13. I found this in a review of Bertrand Russell's *History of Western Philosophy*.
 14. See Charles Morris' *Path of Life*, on how a wholesome eclectic design for these three phases of living can be drawn portion by portion from the world's religions, but how each one (at least as habitually taught) is by itself incomplete.
 15. Lewis Mumford is a disciple of the city-planner, Norman Bel Geddes, whom he admires as objectifying the ideal of wholeness. *Faith for Living*, *The Culture of Cities*, and *Techniques of Civilization* are a few of Mumford's books.
 16. Quoted from Mumford's credo in *Living Philosophie*, pages 216, 217. This book contains twenty-two credos.
 17. For a fuller discussion of a similar statement see *Culture and Anarchy* by Matthew Arnold.
 18. For this purpose, *The Meeting of East and West* by F.S.C. Northrop is the best book I can recall. *The Growth of American Culture* by Merle Curti and *Main Currents of American Thought* by Vernon Louis Parrington also admirably serve this purpose. Most good literary criticism does this to some extent.
 19. *The Recovery of Ideals*, page 77 (I think). She is also the author of several other books, including one for which an award was given by the Abingdon-Cokesbury Press, *Prayer and the Common Life*.
 20. See *The Ministry of Counseling* by F. M. McDowell, lesson one, page 3. To my knowledge, Rudolph Otto gives the most nearly complete and convincing analysis of the worshipful attitude. This he thinks is *a priori* in man.
 21. See "Milton and the Paradox of the Fortunate Fall," Arthur O. Lovejoy in *Criticism—The Foundations of Modern Literary Judgment*; Harcourt, Brace and Co., New York, 1948.
 22. *A Study of History*, Arnold J. Toynbee.
 23. To students of poetry, Dante's appropriate use of symbols is perhaps the most impressive feature of the poem.
 24. Those interested in Shakespeare may recall the recurrent image of foul food, et cetera running through *Troilus and Cressida*. Here the idealized person is found to be foul. See *Shakespeare's Imagery* by Caroline F. E. Spurgeon.
 25. Quoted by Beatrice Webb in her credo in *Living Philosophies*; source, A. N. Whitehead's *Science and the Modern World*, page 238.
 26. Hendrick van Loon, *Lives*.
 27. Franz Boas, *The Mind of Primitive Man*.
 28. A policy derived from English economists—Bentham, Ricardo, Mill.
 29. Georgia Harkness, *The Recovery of Ideals*.
 30. This is an explanation given by Lewis Mumford in *Faith for Living* and by Joshua Liebman in *Peace of Mind*.
 31. Paraphrased from Shakespeare's *Henry IV*.
 32. George Meredith, *The Egoist*.
 33. James—Lang theory; also, Freudian psychology.
 34. See David Seabury: *How to Worry Successfully*.
 35. Known in literature as *naturalism* in France and begun by Zola about 1870, and as *realism* in the United States with Howells, Dreiser, and Farrell as leading exponents. In philosophy, the *logical empiricists* are representative of this type of thinking. In psychology, the *behaviorists* carry on this tradition.
 36. These terms are used in the essay on metaphysics, I think, in a symposium of twenty-two essays entitled *Twentieth Century Philosophy*, edited by D. D. Runes.
 37. See Rilke, *Man and Poet* by Nora Wydenbruck.
 38. We might call this type of judgment "a sense of humus." And by the way, one of the most delightful books I have read is *A Sense of Humus* by B. C. Damon. On the surface it is about gardening, but it also delves into the sense of history.

Small Potatoes

By Charles Neff

Whatsoever a man soweth, that shall he also reap.—Galatians 6: 7.

BACK IN THE YEARS the Chinese farmers went on the theory that they could eat all their big potatoes and keep the small potatoes for seed. They did this for some time. They ate the big potatoes and planted the small ones. A new understanding of the laws of life came to them when, through the year during which they kept up this practice, nature reduced all their potatoes to the size of marbles. The Chinese farmers learned from bitter experience that they could not keep the best things of life for themselves and use the leftovers for seed. The laws of life decreed that the harvest would reflect the planting season.

Planting small potatoes is still a common practice. We take the big things of life for ourselves and plant the cheaper things. We expect that by some crazy twist of the laws of nature our own selfishness will reward us with unselfishness. We cannot eat the big potatoes and still keep having them through the

years. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Planting small potatoes simply means that this is what we are aiming for. We never aim for the things we keep for ourselves; the goals of life are determined by what we plant. Consider this in relation to the investment of time that we make. Is it not true that the very choicest hours of each day and night we save for ourselves? We usually invest only the leftovers in servicetoward others. Is it not true that we are willing to give service to the church—attendance, financial, missionary—if it does not interfere with other activities which we selfishly put at the top of the list? And in return for our investment of loose ends we expect God to give us eternal life. But small potatoes will not yield big potatoes.

What shall we plant during the new church year?

(Taken from Omaha's *Ray-O-Lite* bulletin.)

Blue Pencil Notes

By Elbert A. Smith

Wings of Song for Words of Truth

OUR MISSIONARY ENDEAVORS are bringing into the church young people, and older ones, with a variety of gifts and talents to enrich our services.

Recently, while talking with President F. Henry Edwards, I told of an experience at the Reunion of the Ozarks. On Monday evening preceding the preaching service a talented young woman, Patricia Mosier, took part in the musical program. She made a fine contribution. I learned that rather recently she had been converted and baptized at a series of missionary meetings held in Scammon, Kansas, sponsored by the branch at Pittsburg, Kansas. She is studying music at the State Teachers College in Pittsburg. She is an attractive girl with a pleasing personality and fine voice. Pat, as she is known to her friends, is paid to sing for some of the larger churches in Joplin (which helps meet her college expenses), but I am told that now her greatest pleasure is to bring her gift of music as a freewill offering to the church of her choice. I was told, for example, that when she goes with some of our church workers to the little mission in Scammon, and it is advertised that Pat is to sing, "nearly the whole town comes to our church."

Brother Edwards listened to my story and then said, "You should put that into a Blue Pencil Note." So here it is.

When a Lamanite Sang

Brother Edwards and I then continued to reminisce for a time regarding outstanding occasions when music had helped us at a preaching service. I recalled a time in Buffalo, New York, when I was to preach at the evening service. I was tired and needed a lift. The soloist proved to be a comparatively young Lamanite

woman; a descendant of one of the once powerful Indian tribes known as the "Five Nations" who had a strong confederation in that region. The "Five Nations" or Iroquois included the Onondagas, Oneidas, Senecas, Cayugas, and Mohawks. Their names are preserved in the names of trails, lakes, and other places in northern New York.

This sister was well educated and had a rich, deep, trained voice. She sang "Israel, awake from thy long silent slumber." That was an old time favorite found in the old *Saints' Harp* and *Saints' Hymnal*; it is not in the present hymnal. It has stirring words set to stirring music. Here was a Lamanite singing to believers in the Book of Mormon and the return to Israel. It electrified my audience, and I forgot that I was tired as I arose to speak. A solo can do that for a preacher. Here are the first two stanzas of the hymn:

Israel, awake from thy long, silent slumber,
Shake off the fetters that bound thee so long;
Chains of oppression! we'll break them asunder
And join with the ransomed in victory's song!
Arise! for the time has come,
Israel must gather home,
High on the mountains the Ensign
we see;
Fall'n is the Gentile power,
Soon will its reign be o'er,
Tyrants must rule no more,
Israel is Free!

Tremble ye nations of Gentiles, for yonder
The yeats of the despot in battle array,
With engines of war shake the earth with
their thunder,—
The bright sword is drawn and the sheath
thrown away!
Sound the alarm of war,
Through nations near and far,
Let its dread tones be heard o'er land
and sea;
Zion shall dwell in peace,
Israel will still increase,
Liberty ne'er shall cease,
Israel is Free!

When George Anway and J. Charles May Sang

My mind then went back to an experience when I was holding a series of revival services in the Stone Church. The meetings had come to a crucial period about midway of their course, when it seemed to me they could go up or down. I felt no power in me to lift them higher. That evening there was a duet by George Anway, now of the choir

immortal, and J. Charles May, now Patriarch in the Society Islands who joins his voice with the justly famed Island singers. They chose to sing a very simple song, "What Was Witnessed in the Heavens?" They sang it in part as a dialogue. One sang the questions, the other the answers, while Brother May strummed his globe-trotting guitar.

What was witnessed in the heavens?
Why, an angel, earthward bound.
Had he something with him bringing?
Yes, the gospel, joyful sound.

It was a simple song—nothing to challenge the attention of critics, but it did something for me and for the congregation; the meetings were given an upward lift. My thanks go to George Anway and J. Charles May—if by chance my thanks may reach one or both of them.

When Nina Smith Sang

Brother Edwards had the finest testimony in our little experience meeting. The event took place quite a number of years ago when he was in the Quorum of Twelve: in those days he was less prepared to meet emergencies than he is now. It was at a Reunion in Nauvoo, and President Frederick M. Smith had been advertised to preach. But President Smith was not well when the day came so he drafted Brother Edwards, who must protect the situation as it was in his field. Brother Frank was dismayed almost to the point of panic. People had come from far and near. They had come to hear President Frederick M. Smith—not F. Henry Edwards. Nina Smith, Israel's wife, happened to be at the Reunion. Sensing exactly how Frank felt she came to him and said, "I do not often volunteer to sing. But if it will help you, I will sing for your service tonight."

With rare intuition, or good judgment, or by divine direction, or by reason of all of those, Nina put away any temptation to sing a difficult concert number that would challenge her vocal range and perhaps delight a few connoisseurs of classical music who might be present. In-

(Continued on page 22.)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Question:

At what time in the history of the world was water baptism for the remission of sin inaugurated?

Oklahoma

J.A.R.

Answer:

For Latter Day Saints the answer to this question is found in the Inspired Version of the Bible, Genesis 6: 52-71. The gospel was taught to Adam after the Garden of Eden experience. Verse 67 speaks specifically of Adam's baptism. This belief in the antiquity of the gospel plan as taught by Jesus is peculiar to the Latter Day Saints.

For those of the "Gentile" world who do not accept the beliefs of Latter Day Saints, there is no definite information when baptism, as we understand it, was first inaugurated. There seems to have existed various ceremonial washings to symbolize the new birth among ancient paganistic religions. The Jews also had ceremonies of "washings" for purification. However, these cannot be considered "baptisms" as we consider the ceremony. Outside of our own church Scriptures, there is no definite information. In Galatians 3: 8 (King James Version) we have this statement: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." As baptism is a principle of the gospel we may rightly assume that baptism as we understand it was taught to Abraham and practiced in his day.

JOHN BLACKMORE

Question:

Why do we not ordain men to be pastors the same as ordaining men to the other orders of priesthood mentioned in Ephesians 4: 11?

Ohio

S.W.J.

Answer:

We do. No one can preside over a branch, i.e., be a pastor, without prior ordination. And every ordained man has some pastoral responsibility.

This passage is the only one in the New Testament in which the word "pastor" occurs. Everywhere else its equivalent is rendered "shepherd" (John 10: 11-14; I Peter 2: 25; I Peter 5: 4). The verb form is used in reference to tending Christian flocks; in the charge given to Peter by the Lord Jesus (John 21: 16), in Peter's charge to his "fellow elders" (I Peter 5: 2), and in Paul's charge to the elders at Miletus (Acts 20: 28). Pastoral ministry is primarily Melchisedec responsibility, but it is shared in some degree by all members of the priesthood. So is the teaching responsibility mentioned in this passage. Apostles, prophets, and evangelists are ordained to their several offices because they have distinctive functions in addition to the pastoral functions which are shared with so many others. (See *Dictionary of the Apostolic Church*, article "Pastor.")

F. H. EDWARDS

Question:

Since we are told that the Melchisedec priesthood was taken from the earth at the time of Moses and restored when Christ returned and organized his church, what priesthood did Simeon hold at the time Jesus was blessed in the Temple?

Kansas

R.E.M.

Answer:

We do not know the exact priesthood rank of Simeon. We assume that he was a priest after the order of Aaron. He was a very devout man and eminent for his piety. There is some tradition that he was a Doctor of the Law and was given the highest title, "Rabban," bestowed upon learned men of that day. We do know from the record that

he was a good man with a prophetic spirit, waiting for the Messiah.

Mary and Joseph, as was the custom of the Jews, had gone to the Temple for the purification of Mary, and for the presentation of the child to God. Under the Jewish law, women after childbirth were considered unclean. It was necessary for them to go to the Temple to make the offering of purification. It was in obedience to this custom that Joseph and Mary had taken the babe, Jesus, to the Temple. You will note that Simeon "blessed God" with Jesus in his arms, saying, "Lord, now lettest thou thy servant depart in peace." He then "blessed" Joseph and Mary, speaking to them a prophecy in respect to the life of Jesus. Whether this was a ceremony of "blessing" as the church practices it today, we can only conjecture. Nowhere do we have any definite intimation of the priestly rank of Simeon. Evidently, he was a priest of the Aaronic order, a man favored of God because of his personal goodness and piety. JOHN BLACKMORE

Question:

Is section 121 in Utah Doctrine and Covenants a prayer and prophecy given through Joseph Smith by revelation? If so, why is it not included in our Doctrine and Covenants? Elbert A. Smith recommends it on page 262 of his *On Memory's Beam*.
Oregon

N.W.

Answer:

Sections 121, 122, and 123 of the Utah Doctrine and Covenants are edited extracts from a letter written by Joseph Smith, Jr., Hyrum Smith, Lyman Wight, Caleb Baldwin, and Alexander McRae. The letter was published in two sections in the *Times and Seasons*, Volume 1, numbers 7 and 9. The letter was addressed to Bishop Partridge and to the church. From this rather long letter the Utah Church has lifted various statements, paragraphs and sentences and arranged them in sequence to form the above mentioned sections of their Doctrine and Covenants. A careful comparison of the wording of these sections with the original letter as published in the *Times and Seasons* (Vol. 1) will reveal that the arrangement and wording is not a faithful reproduction. The "copy" has been edited and changed considerably. Brother Elbert Smith in *On Memory's Beam* merely recommends the original letter. He does not suggest it should be inserted in our Doctrine and Covenants. It did not purport to be a revelation.

JOHN BLACKMORE

A Shepherd's Story

The Autobiography of Marcus H. Cook

I. A Young Man's Prayer

FAMILY ORIGINS

The Cooks came from England about the time of the French and Indian wars. They first settled in South Carolina, where my grandfather, Peter Cook, was born on July 1, 1805. Being Quakers, and thus opposed to slavery, they soon moved to Ohio, and later to Indiana. On August 31, 1826, my grandfather married Keziah Henderson in the state of Indiana; there my father was born March 6, 1836. They left Indiana for Illinois and still later pressed even farther west, this time to Iowa, where a number of Quaker pioneers settled west of Des Moines in what was called the Quaker Divide.

Bear Creek ran through the land taken up by my grandfather, and from this stream the settlement took its name. A church and a schoolhouse were built; they are still known as the Bear Creek church and school.

My mother's father, Thomas Chantry, was born February 27, 1795, in Lincolnshire, England, near a town called Sparling. After receiving his education at a university there, he emigrated to Pennsylvania, where he met and married Hannah Passmore, my grandmother. They moved to Lee County, Iowa, where my mother was born on November 30, 1839. Later they moved to Guthrie County near what is now known as Casey, Iowa. A small Quaker settlement was established there. My mother and father were married October 23, 1861, and settled on a farm in the Bear Creek neighborhood. There, in Dallas County, Iowa, near where the town of Dexter now stands, I was born on January 18, 1864.

RELIGIOUS BACKGROUND

My parents were very devout Quakers, and I shall always thank God for the sincere effort they made to bring up their children to live worth-while lives. We were taught to believe in God and in the Holy Scriptures. We were taught, also, to try to live up to the high ideals of the Scriptures. Among the most sacred memories of my childhood are the evenings when father would get us together, and tell us stories of Bible heroes—of how they often had trials and hardships to endure, but in the end God protected

them and turned their trials into blessings.

Father was usually well read in the Bible, and could tell Bible stories so that the characters seemed to live for us. Thus we came to believe in a God who was interested in us—a God whose help would always be available to us if we tried to do his will. For these things I shall always be grateful.

TRAINING AS A PUBLIC SPEAKER

I grew up among pioneers. We were not wealthy, nor did we have the many conveniences that are today considered indispensable. But I had good health. Such toys as I had were of my own making which was, perhaps, a benefit rather than a handicap. I was large for my age, awkward and bashful, often the victim of jokes. I was so self-conscious that I couldn't recite a poem before our school without breaking down. No one can realize the humiliation I felt because of this, except those who have had similar experiences. I knew, however, that if I lived to grow up, at times I would have to speak before a crowd so I began trying to overcome my weakness. When I was about fourteen, a dozen or so boys and I organized what we called the Red Eagle Debating Club. Only members were allowed to attend meetings; this made it easier for me, because I was not afraid to talk before the boys. I was rather inclined to be pugnacious when aroused, and on such occasions I lost all fear. The questions we debated were mostly regarding farm life, and when a subject was agreed upon, we would divide the club into equal numbers, one side taking the affirmative, the other side the negative. I took part in the discussions and soon became so interested in trying to win arguments that I forgot everything except concentrating on how to answer the arguments of my opponents. The boys were inclined to heckle each other, and naturally I learned to be quick at repartee. I consider that the experience I had in that club was one of the prime factors in my education for the work that I was later called to do.

When I was sixteen years old the people of the community (mostly young people) organized an old-fashioned literary society. I was chosen to preside over

it. I had little knowledge of parliamentary procedure, but I realize now that it was of great importance in qualifying me for my life's work.

About this time a man came into the neighborhood to conduct a singing school. I was very fond of music and was permitted to enroll as a pupil. There I gained an understanding of the rudiments of music. The following spring I went about thirty miles from home to work for a farmer who lived a short distance from Adair, Iowa. While there I attended the Presbyterian Church. The music was directed by a young man who taught singing. Each Sunday afternoon this young man met with the young people and taught them to sing new songs. I bought a book and joined with them. I believe that I learned as much in the practice we had there as I did at the singing school the previous winter. I worked there until the autumn; then I went to Casey, where my mother's mother lived, and finished the season working for a farmer.

AT WORK IN DAKOTA

When I had finished the summer's work, I returned home and attended school the following winter. The next spring our family moved to a place near Casey, where I worked on a farm during the summer, and attended school in the winter. That autumn there was considerable talk about taking land in the Dakotas. A cousin of mine and one of his friends asked me to go with them to Dakota. We went by way of Council Bluffs to Sioux City, where an employment agency signed us up for a job. We were to work on a new railroad being built not far from Caliope, Iowa. Upon reaching Caliope, we found that the railroad work had been shut down for the winter. But a man who lived across in Dakota hired me to husk corn. His place was near a little village called Sunnyside. When my work there was finished, I got a winter job, feeding cattle.

FIRST MEETING WITH CHURCH PEOPLE

The following spring I decided to return to Iowa. I worked for a while on a farm, but was not satisfied with the job I had. When I got a letter from a cousin telling me that there was a good

opportunity to work at Neola, I went there and found a good job on a farm.

I learned that there were several Latter Day Saints living in that part of the country. Everything I had ever heard of them was from books that my father had read to us children such as Beadle's *History of the Mormons*, *Ann Eliza Young*, (Brigham Young's nineteenth wife), and similar works. I was full of prejudice and had never thought of considering the religion. My first experience with the church was when an insane woman, who was a member of what the people called "Josephites," announced that she would preach at a schoolhouse near where I was working. Out of curiosity I went to hear her. She denounced the "Brighamites," as she called them; otherwise her talk was simply the ramblings of a deranged mind. I thought her talk was about what one should expect from all of those we called Mormons.

Following her preaching, four young Utah missionaries held a meeting. They taught the principles of the gospel, specializing in Baptism for the Remission of Sin as essential for salvation. I was pretty well read in the answers made by the Quakers to the necessity of water baptism and after the service I asked them, "If I correctly understood you, baptism by immersion in water is for the remission of sin, and therefore essential to salvation." They said, "Yes, that is true." Then I asked, "Why, in First Corinthians 1:17, did Paul say, 'For Christ sent me not to baptize but to preach the gospel?'"

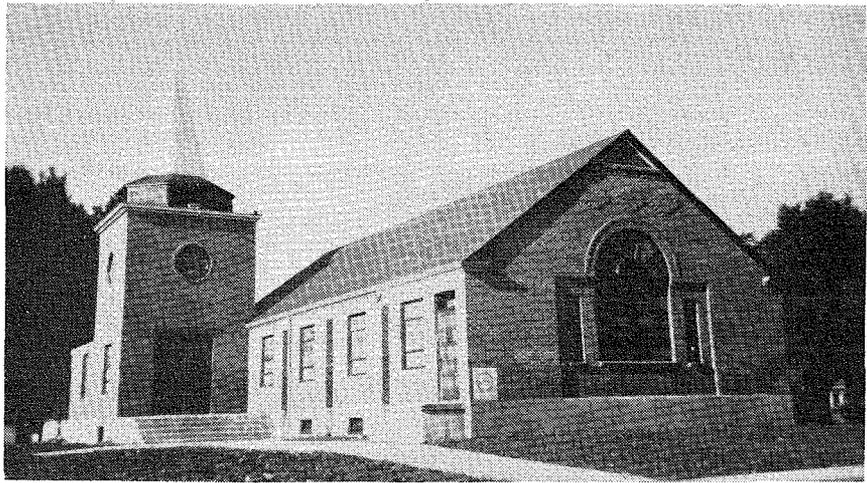
Evidently they were not well acquainted with the Scriptures, because they were unable to answer me. I thought I had defeated them and was satisfied that they could not sustain their position.

The next sermon I heard was by an Elder Lamphier of the Reorganization. His talk was different. Though not especially eloquent, he presented his sermon in a quiet, logical way. I had to revise my opinion regarding the mental ability of this representative of the church. While I was by no means convinced, I wondered if it could be possible that there was something back of the message.

The following winter I was employed by a grain buyer in Neola. When spring came I hired out to a man near Unionberg, about eight miles north of Neola. My employer was a member of the church, but a poor example of what a Latter Day Saint should be. While I often had serious thoughts, yet I was not living as a professing Christian should. I did pray though, and felt a strong urge to live a Christian life.

(To be Continued.)

NEW CHURCH AT BUTLER, MISSOURI



ON JUNE 24 the members of the Butler Branch climaxed years of labor, saving, and planning by moving into their new house of worship.

President Israel A. Smith honored the occasion by his presence, and with humble dignity brought a fine ministry to the congregation in his afternoon sermon. Friends from six states, many members of the Rich Hill District, former members of the Butler congregation, and a host of people from the local community joined in the occasion. President Smith commended the loyalty and faithful devotion of the members of the Butler Branch and their successful completion of an excellent house of worship. He called particular attention to the great need for hope and faith in the future, and pointed out that many are now turning to the churches to overcome the existing confusion and uncertainty that seems to be present throughout the civilized world.

Bishop Walter N. Johnson, representing the Presiding Bishopric, preached the eleven o'clock sermon. He emphasized the purpose of a house of worship in the eternal purpose, taking as his text the commandment recorded in Doctrine and Covenants, section 85:36 ". . . establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." His words enriched the minds of those present, giving them the assurance that what had been accomplished was a major achievement, yet only a testimony of things still to be done.

Elder Victor Witte of Tulsa, Oklahoma, a former pastor, brought the evening message confirming the ministry of the two preceding sermons and adding his testimony that the gospel of Jesus Christ and the authority of his church are the answer to the problems that confront a troubled world.

A total of 950 persons attended these three meetings. Seventy Donald Kyser, missionary of Rich Hill District, assisted in the services.

PRECEDING THE SERMON by President Smith a short "recognition service" was held. This consisted of presenting local dignitaries of civic organizations; representatives of the Ministerial Alliance; O. O. Concannon and Son, contractors and architects of Pleasanton, Kansas; former pastors; the building committee; and charter members of the branch. All but two former pastors were present to be introduced, and a letter was read from the first pastor of the branch who could not be present because of ill health. One member of the building committee, now living in Texas, could not be present. Of the twenty-six charter members of the organization of the branch in November 17, 1912, sixteen were present to rejoice in the achievement.

From its beginning in a rural schoolhouse the congregation moved to a church building in Butler in 1928. Here the Saints worshiped for a period of twenty-three years. On August 13, 1950, ground was broken for the new church, and actual construction began shortly afterward. The new house of worship was planned with a view to future expansion, this being the first of a two-part building program. The second portion is the educational unit to be built as needed and as funds are available. The completed structure, when seen from the air, has the shape of a "T", the pulpit being nearest to the street and backed up by the baptismal font which in turn is flanked by two rooms that are connected by a hallway. The entrance is at the crossing of the "T" on the left side of the building. The foyer is strategically located permitting entrance to each por-

tion of the building without entering any other part of the building. The church is of mottled buff brick exterior with a plastered interior finished in warm cream. New pews and rostrum furniture of golden oak add much to the beauty of the sanctuary.

The type of heating used is forced hot water with a commercial type of baseboard radiation. The seating capacity of the auditorium is rated at 176; however in extreme necessity it can be made to accommodate 225.

A full basement of 4,000 square feet of floor space provides ample room for temporary classrooms, furnace room, kitchen, rest rooms, and social hall. The lots on which the church is built cost \$2,800. The pews, rostrum furniture, and 100 chairs cost \$2,941. The building—including plumbing, heating, and lighting—cost \$26,000. This low figure was made possible by a great deal of donated labor, unsolicited generous discounts on materials, and expert supervision of the construction. The congregation is grateful for the assistance received from the House of Worship Revolving Fund.

—LEROY BECKHAM

TRAVELOGS

(Continued from page 4.)

that will house them from this time forward.

It is said that even the women helped to haul rock in 1913 when the original church was constructed. The group was established as a mission that year under the direction of President Frederick M. Smith. His heart's desire at the time is now realized, and the new church, one of the best in the Center Place, is to be dedicated to the worship of God.

Many pastors, whose labors will always be well remembered, have shared the fortunes of this congregation; but it remained for Elder Sanford Downs to direct them at this time of their greatest success. To him and his associates, the priesthood of the group, the women's organizations, and all the faithful members, we extend our thanks and congratulations, on a work planned in hope and aspiration and achieved with joy and satisfaction.

I occupied the new pulpit at eleven in the morning when appropriate services were conducted and at night another service was held when Bishop W. N. Johnson occupied.

Thus Enoch Hill Branch, with an enrollment of over four hundred, reaches a period in its existence with greater opportunities for service open before it. In the light of the spirit that has brought them to this hour we predict great things for these faithful Saints.

In passing I note the first four pastors at Enoch Hill were A. H. Parsons, George Jenkins, W. H. Deam, and W. D. Bul-lard, all gone to their reward.

Succeeding them were Charles Fry, William Brewer (deceased), O. W. Sar-

ratt (deceased), Herbert L. Barto, E. A. Thomas, James E. Cleveland, Lawrence E. Martin, Everett J. West, and Brother Downs.

The results of united effort at Enoch Hill are and will be inspiring to all Saints to get the "spirit of the builders."

Ottumwa, Iowa

For some time Apostle D. T. Williams had been in touch with me about the new Ottumwa church. Construction was nearing completion, and on December 3, 1950, all arrangements were completed. Brother Williams and I went to Ottumwa for a day well packed with activities.

I was domiciled at the home of Brother and Sister Stark on Saturday night.

A Communion Service was held at 9:30 on Sunday morning in charge of Apostle Williams and Pastor Stark.

Elders D. J. Williams of Burlington, district president; E. R. Williams of Dav-enport; W. H. Gunn of Fort Madison; Charles Kornman, missionary; Edward Stark, pastor; Arnold Ourth and Harold D. Smith of Nauvoo; Frederick Bevan, and others of the priesthood took part in the services. Special music was supplied by Sisters Iris Taylor, Beverly Ann Kent, and Brother Max Hromek. The Women's Relief Corp presented the church with a United States flag.

I occupied at the morning preaching service, and Apostle Williams at the consecration service in the afternoon.

This new church is a fine adaptation of a house of worship to unique terrain; the architect is the Honorable Robert P. Weatherford, mayor of Independence, Missouri. It is contemplated that it will be dedicated on September 30 next, and it is hoped that Mayor Weatherford will be in attendance.

When the Christmas holiday season approached, I yielded to a desire to visit relatives in Florida. It was the first Christmas in forty-two years that I had to spend without my companion, and having been invited to come to Orlando, I left, I believe, on the nineteenth of December.

Some publicity matters developing after plans were made, I went via Washington where, in connection with Doctor Francis W. Kirkham, of Salt Lake City, who makes common cause with us on certain matters, I interviewed Dale Morgan, author and research specialist.

Mr. Morgan, a grandson of Orson Pratt, professes a lack of belief in the Restoration. He has been engaged in historical research in connection with the entire Latter Day Saint movement and is in process of producing material for a book or books.

He greeted me cordially, and I believe he wants to be unprejudiced, desiring to be objective in his work; and I have

reason to believe I will have opportunity to review and perhaps criticize his treatment of our cause prior to any publication.

I spent about ten days in Florida. Here live two of my nieces: Mrs. Bertha Hulmes (at Winter Haven) and Mrs. Harlow Fredrick (at Orlando). Harlow is a wide-awake, successful realtor with a number of side issues, such as candy manufacturing, etc.

The days were busy ones, what with meetings and family gatherings, church and preaching. My sister, Mrs. Audentia Anderson, and her husband, Ben, were there "for the duration," meaning winter, and so it was a family affair, our brother Hale being the absent one from our immediate family. Hale lives in Okmulgee, Oklahoma.

According to agreement with my son Don and his wife Darlene, I returned to Independence in time to spend New Years with them and their small but lively three-year-old son, Joseph. They are living with me, thereby helping me very much in making an adjustment to my new situation.

Wichita

Here was another visit planned between Apostle Williams and myself. The special services were planned by Pastor Myron LaPointe to inaugurate the use of the new church. So on January 13, Brother Williams, Bishop G. Leslie DeLapp, Seventy James C. Daugherty and I went by train to Wichita. That night there was a banquet with a large attendance. An interesting program was held, all of us speaking. At this meeting subscriptions for a large sum—as I recall—were pledged to complete the church.

On Saturday morning I spoke to a large congregation, and late in the afternoon we four took train for Kansas City and home, well pleased with our visit and gratified because of what the Saints there had accomplished.

Among the personalities I met there, as memory records it, were Doctor Harold Morgan and wife. Doctor Morgan is a grandson of Robert M. Elvin, early missionary and a long-time member and secretary of the Standing High Council of the Church. He lives at Newton, Kansas, I believe.

Mobile, Alabama

The Saints at Mobile began church rebuilding when Elder A. Orlin Crownover was district president and pastor, a work that has been prosecuted to a completion by Elder Jack Pray. It was desired that Bishop DeLapp and I join them in special services on Sunday, January 28, 1951, in celebration of a completed structure. We proceeded to Mobile by different routes, both arriving in good time.

I was domiciled at Brother and Sister Pray's, and Bishop DeLapp at Brother and Sister Brewton Greene's.

A banquet was held on Saturday night, which was well attended. Bishop DeLapp and I both spoke. I remember that I related my Island experiences of the summer of 1950.

District President W. J. Breshears was present and had a part in the services. Consulting a program for Sunday I am reminded that Bishop DeLapp occupied at 11:00 o'clock, and I spoke at 7:30 p.m.

Others assisting were Elders Breshears, Pray, Brewton Greene, Raymond L. Booker, and A. V. Peavy. Before leaving for Mobile I had contracted a severe case of bronchitis, which almost incapacitated me; but I kept going and succeeded in filling my assignments. But the next day, on the first train north I took my leave for home, arriving safely and no worse for my efforts, happy that I was once more privileged to meet the Saints at Mobile, among them Elder Blue and a number of his mission at Pensacola.

Baltimore, Maryland

The Saints at Baltimore had planned special services for March 11. A very fine hall was secured for this home-coming.

I arrived on a morning train on the tenth and was met by District President Thomas Carr and others. I was domiciled at the home of Brother and Sister Albert A. Mehlich. Brother Mehlich is pastor at Baltimore.

There was a fine representation of Saints from Washington and other points in the district. I regret the loss of my copies of the program for the day, and memory may not serve me fully. But in addition to the preaching services, a special program was put on, without notice to the brother, in honor of A. H. D. Edwards, one of the oldest members in the district, who has carried the burden of the work in Baltimore for many years, raising a fine family of girls and boys, all of them active in the church.

A beautiful scroll had been engrossed, giving expression to the gratitude of the Saints for the life and works of Brother and Sister Edwards. This was signed by all the members. It was a distinct privilege for me, as president of the church, to make the speech of presentation. Sister Edwards occupied a place of honor beside her husband. These people have given their lives to the church, and they will live in the hearts and affections of their posterity and the children of others. The good they have done will never die.

At noon on Sunday, a near-by restaurant was chartered, and most of those in attendance had luncheon together.

At the request of Brother Carr, I stayed over to meet with the priesthood

at the home of Brother Edwards on Monday night. Many things were discussed, and I felt the time was profitably spent.

On Monday also I was taken to Annapolis. There I saw some of the many things of interest at our Naval Academy, as well as the magnificent chapel where the cadets assemble for church.

On Tuesday I went to Washington to check on certain business matters there, including our pending application before the Federal Communications Commission. On Wednesday I joined Brother Carr at Elkton and was domiciled at his home, where I was made very welcome. Brother Carr showed me much of that historic section, and on Thursday and Friday nights I spoke to the Saints at Elk Mills to fairly good-sized congregations.

Philadelphia

On Saturday I went to Philadelphia. There I was housed and fed at the Conway home, glad again to renew acquaintance with John's fine family.

The morning service on this Palm Sunday was for worship, and I preached to almost a capacity crowd.

At seven, the evening meeting, the hour was devoted to an ordination service; I was in charge. As I have a copy of the program I record that Duane Edwards, Valmer Fish, and Walter Gooding were ordained to the office of teacher; Henry Beers and Walter Grimmer to the office of deacon; and Richard Edwards and Herman Thomas to the office of priest.

These ceremonies were conducted with dignity and understanding, and it was an auspicious occasion in which I was pleased to have a humble part.

Late on Sunday night I left Philadelphia, and at 1:30 a.m. on Monday I arrived at Bridgeport, Connecticut, where the following day I found certain court records for the benefit of some of our members, after which I proceeded homeward to Independence.

Utah District

Having accepted an assignment to the conference of our members at Salt Lake City, set for Sunday, April 8, I stopped over for a visit with Elder Ward A. Hougas at Denver, and also stopped at Glenwood Springs, en route, to relax and work on certain manuscripts.

On Wednesday word reached me by telephone from President Edwards that Elder George Albert Smith, president of the Mormon Church, had on that day passed away. Notwithstanding George Albert was a descendant of those who we contend went into apostasy, he was a son of a "legal" wife and was not a polygamist. For many years the relations between the members of my family, in-

cluding my father, Frederick M., Audentia Anderson, and others, and this cousin—"kinsman" he called himself, had been very pleasant. There had been little argument indulged when we met, and that in good temper, however.

It seemed a little strange that I should be en route to Salt Lake City at the time of his death. I communicated with his oldest daughter, Mrs. Murray Stewart—Emily by name, called upon her and the family upon arrival, and sat with her and her husband and others of the family at the funeral in the Tabernacle on Saturday, April 7, when tribute was paid to their departed leader as a man who loved all of mankind. I bear witness that he did have genuine affection for his relatives, including the descendants of the Prophet Joseph, though divided from them by church and doctrinal differences.

My father had similar pleasant contacts with some of his relatives in the Mormon Church, notably with John Henry Smith, the father of George Albert Smith. And while church issues had been discussed with them, I am sure it did not disturb their friendly interest in each other because of blood relationship.

On Friday, April 6, President Paul M. Hanson, Elders Russell F. Ralston and James Everett, and I were accorded seats in the first session of the Mormon General Conference, where we were interested observers of the proceedings. For this courtesy we were indebted primarily to Wilford Wood, who has been a sort of special envoy to Independence many times, and, secondly, to Apostle Joseph Fielding Smith who, when he learned I was present, came down into the chamber and escorted Brother Hanson and myself to chairs nearer the front.

I recognized many officials whom I had formerly met, and I must acknowledge the cordial way in which I was received, of course because I am a grandson of the Prophet Joseph for whom great reverence is professed.

On Sunday the entire day was spent with our own people, beginning with a Communion service. At this meeting, I blessed the infant son of Brother and Sister Ralston, named David Mark. Brother Hilton D. Williams was ordained by Brethren Hanson and Ralston.

At the morning preaching service I believe I was the preacher; Brother Hanson spoke in the afternoon, and Elder Everett occupied with credit in the evening.

There was a larger attendance at this conference than usual, and we feel our ministry was well received.

As the funeral of their deceased president had postponed the closing meeting of the Mormon Conference till Monday,

Brethren Hanson, Ralston, Everett and I had the opportunity of visiting their reorganization meeting on Monday, April 9, when selection of Elder D. O. McKay as their leader was made. Through the courtesy of those in charge we were favorably seated to see and hear all done and said.

The Mormon Church has now for the second time given leadership to a monogamist, a commendable step away from former procedure, every president from Brigham Young down to and including Heber J. Grant having been polygamists.

However, the Mormons—leaders as well as membership—still believe in plural marriage as one of the doctrines of salvation, which is of course an undoubted heresy from the original faith. They still advocate and teach it in their Standard Books. The cessation of practice, or failure to practice, does not save them on the charge of heresy.

I left Salt Lake City April 10 for Cheyenne, Wyoming, where I conferred with certain members as well as our legal counsel respecting church interests at Albin; spending one night at Cheyenne and another night, Wednesday, at the splendid and comfortable ranch home of Brother and Sister Ed Peterson near Albin. The weather was wintry with a lot of snow and ice on the roads.

Late Thursday afternoon, April 12, I arrived at Omaha where I stopped over for a day to visit my sister, Audentia, and her husband, Benjamin Anderson, leaving the next day for home.

ISRAEL A. SMITH

Briefs

MIDLAND AND SOUTHERN ENGLAND.—The Midland and Southern District reunion was combined with the annual conference and was held at Enfield, August 4-6. The occasion marked the close of Apostle Jensen's ministry in England after three years in Europe. He and his family sailed for the United States the day after reunion ended. Bishop and Sister Mark H. Siegfried from Independence, Missouri, were present at the reunion. A buffet tea was served to visitors Saturday afternoon. The business session was held in the evening under the direction of District President Frank A. Fry. The following are officers: Frank A. Fry, district president; J. F. Schofield and John Coggan, counselors; John Coggan, minister to nonresident Saints; Gertrude Allen, women's leader; John Holmes, church school director; Roy Oakman, young people's leader; John Holmes, music director; Violet Worth, secretary; Bishop Trapp, treasurer; Rose Worth and Frank Judd, auditors; J. F. Schofield, John Coggan, and Edgar Holmes, reunion committee.

Following the business session, a film lecture was presented by Brother Siegfried on his trip to the South Sea islands with President Israel Smith. The evensong was held in a near-by hall under the direction of Roy Oakman and Brother T. E. Worth.

Communion service was held Sunday morning. Apostle Jensen taught a general class and then the members were divided in four groups, taught by Frank Judd, T. E. Worth, Gertrude Allen, and Frank Fry. Brother Jensen gave the evening sermon.

An early morning prayer service was held before breakfast Monday morning. After breakfast, a general fellowship was held. Brother Franklin Schofield, pastor at Enfield, gave the address. Classes were held in the afternoon. Brother Siegfried gave the evening message, and Brother Frank Fry delivered a speech of appreciation to those who worked on the reunion. On behalf of the

British Mission, Bishop Trapp made a presentation to Brother and Sister Jensen on their departure. Sister Jensen spoke in appreciation for the beautiful table linen she had been able to purchase with the gift.—Reported by VIOLET WORTH

MARLETTE, MICHIGAN.—The annual business meeting of the branch met September 4 with the district president in charge. The following were elected officers: Elder Audrey Murry, pastor; Beatrice Foster, secretary; Bill Brown, treasurer; Donna Lambert, music director; Beulah Lambert, women's department; Ray Kitt, book agent; Floyd Lambert, church school director. The report of last year included twelve persons baptized, one baby blessed, and one death, the former pastor, Elder Ara Bardeau.—Reported by ESTHER LAMBERT

BEND, OREGON.—The annual Labor Day institute was held with members from all over the district assembling at Bend. The group met for the opening meeting at the home of the pastor and his wife, Elder George and Mary Dyer where a chicken dinner was held. The first service took place at Norway Hall where the Bend Saints hold church services. A program under the direction of Sister Mary Dyer with Elder Don Williams as Master of Ceremonies was held. Participating in the program were Brother Dyer, Gale Williams, Mary Moye, Shirley McCallum, Lavern and Ronald Moye, Shirley Knowles, Kenneth Moye, Faye Williams, Robert and Vicki Petrie, Robert Williams, Bernice Knowles, Robert Henderson, and Alice Polly. District President J. L. Verhei gave a word of welcome and outlined the program for the week end. Elders James Kemp and Lloyd Shannon had charge of the young people. Brother Shannon also was in charge of music, with Gale Williams, pianist. Elder Harold Carpenter directed the church school and Roycie Chapman was in charge of the women's department. Elder James Kemp gave a short missionary rally talk.

Fellowship service was held Sunday morning with Brother Verhei in charge, assisted by Bishop Monte Lasater, Elder James Kemp and Elder Clinton Dobson. Priest Keith Kinert, Elsie Prothero, Elders Roy Keiser, James Kemp, Lloyd Shannon, Harold Carpenter, and Sister Effie Verhei assisted with the worship and church school period. Bishop Lasater preached the morning sermon, and Elder F. E. Chapman was in charge of the service. Also participating were Priest Milton Petrie, pastor of Grant's Pass; Elder James Davidson, pastor of Medford; Elder James Kemp, missionary to the Oregon District; and Elder Ernest Webberley, pastor of Camas. The noon meal was a basket lunch held at Pioneer Park.

A baptismal service was held at the river in the afternoon. Robert Petrie was baptized by Elder George Dyer with Elder Lloyd Shannon in charge of the service.

The confirmation service was held in the evening when Brother Petrie was confirmed by Elders Herbert Hawley, pastor at Ocean Lake and Clinton Dobson. At this service Judith Gayle Moe was blessed under the hands of Elders Harold Carpenter and Don Williams. Following these ordinances a class period was held.

Elder James Kemp was the evening speaker. Also assisting in the service were Elder Harold Carpenter, district church school director; Elder John Rodley, pastor of Roseburg; Elder Lloyd Shannon; and Elder Lowell Shulz, pastor of Springfield.

A program was held under the direction of the district dramatics director. Those taking part were Brother and Sister Robert Taylor, Brother and Sister Keith Kinert, Brother and

Dutch Tracts

Herald House has imported from Holland four of our tracts printed in the Dutch language:

LATTER DAY SAINTS AND WHAT THEY BELIEVE

15¢ each 10 for \$1.25

LATTER DAY GLORY

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DOCTRINAL REFERENCES

50¢

EPITOME OF FAITH

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herald house INDEPENDENCE, MISSOURI

Sister Herbert Hawley, Brother and Sister Harold Hawley, Brother and Sister Rodney Polly, Brother and Sister Robert Prothero, Brother Roy Keiser, Sister Gertrude Webberley, Raymond Prothero, Sandra Crooker, Barbara Hawley, and Betty Slover.

Prayer services were held Monday morning and the district council and officers held a meeting.—Reported by LEONA CARPENTER

NORTHEASTERN ILLINOIS.—Approximately 150 members of the district met at the annual district conference, August 26, at De Kalb, Illinois. "Work While It Is yet Day" was the theme followed throughout the services. Evangelist Leslie Wight of Chicago was the guest teacher for the early session. A morning prayer service was held with J. C. Stuart, district president, in charge. Brother Wight gave the talk. Brother Stuart gave the morning sermon. Luncheon was served in the lower auditorium of the church by the De Kalb women. Following a musical program, the annual business meeting was held. Officers elected are district president, Lloyd Cleveland; counselors, Richard Wildermuth and Arnold Settles; director of religious education, William Pike, Sr.; superintendent of women, Hazel Blakely; superintendent of children, Ruth Gouty; young people's leader, Arnold Settles; district secretary, Elmer Kahler; district treasurer, Russell Rogers; director of music, Gloria Settles; director of publicity, Dorothy Anderson; Book Steward, Robert H. Anderson, Auditors, Roberta Marvin and H. G. Van Epp; and bishop's agent, Clarence White.

The call of Marvin Lee Jones of DeSelm Branch to the office of priest was approved. Members of the conference also approved the call of Paul Gouty, Aurora Branch, to the office of elder. There are eight branches and one mission in the Northeastern Illinois District including Aurora, De Kalb, DeSelm, Forrest, Mission, Ottawa, Plano, Sandwich Branches, and Elgin mission.—Reported by DOROTHY ANDERSON

BAYOU LA BATRE, ALABAMA.—A branch business meeting was held August 29, with Elder Delbert Tillman in charge, High Priest J. A. Pray, presiding. The following officers were elected to serve during the coming year: Elder Delbert Tillman, pastor; Priest Alma Tillman, counselor to pastor and bishop's agent; Deacon Robert Pendarvis, counselor to pastor and treasurer; Irma Tillman, church school director and branch historian; Audrey Tillman, secretary, statistician, and music director; Frank Deakle, youth leader; Hazel Ruth Nelson, publicity agent and book steward; Louvenia Sutton, women's leader. These officers assumed their duties October 1, excepting the pastor who began his work immediately because of the death of the former pastor, Elder O. O. Tillman.

Brother Pray presented the proposed budget for the coming year, and after discussion and revision it was accepted unanimously.

Brother Delbert Tillman commended the building committee and as pastor, dissolved this committee and named the following to act as a finance committee: Deacon Robert Pendarvis, Ambrose Sutton, Louvenia Sutton, and Emery Powell, the latter acting as chairman.—Reported by HAZEL RUTH NELSON

MISSION BRANCH, MARSEILLES, ILLINOIS.—The annual business meeting was held August 22. Elder Robert H. Anderson was selected to continue as pastor to be assisted by William Pike, Jr., and M. J. Anderson as counselors. Other branch officers selected: director of religious education, Kenneth Mulvaney; director of adult department, M. J. Anderson; young people's leader, William Pike; children's leader, Cora Anderson; director of women, Stella Williamson; treasurer,

Vernon Hougas; secretary, William Fewell; recorder, William Fewell; director of music, Blanche Hayer; director of publicity, Dorothy Anderson; librarian, Susie Lowe; church school secretary, Adelbert Hayer; building committee, Robert H. Anderson, Vernon Hougas, William Fewell, Kenneth Mulvaney, M. J. Anderson; deacon in charge, Dale Anderson; solicitor, Vernon Hougas; auditing committee, Kenneth Mulvaney and Robert Anderson. Lloyd Cleveland, president of the district was in charge of the business session.—Reported by DOROTHY ANDERSON

SCRANTON, PENNSYLVANIA.—Dr. Harvey Grice of the Philadelphia District attended the fall business meeting of the branch September 9. His young son attended the meeting with him. Brother Grice was principal speaker of the evening service. Officers elected during the business session were Elder Richard J. Hawkins, pastor; Teacher Harry T. May, secretary-recorder; Teacher James Mulherin, treasurer; Hilda Miller, church school superintendent; Loretta Mulherin, organist; Priest Albert Lewis, chorister; Ann Jenkins, women's leader; and H. David Morris, church correspondent and publicity agent.—Reported by H. DAVID MORRIS

STONE CHURCH, INDEPENDENCE, MISSOURI.—Out-of-town church members who visited the Stone Church in August were Mabel Anderson, Mrs. Isabelle E. Atwell, Mrs. Elnora Blandin, Marilyn Brooks, David Vaughn Brown, Jean Carswell, Carole Cowen, Jane Cowen, Mr. and Mrs. R. H. Cowen, Mr. and Mrs. E. L. Crowder and Linette, Mrs. James N. Curtis, Mrs. J. C. Danielson, Mrs. E. L. Davis, Mr. and Mrs. T. L. Davis and Walter, Jerry and Joan Fankhauser, Mrs. Leon Farris, Erma Fausett, Norma Fausett, Mr. and Mrs. T. B. Fausett, Mr. and Mrs. James M. Ferguson, Mrs. D. E. Fletcher, Janice and Phyllis Fletcher, Mr. and Mrs. Prescott A. Foo, Mr. and Mrs. A. L. Garwood, Mrs. Ethel Garwood, Mr. and Mrs. Reed Guthrie, Mr. and Mrs. Leslie Hale, L. W. Hale, Jr., Peter Harder, Mr. and Mrs. A. B. Hein-

richs, Mrs. William C. Jones, Mrs. K. E. Kauffman, Sr., Klaas Kaat, Mr. George M. Kindrick, Vera Lane, Gene Law, Mr. and Mrs. Ivan E. Lloyd, Dick Lodaan, Carol MacDonald, Ruth Mecke, Mr. and Mrs. Myron Myers, Mrs. Frances Parkinson, Mr. and Mrs. James Pike, June Poort, Mr. and Mrs. Art Reneker, Glen Reneker, Mr. and Mrs. William Risler, Mr. and Mrs. Glen Scott, Mr. and Mrs. Lewis Scott, Mr. and Mrs. C. E. Shrigley, Mrs. E. E. Smith, Mr. and Mrs. Fred Smith, Joan Staton, Mr. and Mrs. L. J. Staton, Mrs. Pearl M. Stafford, Mrs. Albert Thatcher, Mrs. J. W. Thomas, Del Thompson, Garland Tickemyer, Mrs. Kenneth Todd, Mrs. Roy Wilhelm, Mrs. Frances Wright, and Sadie Young.—Reported by MRS. R. G. SAVAGE

PROTON, ONTARIO.—Five children were baptized by the pastor, Robert Black, August 5. The confirmation service under the direction of District President Gordon Farrow of Warton and Elder Alex Cadwell of Guelph took place the same day. Candidates were Effy Jack, Bessie Batchelar, Sandra Batchelar, Russell Jack, and Donald Batchelar.

On September 2, two sisters were baptized by the pastor. They were Helen Jack and Eunice Batchelar. They were confirmed by Elders Angus Kennedy of Toronto and Robert Black.

Apostle C. George Mesley and Missionary Al Pelletier visited the branch.

This summer a basement was put under the church. All labor was voluntary. This has provided extra classrooms and a place for social activities.

Sister Annie Dickson of Calgary and Sister Stella Shaw of Edmonton, former members of the branch, visited this summer. Several members of the branch attended the reunion at Port Elgin in July.

The women's department held a bazaar and tea in June. Approximately \$100 was raised. The women installed the electric lights in the basement. In August the Grand Valley ladies visited at a grandmother's meeting in the church.—Reported by DELL BLACK

Teaching Children in Your Church

By Arlene S. Hall

Here is a complete and practical textbook on the preparation, methods, and effectiveness of the children's religious education program in your church. It will help new teachers learn their jobs and provide new zest and inspiration to experienced teachers. The purpose of this comprehensive volume is to assist leaders and teachers in their endeavor to lead children to Christ.

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Herald House INDEPENDENCE, MISSOURI

General Women's Institute

Held in the Interest of the Home, the Church, and the Nation

Planned by the General Council of Women
Monday, October 8—Friday, October 12

THEME: "Go Forward With Steadfast Faith"

WEDNESDAY, OCTOBER 10

MONDAY, OCTOBER 8

TODAY'S SUBJECT—The Family Plans and Prepares
for Crises

OPENING MEETING—Laurel Club Dining Room

9:30- 9:50 a.m.—Facing the Problem of Women
in Industry.....*Mrs. A. B. Taylor*
Building Morale in the Family.....*Mrs. H. I. Velt*

REGISTRATION AND DISTRIBUTION OF PROGRAMS

7:00 p.m.

10:00-10:50 a.m.—Studying Present Day Marriage
Situations.....*John F. Sheeby*

GREETING:—7:30 p.m.

Mrs. S. S. Arnson, Chairman General Department
of Women

I. A. Smith, President, Reorganized Church of
Jesus Christ of Latter Day Saints

C. V. Graham, President, Center Stake of Zion.

Mrs. G. B. Wilson, Women's Leader, Center Stake
of Zion

11:00-11:50 a.m.—Address:
"Stewardship in the Home".....*Bishop Walter Johnson*

NOON LUNCH—LAUREL CLUB DINING ROOM—*served daily*
1:30 p.m.—Historical Tour.....*Mark Siegfried*
in charge

7:30 p.m.—Prayer Service.....*Glaude A. Smith,*
Pastor of Stone Church, in charge

"GET ACQUAINTED" RECEPTION—Women of Kansas
City Stake in charge.

THURSDAY, OCTOBER 11

TUESDAY, OCTOBER 9

TODAY' SUBJECT—The "Plus" of Church Membership
for Women

ALL CLASSES AND LECTURES AT THE STONE CHURCH

TODAY'S SUBJECT—Women's Department at Work

9:00- 9:50 a.m. Essentials of Leadership....*Mrs. S. S. Arnson*
Unifying Stake and District Women's
Program and Selecting Objectives—*Mrs. Orris Salisbury*
A New Leader Begins Her Work....*Mrs. George Shippey*

Women's Responsibilities and Privileges as Church Members
9:00- 9:55 a.m.—Personal Knowledge of the
Restoration Movement.....*Mrs. W. W. Smith*
Crystallizing Information to Meet Inquiries
From Nonmembers.....*Evan A. Fry*

10:00-10:50 a.m.—Preparation of an Address
Choice and Sources of Subject
Material *Mrs. W. S. Bennett*
Factors of Presentation and
Delivery*Mrs. Stephen Black*

10:00-10:40 a.m.—Centering Our Children's Lives
in the Church.....*Mrs. W. N. Johnson*
Making Our Homes Workshops in Christian
Living.....*Mrs. S. A. Burgess*

11:00-11:50 a.m.—Ministry of Visiting
The Spirit and Goals of Visiting....*Mrs. Preston Hubble*
The Techniques of Visiting.....*Eveline Burgess*
Integrating the Newcomer into the
Work of the Branch.....*Mrs. Mark Siegfried*

10:45-12:00 a.m.—Making Marriage Work *Dr. Clifford Adams*
NOON LUNCH—LAUREL CLUB DINING ROOM—*served daily*

1:30- 2:20 p.m.—Building Worship Programs
Tests of Effective Devotions.....*Mrs. T. W. Bath*
Demonstration of a Devotional Service....*Mrs. Ted Beck*
Mrs. G. B. Wilson

1:30- 2:20 p.m.—Helping Youth Develop a Growing
Appreciation of Their Spiritual Heritage...*Velma Ruch*
Aids: Youth Organizations, Youth Camps,
Reunions*Carl Mesle*

2:30- 3:20 p.m.—Use of Materials in Worship
Music in Women's Department Programs *Aleta Runkle*
Worship Centers.....*Mrs. F. M. McDowell*

2:30- 3:20 p.m.—Upholding and Strengthening
Husbands in Their Ministry.....*Dr. F. M. McDowell*

3:30 p.m.—Tour of Church Institutions

7:00-7:30 p.m.—Musical Selections

7:30 p.m.—Lecture:

"Women and Cancer".....*Dr. Addison Brown*

3:30 p.m.—Free Time

7:00- 7:30 p.m.—Music

7:30 p.m.—Address.....*President F. Henry Edwards*

FRIDAY, OCTOBER 12,

TODAY'S SUBJECT—Using Our Increased Knowledge in
Branch Work

9:00- 9:50 a.m.—Panel Discussion.....*Mrs. M. A. McConley*
in charge

10:00-10:50 a.m.—Fitly Framed Together....*Mrs. C. G. Mesley*
in charge

11:00-11:50 a.m.—High Lights of Institute and Dedication
Program

The Home Library

By Grace Pennell Tousley

Better Homes and Gardens Garden Book, Meredith Publishing Company, \$3.95.

GREEN THUMBS were outmoded as standard equipment for successful gardeners with the advent of this first edition of a new garden book. It was produced under the editorial supervision of Fleeta Brownell Woodroffe, garden editor of *Better Homes and Gardens* magazine, which assures the authenticity of its information.

It is a beautiful, ring-bound volume, covered with white, washable cloth printed with a design of natural-colored fruits and flowers on both covers and spine.

Its twenty chapters are separated by tabbed, labeled, and indexed dividers of lightweight cardboard (similar to those in students' notebooks) which form a visible table of contents that speeds the search for general information. A well-subdivided index in the back points to specific items of information. It would be difficult, indeed, to get lost in this book.

It has been written for gardens of all sizes, from one geranium in one flowerpot to complete home grounds. Like all general garden books, it is a capsule course in horticulture. But it has a plus feature which puts it far ahead of the usual book of its purpose. I refer to the more than one thousand pictures, charts, diagrams, and tables which truly make it a "show-how" book and advance the amateur gardener closer to the one experienced in planting and growing skills. It's a tossup as to whether the pictures supplement the text, or the reverse. There is an economy of words and a richness of visual aids that together instruct in the quickest and happiest way. A great number of the photographs are in color, as potent a producer of

garden plans as a seed catalog in February.

The twenty chapter titles are self-explanatory:

How to use your space
Lawns—how to make and keep them

How to plan for continuous bloom
Success with roses

Shrubs for many uses

Evergreens for long-time pleasure

Vines—what they can do for you

Garden pools—how to build and plant

Shade—its possibilities and problems

Walls and banks—how to plant

Maintenance—labor savers—tools—garden storage

Construction in the home garden

Garden soils—how to manage them

Vegetable growing that pays
Fruit for the home place

Control of pests and diseases

Window gardening and success with house plants

Seed starting—propagation—flowers for cutting

Calendar of garden reminders for the twelve months

Index—handy facts on weights and measures.

The title page states that the book is a "year-round guide to practical gardening." At this time of year, gardeners are appraising and evaluating their gardening success, planning changes and improvements for next year. Much physical labor must be done in the garden in the fall if those plans are to be effected. It seems that *now* is the right time to begin, or extend, the garden bookshelf.

This book may be ordered from Herald House, Independence, Missouri.

Are You Asking These Questions?

1. *Who may attend the Women's Institute?*

Anyone who is interested. It has been planned for the women specifically, but men are also invited. All meetings are open to both men and women, leaders or otherwise. Every-body is welcome.

2. *What will it cost me?*

Transportation cost will be determined by the distance traveled. Expenses while in Independence will include the registration fee of \$1.50, daily luncheon at the Auditorium, \$.75, and the other meals of the day which may be secured at local cafes at reasonable cost. There will be no charge for housing.

3. *Will a nursery be provided for small children?*

A nursery will be provided during both morning and afternoon sessions, at a cost of 5c per child for each session.

4. *Should I register with the housing committee even though I have arranged for my own accommodations?*

Yes, please, for two reasons. First, we need to know the approximate number who will be attending, so that the noon luncheons and other special features may be planned, as well as making provision for distribution of materials. Second, your registration fee is needed to care for expenses of the institute.

Home Column

It Can Happen Here

By Josephine Montgomery

PART II

THE ANSWER TO JUVENILE CRIME is the same as the answer to any kind of crime: education. Some leaders, particularly narcotics experts, disagree; their arguments are sound, I think, but not complete. "Education," warns U.S. Commissioner of Narcotics Harry J. Anslinger, "is likely to be dangerous, because it advertises the use of drugs and stimulates curiosity as to their effects. Instead of diverting young people away from addiction it tends to awaken interest and undue curiosity, and thus defeats its own object."¹ On the other hand, Commissioner Anslinger may be limiting the meaning of the word "education" to basic instruction in the effects and dangers of the drugs. I think that education must go deeper than simple instruction if it is to succeed in stamping out teen-age immorality.

Take education in the field of sex for example. Most people would agree that it is an absolute necessity to teach young people accurate, scientific facts about the anatomy and function of the sex organs. *But* it is also a known fact that sexual activity is pleasurable for most normal people. A teacher or parent might fall into the same error that Anslinger warns about in narcotics—that of stressing the pleasurable aspects and thus laying the groundwork for desire in teen-agers to go right from the classroom to find out for himself what kind of "kick" it can give. And in many cases that is just what hap-

pens. What was known as "heavy petting" during my high school days is now called "courting a storm," and to anyone who knows the powerful emotions produced by sex stimulation the phrase is most apt.

Education in the terrible results of improper use of sex is not as effective as some parents like to think. The appeal to fear of pregnancy or social disease is scoffed at by kids who think they are smart enough to beat the rap. With contraceptives as easy to buy as chewing gum from slot machines in rest rooms across the country, what does an "informed" teen-ager have to fear?

One prominent authority has protested that we talk too much about sex and too little about love. I think he is right. Education, although it should include the basic facts of sex anatomy and satisfactions, should go deeper into the moral life of the instructor and the instructed. When we say that sex was meant to be a pleasure to man, we should stress that the greatest pleasure is possible only when the sex act is the result of mutual love and respect, when animal desire and curiosity is ennobled by the desire to

give happiness to the loved one, not just take it. We should talk about healthy family relationships, monogamy, fidelity, sharing, tolerance, the bearing and rearing of children. I feel nothing but pity for the thousands of young people, satiated with unhealthy experiences while still in their teens, who will never know the real thrill of discovering sexual love as God intended it to be discovered. We should make the rightness of sex so attractive to teen-agers that they won't be tempted to dull their capacity for married love by experimenting at joy parties or in parked cars.

IN THE FIELD OF NARCOTICS, Commissioner Anslinger's objection to education is similar and well founded. Mere education about the effects of drugs on the human body serves to entice young people to try them . . . always believing with pathetic faith that they themselves are strong enough not to become addicts. The craving of youth is for thrills and kicks . . . the greater the danger involved the greater the thrill. The appeal to fear of consequences here has no more effect than it has in the field of sex experimentation. We need something more.

I go this far along with Commissioner Anslinger:

Instead of wasting our time negatively stressing the dangers of drug addiction,



New Horizons

we should throw all our influence as good citizens behind the program to stop drug peddlers: . . . shut off the production and shipment of illicit drugs at the source; pass legislation requiring known and convicted addicts to undergo curative treatments . . . many "pushers" are addicts themselves; make the penalty for selling dope so severe that it will clean the streets within weeks after it is put in force; raise the standards of morality in the American home.²

Of these, I am most concerned with the last, for it is the kind of education I mean. By our teaching and example, we should make clean living so attractive to teen-agers that drug peddlers would be *laughed* out of business.

Behind the mere instruction in the mechanics of drug and sex (the underlying causes of many crimes) lies the most important single thing we can teach our young people—a sense of responsibility. We must, by instruction and example, teach teen-agers a sense of responsibility to God, to their relatives and friends, and most of all to themselves. Fear of consequences might regiment some people, but it will never do the job as well as a healthy regard for what is best for oneself and others. Zion, when we achieve it, would be a poor place indeed if its people were good only because they were afraid to be evil.

WHO WILL TEACH young people about this kind of responsibility? The three agencies that might be reasonably expected to furnish such education. Parents can do their part by proper instruction and by their example of happy, well-organized lives. Churches can do their part by instituting classes for discussion of youth problems and sympathetic counseling. Schools can do their part by supplying basic, scientific information. All three should join to help provide planned recreation to keep teen-agers too busy to fall prey to peddlers with their proposition for a little "fun." Supervised parties and picnics should replace "joy parties" and "Hadacol parties." Good clubs sponsored by

reliable adults who remember their own teen years should take over from the "nonvirgin" clubs and junior mobsters.

THERE IS A FOURTH GROUP with a responsibility to help delinquent teen-agers find the way back to healthy living and thinking. For every high school dope addict in New York City there are 200 students who have never touched it. For every rapist, murderer, and thief there are a thousand teen-agers who have never done anything worse than skip school on a spring morning when the air smelled like fishing. For every young couple who end their dates by "courting a storm" there are a thousand young couples who content themselves with holding hands and a good-night kiss. For every gang of teen-age thugs who delight in wrecking a store or looting the homes of people on vacation, there are clubs in a dozen cities like the group in Denver, Colorado, that raised \$80,000 as their contribution to help finance a new hospital. On behalf of these young people I protest against maligning all teen-agers as a generation of juvenile delinquents because of the moral degeneracy of a few.

But let's face it, kids; the few are numerous enough, and their crimes are sensational enough to give *you* a black eye. For your own sakes as well as theirs, it's up to you to help re-educate your fellow teen-agers to the idea that "it isn't necessary to break all the rules in the book to have fun."

We talk a lot about temptation, as though it were always evil, but I think it has much to be said in its favor. According to Dr. Harry Emerson Fosdick, the business of Christianity is not to condemn, whitewash, or basically change humanity; it is simply to tempt men upward to the highest standard of living of which they are capable. Christ said the same thing 2,000 years ago when he defined his mission: "I am come that ye might have life, and have it more abundantly."

To help young people find the abundant life is still the job of every Christian in the year 1951!

BIBLIOGRAPHY:

1. "Big City Dope 'Pushers' Spread Racket in Nation," by Wendy and Everett Martin in *Tulsa Daily World*, July 6, 1951.
2. "Dope Racket Hits Teen-agers," by Wendy and Everett Martin in *Tulsa Daily World*, July 3, 1951.

"God Bless You"

By Alice Zion Buckley

THE DOOR BELL RANG persistently, and I went slowly to answer it. I was a bit disgruntled. After a weary morning of house-cleaning I had sat down to catch my breath, and here the door bell was clamoring for attention. I opened the door and a dark, little woman stood on the step with two brownish dried balls in her hand. They were Mexican lilies, she said, and for the small price of \$1.00 I could have two of them. I was tempted, but a temporary lack of funds made me a bit brusque with her. When she told me that the money would be used

for a motherless family I began to melt, and told her to come back another day. "That," she answered, "I cannot do"—but as she left she flashed me a radiant smile and with friendliness in her voice said simply, "God bless you." I was nonplused for a bit. Few folks at my door left with a "God bless you." I went back to my work feeling renewed and grateful. In three small words and one friendly smile she had reminded me that God was still in his heaven even if I had lost him during the day among my pots and pans.

Blue Pencil Notes

(Continued from page 10.)

stead she selected a familiar, well-loved hymn. She sang it simply with her clear, strong voice. She interpreted it as only a trained soloist could. It went straight to the hearts of the people and melted them almost to tears. It lifted Frank Edwards up above Frank Edwards so that panic was forgotten and God could use him.

A Sound Balance of Emotion and Intelligence

Someone will say, "That is pure emotionalism." The man in the congregation might answer, "So what?" Hymns are not written or sung to *argue* people into a right state of mind to hear God's word. A religion that is coldly intellectual may be as logical as a syllogism and as tasteless and unattractive as a cold fried egg—without salt.

The hymns that live and are loved stir the emotions of the preacher and his hearers, and they also quicken the mind so that in such a state of spiritual rapport the preacher may deliver a message which appeals to both heart and mind. Our safety is found in a sane balance of emotion and intellect.

Brother Edwards and I did not discuss congregational singing, choir work, anthems, oratorios, or orchestras, all of which have their time and place in the ministry of music. We tried to keep out of too deep waters. We were just two preachers who know something about the reactions of average congregations at a missionary or revival preaching service and the needs and feelings of the preacher who desires help from the ministry of music.

I think that the last song just before the preacher gets to his feet may well be selected with care; if possible it should fit his theme. It may inspire both congregation and minister. It may lend "wings of song to words of truth."

Bulletin Board

Rich Hill-Spring River District Priesthood Institute

The Rich Hill-Spring River District priesthood institute will be held at the Ozark Reunion grounds, Racine, Missouri, October 20 and 21. Elders D. L. Kyser, Stephen Black, and D. O. Chesworth are to be in attendance.

D. O. CHESWORTH.

Wisconsin District Conference

The Wisconsin District conference will be held at Madison on September 30.

D. O. CHESWORTH.

Minnesota District Conference

The Minnesota District conference will be held at Duluth on October 7.

D. O. CHESWORTH.

St. Louis District Conference

The St. Louis District conference will be held at Belleville, Illinois, on October 28.

D. O. CHESWORTH.

Wants to Exchange Books

Mrs. George Gordon, Fisher, Arkansas, would like to exchange a copy of *A Marvelous Work and a Wonder* for a copy of *Zion's Praises*.

Northwestern Iowa District Conference

The annual conference of the Northwestern Iowa District will be held October 7 at Logan, Iowa. The day's schedule is as follows: prayer service, 9:30 a.m.; sermon by Apostle D. T. Williams, 11:00; basket dinner at noon; business session, 1:45. District officers will be elected, General Conference delegates selected, and district reports read at the closing session. Reports should be made promptly.

RUBY A. ADAMS,
District Secretary

Books for Sale

Mrs. J. E. Trevey, 320 North River, Independence, Missouri, has a leather-bound Volume 3 of *Church History* and a copy of *Edward's Commentary on the Doctrine and Covenant's* (first edition) which she is willing to sell. Both books are in excellent condition.

Change of Address

Vernon E. Lundeen
4337 West Broadway
Robbinsdale, Minnesota

Stanley Johnson
165-A Kenville Road
Kensing'on Village
Buffalo 21, New York

Mr. and Mrs. J. Adelbert Withee
3446 Carnes Avenue
Memphis 11, Tennessee

Reed M. Holmes
914 South Noland
Independence, Missouri

Al M. Pelletier
Box 363
Port Elgin, Ontario

J. C. McConnoughy
R.D. No. 3, Box 237
38 King Drive Stow
Kent, Ohio

Request for Prayers

Prayers are requested for Oscar Spurrier, R.D. 4, Box 512, Barberton, Ohio, who is suffering with acute articular rheumatism.

ENGAGEMENT

McLean-Cobb

Mr. and Mrs. J. Cobb of Calgary, Alberta, announce the engagement of their youngest daughter, Margaret Grace (Peggy), to Robert Edward McLean of Vancouver, British Columbia, son of Mr. and Mrs. P. G. McLean of Winnipeg, Saskatchewan. The wedding will take place next March.

The Pastor's Handbook 1951-1952

THEME FOR THE YEAR:

"The Significance of the Restoration"

The purpose of this handbook is to aid and assist pastors in their preparation of the year's program for their branches. Included are monthly themes, sermon topic suggestions, hymn suggestions, suggested records, page for the branch budget, and a listing of church pastors all over the world.

60¢

herald house

INDEPENDENCE, MO.

TO ALL CANADIAN
BOOK STEWARDS AND MEMBERS

"Church Histories Duty Free"

Under date of August 30, we have received the following ruling from the Dominion Customs Appraiser relative to duty on Church Histories:

"The Church History would appear from the information submitted to be entitled to entry into Canada free of customs duty under Tariff Item 172 and exempt from the consumption or sales tax."

Should there be difficulty with any local customs official concerning the exempt entry of Church Histories, you should write the Dominion Customs Appraiser, Department of National Revenue, Customs and Excise Division, Ottawa, and refer to file No. 4827-3.

We would also appreciate being advised if difficulty is had by any of our book stewards or church members in this regard.

HERALD PUBLISHING HOUSE
By: Kenneth L. Graham, Manager

WEDDINGS

Worth-Eagan

Marguerite Estella Eagan, daughter of Mr. and Mrs. Roy Eagan of Lamar, Colorado, and Frederick Eugene Worth, son of Mr. and Mrs. William Worth, Jr., of Independence, Missouri, were married August 24 at the tabernacle on the reunion grounds at Palmer Lake, Colorado. Apostle Reed Holmes read the double-ring ceremony. They are making their home in Warrensburg, Missouri, where the groom is a junior in business administration at Central Missouri State College. The bride is employed in the registrar's office. Both are graduates of Graceland College.

Jenkins-Cox

Zona M. Cox, daughter of Mrs. Lena Cox of Mason City, Iowa, and Jared W. Jenkins SYN 8, son of Mr. and Mrs. Percy Jenkins of Independence, Missouri, were married in the Y.M.C.A. chapel at Mason City on September 9, Elder John N. Loren officiating. They are making their home in San Diego where the groom is stationed with the Navy.

Cason-Coberley

Lois Coberley, daughter of Mr. and Mrs. John Coberley of Toledo, Ohio, and Carroll E. Cason, son of Mr. and Mrs. Henry Cason of Inverness, Florida, were married June 9 at Sylvania, Ohio, Elder Harry Ries officiating. They are living in Phoenix, Arizona, where Carroll is stationed with the Navy.

DEATHS

AUSTIN.—James Arlie, Sr., was born March 4, 1890, at Palouse, Washington, and died August 19, 1951, at his home in Los Angeles, California. He was baptized a member of the Reorganized Church on August 10, 1927, ordained a priest on February 9, 1936, and an elder on March 26, 1941. He served as a young people's leader for many years, and his influence lives on in the lives of those who have received his ministry.

He is survived by his wife, the former Bertha Duncan, a son, James Arlie, Jr., of Los Angeles; a daughter, Thelma Horner of Los Angeles; a sister, Mrs. Lowell Heath of Stockton, California; three brothers: Robert, Melvin, and Ernest Austin, all of Washington; and two grandchildren. Funeral services were held at the Utter-McKinley View-Park Chapel in Los Angeles, Elders Blaine O. Bender and Thomas R. Beil officiating. Burial was in the Inglewood Park Cemetery, Inglewood, California.

BLOOM.—Dora Avinda, daughter of Lars Peter and Dena Danielson, was born October 4, 1883, in Eureka Township, Wisconsin, and

died July 29, 1951, at St. Francis Hospital in Escanaba, Michigan. She was married to Claus Bloom on November 1, 1902, who preceded her in death thirteen years ago. She had been a member of the Reorganized Church since May 8, 1918.

She is survived by a son, Frank, of Milwaukee, Wisconsin; a brother, Will O. Danielson of Superior, Wisconsin; and three sisters: Mrs. F. G. Landahl of St. Croix Falls, Wisconsin; Mrs. J. W. Scott of New Richmond, Wisconsin; and Mrs. William Birmingham of Gladstone, Michigan. Funeral services were held at the Kelly Mortuary in Gladstone, Elder Rex Stowe officiating. Interment was in the Merrill, Wisconsin, cemetery.

JOHNSON.—Joseph H. C., was born September 30, 1875, at Blenatim, Ontario, and died June 11, 1951, at St. Francis Hospital in Escanaba, Michigan. He was married to Julia Irena Acker on December 21, 1900, at Munising. In 1905 they moved to Bellingham, Washington, and lived there until October, 1933, when they made their home in Rapid River, Michigan. He had been a member of the Reorganized Church since June 5, 1894, and had held the office of deacon since August 16, 1925.

He is survived by his wife and one sister, Mrs. Cecil Anderson. Funeral services were held at the Reorganized Church in Gladstone, Elder Rex Stowe officiating. Interment was in the Rapid River Cemetery.

SCHREUR.—Dirk, son of John and Jane Schreur, was born September 30, 1871, in Holland, Michigan, and died July 17, 1951, at Gaylord, Michigan. He was a lumberman, but had recently retired. On June 14, 1896, he was married to Grace M. Hackert, who survives him. He had been a member of the Reorganized Church since May 12, 1895. On November 1, 1908, he was ordained an elder, and on July 4, 1926, he was ordained a high priest and bishop.

Besides his wife he leaves four sons: Floyd, George, and Dirk of Gaylord, and Ammon of Allegon, Michigan; four daughters: Hattie Lind of Seattle, Washington; Delia Jensen (wife of Apostle Blair Jensen) of Kansas City, Missouri; Grace Jackson of Pontiac, Michigan; and Jane Butcher of Gaylord; nineteen grandchildren; and one great-grandchild. Funeral services were held at the Walker Mortuary in Gaylord, Elder Harry Doty officiating. Burial was in Fairview Cemetery, Gaylord.

ANDERSON.—Hiley Eleeta, daughter of John and Mary Ann Bradford Fry, was born December 10, 1867, in Chicago, Illinois, and died July 21, 1951, at Los Angeles, California.

She was married on March 2, 1884, to Edward M. Anderson, in Benton County, Arkansas, and was baptized into the Reorganized Church on March 5, 1899, at Bevier, Missouri.

Surviving are four daughters: Pearl Coy, Millie Bullard, Edna Closs, and Georgia Holmes; four sons: Charlie, Joseph, Eddie, and Delbert Anderson, eighteen grandchildren; and twenty-three great-grandchildren. Funeral services were conducted at the Brown Mortuary in Los Angeles. Elder Garland E. Tickemyer officiated.

SCHREUR.—Sarah Jane, was born May 26, 1880, at Manistee, Michigan, and died May 19, 1951, at her home in Gaylord, Michigan. As a child she moved with her parents to Freesoil, Michigan, where she lived until 1908. Then she moved to Gaylord and spent the remainder of her life there. On April 30, 1907, she was married to Allen Schreur; seven children were born to them. She had been a member of the Reorganized Church since November 6, 1893, and had served thirty years as clerk for Gaylord Branch.

She leaves her husband, Allen; five daughters: Ilah Davey and May Sandell of Flint, Michigan; Dorothy Tiel of Reed City, Michigan; Marjorie Pray and Elizabeth Glasser of Gaylord; two sons: A. John of Saginaw, Michigan, and Kenneth E. of Gaylord; a brother, John Lachene of Pontiac, Michigan; and fourteen grandchildren. Funeral services were conducted by Elders Alvin Ellis and Rex Stowe. Interment was in Fairview Cemetery, Gaylord.

TILLMAN.—Origen Oscar, son of John W. and Jane Powell Tillman, was born February 13, 1881, and died August 26, 1951, after an illness of two months. In October 1904, he was married to Hulda Porter who died sixteen years ago. Two of the eight children born to them also preceded him in death. In October, 1943, he married Delia C. Cobb who survives him. He was baptized a member of the Reorganized Church on September 7, 1903, and was ordained to the office of elder on June 3, 1906. In 1932, when the Bayou La Batre, Mississippi, group was organized, he was elected pastor. For nineteen years meetings were held at his home; this summer a new church—of which he had long dreamed—was built. He was the oldest active minister in the Gulf States District, having served forty-five years as an elder.

Besides his wife he leaves six children: Irma, Alma, Delbert, Burton, Audrey, and Hazel. Funeral services were held at the church in Bayou La Batre, Elders J. A. Pray, W. J. Breshears, and R. L. Booker officiating. Burial was in the Magnolia Cemetery at Theodore, Alabama.

Introducing

MAXWELL A. CONSTANCE, Independence, Missouri (page 5), was born in Cameron, Missouri, in 1913, and baptized in Walnut Park church, Independence, in 1921; graduated from William Chrisman high school in 1931 and from Central Missouri State College at Warrensburg in 1936, receiving his B.S. in education. In high school he received both English and History medals in his senior year. He did graduate work at Missouri University, and the University of Kansas City. Taught one year in rural school and four years in high school. He was a member of Kappa Delta Phi scholastic fraternity.

He has worked for the Standard Oil Company and the post office. Has been employed since 1948 at Montgomery Wards. Max is a member of the Kansas City chapter of National Society for General Semantics and of the White Masque Players. His special interests are literature, philosophy, and agriculture. He holds the office of priest.

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P.S.

* A NEED OF PRAYERS

This story from life comes to us through Herman Fultz of the Enoch Hill congregation, Independence. It concerns the efforts of Brother and Sister Helmut Land, who have been very devoted in church work. As a part of her activity, Sister Land (formerly Lucy Nelson) gave out forty-four copies of the Book of Mormon as she told the gospel story. She is the friendly visitor for her group.

The group wanted to give her a present to express their appreciation, but she said, "No, I don't want a present. I need your prayers." That suggestion was the cause of a special meeting held for Sister Land, at which there was an outstanding experience of prayer and testimony. Brother Hubert Case, a friend of the family, was present and participated by relating some of his own splendid experiences.

The Lands are moving to Lamoni now, and will be there when you read this item. Sister Land will be serving on the Graceland faculty as College Nurse. Brother Land will be taking studies in religious education. Their home and apartments, for which they have worked and sacrificed, will help them pay their way.

* AN INTERVAL OF SILENCE

Among the notable things in heaven, this one comes to mind on certain days when noise drives one to desperation. When one of the angels opened the seventh seal, "there was silence in heaven about the space of half an hour."—Revelation 8:1. What one wouldn't give for a seal like that!

Think of what such a thing could mean on earth. No radio blaring its senseless jive into your ears. No telephone pulling your comfort up by the roots of your nerves with its insistent call. No brakes screaming or fenders being crushed in collisions. No sirens scaring the life out of you. No child crying as if its heart would break. No high-pitched voices flaying an absent friend alive. . . . Ah, this would be heavenly indeed!

Only heaven could produce a full half-hour of quiet. Once, years ago, they tried to get everybody to be quiet for just one minute on Armistice Day. We held it for fifteen seconds. Then somebody sneezed. A baby cried. A church cougher went into action. A teenage girl giggled. By that time it was all over, and this solemn minute was just like any other. We couldn't keep still that long.

Think what might happen to us if we had to keep an absolute silence for half an hour. It would get on the nerves. . . . Somewhere down the aisle is a barely audible whisp of whispering, and a huge angel lays a heavy hand on the shoulder of the offender. Somebody forgets and clears his throat, only to find his head enveloped in a small but dense muffling cloud. The imaginative think they hear voices far away. Finally, a woman who had talked continuously for forty years clenches her fists, shuts her eyes, and stands up to scream, only to find the large, firm hand of a determined angel across her mouth.

Nobody can tell us today what that seventh seal was like. It must really have been something. Nothing like it has ever been seen on earth. What a potency! What a charm! . . . If you ever see one, let us know. We are definitely in the market for it.

Herald House

Growing Up in Religion

by Roy A. Cheville

This is a new church school textbook written for young adult and adult class study. Among his many duties, Dr. Cheville is head of the Department of Religion at Graceland College, and he has prepared this book to help young people mature their concepts of religion.

Ready in September

\$2

Independence,
Missouri

**in
this
issue**

The Lords of Destiny

Israel A. Smith

Why Marry in the Church?

Jane Ross Mercer

The Quiet Miracle

Naomi Russell

the Saints' Herald

October 1, 1951

VOLUME 98

www.LatterDayFaith.org

News and Notes

CHURCH DEDICATED

The church at Wood River, Illinois, was dedicated September 23. President Israel A. Smith preached the dedication sermon at the morning service, and Apostle D. O. Chesworth preached in the afternoon.

RECOGNITION GIVEN

In the July issue of "Der Deutsche Herald," which is the German "Saints' Herald," special tribute was paid by the people of Germany to Apostle D. Blair Jensen who just returned from the European mission.

SPRING RIVER CONFERENCE

The Spring River District conference was held at the Ozark reunion grounds September 15 and 16. Apostle D. O. Chesworth was in charge, in association with District President Stephen Black. At this conference a review of baptismal achievement was made. One hundred and twenty-one baptisms have been reported so far this year. The goal for the year is 177.

APOSTLE SPEAKS

Apostle Charles R. Hield spoke to the Kiwanis Club of Independence September 18. He presented an illustrated lecture on Mexico. Brother Hield was a member of a party which explored historic ruins in Mexico and parts of South America.

SEVENTY HOLDS SERIES

Seventy Sylvester R. Coleman completed a series September 16 at Tunnel Hill, Illinois. At the close of the series eighteen people were baptized, sixteen adults and two children. Several other people have shown an interest in the church as a result of the series.

IN WARRENSBURG

Edna Easter attended the Central Missouri Stake women's conference September 19, at Warrensburg, Missouri. Women from approximately twenty branches were present. Sister Easter spoke on the church program for girls' work and its needs.

YOUNG ADULT RETREAT

Two hundred and fifty persons attended the Center Stake Young Adult Retreat held at Gardner Lake September 15 and 16. Maurice Jacobsen, stake young adult leader, directed retreat. There were 175 adults, married and single, and 75 children. The children were cared for by Velma Jones. Don Lents directed the campfire, and Apostle Maurice Draper and Elder Fred O. Davies delivered sermons. Carl Mesle and Lee Hart assisted with the retreat. Alfred Ream was baptized at a special service. Brother Ream is the son-in-law of Brother Jacobsen.

MEETING HELD

The administrative council of the Skylark and Oriole groups met September 16. Elder Carl Mesle, General Church youth director, was in charge of the meeting. An election of officers was held. Mrs. Rachael Oeser, who served last year as city-wide girl's director, was re-elected to the same office. Other officers are Mrs. Ila Whenham, secretary; Mrs. Alta Redfield, treasurer; Mrs. Emma M. Phillips, publicity.



We'd like you to know

Leslie Woodrow Kohlman

Texas has a reputation for bigness. That's where Leslie got his start. He stands 6'1" and is built accordingly. His parents were admirers of President Woodrow Wilson—which seems to explain the reason for his middle name. He was born in Houston, Texas, on November 1, 1912. Here also he was baptized and graduated from high school.

He received his A.A. degree from Graceland College in 1933, majoring in public school music. We find no record that he ever taught public school music, but the record does indicate that he sang his way into the heart of a Graceland girl, Aarona Merle Booker, and they were married the following year. This seems to prove that a specialized education makes one more versatile and attractive. At least it refutes the old canard, "Nobody loves a bald man." The Kohlmans have four children: Larry Fay, 15; David Leslie, 13; Kathleen Frances, 9; and Richard Edwin, 4. This seems to be the perfect answer where fathers are anxious to have boys in the family and mothers feel the same way about having girls.

Brother Kohlman served the Crumppacker Distributing Corporation from 1933 to 1942. The last five years he served as secretary and general manager in charge of personnel, credits, and accounting. The following year he went into the oil business as assistant credit manager for Conoco. He went under appointment in July, 1944, in Central Oklahoma District, Tulsa objective. In October, 1948, he was ordained a bishop and appointed an assistant to the Presiding Bishopric. His previous ordinations were deacon, 1928; priest, 1932; elder, 1934; and high priest, 1947.

Bishop Kohlman is now serving as office manager for the Bishopric and personnel officer for the Auditorium. He also serves as supervisor for Resthaven, for relief cases abroad, and for those extended cases in the districts here. He teaches a young adult class at Stone Church and sings in the choir.

The Saints' Herald Vol. 98 October 1, 1951 No. 40

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

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Beside the Still Waters

"He maketh me to lie down in green pastures: he leadeth me beside the still waters."—Psalm 23

How long is it since you have read the twenty-third Psalm?

Before this day is past, resolve to get out your Bible and turn to it. . . . You stand in the protective shadow of the Great Shepherd. Your tired eyes are rested by the beauty of the green pastures. You assuage your spiritual thirst in the coolness of those still waters. Your soul is restored to strength, and you think how pleasant are the paths of righteousness in which He leads you. . . . You read this beautiful Psalm as you would say a prayer.

Nothing in this world can make you really afraid when you are with Him. There is a table spread with abundance to satisfy all your hunger. You feel His goodness and mercy, and you know that you have a home forever in the house that he has provided for you.

* * * *

For my Scripture readings I have been turning to the Psalms more frequently in recent months than ever before. Perhaps it is because our times, like those of David, are fraught with danger.

Haunted by fear, surrounded by enemies, in desperate need of one great, friendly, trustworthy Power, David composed or collected these splendid songs as prayer appeals to God. He expressed in beautiful and understanding language what so many of us feel today.

There is help in the Psalms—comfort, faith, and peace. Have you ever begun reading them at the beginning, taking a few each day, and trying to get all the good out of each one of them, until you have finished all 150 of them? It is an experience that will bring you strength and a rich reward. Do not skim hurriedly through that stately language. Search every phrase for its value.

Perhaps you turned on the radio today. If it was news, it was mostly trouble. If it was drama, the characters were screaming at each other. If you step outdoors, you miss death by inches in the streets. Television gives you new and more vivid terrors and troubles. You find peace and comfort nowhere. No wonder you get ulcers.

Go to a social gathering of your friends. How many of them that you can remember now enjoy the blessing of an untroubled heart? How many of them know the meaning of peace? How many of the voices, coming from behind faces that smile, are tense with worry and insecurity?

Check yourself. See how you look in the mirror and how others see you. If you could only have a recording made of your voice when you are not aware of it!

* * * *

This would be a cruel time in history even if it affected only grown men and women. But it is more cruel yet because little children live in fear. It comes out in their frightened questions. You see and hear it in their play as they talk to each other. They may stop in the middle of a meal and complain that they can eat no more. They reflect the tensions and worries of their elders.

Probably those parents are wise who leave the radio (and T-V), with their dreadful stories for children, turned off. They provide good illustrated books, creative toys and tools, and fine recorded music for leisure time occupations. They spend their time with the children, sharing life and experience so far as possible.

We need not be ignorant of the world. We can be informed of the news. But we do not need to have

it thrown into our faces and dinned into our ears every minute. We can build a life of our own.

Phrases from the hymns come to mind: "Be calm in thy soul" (322); "Take from our souls the strain and stress, and let our ordered lives confess the beauty of thy peace" (243).

There are times when we need to withdraw from the world and leave all its worry and confusion behind us so that we can be alone with God. We need to get the strident sounds of life and the clamorous voices of humanity out of our ears so that we can listen to the gentle voice of One who taught by the shores of Galilee.

* * * *

People become desperate when they have no other home but this world, no place to go, no escape from the hardness and sordidness of life—nobody to live with but other people. There would be nothing to live for if we had only this life. It can become unbearable at times.

But if we live for God, we find that he provides an inward light for the soul that keeps the path clear in times of darkness. There is a retreat in his presence that we can reach through prayer. We need not be afraid because he has given us something eternal that the world cannot hurt.

In the words of the Psalm, "I will dwell in the house of the Lord forever."

A woman bore this testimony: "My doctor told me I must have an operation, or die. I was terribly afraid. Then I prayed God to take away my fear, and it was removed. I had faith as they took me to the operating room."

In better health, her face shone with happiness as she bore her testimony. She had felt the presence of the Shepherd. She had walked beside the still waters. L.J.L.

Editorial

OCTOBER 1, 1951

(939) 3

Official

Linguists Needed

As the work of the church is extended into new fields, we have increasing need for the services of competent linguists. It will be of great assistance to the church if we can compile a list of persons with a good knowledge of the English language who also have a sound knowledge of other languages and are therefore able to translate from one into the other, or to check translations made by other persons.

The First Presidency will therefore be glad to hear from any whose names should be on the list of language experts. The letter should state such details as the languages known, how acquired (native, university work, etc.), and the degree of interest in translating.

—F. HENRY EDWARDS

Across the Desk

From Elder Allen Breckenridge, Papeete, August 21, 1951:

On Children's Day we baptized thirteen children and blessed three. It was a very fine day for us and the children presented what in my opinion was one of the best Children's Day programs I have seen in Tahiti. Our custom here is to have our biggest services in the evening, even on Children's Day. We had an attendance of 306 at this meeting. Brother and Sister Rehi Haoa, our children's workers, are most energetic and progressive.

Next Sunday is Father's Day for us. It promises to be a good day full of activities, including a baptismal service in the morning at which several adults (four, I think) are to be baptized. The children, young people, girls' chorus, choir, and special men's chorus of about forty voices have prepared music to be presented at the evening service.

Our missionary program is moving along slowly but successfully. Two from the mission in Paoa are to be baptized on Father's Day. The new mission in Arue has had one baptism, and there are other

good prospects. This mission in Arue centers its work around a large number of children in that district. Those children want to be baptized, but of course there is the problem of getting the parents' permission. I think, though, that this may not be too difficult in some cases. Many of the Protestant families would be happy to have their children change faith because of our stand in regard to smoking and drinking, which the Protestants permit even in their ministry.

Next October the conference and church dedication at Kaukura is on our schedule. A large attendance is expected from Taronā and all of the Tuamotus. The new church will be a big asset for us in the Tuamotus. It makes the third new church to be dedicated within the past three years. There is another church not yet finished, which will make the fourth new one for us.

From Evangelist Roland W. Scott, Seminole, Oklahoma, September 1, 1951.

While I presume that you have received official reports of the Robbers' Cave Reunion, I thought it would do no harm to add a little personal report to what you have perhaps already received.

It was held August 4 to 12 inclusive about four or five miles north of Wilburton, Oklahoma, in a canyon on the forested mountainside. It was a beautiful spot for an encampment.

There were a thousand or more present the first Sunday. Apostle Oakman gave the Sunday morning sermon and was at his best. Evangelist Arthur Stoft spoke in the afternoon to a record crowd, and his sermon was highly regarded. Apostle Oakman gave the evening sermon and spoke every evening during the week.

The spiritual atmosphere of the camp was languid at the start, but was better by Wednesday. On Saturday the Spirit of God was poured out upon the Saints without measure. They came hundreds of miles to attend—from Texas, discouraged by drought and other trials, desiring to be ministered to—and they were. They returned to their homes having been greatly blessed by the presence of the Spirit of the Lord.

I have been attending reunions for many years; in fact, I was baptized at one when I was sixteen. I listened to a sermon by Elder Joseph Luff in which I was singled a little by the brimstone which he used in his discourse; so I decided to move out of that hot atmosphere. Brother R. M. Elvin baptized me and Brother Alexander Smith confirmed me. Those were great days, but I have never attended a reunion that reached the high spiritual tempo that this one

at Robbers' Cave did. Fifteen persons were baptized.

As I stated before, Apostle Oakman was at his best. His sermons were intelligent and delivered with power and assurance. The Savior was glorified in discourses on the Restoration Movement, and by the beautiful spirit which he carried.

Evangelist Stoft and I gave 76 blessings. There were something like 850 registrations, and you may imagine that under the direction of Victor J. Witte, Otis J. Stephens, W. R. Eubanks, Glen Limb, Elder Carson and others, including Elder O. O. Dollins, Chairman of the Reunion Committee, there was plenty to do.

There is some talk about having two reunions next year as the attendance this time was too large for camp facilities.

For Servicemen in Hawaii

Among the men in the armed services attending church at the Makiki congregation in Honolulu one Sunday were Arvid Galland (for whose family Galland's Grove was named), now of San Diego, California, and Harold Baldwin of Clitherall and Fergus Falls, Minnesota.

The men were invited to have dinner with the Crownover family and in course of their conversation one man asked the other, "What ship are you on?" "The Antietam."

"Why, that's the same one I'm on."

In the 3,000 men aboard the ship, they had never met. By locating and attending the church when an opportunity presented itself, each man now knows at least one person on his ship who is a member of the church.

A good many service personnel pass through Honolulu without knowing how to locate the church, and some are stationed on the Island for several months before coming to church. Families are urged to help these men find and attend church. Parents can give their sons the name of District President A. Orlin Crownover, who lives next door to the Makiki Church at 1666 Mott-Smith Drive, Honolulu 14, T.H. The telephone number is 5-8579. These men will be made welcome, and they will greatly benefit from this contact with the church.—A. ORLIN CROWNCOVER

The Lords of Destiny

Israel A. Smith

President Smith was invited by President George W. Diemer to deliver the baccalaureate address for the summer term of the Missouri State Teachers College at Warrensburg on July 29. Stake President Harry J. Simons wrote us that the message was well received and suggested that we solicit it for publication. The Warrensburg's "Daily Star-Journal" of July 30 quoted generously from the address. At our request President Smith has made it available, and we are glad to be able to offer it to our readers.

THE COMMENCEMENT period has been appropriately called "the season of literary festival"—a time happily dedicated to the honor of education, in memory the loveliest of days. When Nature is gorgeously adorned, when the leaves are the greenest, and before the song of the harvester is in the air, when the earth has been fully rejuvenated, we come aside from our homes and business distractions to celebrate the attainments and applaud the achievements of the scholar.

The occasion becomes the symbol of the character, the influence, and reputation of scholarly pursuits.

At such times, like sunshine, a spirit of generous appreciation and wishes all at once illuminates the world. Indeed, blessed is the place and happy the day! The flowers at our feet and the stars in the heavens—all nature—vie with each other tonight in preparing us for a timeless garland.

Today, you of the graduating class are essentially the scholars.

Tomorrow some of you may still be scholars, but in other classic forums. For others the day marks your real entrance upon the serious business of living—serious but withal a great experience if you make it such—in an arena where it is assumed

you desire and will expect to have a part in making a better world.

SEVEN HUNDRED YEARS before Bethlehem the Prophet Isaiah said, in effect, that the troubles of the world could never be remedied until the world was led by a just ruler whom he called the Prince of Peace. For seven hundred years no such man appeared, but the faithful lived in hope. When Jesus Christ did come, it was easy for them to believe he was the Savior. Thousands who walked the streets and roads of ancient Israel saw him, recognized divinity at work in his miracles, and put their trust in One whose existence and power they could not question, because they had seen him and his works with their own eyes. They were competent witnesses that he was and yet is.

Now, twenty centuries later, mankind still lives in hopes that Jesus will again perform miracles for mankind, yea, that he will again appear in the flesh. At Jerusalem he was a man among men, but now he is a mighty spiritual force among men of all nations.

WE STAND WITHIN these college walls, certainly most beautiful for situation—adorned at the moment with all the splendor of nature,

the scene of tender memories and happy associations—and now graced by the beauty and vigor of young manhood and womanhood, which will live in the memory of all who are privileged to be present.

On such a day as this, and other like days at a thousand other colleges in America, summer sun and evening star have beheld the same spectacle of eager throngs. The faith which is inspired here others will cherish, for it is the same God that is worshiped, only at different shrines which become sacred from the testimony of the Spirit.

The real interest of the day, however, is not that of study and scholarly excellence, of sound scholarship as a mere end, of good books for their own sake, but of learning as a power in human affairs, as an influence for righteousness in the republic or in the commonwealths where you will choose to live.

It is your privilege to be many-sided. You may, in your development, acquire as many facets as a finished diamond; but the real question you ought to be concerned about is "What can I do for the cause of mankind?" Whatever you may be—scholars, poets, philosophers, businessmen—you will always and ever be in the midst of men. From these inevitable social relations will spring golden opportunities and stern reciprocal and inescapable obligations.

How will you profit from these opportunities, and how will you discharge those responsibilities?

If a poet, will you sing of virtue and give little other evidence of it in your own life?

If a philosopher, will you concern yourself with the inhabitants of other spheres and have nothing to do with people on this one?

I assume—and I am sure all of your relatives and friends here assembled take it for granted—that you will have, as expressed by Thomas Huxley, a "loving desire" to live a moral and a righteous life, exercising a salutary and wholesome in-

fluence upon your neighbors. This aspiration I am sure you have acquired at your mother's knee.

THE TRAGEDY OF EARLY TRAINING often is that when the time arrives after the tumult of school and college, when the desire for self-expression becomes assertive, as come it will—even if pushed away—the idea of a moral life is often associated with the concept of personal restraint, a denial of freedom. Too often young people look upon morality as something that fetters, instead of being the way—and the only means—by which they may really achieve freedom. It is too often regarded as something established by traditional and parental authority and not as a living impulse. Too many young people, eager to try their souls, know no other direction than away or out—no route other than through rebellion against what they consider narrow or restricted, that up to this time has hedged them in.

Someone has said that there is no easy or painless way of passing from the discipline of childhood to the freedom of manhood. Experience always exacts its toll.

When this time of questioning comes, it is important that the principles of morality and religion should be presented for consideration. The Savior said that he was "the way, the truth, and the life," and that the "truth would make men free." The final testimony of the sinner has always been that sin is bondage. The Christian has always found release and freedom.

A SPIRIT OF FUTILITY prevails with many: the earth is the prison house and all of us are committed for life. To many, knowledge is but the knowledge of bars and the hurdles and handicaps of life, or walls against which they can only beat in vain. To them life is an entrapment.

But one of the great facts of modern history, especially during re-

cent centuries, is that man is slowly emerging from such fatalistic habits of thought, and it bears witness that that portion of mankind which has made the most persistent and continuous effort has come to believe in itself and to claim a rightful lordship over the earth.

John Milton described the intellectual quest of his day as an attempt "to assert eternal providence and justify the ways of God to man," when we now discover that man's necessary task is to justify his way to himself. An awful responsibility has become a tremendous fact, formerly held to be but a weak and a sickly fancy.

As has been demonstrated, to throw off these natural fallacies—if they may be so called—requires a supreme effort of the human will, and it cannot be done without a courage that lifts one toward divinity.

Because of this great and universal experience, we have therefore chosen as one of the "lords of destiny" that quality of the heart known as courage, without which you cannot become the great influence of good which you ought and which we assume you desire to be. And from the exercise of courage we derive another great force in life which we call faith. The Christian asks what it is, and experience answers: "It is that which overcomes the world and makes men free." And we are reminded that it is written in the Scriptures "the just shall live by faith."

Faith conquers all fear—fear of the darkness, the unknown, the uncertain. It was fear that caused the Athenians to worship one whom they called "the Unknown God," not an intelligent understanding of the living God.

Thus courage and faith, which are so vitally necessary in our lives, give us the power to dare and to endure, though morality and religion in their beginnings are generally acts of pure courage.

May I name courage as the first of the "lords of destiny," and sug-

gest that you lay hold of this excellent help and make it your very own?

The apostles were men who chose the hard task instead of the easy ways of life. They left their friends and families to carry an unpopular message to the world. The ancient prophets were men with an unusual zeal for righteousness. Lonely and friendless, they kept their chosen paths without faltering. And the early Christians—who were they? Men with an unusual sense of truth. They could not deny or change the truth which was theirs; but they could and did die for it.

To any who has felt himself to be a prisoner of fate, the liberating moment comes when he turns from the uncertainties of the outward world to something he discovers within himself. He feels a spiritual impulse and dares to trust his all to it. He has seen a great light; he resolves to follow it. Whither it shall lead him he as yet knows not. He will take the risk. And in that, his first great spiritual experience, he finds for the first time freedom of soul, the gift of one of the lords of destiny. Robert Browning described such a man in his epilogue to *Asolando*:

One who never turned his back but
marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were
worsted, wrong would triumph,
Held we fall to rise, are baffled to fight
better,

Sleep to wake.

And the Psalmist, a greater authority than Browning, said:

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.—Psalm 31: 24.

HERE DAVID PRESENTS my second "lord of destiny," an understanding heart. Solomon, great man that he was, prayed for a heart of understanding, and the Lord said unto him, "I have given thee a wise and understanding heart."—I Kings 3: 12.

"Happy is the man that findeth wisdom and the man that getteth understanding" is another proverb.

If we may depend on wisdom so anciently recorded—and the great men of today so believe—there is something in excess of mere learning that is highly desirable, that is deemed most excellent. It is learning and knowledge plus something more that puts one out in front, so to speak—that promotes him from the herd to leadership of the group. It is wisdom.

We have been told to “get learning and with all thy getting get understanding.”

Yes, that extra is wisdom, another “lord of destiny,” that will serve you well through all your days.

The poet Cowper put into charming verse a great truth when he wrote these lines:

Knowledge and wisdom, far from being one,
Have oftentimes no connection.
Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude, unprofitable mass,
The mere material with which wisdom builds.
Till smoothed, and squared, and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much,
Wisdom is humble that he knows no more.

And is that not also an excellent lesson in humility?

The world has paid tribute to the wise throughout recorded history. The words of many of the world's greatest men have been preserved for us. In the welter and confusion of our present book-making world, one wonders if anything new is ever disclosed.

Ecclesiastes, the preacher, perhaps was right when he said:

The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun.

And we are reminded, too, that when the Apostle Paul wrote about the gifts of the Spirit, he gave pri-

macy to the “word of wisdom,” and a second place to the “word of knowledge.”

The world has seen many men of wisdom who never could have qualified, after the standards of the present, as men of education or scholars. There is an intriguing story of a humble but wise man told by that same preacher, Ecclesiastes, which I have often used as a source of inspiration:

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. . . . the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill, but time and chance happeneth to them all. . . .

This wisdom have I also seen under the sun, and it seemed great unto me:

There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it;

Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

Then I said, Wisdom is better than strength. . . . The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

Wisdom is better than weapons of war.—Eccles. 9: 10-18.

The subject, of course, is inexhaustible. Perhaps it is sufficiently considered, but as examples are always helpful, may I mention the immortal Lincoln? He overcame many of life's handicaps and did many noble things, but his greatest virtue was wisdom. He, too, at a time when besiegers were at the gates, saved the citadel by his wisdom. He will ever be remembered by a grateful Republic.

Thus, as a second “lord of destiny,” I propose wisdom. The Psalmist said, “Happy is the man that findeth wisdom, and the man that getteth understanding.”—Proverbs 3: 13.

THAT ANCIENT PREACHER, already quoted, made a significant statement. He had noted a physical fact:

He said, “A threefold cord is not quickly broken.” I would make an adaptation of that truth to the intellectual and spiritual. We have already suggested two “lords of destiny”—one more and I will be done.

Doctor G. Stanley Hall, a great educator of our own times and president of Clark University, said:

The one word now written across the very zenith of the educational skies, high above all others, is the word “service.” This is coming to be, as it should be, the supreme goal of all pedagogic endeavor, the standard by which all other values are measured. It includes the highest of all duties. The individual is an end to himself only that and in so far as he may be the means of helping his fellow men.

If there be a God, we serve him best by serving mankind. If we have a soul to save, we save it most surely by saving our fellow beings to the best that is possible in this life.

Again Doctor Hall speaks:

The civilized world is realizing as never before that all who live for themselves live in vain.

Now I could tell you the same thing in my own words, and you might be impressed by them; I am sure you would be. But when a man like Doctor Hall speaks thus, it is worth remembering.

The basis of such service to our fellows is a compliance with the second law of Christ when he commanded us to love our neighbor as ourselves. Men are generally controlled by their innermost feelings. While men from business or political or social expedience may pretend to be interested in the welfare of others, such perfunctory service deserves little credit.

The classic example of Christian love is the story of the good Samaritan, the details of which you well know. It has been the inspiration of countless lessons and sermons; but the basic idea is that while two men from whom much was to be expected failed to succor

the distressed, the third man, obscure and despised for his city, gave what the others refused—compassionate service to one in dire need.

Then there is the familiar story in the twenty-fifth chapter of Matthew which tells of when the Savior shall open the veil and show the division to be made in the day of Judgment, when the sheep will be given a place of honor at the right hand of God and the goats will be banished from his presence. This separation is one in which each man, to use a common expression, "writes his own ticket." Some of them had served their fellow-men. The goats had failed to do so.

Verily I say unto you, Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me.

The world needs service-loving, interested help, born of compassion for the suffering, as when Jesus saw the leper:

And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, . . . be thou clean.

MAY WE, your friends, indulge the hope that you will so live that your influence may be projected into the future beyond the terms of your natural lives? E. Merrill Root has written of this kind of a life, and I quote his paragraphs on Genius:

Some mighty star—a thousand years ago—

Faded, and died, and ceased, and was no more:

Beyond the Milky Way's dim ultimate shore,

The night engulfed it in death's waste and woe.

And while Aldebaran and Vega glow,
And galaxies yet gleam, and vast sums pour

Splendor and day, and many a meteor
Flashes, that star is dark in overthrow.

Yet still across the distance of the night,
The star that is no more still shines: and we

Behold the traveler of ten thousand years
From the dead star and still undying light,
The flying splendor, the white cogency.

So genius, dead, still lights the hemispheres.

Many things, many factors, we hope and pray, will minister to your welfare. I place no limitations on what may prove, in your moral and religious development, to be your "lords of destiny"; but I am confi-

dent that those I have briefly discussed—courage, wisdom, and service—will serve you faithfully. If you will but capture them and make them your own, your life will be blessed beyond measure.

Our Unfinished Task - By RONALD C. SMITH

Editor's Note: The following article is taken from the Wenatchee (Washington) "Daily World." Each week it features a sermonette by a local pastor. We believe "Herald" readers will find this interesting and timely.

"I have glorified thee on the earth; I have finished the work which thou gavest me to do."—John 17: 4.

THERE WAS a building contractor in a city who was preparing to move to another city. A townsman told him, "We've certainly enjoyed having you in our city, and we wish you could remain longer." The contractor thanked him and replied, "I have enjoyed my stay here, but I have the building far enough along so others can finish it; I must go on to my next job."

Jesus established the foundation for building the kingdom of God. He finished his commission here on earth. Then the task was left to others and he went to his Heavenly Father to prepare another place. Jesus said, "I will pray the Father, and he shall give you another comforter, that he may abide with you forever." He knew the many pitfalls and temptations men would have to overcome to be able to complete the task he was leaving.

John said, "As many as received him, to them gave he power to become sons of God, even to them that believed on his name."—John 1: 12. Jesus has not done all that is necessary to our salvation. The best gifts require something of those to whom they are given. I cannot give my child an education but only an opportunity for an education; she must do her part before my gift becomes complete. The free gift which God offers to every man is of value only to those who accept the gift and shape their lives accordingly. This means much more than mere recognition of what Jesus has done. It means much of the work of salvation is not complete. We have been called to become sons of God. If we continue and "observe all things," we inherit the promise. If we fail to continue in his way of life, we have no promise. Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven."

Matthew challenges us to "seek first the kingdom of God and his righteousness." Everyone must answer to God for the divine investment in him. As is illustrated in the parable of the talents, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting; and let us not be weary in well-doing; for in due season we shall reap, if we faint not."—Galatians 6: 7-9.

Our Heavenly Father values this self-development in us very highly. He will not interfere with us in the exercise of this agency, even though his providential care overrules all things. He even permitted wicked men to slay his Son. He now permits the wars which have been created by our rebellions. But at every point where we suffer through our wickedness, he suffers with us. Our right choices are fundamental to the development of Christlike character. This is the teaching of the parable of the talents. The reward of those who used their talents well was threefold; joy in the use of these talents; expertness in their use, and the chance to acquire and use further talents with the same joy and expertness. We grow in the likeness of Christ in the process of living his life according to the divine plan. We grow physically through persistent hard work. We grow spiritually through persistent right-doing. Character is determined forever in the free choices we make now. Our creation is still going forward.

We have many barriers to overcome in our daily process of striving for perfection. Christ established his church that we might grow ever nearer to God in love and perfection. We can only do this through helping one another. Let us remember that hurdles are not put up to be barriers but to be hurdled. We should pray to God to help us hurdle the barriers in front of our hearts that are keeping us from completing the task that Jesus, the Master Builder, left for us. We must not do less than our best in building the kingdom of God.

A Shepherd's Story

The Autobiography of Marcus H. Cook

II. Early Ministry

I HAD AN EXPERIENCE in early childhood that assured me there is a God, who hears and answers the prayers of those who earnestly seek his help. I had been guilty of conduct that brought deep remorse, and I earnestly sought for his forgiveness. I once spent an entire night in prayer for forgiveness. I lay awake weeping and praying through the night, and arising before the rest of the family, I knelt and repeated the prayer of the leper (Matthew 8: 2, 3), "Lord, if thou wilt, thou canst make me clean." The answer came in an audible voice: "I will; be thou clean." I heard the voice and there settled over me a peace beyond the power of human expression. I knew that the Lord spoke to me, and the assurance I received still remains with me. I have never since doubted that God lives and that he can and will answer prayer.

THE PROBLEM OF BAPTISM

At the general conference of 1888, Brethren J. W. Wight and C. A. Butterworth were appointed to the Australian mission. Before leaving for Australia, they came to Unionberg to conduct a series of meetings. I attended most of the services and recognized the outstanding ability of Elder Wight, but was not convinced that the work was true—to be honest, I didn't want to be convinced. The big problem was baptism. I would go all over the arguments used by the Quakers, that it was only a part of the old law that was done away with when the gospel was established. There were times when I wondered if it were still necessary that one should be baptized. Most of the other churches taught that one was saved by faith, and that while baptism should be observed, it was not essential to sal-

vation. That seemed illogical to me; I thought if it were not essential, why observe it?

AN ANSWER FROM HEAVEN

I was troubled about it and sometimes wondered if the claims of the church could be true. In my perplexity, I did what Joseph Smith did; I knelt at my bedside one night before retiring and asked God if baptism were necessary. If not, I asked to be able to answer the matter to my satisfaction and forever settle it. Then I went to sleep as usual and had an experience—whether it was a dream or a vision, I cannot say. I saw a person by my bedside with an open Bible in his hand. The Bible was open to Acts 9: 6, where Jesus answered the question asked by Saul of Tarsus, "Lord, what wilt thou have me to do?" The personage traced the lines: "Arise, and go into the city, and it shall be told what thou must do." I found myself wide awake, and I remembered the story as told in Acts 9: 10-16 how Ananias was sent by Jesus to minister to Saul and to baptize him. Also when Paul, in making his defense as recorded in Acts, was giving an account of his conversion, he spoke of what Ananias told him to do as follows, "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22: 16. Jesus told Saul to arise and go into the city and he would be told what he must do. Paul writes that when he arrived Ananias told him, "Arise and be baptized and wash away thy sins."

THE OBSTACLE OF PRICE

I tried in vain to find an argument to the dream, but there was none. Christ is unchangeable. He told Saul to arise and go into the city and he would be told what he must do. When Ananias, who was sent

by Jesus Christ, came to him, the message was: "And now, why tarriest thou? arise and be baptized, and wash away thy sins." There was only one answer to so definite a statement. I realized that baptism was necessary. I also realized that it must be performed by one Christ had sent. But I had my pride to deal with. I knew that uniting with the church would cause me to lose prestige in my father's family and with all my old friends. So I rebelled and refused to do what I knew I should. But the Lord knew how to break my foolish pride.

AN ILLNESS AND A WARNING

A few weeks later the daughter of my employer and I were practicing some songs. As she played the organ and I leaned over to make sure of a part of the song, I was stricken with the most peculiar sensation I had ever experienced. My whole body turned numb; I couldn't see. I staggered and fell backward into a rocking chair. My body was powerless, and I could not see, yet my mind was clear. Words came to me as definitely as though spoken: "You asked God to show you the truth and he answered your prayer; you have rebelled against what you knew to be your duty, now you must answer to him for your rebellion."

I thought I had come to the end of my life, and must face the Christ I had rejected. I couldn't pray, for I knew that I had rebelled against light. It was the most awful moment I had ever experienced. The young lady (who later told me I was white as a corpse) asked me what was the matter. I told her that I had never felt so peculiar before. Gradually my sight began to return and I soon revived and went to my room. While I could see no one, I felt that I was

not alone. It seemed that there was a personage present. I did not hear a voice speak, but the following message came to me: "God has spared you this time. If you will obey the gospel and do that which God has for you to do, your life will be spared. If you continue longer in rebellion, your life will be taken."

That night I had the fight of my life. My mother had told me that when I was born, and she knew she was the mother of a son, she had consecrated me to God with a prayer that I might serve him and be a blessing to the world. I knew how she would be disappointed if I should leave the church I was brought up in and join the Latter Day Saints. I knew that my old friends would feel that I was a disgrace. Two powers were working with me—one pointing the way of duty, the other trying to hold me back. Sometime after midnight I made my decision. I promised God that I would obey the gospel. This occurred on a Saturday night.

BAPTISM

Sunday school was held at the neighborhood schoolhouse, following which the Saints usually held services. Next morning I attended Sunday school, and after the classes were dismissed I sat down beside Elder P. C. Kemish, a man well-respected in the community. I told him that I was convinced of the claims of the church and wanted him to baptize me. No one asked me to be baptized—I asked for it. The service was arranged for the following Sunday, June 3, 1888. I was baptized in a small stream in Union Grove and was confirmed at the water's edge by Elders Kemish and T. Thomas. I had heard some of the church people tell that when they were confirmed, a peculiar sensation had come over them giving them a thrill. I had wondered if I would feel a peculiar sensation. I did not, but there settled over me a calm

peace and a feeling that I had done right.

A few days later, when I was reading and studying some of the church literature, I found that something had really happened to me. My mind was opened up to see something of the grandeur of the work. The Scriptures took on new meaning, light and understanding flooded my soul, and I began to realize the truth of the promises Jesus had made to his disciples: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26. And "He will guide you into all truth."—John 16: 13.

I was amazed; I realized that I really had been born again and become a new creature. Over sixty years have passed since then, but that testimony has always remained. I can truly say that God's promises will be fulfilled to those who honestly obey the gospel and fully consecrate themselves to his purposes. I have made mistakes, but I trust through the help of God to triumph over my human weaknesses and be among those who will be worthy to stand in his presence.

After my baptism I continued to work as a farm hand until autumn, when I became a book agent. The firm sent me to Woonsocket, Dakota. The book I was selling was along the lines of scientific farming. Upon my arrival there, I found that another book agent had covered the territory with a book very much along the same line. Nearly all the farmers had bought his book, so I had little success. I returned to Persia, Iowa, where I organized a singing class and spent the winter teaching. I organized a choir in our church there and, I believe, did some good.

The next summer I worked in H. W. Chapman's general store, and in the fall I tried selling fruit trees. My success was not very encouraging, so I stopped in Dow City and worked

in a park being made there. I made my home with Brother and Sister J. M. Baker. I shall always remember their kindness to me while I was with them. The next spring I attended church at Galland's Grove, while working on a farm near by. In the fall I returned home, where my father was pastor in a country church, a few miles southeast of Waukeee, Iowa.

Shortly after my return home, I was stricken with typhoid fever. When I recovered, I went to work for a man who made molasses, and after finishing my work there, I spent the winter with a farmer near Grimes, Iowa. I had not yet fully recovered from the effects of the typhoid, so in the spring I went to Des Moines and secured a job in the Cottage Hospital. The work was not heavy and I got along very well.

MARRIAGE

It was there I got acquainted with my future wife; she was Mrs. Francis Higgins, one of the hospital nurses. We were married on December 12, 1890, and began our life together at 1440 Maple Street, Des Moines. She united with the church, and was a devoted member until her death on September 9, 1920.

ORDINATION

The branch at Des Moines had been disorganized but was reorganized shortly after my arrival. I helped with the music and took part in other activities. On September 7, 1891, I was ordained a priest by Elders Robert Young, James McKiernan, and N. A. Baker. Having accepted the office of priest, I began to study to learn what the duties of a priest were. I carefully studied Doctrine and Covenants 17, which says: "The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: . . . and he is to take the

(Continued on page 18)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Question:

Should children of nonmembers be blessed by the elders of the church?
Missouri J.D.A.

Answer:

The clearest statement in the Scriptures in this connection occurs in Doctrine and Covenants 17: 19 which states that "every member of the church of Christ having children, is to bring them unto the elders before the church." This seems to be mandatory so far as members of the church are concerned, and is part of the same general pattern as Doctrine and Covenants 68: 4:

... inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord.

It will be noted that this later instruction has special reference to parents and children in Zion and her stakes. Yet the practice of the church from that time forward has been to baptize the children of Latter Day Saint families, who have been properly instructed, outside the stakes as well as in them.

The blessing of the children of members of the church should mean more than the blessing of those whose parents are not members of the church, just as the baptism of the children in Zion and her stakes should mean more than the baptism of those who do not have the privileges available in the major concentrations of our people. But we know of no rule which indicates that the children

of those not of our faith should not be blessed by our elders. Indeed, it seems that this practice of blessing the children of those who are sufficiently interested to ask for it should be wisely and discreetly encouraged.

F. HENRY EDWARDS

Question:

Does a member of the priesthood, who is in a position of administrative authority, have a right under church law to deny the Sacrament of the Lord's Supper to a member who is thought to be in transgression if a church court has not heard the case and recommended excommunication?
Missouri J.D.A.

Answer:

This question apparently arises out of the instruction contained in Doctrine and Covenants 46: 1 which reads: "... nevertheless, if any have trespassed, let him not partake until he makes reconciliation." Clearly this applies to a member whose unworthiness has been affirmed by one of the regular courts of the church. But what of the transgressor who has not yet been tried? It would seem that if a pastor or other officer deems a member unworthy of the Communion, he should warn him against partaking unworthily, and then if the offense warrants he should file charges against the alleged offender with the proper administrative officers or with a court. As a general rule, if the accused refuses to confess or urges innocence, the accuser should hold his peace and let the case rest with the court. If the member insists on partaking of the Communion, and no legal judgment has been pronounced against him, he should be left free to act according to his own conscience. But this would hardly apply in cases of flagrant and well-attested transgression, such as murder. Under these circumstances the pre-

siding officer should instruct the one serving the emblems not to offer them to the transgressor. But, even so, this refusal of the emblems should not be continued over an extended period. It is an interim action only. The fundamental procedure is for guilt to be determined by court action, and no administrative officer should anticipate court action except in emergencies and for brief periods.

F. HENRY EDWARDS

Question:

What do you mean by "the laying on of hands"?
Missouri E.E.J.

Answer:

The laying on of hands by the elders is a ceremony constituting with prayer and appropriate pronouncement defining the purpose in each case, an ordinance of the church, for the conferring of various blessings, including the gift of the Holy Spirit and ordination to spiritual service. The same form is used for blessing infants and others, and for administering healing, the purpose in each case being indicated by the pronouncement and prayer.

This ordinance of laying on of hands was taught and observed by Jesus in his ministry (Mark 16: 18; Matthew 19: 13), by Paul (Hebrews 6: 2; I Timothy 4: 14) and by Peter and John (Acts 8: 17-19). In restoring the church in latter days the Lord re-established this ordinance, and it has continued in regular practice to the joy of many people.

CHARLES FRY

Question:

Is Zion a condition, a place, or what?
Michigan J.R.G.

Answer:

The word "Zion" as used in the revelations, and as commonly used by the church, applies sometimes to a condition or ideal, as "Zion is the pure in heart"; sometimes as a place as in "going up to Zion"; sometimes as a people as in "They might have been redeemed even now"; and sometimes as a designation of a place for a specific purpose as in "Zion shall not be moved out of her place," meaning the appointment of the place shall not be changed. The ultimate Zion will include all these. A careful distinction needs to be made in our thinking and speaking as to this word if we would avoid confusion.

CHARLES FRY

Why Marry in the Church?

By Jane Ross Mercer

O SISTER BUTLER, I'm so worried," the agitated mother wails to her visiting church friend. "Our Gerry has been dating a girl, and they're beginning to talk about getting married. Elaine is nice, and we think she would make Gerry a good wife, if only she belonged to our church instead of being a Catholic. I'm going to see if our pastor will talk with him about it."

"It's too bad," Sister Butler nods in reply. "We seem to lose so many of our young people when they marry outside the church. We'll never be able to build Zion that way."

As the two women lament over Gerry, Elaine's family is having similar misgivings, and her priest is counseling her against the contemplated union.

"Mixed marriages lead to a watered down religion which cannot effectively cement the family group together," he tells her. "You should have avoided courtship with a non-Catholic. Gerry may be a fine boy, but, since he is not Catholic, you should not marry him. If you insist on marrying him, he will have to agree that all of your children be reared in the Catholic faith and that the wedding be performed by a Catholic priest. He will have to sign the antenuptial agreement of the church. Otherwise, the church will not recognize your marriage."

SO IT IS THAT SOCIAL PRESSURE is put on both of these young people to break off their relationship. Is this just an outdated religious superstition, or are there some valid reasons why young people should be urged to marry within the church?

Gerry and Elaine will not be content with loose opinions and vague theorizing. They need some real answers. In recent years sociologists have made extensive studies of family life. Some of the results of these studies may be of use to Gerry's pastor when Gerry comes to talk with him. Here are some of them.

First, young people should marry within their own church because their marriage will have a better chance of enduring. Judson T. Landis made a study of 4,108 marriages according to religious affiliation. He found that of the marriages in which both partners were Catholic, 4.4 per cent ended in divorce. When both were Jewish, 5.2 per cent ended in divorce. Of the Protestant marriages, 6 per cent failed. All of

these percentages are quite low and the differences among them are probably not of great significance. It would be interesting to know what percentage of the marriages within this church fail.

However, of the mixed Catholic-Protestant marriages, 14.1 per cent wound up in a divorce court. When the combination was a Catholic father and a Protestant mother, the rate jumped up to 20.1 per cent—one out of every five marriages. According to his study, this was the most lethal combination.

Marriages in which neither spouse professed any religion were almost as poor a risk as those with mixed religions—17.9 per cent.

IN THE SECOND PLACE, even if Gerry and Elaine would fall into the 85 per cent class whose marriages do not end in divorce, their marriage would probably not bring them as much happiness as if they shared their religious faith. Landis made a study of 544 couples in the early years of marriage which bears out this conclusion.

He found that 65 per cent of those couples who had "excellent" agreement on religious matters rated as "very happy" in marriage. Only 33 per cent of those who had "fair or poor" agreement on religious matters reported being "very happy" in marriage, while 34 per cent rated themselves as "average."

His study of church attendance and happiness in marriage revealed a similar pattern. Those attending church regularly together were "very happy" in 54 per cent of the cases, while only 43 per cent of those who attended "occasionally or never" reported themselves as being "very happy." Apparently, attendance is not so critical to marriage happiness as agreement on religious matters, but both have an influence.

THIRD, by marrying within his own faith, a young person greatly lessens the areas in which in-law friction may develop. Amicable in-law relations are closely related to happiness in marriage. In the study by Landis, 67 per cent of those couples having excellent in-law relations reported being "very happy," while only 18 per cent of those having "fair or poor" in-law adjustments felt they were "very happy." Burgess and Cottrell found that family approval of a marriage was a significant factor in predicting whether it would be a success or a failure.

If Gerry and Elaine go ahead with their plans to marry in spite of the dis-

approval of both families and both churches, they run a great risk of having in-law problems after marriage. Both sets of in-laws will be watching carefully to see that the young marrieds do the "right" thing, and the attitudes and feelings of the two families will conflict.

A FOURTH CONSIDERATION in discussing the marriage of mixed religions is that of the training of children in religious matters. Many young people tend to discount this problem at the time of marriage. The problem of the religious training of children as yet unborn seems quite remote and unimportant. Actually, it looms as the most important single problem in religiously mixed marriages. The young person who blithely consents, at the time of marriage, to permit his children to be reared in an alien faith finds, when the children are born and the training begins, that he feels very differently about it.

One thing Gerry should know is that, if he marries Elaine and she remains true to her religious faith, he will be married in a Catholic Church by a Catholic priest and this will be the only wedding. He will be required to sign the antenuptial agreement of the Catholic Church. In this agreement he promises five things:

1. that the marriage bond will be broken only by death;
2. that he will permit "the free exercise of religion according to the Catholic faith without hindrance or adverse comment" to his wife;
3. that "all the children of either sex born of such marriage, shall be baptized and educated only in the faith and according to the teachings of the Roman Catholic Church" even if his wife should die;
4. that no other marriage ceremony than that by the Catholic priest shall take place,
5. that he condemns birth control.

Even if no such agreement were required, the chances are that the children would follow the faith of the mother. In a study of mixed marriages among the parents of college students made at Michigan State College, it was found that the children, especially the daughters, tended to follow the religious beliefs of the mother. About 65 per cent of the boys and 75 per cent of the girls did so. The fact that the mother is usually closer to the children and takes the greatest share of the responsibility

ror all of their training probably explains this.

If the situation were reversed and a Latter Day Saint girl were marrying a Catholic boy, she could also expect difficulty. As a whole, Catholic fathers are much more reluctant about permitting their children to be reared in another church than Protestant fathers and are much more likely to interfere with the mother in her training. It is the opinion of Judson Landis that this is of primary importance in explaining why it is that the Catholic father-Protestant mother combination has such a high divorce rate (20.1 per cent).

The Catholic Church is officially opposed to birth control. After the arrival of several children, this presents a knotty problem in a marriage of mixed faiths if the Catholic mate feels that his conscience will not permit him to limit the number of children. It should not be overlooked in discussing mixed marriages and their problems.

A FIFTH POINT to be considered is that of the possibility of converting the nonmember. Many Latter Day Saint young people, who find themselves in Gerry's position, lull themselves with the belief that "after marriage" they will convert their nonmember husband or wife. This does occur occasionally, but not so frequently as could be hoped.

Of the mixed marriages studied by Landis, approximately one third of the couples had attempted to settle their religious differences by having one spouse accept the faith of the other. In about 50 per cent of such cases the Protestant spouse had joined the Catholic Church, while in the other half the Catholic partner had become a Protestant. It is significant to note that, in a majority of these cases, the conversion took place before marriage. Young Latter Day Saints hopeful of converting their future husbands or wives will have a much better chance of doing so before marriage and should not plan to wait until after the wedding.

As a whole, this seems to be a satisfactory way of settling religious differences in marriage. The divorce rate for such marriages is only slightly higher than the rate for those in which both partners originally held the same faith.

THE CHURCH has much to give toward the happiness of a marriage. Many things might be mentioned, but there are four of outstanding importance of which every Latter Day Saint young person should be fully aware.

The church is one social institution which has as one of its primary purposes the strengthening and uniting of the

home. The father usually earns the family living by working outside the home; the children are formally educated outside the home; much recreation is commercialized and takes the family outside the home. The boys have Boy Scout activities; the girls have Oriole or Girl Scout projects; mother has Red Cross work, women's club, and P.T.A.; while father has Rotary, Kiwanis, or Masons. All of these activities may be worthy, but they do splinter the family group with each individual member going his own separate way.

On the other hand, the church emphasizes participation by the family as a unit. At church all members of the family worship together, study together, and play together. They gain strength from common participation.

Second, the church prepares for and sustains people through the emotional crises which every family has to meet at some time. There are people in this world who will not go to funerals and will not speak of death. They seem to believe that, if they treat death as if it were not a reality, they can somehow avoid it. They will be ill-prepared to face the crisis of the death of a loved one when it comes. We read about them in the newspapers committing suicide when a mate dies or seeking a divorce after the death of a child.

A truly religious person is prepared for the emotional crisis of death and for the many other vicissitudes of life. Economic loss, separation during war, long illnesses can be faced with tranquil resolution by families who have faith in the ultimate goodness of the universe.

Third, the church gives the family a sense of destiny. What do people live for—to raise children? To acquire a home? To build a business? Each of these aims is worthy, but they are not enough.

The church enlists people in an enterprise of universal importance. To build the kingdom of God is not a task for the half-hearted individual or the half-converted family. The family that is divided cannot hope to participate fully in kingdom-building. This is a loss of eternal significance to the young person who chooses to marry outside the church.

Finally, God has promised to bless homes with his Spirit. But, to be worthy of that promise, homes must be of Zion-ic quality. Paying a tithe of one's possessions is but the first step. Yet even this is impossible in most religiously divided homes because of the attitude of the nonmember spouse. Daily prayer together may be out of the question. In such an atmosphere, God's Spirit cannot dwell.

AS INDIVIDUALS, people grow most when they are reaching the highest. Persons and families who are dedicated to a cause greater than their own individual and family welfare grow in proportion to the greatness of the cause. A strong church allegiance is essential if a family is to achieve its highest potential.

Landis found that marriages in which neither spouse professed any religious faith had a divorce rate three times as high as that for persons who marry within their own faith. This relationship is consistent throughout several studies covering approximately 25,000 marriages. Can anyone doubt the value of a religious faith?

Latter Day Saints need not apologize for their stand against interfaith marriages. This problem should be faced squarely in every family with growing children, and no member should hesitate to bring the full weight of scientific evidence to bear.

The time to discuss the choosing of a future mate with children is long before they begin dating. It is rather late for Gerry's mother to be worrying about him after he has become emotionally involved with Elaine. The chances are that no amount of reasoning or dissuasion will bring him to the place where he will willingly inflict upon himself the emotional pain of a complete separation.

The easiest time to uproot a tree is when it is a seedling, not after it has grown to maturity. Courtship is the beginning which ultimately leads to marriage. If young persons avoid courtship with nonmembers they will avoid many marital problems and heartaches.

Prayer for a Daughter

By William Henry Chamberlin

I hope she is never bored by life and will be spared the kind of misfortunes that permanently hurt and crush. As an incorrigible individualist myself, I hope she will never surrender that last secure refuge of the individual, the sense of her own personality. And I commend to her a mariner's prayer of old Greece: "You may sink me or you may save me, Poseidon, God of the Sea. But whatever you do, I'll hold my course straight." There have been few wiser and finer statements of the proper attitude of conscious man toward the immense but unconscious forces of Nature and of chance by which he is surrounded.

Letters

A Member for Sixty-two Years

I was baptized when I was twelve years old, and I am now seventy-four. I have never regretted taking the step when I was young. I always enjoyed being a worker, but for the past two years my health has been so bad I have had to give up church school work and even "visiting over the back fence." I miss mingling with the Saints, but I try to be patient and do what I can to witness for my Heavenly Father. As I sit in my chair I sometimes write poetry, hoping that those who read it will be encouraged to serve Him more. I pray always for those whom God has called and set apart to lead the way to Zion.

MRS. BERTHA WHITE

922 North Dodgion
Independence, Missouri

A Testimony of Healing

The Lord is my shepherd; I shall not want. I have been in this church fifty years and have witnessed many miracles. Once I was healed of an ulcer on my leg. I had to walk with crutches and suffered great pain until an elder unexpectedly came from Canada to our home in Pipestone, Minnesota, and administered to me. Within five days I was able to walk normally. Another time I was instantly cured of the flu.

I have received many blessings, and the Lord has protected me when my life was in danger. I would advise the Saints to turn away from worldly pleasures and listen for the Master's voice. We should all prepare to meet the Savior, enduring our trials and murmuring not. I am seventy-seven years old.

JESSIE M. BAILEY

Box 6
Sioux Falls, South Dakota

Tribute to Home Branch

Although the weather was cool, we attended Park of the Pines Reunion and were rewarded spiritually for our effort. I was thrilled when my companion arose and bore his testimony. The classes taught by Apostle and Mrs. Mesley were uplifting, and Bishop Updike's sermons were wonderful.

We met with the Saints of our home branch at Marion, Michigan, for Communion service. It was here that my husband first heard of the gospel, and my sons were baptized there. They helped serve the emblems, and my husband also sat on the rostrum. I was glad to see other young people taking their responsibilities seriously. One young man at reunion said, "There is nothing the world has to offer that is worth exchanging the gospel of Jesus Christ for." Many from this branch have been called to the priesthood, and I am reminded of the prophecy given by Brother Burr years ago. He said that our branch would be as a light set on a hill and would never go out, but it was up to the young men to see that it didn't.

AMY RICHMOND

1547 Norman Avenue
Muskegon, Michigan



NEW CHURCH AT MYRTLE POINT, OREGON

THE ABOVE PICTURE of the new church building in Myrtle Point, Oregon, was taken Sunday, July 8, during a branch institute. There was an attendance of over one hundred thirty. Members, neighbors, and friends are justly proud of this new church, which was built and paid for in twelve months.

Myrtle Point Branch is probably the farthest west of any Reorganized church on the continental United States, being located just a few miles inland from Cape Blanco, the most westerly point on the Oregon coast. Cape Blanco, the first geographic feature in Oregon named by white men, was discovered by Martin de Auglar, a Spanish explorer, on January 19, 1603.

The southern Oregon coast has one of the mildest climates found anywhere. The mercury rarely drops below thirty-two degrees in winter, and because of the Japanese current and the cooling trade winds, seldom goes over eighty degrees in summer.

This section of Oregon with its modern paved highways today is quite a contrast to the rough country visited some fifty years ago by Elders Joseph Clapp, Thomas Daley, A. Haws, Hyrum Holt, and Benjamin McGuire. These earlier ministers had to travel over mountain trails, cross rivers by canoe, and at times even swim the swollen streams to carry the message to the people of this valley.

It is interesting to look into the old records of the branch, where the names of Elders Chase, Cook, Baker, Savage, Velt, McConley, Chapman, and others are found. All these men helped to lay the good foundation in the establishment of the church as it exists today.

Myrtle Point has a population of over two thousand and is located nine miles from Coquille, county seat of Coos County. The main industry is lumbering, and there are eighty lumber mills adjacent to this community. Possibly more lumber is shipped from Coos Bay than any other seaport in the United States. The second largest industry in the county is dairying. The culture of lilies is an important industry, also the harvesting of native ferns, shrubbery, medicinal roots and herbs, and the growing of cranberries. Coos County is one of the few places where the beautiful and rare myrtle wood trees grow. The manufacture of novelties from this wood is extensively carried on.

Myrtle Point is a beautiful, healthful, prosperous community. It has a thriving branch, and the Saints will welcome other members of the church who at present haven't a church home, or any who would like to locate here with the desire to help build upon the sure foundation laid by those who pioneered on the southern Oregon coast.—GEORGE C. PRICE

Science and Invention

By Glenn C. LeBaron, N.D.

WE ARE THANKFUL for men of science and invention, such as Morse, Bell, Edison, Pasteur, Franklin, and Fulton. The wisdom and ability of these and many more were beyond the ken of their fellow-men. Humanity has been benefited in many ways by the fertile minds of such people.

These men were of flesh and bone and created as all other men, but their minds were activated by an innate intelligence which gave them light and the impetus to strive for great things. The Lord in his infinite wisdom called upon them to bring about an answer to the needs of mankind so that a better way of life could be enjoyed on earth.

Can Christian people believe that much of modern invention, which has resulted in faster planes, atom bombs, and other weapons, is the will of God? Will he bless the men who create death-dealing weapons?

I believe that only those who devote their talents to benefit mankind will receive a rich reward. The church has men and women who strive for the physical and spiritual betterment of the world, rather than riches or glory. The ministers, musicians, department directors, doctors, and nurses, all have tasks to perform in the vineyard of the Lord.

Regardless of how great or humble our good deeds may be, our credits are written in the Book of Life. "We lay up treasures in Heaven." The widow's contribution of a mite is recorded along with the deeds of outstanding men and women of Bible times. The Lord bestows wisdom and gives us inspiration to do our specific tasks to glorify him in the eyes of the world.

Being instrumental in saving one soul is a creditable task—greater in the sight of God than smashing the atom, building a jet plane, or commanding an army.

Let us seek our task and be diligent in performing it.



Interesting Personalities

Emma Smith Kennedy

I REMEMBER days in Nauvoo, although I was very young, but my happiest memories are those of our life on the farm close to Andover, Missouri," and "Aunt Emma" as she is called by her friends, begins a fascinating story of one of her countless experiences. Young and old alike are interested in the stories she tells of "Uncle Joseph" and "Father."

The daughter of Alexander Smith, first patriarch of the Restoration and son of the martyr, Aunt Emma was born in Nauvoo, Illinois, on March 17, 1869. Her mother was an orphan girl reared by Emma Smith, wife of the martyr. The kindly counsel of her father is a source of inspiration to this little old lady even after his death.

Aunt Emma was baptized in 1881, and was living in Independence at the time. She taught church school at the age of fourteen in the "little brick church on the hill." When the Stone Church was constructed, she became the first librarian. She smiles when she speaks of the first days of building, and recalls the ministry of such outstanding men as Joseph Luff and F. G. Pitt. She also enjoys relating the progress that has been made in Independence since the early days of the Restoration. "I remember," she begins, "how everyone thought we were foolish for building so far from town when we built the Stone Church. The old slave market, which was located where the present post office is, was the very edge of town. Persecution and opposition were strong in those days, and to be a good Saint was no easy matter. Watching the growth of the church has been a testimony to me in itself."

ONE OF AUNT EMMA'S favorite stories is one that took place before she was born. After the death of the Martyr, various groups came to Emma Smith and asked her to join with them. However, Emma refused each time. When one of the larger groups of people was leaving Nauvoo, delegates were sent to invite Emma to join, and she refused. The delegates then informed her that they would give her a certain length of time, and at the end of this time if she again refused, they would burn her home with her and the children in it. The house was picketed so there was no way of escape. When the appointed time came, Emma refused to go with the group. Knowing that her life was in danger, she gathered the children about her in the living room and they slept on the floor at her feet while she sat up all night in the rocker. The next morning she went outside to see what had happened, because she had heard the men and knew they were planning to kill her. When she looked around the house she could see where the fire had been laid, but it was only ashes, and the house was not burned at all. "The men lighted the fire, but God put it out," Aunt Emma says.

Today Aunt Emma is still active in church work. She writes many letters to Saints all over the world, and finds a great deal of joy in telling stories to children. Her testimony of the power of the Restoration has come to her because of her faith and devotion to the work for which her grandfather gave his life.—BARBARA PEAVY

Leadership in the Women's Institute

SPEAKERS FOR THE WOMEN'S INSTITUTE, to be held in Independence, Missouri, October 8-12, 1951, have been carefully chosen, and many of them need no introduction. Some of the speakers are not as widely known, but have been drawn from the excellent workers in various areas of the church. All of those who have been asked to participate are well qualified in their individual fields.

Several men who are outstanding in their church activity have been invited and have agreed to serve. Dr. F. M. McDowell is well known to members throughout the world for his outstanding contributions in religious education, priesthood education and youth work. Bishop Walter Johnson, a member of the Presiding Bishopric, will give one of the addresses. John F. Sheehy, known from coast to coast for his pastoral ministry, will discuss present day marriage problems. Dr. Addison Brown, who is becoming increasingly well known as one of the outstanding physicians of Des Moines, Iowa, will give a lecture of vital importance to women and their health. Mark Siegfried, an authority on church historical points in and around Independence, will conduct a historical tour. Glaude A. Smith pastor of the Stone Church and counselor to the stake president, will be in charge of the Wednesday evening prayer service. Evan A. Fry, familiar to thousands through his radio work for the church, will discuss meeting inquiries from non-members. Carl Mesle, church-wide youth director, will speak at a morning session. President F. Henry Edwards will be the speaker one evening.

An outstanding authority from outside the church, Dr. Clifford

Adams of the National Council of Family Relations, Chicago, Illinois, will lecture Thursday morning on "Making Marriage Work." Dr. Adams is the author of several books on marriage and family life and writes the monthly feature, "Making Marriage Work," for the *Ladies' Home Journal*.

Several members of the Women's Council will serve as speakers. These include Mrs. S. S. Arnson, Church-wide Leader of Women; Mrs. H. I. Velt, Mrs. W. N. Johnson, Mrs. S. A. Burgess, Mrs. M. A. McConley, Mrs. C. G. Mesley, and Mrs. J. Harry Paxton. All of these women have become known to members throughout the church through their reunion and institute work. Other speakers who are known for their leadership in various fields in many areas of the church are Mrs. W. W. Smith, Mrs. T. W. Bath, Mrs. F. M. McDowell, Miss Aleta Runkle, Mrs. Orris Salisbury, Mrs. George Shippy, Mrs. W. S. Bennett, Mrs. Stephen Black, Mrs. Preston Hubble, Miss Eveline Burgess, Mrs. Mark Siegfried, Mrs. Ted Beck, Mrs. G. B. Wilson, Mrs. A. B. Taylor, and Miss Velma Ruch. Mrs. Wilson is leader of women for the Center Stake of Zion, and Mrs. Preston Hubble is friendly visiting chairman. Miss Ruch is a member of the faculty of Graceland College. Mrs. Bennett, Miss Burgess, and Mrs. Bath have become known through their writings. Mrs. W. W. Smith has conducted the women's classes for many reunions. Others of the group have made outstanding contributions in various fields of activity and interest, both in their own localities and in church-wide endeavor.

This large group of devoted men and women will give of their best to bring the inspired leadership neces-

sary to make this institute a successful unit in the series of activities which have been planned by the First Presidency to meet the increasing needs of the members of the church as they strive to become better qualified builders of the kingdom of God. The prayerful, devoted participation of the women of the church, together with this leadership, will place this institute on the same high spiritual plane reached by the Church School Institute, the High Priest Institute, the Book of Mormon Institute, and the Priesthood Institute. It is the responsibility of each of the women of the church to do her part, whether she can attend or not, to make this success possible.

Notes on Women's Institute

MANY WORKERS are required to make any project a success. The General Women's Institute was originally planned by the First Presidency, and the General Council of Women has had the responsibility of working out details. Much thought, work, prayer, and consultation with general officers and other leaders were required to bring the plans to completion.

A general department depends, however, on many people and groups; without their willing participation an institute of this magnitude could not be carried out successfully. Credit should be given to the women of Independence, under the leadership of Sister Gail Wilson, and the leaders of the local congregations for their willingness to open their homes to guests; to Sister Lawrence Jones and her helpers of the Daughters of Zion who will have charge of the daily nursery; and to the women of the Kansas City Stake who are providing the refreshments for the opening meeting, October 8. Laurel Club workers will miss the morning classes so that the noon meal can be served. The

Home Column

quorums and departments of the church are preparing materials for exhibit, and the Herald House has offered assistance in many ways. Musical contributions will be given. Sister Aarona Kohlman of the Gen-

eral Council has been preparing copy for *Herald* publicity. These, too, merit appreciation.

The leaders are fortunate in having so many capable and willing helpers.

Perennials From Seeds

By Blanche Neal Shipley

GROWING PERENNIALS from seeds can be interesting and—in spite of one's forebodings and fearful anticipations—can result in a beautiful array of plants with a minimum of expense and care. For several years I had a yen to try my hand at some such venture but always dismissed the idea with the thought, "Oh, such delicate plantings are for the professional, not for an amateur like me." Then, quite accidentally, I found that even an inexperienced person can have good luck—sometimes.

It was this way. My mother lived in Lamoni, Iowa, on some property where a flower garden had been started years ago, and as she carefully tended the flowers that summer, she saved seeds from various plants, that were then new to us as a family, and divided them with me. Among them were columbine and anchusa.

When spring came I spaded a bed on the north side of the house and planted the columbine seeds, barely covering them. The anchusa seeds were planted in like manner on the south side of the house. Being rather skeptical of anything happening, I straightway forgot them until a torrential rain brought them back to my mind. "My seeds!" I exclaimed, "that rain will wash them to Turkey!"

Imagine my surprise a few days later to find baby columbine and anchusa plants raising the ground. They thrived, bloomed, reseeded, and so on, and our present beds are witnesses of the growth of those first perennial seeds.

Our very good neighbor across the road had some gorgeous Canterbury bells one spring that she had raised

from seeds the previous summer. This gave me a desire to try my hand with them. Three years ago, while I was convalescing from an operation, Madelyn, Sharon Kay, and I planted some Canterbury bell seeds in an old pan of dirt that was none too good, but it was all that we could get at that time of year. It was late March, and we were having snow and rain, so everything outside was too wet to disturb. We kept the seeds moist by sprinkling each day. Surely every one sprouted, and it was not long until our pan was a mass of tiny plants. As soon as weather permitted we set the pan outside each day. When the plants were about three inches tall, we set them out in the flower garden, dividing them with my mother who then lived next door to us on the same farm. They grew and grew that summer—ninety-seven husky plants—and the next spring they produced masses of blue and white bells. (We had no pink ones.) There were hundreds of exquisite flowers—all very easily grown.

ALL MY PERENNIAL SEED GROWING has not been so fortunate. Two years ago our back porch looked like a seed nursery with its many cans of potential Oriental poppies and painted daisies. The girls and I watered them each day and carried them outside for light and sunshine. We were as proud as punch over our thriving plants. When they arrived at the setting-out stage, we carefully put them out in the flower garden to get adapted before cold weather came on, but alas, they were cheated of any such adventure. Two old white hens did more in a few mo-

ments one evening than the rest of us could reasonably do in half a day. Our cherished poppies and painted daisies—about seventy-five strong—were gone.

Last summer I saved seeds from the gaillardia and planted them in the house, and in about three days they were up. We could hardly believe our eyes, for never before had we been able to get gaillardia seed to sprout. The tiny plants were transplanted to the garden in the fall and mulched well for winter. We are looking forward to a big bed of yellow and orange blossoms all summer long.

Why not try *your* hand at perennial seeds? It's fascinating! But keep the chickens and the dogs and the cats and the babies out of them until they have had at least one good year's growth. After that they will stand considerable abuse and still come through. However, don't go too far on the neglect, for there is a limit.

Picked From the Periodicals

By Aarona Booker Kohiman

September magazines reflect the approach of fall and the opening of school. Many outlets are offered for the fresh energy that comes with cooler weather. There is more emphasis on the home, now that vacations are over. Food sections continue to offer ideas for holding down food costs, while at the same time maintaining proper nutrition.

Usually we do not mention fiction, of which there is such an abundance, but one piece is so outstanding that we must bring it to your attention. "The River Garden of Pure Repose," *Ladies' Home Journal*, a novel complete in one issue, is beautifully written, and the central character is a woman of outstanding nobility. You will enjoy it.

World conditions continue to concern us deeply, and a thought-provoking article is "The Lesson of Korea," *Ladies' Home Journal*.

Fulton Oursler contributes some stimulating modern thoughts in "The Ten Commandments—Why They Work Today!" *Cosmopolitan*.

"Perspective on Parenthood," *Parents' Magazine*, is designed to help parents face and control their emotions, in

order that they may give their children love and reassurance.

Fall is the time of year to start lawn improvements, and "This Lawn Cost \$11.00," *American Home*, is just the help you'll need.

"Danger—The Shock May Kill You!" *American Home*, is an article for everyone, for it points out electrical hazards that we too often ignore or overlook.

"Here's How to Stretch the Food Dollar," *Woman's Home Companion*, is a chart showing proper selection and storage of vegetables.

"Make It Pretty," *Woman's Home Companion*, pictures ideas for making dozens of things, including food, more attractive at small cost.

"A Letter to Youth on Love and Marriage," *Coronet*, contains a vital message for every teen-age boy and girl.

"How Fruit Came to America," *National Geographic*, is a beautifully illustrated feature for young and old.

In these troubled times, women who are separated from their husbands will profit from the article, "If Your Man Goes Away," *McCall's*.

"Steps Toward Self-management," *National Parent-Teacher*, does a great deal to make infant behavior more understandable and to help parents aid in child development.

"The Danger of False Gods," *National Parent-Teacher*, is the first of a series designed to build up a practical picture of the kind of personality that has spiritual distinction and inner peace.

A Shepherd's Story

(Continued from page 10)

lead of meetings when there is no elder present, but when an elder is present, he is only to attend to the duties of his calling. In all things, the priest is to assist the elder, if the occasion requires. The elder is to take the lead of all meetings."

A careful study of this convinced me that the most important work of a priest is in the homes of the Saints. It furnishes the best opportunity to become acquainted with human nature, which acquaintance I am convinced is one of the most important qualifications of a successful minister. No one can preach, teach, or do other work with people without knowing something of their problems and weaknesses, and in no other way can one get so close to

people as by personal contact in their homes. So I began my work along this line.

One day I took my Bible and made my first call at the home of our pastor. He met me at the door, welcomed me in a genial way, and expressed his pleasure at my calling. I was rather at a loss to know how to proceed, but I told him that I had read in the Doctrine and Covenants that it was my duty to call at the home of each member, and that I had started out to make some calls. He seemed greatly pleased, called his family together and asked me to proceed. I was somewhat nonplused, but I read a Bible lesson, offered prayer, and made my first talk on home responsibilities. He helped me out by asking some questions about home problems. This helped me to see more clearly my own responsibility and the importance of my work. I left much encouraged, and began, whenever I was off work and in the evenings, to visit among the Saints. I was blessed in my work, and I am sure I received as much benefit from my visits as did those whom I visited.

(Next installment: The Development of a Shepherd)

Briefs

FANSHAWE, OKLAHOMA.—Seventy William Haden conducted a series of meetings August 22-September 2. He showed slides and lectured. Lunch was served at the church the last day, and a baptismal service followed. Those baptized were Neil Brannon, Bobbie Brannon, Gene Brannon, James Glenn, Margaret Ann Glenn, Eugene Jackson, Shirley Jackson, Patsy Hall, David Hall, Gerald Hooks, Jimmie Ray Herrington, Betty Herrington, Walker Herrington, Mary Herrington, and Clyde Hardin. Brother Haden officiated. The candidates were confirmed that evening by Elders William Haden, J. J. Jackson, and E. E. Goss. Helen Gay Brannon was confirmed August 26 by Elders William Haden, and J. J. Jackson. She was baptized at the Wilburton reunion.

Three children were blessed: Charlotte Gale, daughter of Mr. and Mrs. Paul Watkins; Ronald Floyd, son of Mr. and Mrs. Floyd Maberry; and Freda, daughter of Mr. and Mrs. Leland Jackson.

The annual business meeting was held September 2. Officers elected are J. J. Jackson, pastor; Clarence McGowin, church secretary; Lona Burgess, assistant secretary; Hazel Jackson and Norma Raines, directors of music; Jewel Dean Brannon, church correspondent; Ammon Brannon, church school director; Leland Jackson, assistant church school director; Helen Gay Brannon, church school secretary; Joy Perkins and Beatrice Goss, church school music directors; Violet Halderfield, women's leader; Nettie Perkins, librarian. Twenty-two members have been added to the branch in the past six months.—Reported by LONA BURGESS

PITTSBURG, KANSAS.—T. W. Bath was sustained pastor at the annual business meeting held August 29. Other officers elected were Mrs. A. S. Evans, branch recorder; A. S. Evans, treasurer; David Sheppard, music su-

OUTLINE STUDIES OF THE BOOK OF MORMON INSTITUTE

This booklet is a compilation of the addresses given at the Book of Mormon Institute held at Stone Church from January 7 to 14, 1951. Each sermon has been closely analyzed and is given here in comprehensive outline on the following subjects: Book of Mormon Story, Teachings of the Book of Mormon, and Internal Evidences Supporting the Book of Mormon.

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perintendent and young people's leader; Curtis Pearson, church school director; Mrs. T. W. Bath, women's leader; Joan Margrave, publicity agent; Mrs. Clyde Wiley, children's supervisor; Mrs. Roy T. Heller, *Herald* correspondent; Mrs. Joe McAdams, historian; Mr. and Mrs. Warren Jackson, custodians; Dan Margrave and Clyde Wiley, trustees; R. G. Smith was sustained as solicitor; and Elder Bath has appointed Curtis Pearson as his assistant.

The woman's department voted September 4 to combine the three groups and to meet on the first and third Monday nights. Officers elected at this meeting were Mrs. Curtis Pearson, assistant leader; Mrs. Warren Jackson, recording secretary; Mrs. Al Comstock, corresponding secretary; Mrs. Clyde Wiley, treasurer; Mrs. Sam Landrum, music leader; Mrs. Roy Heller, teacher. Mrs. T. W. Bath was hostess at the meeting.

The three members who were baptized at reunion were confirmed August 5 by Elders J. W. Jones, T. W. Bath, and S. Farrington. They were Leon Cummings and his son, James; and Raymond Burns, son of Brother and Sister Earl Burns.

Sharon Sheppard, daughter of Priest David Sheppard, was baptized by her father August 26. Ronnie Gazaway, son of Mr. and Mrs. Grafton Gazaway was baptized September 2 by Pastor T. W. Bath. Both children were confirmed at the September Communion service: Sharon by her grandfather, Elder C. T. Sheppard of Independence, Missouri; and Ronnie by Elders J. W. Jones and T. W. Bath.

The Zion's League had a picnic supper on the church lawn August 13 in honor of Dale Swall who was called to the army. His mother and brother, Forrest, of Lee's Summit, Missouri, also attended. Several gifts were presented to him by the branch and Zion's League.

Vacation church school was held four days a week for two weeks beginning August 14. Mrs. Clyde Wiley was supervisor. She was assisted by Mrs. Sherman Sheppard, Mrs. Al Comstock, Mrs. Grafton Gazaway, Mrs. Bill Shaw, Mrs. J. W. Jones, Mrs. T. W. Bath, Mrs. Roy Heller, Marcia Gazaway, David

Wiley, and Gordon Heady. The achievement program was held August 26 and handwork done by the children was on display.—Reported by MRS. ROY HELLER

SASKATCHEWAN REUNION.—Seventies Z. Z. Renfroe and L. S. Troyer, and Elder Aleah Koury were the visiting ministers for the reunion held in Saskatoon July 15-22.

Following the daily prayer services classes were conducted. Elder Troyer taught the women's class; Elder Renfroe conducted the priesthood class, and Elder Koury taught the young people. Two early morning prayer services were held by the young people. The children also had services.

Brother and Sister Renfroe were honored on their wedding anniversary July 19, at a luncheon for the priesthood and their wives held at the home of Mrs. George Pow, a nonmember friend.

Two candidates were baptized the last day of reunion. They were Mrs. Pearl Hurley and Mrs. Doris Laverty. Sister Hurley was confirmed by Elders Bergerson and White; Sister Laverty by Elders White and Bergerson. At this same service ordinations were conducted when Merlin Olson was ordained to the office of elder by Elders L. S. Troyer and H. W. Fisher; Johnny Mills to the office of priest by Elders Fisher and Troyer; Vandy Davis to the office of priest by Elders Will Cornish and Aleah Koury; Orville Fisher to the office of priest by Elders Koury and Cornish. That evening Elder Koury showed slides on "The return of the Jews to Palestine according to prophecy."

Sister Diggle, chorister, was in charge of the music for the week. She was assisted by Sister Millie Waddell, Saskatoon, director of music.

A business session was held Saturday afternoon at which time a motion that "Northern and Southern districts be amalgamated and known as the Saskatchewan District" was passed. The following officers were elected: Elder Howard Fisher, president; Elders Len Jensen and R. L. Bowerman, counselors; Florence Gendron, secretary; Grace Beckman, treasurer; Elder Will Cornish, nonresident

pastor; Elder Art Bergerson, church school director; Dora Carter, women's department leader; Orville Fisher, Zion's League leader; June Burgess, music director; Charles Jenkins, publicity agent; Amy Powell, corresponding secretary; Elder Art Bergerson, Priest Mel Taylor, and Deacon E. Baker, auditors; and district presidency, secretary, treasurer, and bishop's agent, budget committee.

Sister Florence Gendron was in charge of registration and also served as book steward. Brother Will Cornish cared for the administrations, and Sister Mildred Gore was in charge of the nursery. Mrs. Reid was in charge of the food, and Charles Nelson was caretaker for the auditorium.—Reported by AMY POWELL

SOUTHERN CALIFORNIA DISTRICT.—The first reunion of the newly organized Southern California District convened at Pacific Palisades, California, July 28 through August 4, with Apostle E. J. Gleazer and District President J. P. Davis, presiding.

The daily schedule included prayer service, presided over by Evangelist L. J. Ostertag; adult classes taught by Apostle E. J. Gleazer and Bishop N. Ray Carmichael; young people's classes taught by Elder T. R. Beil and L. J. Ostertag; an afternoon experience meeting conducted by Elder Peter S. Whalley; recreation; and preaching services with District President John P. Davis, Apostle E. J. Gleazer, Bishop J. Stanley Kelley, Evangelist L. J. Ostertag, Bishop D. B. Carmichael, and Elder T. R. Beil as speakers. Children's classes were under the direction of Fern Roberts, the work for these classes was organized under the supervision of the district director of religious education, Mildred Calkins. Herald Wixom and his wife, Dorothy, were in charge of junior high classwork. A. Hugh Kensler, district young people's leader, was in charge of evensong, assisted by T. R. Beil. Marian Van Fleet, district women's leader, was in charge of the women's activities, conducting a class for women two mornings during the reunion. The reunion choir, directed by M. Warren Tait, district director of music, presented a service of music each evening and on Sunday. Their choir was joined by the children's choir on Friday evening, under the direction of Mary Ethel Cooper.

Rodney Engle and Herald Wixom were ordained to the office of high priest at the devotional service Sunday morning. These men are counselors to the district president and both are pastors of branches in the district.—Reported by MADELINE OSTERTAG

CHAMPAIGN, ILLINOIS.—The university group met at a banquet held at the Inman Hotel. District President Arthur Henson and Seventy Cecil Ettinger were in charge. A second meeting was held in the Illinois Union Building of the university. Malcolm Ritchie was elected president of the group. He will work with Bill Poore who is responsible to the district president for Danville and Champaign activities. Other officers are Mr. Henry Zahnd, treasurer; Mrs. William Allen Fetter, secretary. Among those present at the election meeting were Arthur Henson and son, Cecil Ettinger, Mr. and Mrs. Bill Poore, Mr. and Mrs. William Allen Fetter, Mr. and Mrs. Malcolm Ritchie, Mr. and Mrs. Max Matthews, Mr. and Mrs. Burton A. Barwise, Mr. and Mrs. Henry Zahnd, Mrs. B. D. Ament, Mr. and Mrs. Don Ament, P.F.C. Donald G. Hendrickson, P.F.C. Howard D. Moore, Cpl. Paul Sawyer, and Mr. and Mrs. Mayana Cramer.—Reported by MRS. DARLENE FETTER.

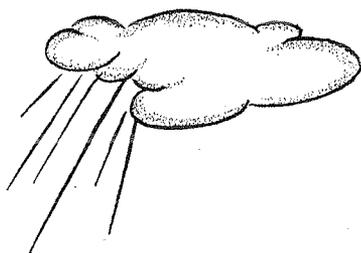
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The Quiet Miracle

By Naomi Russell

AT SEVEN O'CLOCK I rolled over on my side and took a brief look at the three other double-deck bunks in the room; then I shut my eyes and made a mental note never to volunteer to serve as house mother at any future retreats. I was glad this was the last day . . . if I could stand the clutter and giggles, the mud and the spine-chilling dampness until midafternoon I could go home and forget the whole thing. The low rumble of thunder predicted more rain, and I remembered how, on the previous morning, I had sat through Communion service in the big tent while drops of water oozed through the worn canvas above to drip on my head and shoulders with the measured regularity of a leaky faucet. I wondered how many of the three hundred campers would go back to civilization with pneumonia.

The girl above me yawned, "Anybody going swimming this morning?" and someone across the room moaned, "Don't be silly."

Outside a couple of junior highs in bathing suits scuffed along the gravel walk in the direction of the lake. I shivered and pulled my blanket up under my chin. "How can they do it?" I asked myself with mingled feelings of concern and envy. *Strange how what is fun at thirteen looks like torture at thirty. Time certainly changes things . . .*

"Come on, you chickens," yelled one of my charges in an adjoining room. A chorus of yawns and groans followed, and an "upper-bunker" landed on the bare floor with a thud.

Might as well get up too. Better get out to the hydrant before the pressure goes down. Last night there wasn't even enough water for brushing teeth. Too bad some wealthy member doesn't come to camp and donate enough money to modernize it.

I DRESSED, washed hurriedly in cold water, and headed for the breakfast line with my raincoat. *No use trying to clean up the place until the girls are ready to leave. I've swept it twice now without any offers of help. I'll probably have the whole thing to do alone.*

A half-dozen shivering swimmers walked stiff-legged back to the cabin, and I reminded them to bring their raincoats along when they came to breakfast. *They ought to have known better. Wonder if I'll be held responsible for their coughs and sniffles. Maybe I should have refused to let them go. . . .*

I took my place at the end of the line, half a block from the lodge door. Someone up front shouted, "There won't be enough toast to go around. The fellows raided the kitchen last night and ate up most of the bread."

"Great!" I muttered, and put on my raincoat. Ten minutes and three steps later the shower was on, and the stream of hungry humanity moved hurriedly into a hairpin curve inside the lodge.

AFTER BREAKFAST one of the better-equipped campers offered to share his blanket as an umbrella for the uphill trek to the meeting tent. What had started as a shower became a cloudburst, and inside the tent little rivers of water washed through the grass to form puddles in the low spots. We opened our songbook and joined in the singing, but drips from the saturated canvas overhead wrinkled the paper and

blurred the words. We put the book away and sang from memory the songs that we knew. For half an hour we sang, because the roar of rain sweeping down on the tent made speaking unintelligible at a distance of a few feet. Then the man in charge announced in a loud voice that the prayer service would begin. A dozen or so dependables stood in their places with bowed heads and waited their turn; then others stood, and still others. For nearly an hour they prayed despite the deafening din of wind and rain.

Since I could not hear and felt in no mood to voice a prayer, I sat and watched the youngsters on the row in front of me. *They're probably happy about the rain. Gives them a good reason for sitting closer together.*

The boy immediately ahead of me took off his coat and wrapped it around his girl friend. She snuggled closer, and he put his arm protectively across her shoulders. Obviously neither of them was greatly disturbed about not being able to hear; they talked to each other instead.

THE RAIN BECAME a drizzle, and the wind died down a little. The man in charge announced that there would be time for several testimonies. Within a few minutes thirty people were standing, ready to speak. One boy, a nonmember, said that he had been searching for God and had found him here in fellowship with other young people. A Graceland student recalled how several years ago he would have laughed at anyone who might have suggested that he follow "this man Jesus," and how today it seems the only logical thing to do. An appointee from England told how he had missed his family when he came to America—how he used to take long walks with his father and talk over problems with him, and then

there was no one to talk to . . . until he discovered that in the church anyone can have a "family" anywhere he goes. A girl whose parents had opposed her baptism said that here she had found strength to go back home and face her problems without bitterness.

An hour and a half passed by, and it was time for lunch. Still people stood and waited their chance to speak. Something had happened to the three hundred who sat together through the storm. There was no prophecy, no speaking in tongues, no pentecostal experiences—nothing except the good feeling of oneness, of mutual concern, of something bigger than personal desires and grievances.

The girl in front of me took off her boy friend's coat and stood up. "I didn't think I was getting much from retreat until this morning," she said, "and now I know why. I made a resolution this summer that I was going to start doing something for others, but then I sort of forgot my good intentions. Ever since I came I've been thinking about *me*. That's why retreat hasn't meant anything. . . ."

I didn't have to speak my piece then; she had said it for me. I'd missed the whole spirit of the thing because I'd been feeling sorry for myself. I'd let the rain and the mud and the inconveniences obscure my view of others and their needs. What I had given, I had given grudgingly. "From now on things are going to be different," I promised myself, and for the first time in months I didn't feel unhappy with anybody or anything . . . including the weather.

AFTER LUNCH I went back up the hill to the cabin. The prospect of cleaning up didn't seem so bad after all. I walked inside, and the room was cleaner than the afternoon that camp began. I looked in the adjoining rooms, and all but one was in order. "We'll take care of that as soon as the girls get their stuff packed up," explained one of the campers leaning on her broom.

"But this is supposed to be my responsibility," I apologized. "Don't you want me to finish up?"

"We'll do it," she smiled. "Your driver's waiting outside. You'd better get going."

"Thanks . . . thanks lots," I said, picking up my suitcase and bedroll. "See you next year!"

All the way home we talked about the change that had come over the camp. What had happened? Well, maybe it was a miracle—a quiet sort of miracle. I guess the classification doesn't matter much. The important thing is that the warm glow of it is still with us, and the whole world looks better because of it.

Wonder Medicines

By Viola Velt

WE MARVEL at the wonderful healing drugs and medicines which modern medical science has given us. Yet much more miraculous than these new medical discoveries are the medicines and formulas prescribed by the Great Physician to cure the misery, despair, and grief of a sin-sick world.

Perhaps we fail to realize the potency of these cures because we have laid them on the shelf for so many years. Perhaps we fail to remember that those who have followed the directions on these prescriptions have found them successful. Perhaps we scorn them because we have heard of them so often and used them so little. Perhaps we fail to heed the Physician's advice because the simply worded prescriptions don't look complicated enough. Maybe words such as love and forgiveness are too short to be impressive.

Sometimes we read the prescriptions and take only half of what they prescribe for us. Or we think the medicines will do us more good if we take them in our own way. However, in desiring to cure a physical

illness we are most careful to read the doctor's complete instructions and to follow his advice carefully.

Sometimes we try the Great Physician's medicine. Grateful for what it does for us we eagerly rush to our neighbors and tell them of our wonderful discovery. Sometimes we are discouraged when our friends seem disinterested. Yet we realize a thing cannot sell successfully on mere sales talk. People are more interested in the cure than in the medicine. We don't need to talk so much if we demonstrate more.

These formulas we have are magic; they are worth getting excited about. The world is waiting. We must prove the cures effective by showing the changes they make in our lives. When we can show others the better life we obtain from following the Great Physician, then the sorrow, disease, and unhappiness of the stricken masses can be relieved.

School for Sympathy

In the garden of the School for Sympathy, I saw children playing: A girl of twelve, her eyes covered with a bandage, was being led about carefully between the flower beds by a lad of eight. Wistfully watching the others was another child on crutches.

"She is not really blind," explained the teacher. "This is only her blind day, as it is the other child's lame day."

In the course of the term each child has a blind day, during which a bandage shuts out all light and it is a point of honor not to peep; a lame day; a deaf day; a dumb day. This means the need of assistance in everything, and another child is appointed to help. It is educative for both, for the one privileged to see discovers that the necessity of describing to another makes all that he sees the more interesting.

—E. V. Lucas in *A Little of Everything*

New Horizons

Bulletin Board

Southern Indiana District Conference

The Southern Indiana District conference will be held September 29 and 30 at the church in Indianapolis, Indiana (Ninth and Chester Streets). The first service is scheduled for 10:00 a.m. Saturday. Apostle P. E. Farrow and Seventy J. H. Yager are to be in attendance.

—CHESTER METCALF
District President

Notice to Members Near New Orleans

Mrs. Lyman Greenwood, Jr., 6343 Catina Street, New Orleans, Louisiana, (telephone AM 2952) would like to contact isolated members living within driving distance of New Orleans so that arrangements can be made for regular meetings.

She asks for the prayers of Saints everywhere that the members in that area may be successful in organizing a group.

Owen Sound District Institute and Conference

The Owen Sound District institute and conference will be held at Warton on October 13 and 14 beginning at 2:00 p.m. Saturday with classwork; a group supper will be served at 6:30. Sunday's schedule includes a prayer service at 9:00; preaching at 10:45; a business session at 2:30 p.m.; and fellowship at 4:00. Apostle C. G. Mesley will be in attendance both days.

—GORDON FARROW,
District President

Church Histories Wanted

Edward I. Yoder, 1018 East South Avenue, Independence, Missouri, (IN 2748) would like to purchase Volumes I and II of the *Church History*.

Change of Address

Pfc. Warren G. Beitz
A.F. 17326688
3763 TT Std. Sqd. Bks. 688
Sheppard A.F.B.
Texas

Pfc. Richard K. Freeman
A.F. 1637585
Tng. Sqd. 3690 Flt 417
Sampson Air Force Base
Geneva, New York

Jack A. Pray
P.O. Box 4355
Mobile, Alabama

Notice to Servicemen

Stationed at Ft. Sill and Members Living Near Lawton, Oklahoma

Church school is held at 10:00 a.m. every Sunday in the I.O.O.F. Hall, Sixth and D Streets. The pastor, Seth Osborn, lives at 2111 Lake (telephone 2279 J).

Notice to Members in Mississippi

Elder Larry Rife, 202½ South Thirtieth Avenue, Hattiesburg, Mississippi, would like to contact any Saints living in that area. He is teaching math at Mississippi Southern College.

Request for Prayers

Mr. and Mrs. Bert Sartwell, 3109 Vermont, Independence, Missouri, request prayers for their two-year-old daughter, Theresa, who is a victim of polio. She is a patient at General Hospital in Kansas City.

Prayers are requested for an isolated member, Mrs. Elizabeth Sproule, Box 181, Raton, New Mexico, who has arthritis. She is in great pain and is not able to walk.

The isolated members in Osceola, Missouri, request prayers of other Saints that they may some day have an organized branch in their city.

Mrs. Alice E. Mathews, 1807 Drake Avenue, Centerville, Iowa, requests prayers for her sister, Mrs. Anna Moore, and herself.

ENGAGEMENT

Pike-Holmes

Mr. and Mrs. Glen E. Holmes of Inglewood, California, announce the engagement of their daughter, Arlene Carol, to Donald Lee Pike, son of Mr. E. L. Pike of Inglewood. Both are graduates of Inglewood high school and Don is continuing his studies in engineering at El Camino College.

WEDDINGS

Thompson-Look

Lorraine Look, daughter of Mr. and Mrs. Eugene Look of Blue Springs, Missouri, and Kenneth Thompson, son of Mr. and Mrs. Guy Thompson of Grain Valley, Missouri, were married on September 2 at the Blue Springs Reorganized Church. Elder A. C. Smith, pastor of the church and Elder Harry J. Simons, stake president, officiated.

BIRTHS

A son, Peter John, was born on July 10 to Dr. and Mrs. Willard N. Hayes of Norway, Michigan. Mrs. Hayes is the former Ruth Forbes, daughter of Mr. and Mrs. Edward R. Forbes, formerly of Detroit, Michigan.

A son, Terry Lee, was born on July 7 to Mr. and Mrs. John R. Schlotman of Walthill, Nebraska. He was blessed on July 22 at Walthill Branch by Elders Roland Prather and Russell Maryott. Mrs. Schlotman is the former Betty Prather of Lamoni, Iowa. Both parents are Graceland graduates, class of 1950.

A daughter, Jeanne Ann, was born on August 28 to Mr. and Mrs. Robert J. Dawson of Independence, Missouri. Mrs. Dawson, the former Carolyn Scott, was graduated from Graceland College in 1946.

A daughter, Georgia Mae, was born on July 19 to Mr. and Mrs. Griffith Goddard, Jr., of Muscatine, Iowa. She was blessed on September 16 by her grandfather, Elder Griffith Goddard, and Elder Philip Wagler. Mrs. Goddard, the former Mona Edwards, attended Graceland College.

A son, Lloyd Marvin, was born on August 4 to Cpl. and Mrs. Lloyd DeVormer of Grand Rapids, Michigan. Mrs. DeVormer is the former Doris Chapion of Ada, Michigan. Cpl. DeVormer is stationed at Sheppard Air Field in Texas.

A son, Raymond Lonnie, Jr., was born on July 18 to Mr. and Mrs. Raymond L. Knapp, Sr., of Binghamton, New York. He was blessed on August 19 by his grandfather, Elder Glenn C. Limb, and an uncle, Elder Jack Knapp. Mrs. Knapp is the former Phyllis Limb. Both parents are graduates of Graceland College.

A daughter, Patricia Lee, was born on August 5 to Mr. and Mrs. Donald Horning of Flint, Michigan. Mrs. Horning is the former Virginia Bechtel.

A son, Larry Richard, was born on August 17 to Mr. and Mrs. Donald Iverson of Ohio, Michigan. Mrs. Iverson is the former Wilma Smith.

A daughter, Deborah Rae, was born on August 1 to Mr. and Mrs. Raymond Cain of Independence, Missouri. Mrs. Cain, the former Velma Muirhead, is a graduate of the Independence Sanitarium School of Nursing. Mr. Cain is a graduate of Graceland College.

A daughter, Judith Ann, was born on August 6 to Mr. and Mrs. William Fitzgerald of Flora, Illinois. Mrs. Fitzgerald is the former Clarice Kurtz.

A daughter, Lorraine Elsie, was born on June 29 to Elder and Mrs. Stanley I. Hayes of Binghamton, New York. She was blessed on August 12 by her father and an uncle, Elder Jack Knapp.

A daughter, Sherrie Norine, was born on May 4 to Mr. and Mrs. Lee Venama of Alto, Michigan.

A son, Richard John, was born on May 18 to Mr. and Mrs. Howard Jousma of Alaska, Michigan.

Twin daughters, Mary Beth and Barbara Ann, were born on July 28 to Mr. and Mrs. Dirk Venama of Alto, Michigan. The father is a graduate of Graceland College, class of '49.

The Pastor's Handbook 1951-1952

THEME FOR THE YEAR:

"The Significance of the Restoration"

The purpose of this handbook is to aid and assist pastors in their preparation of the year's program for their branches. Included are monthly themes, sermon topic suggestions, hymn suggestions, suggested records, page for the branch budget, and a listing of church pastors all over the world.

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DEATHS

ANDERSON.—Oscar, was born January 22, 1872, in LaSalle County, Illinois, and died at his home on August 12, 1951, after two years of illness. After graduation from Highland Park College in Des Moines he taught school in Lamoni. In 1898 he became cashier and director of the State Savings Bank in Lamoni and later was president. He served in the state legislature in 1925-26, was Iowa State Budget Director from 1929 to 1933, and was associated with the Iowa State Tax Commission for nine years. He was baptized into the Reorganized Church in his youth, ordained a teacher in 1898, a priest in 1906, and a high priest in 1919. He also served on the Lamoni Stake High Council. For the past nineteen years he had been an active member of the Des Moines Branch. On June 23, 1906, he was married to Belle Kelley, daughter of Apostle W. H. Kelley. A son, Richard, preceded him in death.

He is survived by his wife, Belle; a son, Oscar of Boston, Massachusetts; a daughter, Margaret of New York, New York; a sister, Nellie Anderson of Lamoni, Iowa; two brothers: Benjamin Anderson of Omaha, Nebraska, and David A. Anderson of Phoenix, Arizona; and one grandchild. Funeral services were held in Des Moines, Elder Herbert Scott officiating, and in Lamoni, President F. Henry Edwards, and Elders Robert Farnham, Earl Higdon, and Herbert Scott officiating. Interment was in Rose Hill Cemetery, Lamoni.

BAILEY.—Samuel H., son of Earl D. and Katie A. Bailey, was born on July 14, 1883, at Lamoni, Iowa, and died July 8, 1951, at Kellerton, Iowa. He was baptized into the Reorganized Church at the age of twelve by his father. In January, 1903, he was married to Myra Booker; four children were born to them. They made their home in or near Tulsa, Oklahoma, most of their lives, later moving to Lamoni and Kellerton, where he engaged in the insurance business.

He is survived by his wife; two daughters: Mrs. Martin Hynden of Lamoni and Mrs. J. O. Shank of Independence, Missouri; two sons: Don C. of Houston, Texas, and Louis of Tulsa; nine grandchildren; and one great-grandchild. Services were held in Lamoni, Elders Roy Cheville and Robert Farnham officiating. Interment was in Rose Hill Cemetery.

BURGESS.—Robert Harvey, son of Volney L. and Margaret Vest Burgess, was born April 12, 1886, in Wayne County, Illinois, and died September 2, 1951, at his home in Wayne County. In 1910 he was married to Malissa Huffines; a son, Stanley, was born to them but died in infancy. Malissa died on April 12, 1911. On March 3, 1915, he was married to Flossie Burkett; one of the four sons born to them preceded him in death. He had been a member of the Reorganized Church since June 12, 1910, and attended Brush Creek Branch.

He is survived by his wife, Flossie; three sons: Eugene of Flora, Illinois; Robert and George of the home; three brothers: Lewis of Johnsonville, Illinois; Halleck of Dixon, Illinois; and George of Centralia, Illinois; and a sister, Mrs. Josie Ward of Xenia, Illinois.

BURROUGHS.—Sandra Gene, daughter of Freeman and Willie Burroughs, was born May 12, 1949, at Kansas City, Missouri, and died August 30, 1951, of injuries received in an automobile accident.

She is survived by her parents; four sisters: Brenda, Linda, Sharon, and Vivion; three half-sisters; and three half-brothers. Services were conducted by Elder Glaude A. Smith at the George C. Carson Chapel in Independence, Missouri. Interment was in Woodlawn Cemetery.

CALEY.—Elizabeth, daughter of Edward and Susanna Poole, was born February 3, 1858, at San Bernardino, California, and died July 16, 1951, at her home in San Bernardino. In 1884 she was married to Hiram Rabel, who preceded her in death in 1904. In 1921 she married Eugene Caley, who died six months ago. She was baptized into the Reorganized Church in her youth and remained faithful to her covenant to the end of her days. She was also a member of the Rebekah Lodge and the Pioneer Society.

Surviving are two brothers: Frederick A. Poole and Walter J. Poole, both of San Bernardino; a sister, Mrs. Albert Fuller of San Bernardino; and one grandchild. Funeral services were held at the Mark B. Shaw Memorial Chapel in San Bernardino. Evangelist Louis J. Ostertag officiating. Graveside

services were conducted by the Pioneer Society, George Wixom in charge. Interment was in Mountain View Cemetery, San Bernardino.

CLINE.—Hannah, was born July 27, 1865, at St. Louis, Missouri, and died August 27, 1951, at the M. and M. Nursing Home in Huntsville, Missouri. She was married to David L. Thomas at the age of sixteen; five children were born to them. Mr. Thomas and three children preceded her in death. She was married to John Cline on August 30, 1946, at Keytesville, Missouri, and lived there until his death on February 6, 1949. She had been a member of the Reorganized Church since March 4, 1874.

Surviving are two daughters: Margaret McKeit of Independence, Missouri, and Maud Hanien of Glenco, Missouri; fourteen grandchildren; and thirty-five great-grandchildren. Elder Morris Warden conducted the funeral service. Burial was at Keytesville.

DROWN.—William Thomas, son of Elizabeth and the late Dr. Thomas Drown, was born September 7, 1903, at Staffa, Ontario, and died July 3, 1951, in Stratford General Hospital after a year's illness. He was married to Margaret Jane Gray on June 29, 1940, and was baptized into the Reorganized Church on July 25 of that same year.

He is survived by his wife and two small daughters, Margaret Gayle and Karen Elaine; his mother; four brothers; and two sisters. Funeral services were held at the Lockhart Chapel in Mitchell, Elders Carl Muir, Russell Atkins, and Alex Smith officiating. Interment was in Staffa cemetery.

GRANT.—Wilbert Uriah, was born August 12, 1892, at Allentop, Pennsylvania, and died December 29, 1950, at the Charleroi-Monessen Hospital after a lingering illness. His home, at the time of his death, was in Fayette City, Pennsylvania. He had been a member of the Reorganized Church since March 20, 1920.

He was survived by his wife, Bertha, (who died August 9, 1951); two daughters: Mrs. James Hough of Independence, Missouri, and Mrs. Louis Johnson of Fayette City, three sons: Wilbert, Jr., and Raymond of Republic, Pennsylvania, and Donald of Belle Vernon, Pennsylvania. He also leaves seven grandchildren. Services were held at the Melenzer Funeral Home in Belle Vernon, Elders Thomas Freeland and Arthur Warner officiating. Burial was in the Belle Vernon cemetery.

GRANT.—Bertha Mae, was born November 8, 1892, at Fayette City, Pennsylvania, and died August 9, 1951, at the Charleroi-Monessen Hospital. She had been a member of the Reorganized Church since December 15, 1918, and was an active worker throughout her life. Her husband, Wilbert, preceded her in death on December 29, 1950.

Surviving are two daughters: Mrs. James Hough of Independence, Missouri, and Mrs. Louis Morgan of Fayette City; four sons: Thomas Morgan (by a previous marriage); Wilbert, Jr., and Raymond of Republic, Pennsylvania; Donald of Belle Vernon; and ten grandchildren. Funeral services were

held at the McCrory Mortuary in Fayette City, Elders Arthur Warner and Thomas Freeland officiating. Burial was in the Belle Vernon cemetery.

TREDE.—Bertha Ellen, daughter of John A. and Elvira Smith, was born March 14, 1874, near Iowa City, Iowa, and died September 5, 1951, at the Independence Sanitarium. On April 5, 1894, she was married to William Carl Trede; seven children were born to them. On April 30, 1923, she was baptized into the Reorganized Church and remained a faithful member until her death. Since 1947 she had made her home in Independence with a daughter, Mrs. Sam Graffeo.

Surviving are five daughters: Mrs. Graffeo and Mrs. Marie Marsh of Independence; Mrs. R. J. Stahl of Newman, Georgia; Mrs. G. A. Olson of Lincoln, Nebraska; and Mrs. J. F. Hopper of King's Ferry, New York; a son, Karl V. Trede of Inglewood, California; two sisters: Mrs. Nealie Clark of Creighton, Nebraska, and Mrs. Dora Lynn of Idaho; a brother, George Smith of Creighton; twenty-two grandchildren; and twenty-six great-grandchildren. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Evan Fry and John Blackmore officiating. Burial was in Mound Grove Cemetery.

TUCKER.—Jessie, died August 26 at St. Margaret's Hospital in Kansas City, Kansas, at the age of seventy-eight. She was born in Jewett, Ohio, and moved to Kansas City when she was twenty. A member of the Grandview Reorganized Church, she was active in church school work and the LaDaSa Club. She was also a member of the Women's Christian Temperance Union.

She is survived by her husband, Daniel Tucker; one son, Clark E. Tucker, mayor of Kansas City, Kansas; three sisters: Mrs. Mary Gallenough of Kansas City; Mrs. Mattie Stewart of Jewett; and Mrs. Abbie Thompson of Cadiz, Ohio; a brother, Clyde Busby of Jewett; a grandson; and a great-grandson. Elder Evan Fry was in charge of the funeral service. Interment was in Highland Park Cemetery.

WILLOUGHBY.—Harold, was born October 31, 1900, at Bonesteel, South Dakota, and died August 19, 1951, at Hammond, Indiana. He had been a member of the Reorganized Church since 1909.

He is survived by his wife, Miram; a son, Dale; a daughter, Mary Johnson; and four grandchildren, all of Hammond. Funeral services were conducted by Elder R. W. Smith. Burial was in the Elm Wood Cemetery.

ZELLERS.—Grace Marie, daughter of William and Emma Dale, was born May 8, 1891, in Columbus, Ohio, and died August 24, 1951, at her home in Columbus. She was baptized into the Reorganized Church in 1932 and served in the women's department and church school.

She is survived by her husband, Paul; a daughter, Janet Kirby; a sister, Mrs. Myrtle Swisher of Columbus; a brother, A. C. Dale of Bradenton, Florida; and one grandchild. Funeral services were conducted by Elder R. E. Madden. Interment was in Forest Lawn Park, Columbus.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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* QUOTES

While many new books are being published, some fine older ones are being forgotten. I often think that many of those being forgotten are better than those being published. These good books should be resurrected in quotes.

On the subject of liquor, here is a good quote from "Looking at Life," by Floyd Dell:

"I have discovered a simple and sad truth about alcohol—it prevents drunkenness. For by intoxication I mean utter self-forgetfulness and happiness and indifference to the world. Alcohol is a depressant. How many times have I seen my gay companions, already flushed with the intoxication of ideas or love, suddenly sobered by a cocktail, the sparkling eye, the divine recklessness chilled, the soaring spirit brought to earth.

"I have never been less sober in my life than since I stopped drinking. The other night I strayed into a cafe for a cup of coffee, and as I sat there I realized in a dreary whiff of memory the hundreds of hours I had spent there in the past with people I did not like, waiting in deadly boredom, hour after hour, for something to happen. Nothing ever did happen except that somebody ordered another round of drinks. I saw them or people like them sitting there now—sober, waiting for something to happen. . . . Well, they could wait if they liked. As for me, I was going to get drunk on the moonlight outside. And I did."

* ABBREVIATIONS

Last Friday an inter-office note arrived for an editor with a cryptic symbol on the line below the name, "DB"—causing the lift of an eyebrow and half a wonder. "DB"—probably just a bit of stenographerese—a transliteration of the abbreviation for "Dear Brother." With this beginning, it is easy to figure out a lot of other shorthand short-cuts: "DS" for "Dear Sisters," "DN" for "Dear Nuisance," or the pest who is always making trouble, "YIGB" for "Yours in Gospel Bonds," and "C-SY" for "Cordially and Sincerely Yours." The possibilities, both in convenience and entertainment, seem endless. Would you care to add a few of your own?

* WHERE DID JESUS WRITE?

It happened again the other day. "Jesus wrote on the sand," said the author of a nice article. And then he went on to say some good and thoughtful things about writing in the sand.

You and I have heard, ever since we were little folk in Sunday School, how Jesus wrote in the sand. Preachers have used it as an illustration in their sermons. "He wrote with his finger in the sand." So you are quite sure it was sand, aren't you? Everybody knows it was sand, so why bother to look it up?

Well, we bothered to look it up, and we received a shock. The Bible doesn't say sand. It isn't there. Have all these good people been wrong all these years? The Bible says, "Jesus stooped down, and with his finger wrote on the ground."—John 8:6. The ground could have been sandy, of course, but we have no authority to say it was sand.

Herald House

Growing Up in Religion

by Roy A. Cheville

This is a new church school textbook written for young adult and adult class study. Among his many duties, Dr. Cheville is head of the Department of Religion at Graceland College, and he has prepared this book to help young people mature their concepts of religion.

Ready Now

\$2

Independence,
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**in
this
issue**

Emotional Problems of Childhood, II

J. E. Andes, M.D.

A Greater Graceland

W. S. Gould

The Test of Love

James C. Daugherty

the Saints' Herald

October 8, 1951

VOLUME 98

www.LatterDayTruth.org

News and Notes



We'd like you to know

Kenneth Lambert Graham

THERE IS A REASONABLE SUSPICION that Kenneth has printer's ink in his veins. His mother, Lena Lambert Graham, was editor of the *Lamoni Chronicle* for fourteen years. Daniel F. Lambert, his grandfather, was publisher and editor for several years of the *Lamoni Patriot* and the *Chronicle*. Since 1940 Kenneth has been identified with Herald House and has been its manager since 1942. His cousin, Richard J. Lambert, was managing editor of the *Herald* for many years.

Kenneth was born in Minot, North Dakota, in 1915. He was baptized in Lamoni in 1923, and graduated from the high school there ten years later. He was graduated from Graceland College in 1935 and from the University of Kansas in 1937, majoring in political science and journalism. Following his graduation he became director of educational and religious programs for the Midland Broadcasting Company (KMBC) and held this position until he came to the Herald Publishing House.

Mrs. Graham was Hazel F. Brace until June 30, 1939. The Grahams have two daughters, Donniss Jean (9) and Karen Louise (3). His special interest is "better public schools." He has served the community as chairman of the Citizen's School Advisory Committee for several years, and its work has received some national recognition.

He is also a member of the Rotary Club, a member of the Committee of Management of the Eastern Jackson County YMCA, and a member of the executive committee of Protestant Church-owned Publishers' Association. He is an elder and assistant group leader in the Stone Church congregation.

The Saints' Herald

Vol. 98 October 8, 1951 No. 42

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

The *Saints' Herald* is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 108 South Osage Street, Independence, Missouri.

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PRESIDENT PRESENTED CHECK

President Israel A. Smith, who is president of the board of trustees of the hospital, was presented with a check for \$2,000 for the Independence Sanitarium and Hospital drive September 26. The check was presented by H. R. Boehmer, manager of the Standard Oil Refinery of Sugar Creek, Missouri. The campaign for funds for improvements on the hospital has as its goal for community contributions, \$35,000.

APOSTLE LEAVES FOR FIELD

Apostle E. J. Gleazer left for his field September 28, after a stay in Independence during Council of Twelve and Joint Council meetings. He will return to Independence about the first of December. President Israel A. Smith will be with Brother Gleazer for part of the time he is in the field.

PRESENTED PLANS

W. Wallace Smith of the First Presidency preached at the morning service at Gudgell Park church in Independence September 23. He was presented with a brochure showing the plans for the proposed new building for this congregation. At the present time the branch is crowded and Brother Smith reports that the building is needed very much.

JOINT COUNCIL MEETS

Joint Council was in session for two weeks, terminating September 26. Along with other routine business, consideration has been given to certain revisions in the Book of Rules which will be brought to the attention of the General Conference in 1952. The matter of radio was considered and the Council is still awaiting the decision of the FCC on the appeal from the decision of the examiner which was adverse. All members of the Council have been present throughout the sessions with the exception of Apostle Roscoe Davey who is in the Australasian mission. Other announcements regarding personnel changes will appear in subsequent issues of the "Herald."

CLUB SPEAKER

Apostle D. Blair Jensen spoke to the Kiwanis Club of Independence September 25. His talk was about the conditions in Europe.

OPEN HOUSE HELD

The Department of Religious Education, now established in new offices in the Auditorium, held open house September 25. Approximately eighty people attended.

PROGRESS AT WICHITA

Apostle D. T. Williams reports that progress on the new church building at Wichita, Kansas, is gratifying. It now appears, according to Brother Williams, that the formal opening of the church building, with General Church officials present, will take place over the Thanksgiving week end.

ELECTED TO OFFICES

At the election of officers for the Independence Community Music Association, September 10, the following church members received offices: Loren McConnell, secretary; Franklyn S. Weddle, musical director; Chris B. Hartshorn and Mrs. Clayton Wolfe, board directors; Mrs. Vera Thomason, Orlando Nace, and Carl Mesle, board members.

MY ATTENTION has been called many times to articles, tracts, booklets, books, and magazines wherein "Mormonism" has been attacked or "exposed." I recently examined a number of productions of a like character. The significant thing about all of them is that almost all of the objections or the bases of attack relate to doctrines and practices of the Utah Latter Day Saints; they do *not* apply to original or *pure* Latter Day Saintism or the Reorganization which has preserved inviolate the doctrines and tenets and forms of government of the church founded by Joseph Smith.

I have before me, as I write, a copy of a semimonthly paper published by the Watchtower Bible and Tract Society, Incorporated, for August 22, 1951, called *Awake*. The article is called "The Mormon Labyrinth" and is contributed—not an editorial—which is a fair example of articles of the kind.

The writer says, "The purpose of this article is not to discuss the history of such organization, but rather to point out the *fundamental doctrines* taught by Mormonism."

He then charges: "The basic and fundamental teachings of Mormonism are not found in the Book of Mormon or the 'Articles of Faith,' and here is where the real deception is practiced. Few people, generally speaking, including Mormons, have actually read the more doctrinal works such as the *Journal of Discourses* and *Doctrine and Covenants* which contain the 'revelations' of the church's many presidents, or the many sermons and explanations and interpretations of their so-called apostles and priests."

Then follows this: "The following quotations set forth the teachings of the Mormon religion on seven important doctrines. The quotations are from their own recognized authorities."

Here are the doctrines dealt with: Many gods. Citing *Catechism*, page 13; *Journal of Discourses*; *The Seer* by Pratt. Adam-god doctrine. Citing Brigham Young in *Millennial Star*; *Truth* (shades of Joseph Musser!); and *Journal of Discourses*.

Jesus the son of Adam, not by Holy Spirit. Citing O. Hyde in *Journal of Discourses*; *Truth*.

Polygamy. Citing *The Seer*; the *Mormon Doctrine and Covenants*, Section 132; R. C. Evans' *Forty Years*, etc. But quoting Jacob 2: 23-28 (Utah Book of Mormon) as being contra.

Two priesthoods. Citing *Doctrine and Covenants*.

Tithing. Citing *Doctrine and Covenants*.

The Bible not supported by the Book of Mormon. Citing Orson Pratt in *Divine Authority* of the Book of Mormon; Apostles John W. Taylor and W. M. Merrill; Wilford Woodruff, Brigham Young, *Journal of Discourses*.

It is obvious to all of our members who are at all informed that Latter Day Saintism, like old dog Tray, has been found in bad company—from a religious standpoint—and we who feel we have preserved Latter Day Saintism inviolate, have been "let in for" a lot of adverse criticisms and abuse which we do not deserve.

Shall we despair? No. There's no place to stop.

ISRAEL A. SMITH

They and Their Children

"Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they *and* their children, with songs of everlasting joy; to build up the waste places of Zion." Joseph Smith in *Doctrine and Covenants*, January 19, 1841.

The foregoing statement in Section 107 of the *Doctrine and Covenants* comes to mind when we note an article in the *Deseret News*, official paper of the Mormon Church, for June 13, 1951, in which members are told that on June 11, 1951, one hundred five years after the "Saints of Nauvoo commenced crossing the Mississippi River for the purpose of moving West," the "church"—meaning the Mormon Church—has "turned its face east again toward Nauvoo and returned officially by the opening of a modest bureau of information on the northwest corner of the Nauvoo Temple Block."

The article then adds, "With the establishment of missionary guides in Nauvoo, the church [meaning, of course, the Mormons] will *now* be afforded the opportunity of telling the *true* story of the Prophet Joseph," et cetera. (Italics ours.)

As a true Latter Day Saint, I welcome the idea that the *truth* will at last be told by Mormons about the prophet; but when they represent him as a deceiver and hypocrite and criminal, as they do in effect when they claim he was a polygamist and was responsible for that alleged revelation on plural marriage, camouflaged as the "eternity of the marriage covenant," we are going to continue to defend him against such misrepresentations of the facts, whether made by their guides at Nauvoo or by others.

What phase of pride of leadership is nourished by them when they keep alive stories about Joseph Smith that to the average person but condemns him as a violator of law!

ISRAEL A. SMITH

Official

From the Presiding Bishopric

We have received from Presiding Bishop G. L. DeLapp the following report of finances for the period of January 1 to August 1, which is very encouraging. We commend this report to all our members for a careful reading, and call special attention to Bishop DeLapp's reference to the forthcoming Auditorium Fund-Raising Campaign. This has been watched with interest and we are sure it will now be met with a generous response.

—ISRAEL A. SMITH.

Financial Report

We are pleased to submit the following information on General Church income for 1951, as compared with 1950, for the months of January through July:

	1950	1951	Gain	%
January	\$155,693.65	\$162,756.17	\$ 7,062.52	4.54
February	105,508.28	128,535.69	23,027.41	21.82
March	97,444.73	106,087.72	8,642.99	8.87
April	99,498.12	109,852.07	10,353.95	10.41
May	77,713.41	95,549.08	17,835.67	22.95
June	75,376.25	88,935.06	13,558.81	17.98
July	79,447.04	87,926.42	8,479.38	10.67
Total	<u>\$690,681.48</u>	<u>\$779,642.21</u>	<u>\$88,960.73</u>	<u>12.88</u>

The above figures include income from Missions Abroad in the amount of \$16,541.62.

As we approach the close of another year, we are reminded that it is just a few more months until the church convenes for a General Conference—a Conference which will undoubtedly be another important mile-post in the progress of the church toward its great goal, Zion. It is highly important that these closing months of the year be used to strengthen the position of the church financially to enable more definite action by the Conference to the attainment of the goals which mean so much to every thinking, devoted member of the church.

In the last couple of years the church has made progress in many ways. Houses of worship have been under construction throughout the entire church, and because of this and other needs of local character, the General Church, while consistently emphasizing the need for compliance with the law of tithes and offerings, has not placed great pressure upon its membership for funds for special purposes. Perhaps greater sums of money could have been raised in some areas, but it is our feeling that despite increased costs of building construction, increased taxation, and increased living costs, our sustained emphasis of compliance with the law has brought good results during that period of time, without placing undue burden on the membership.

The figures which we are submitting herewith covering the income for a seven-month period is evidence of this fact, for they show an increase of \$88,960.73 over the same seven-month period for the year 1950, or an increase of 12.88%. It

is to be noted, however, that this increase of income has also been largely offset by an almost equal increase in the cost of operation. Since the Conference of 1950, fifteen men have been added to our full-time appointment list. This, of course, has increased our Family Allowance Budget; and in addition to this, because of inflationary trends, family allowances, elders' expenses, departmental and institutional operations have also been more costly.

We wish to point out at this time that the net gains which we have experienced in recent years are now not adequate to cover the additional

needs that must be met if our church is to continue its march of progress. We are, therefore, asking the membership of the church to consider carefully the needs of the church in these closing months of 1951 and to look forward in anticipation to continued progress in the Conference year of 1952 and the years immediately following. The closing months of this year offer opportunity to every individual to plan for or to complete his stewardship accounting and to get his affairs in line to make his maximum contribution to the church.

Specific needs in addition to our regular budgetary requirements are funds for the Auditorium and for additions to the Revolving Fund for Houses of Worship. *A definite program for the raising of funds for the Auditorium will be announced in an early issue of the "Herald."* We are suggesting that this is a notice of need for preparation and consideration of each member's responsibility to the total program of the church and to the attainment of specific goals.

We are glad that we can report good progress having been made, while at the same time calling attention to the work yet to be done.

Respectfully submitted,

THE PRESIDING BISHOPRIC

By G. L. DeLapp

September 18, 1951

White Masque Play Contest

Have you started writing your one-act play for our contest? We hope that you have, as we are interested in getting some *good* one-act plays that will be adaptable for Zion's League drama contest for church women's groups, et cetera. These should be on various phases of our own church beliefs and history.

In case you have misplaced your *Herald* of August 20, which carried the rules governing the contest, here they are again:

1. The contest is church-wide.
2. It is a *one-act* play-writing contest.

(Continued on page 22.)

Emotional Problems of Childhood

By J. E. Andes, M.D.

(See page 23)

Part II: Discipline, Overindulgence, and Frustration

IN A PREVIOUS ARTICLE we attempted to discuss the absolute need on the part of the child for genuine love, particularly from the parents, and the need for security and a feeling of importance. We also considered at some length the almost universal tendency for some rejection of children by their parents, pointing out that true, unselfish love was the only factor that would prevent this rejection. We now turn to other topics important in a child's emotional status, although all such factors are closely interrelated and a discussion of one leads to reference to the others, if not some actual repetition of ideas.

The Problem of Rejection

Discipline can be defined in many ways and has a variety of meanings. As far as the child-parent relationship is concerned, it refers to the education and training whereby a child is made subject to authority (parents and others), without losing his own personality traits and initiative. It might also be defined as the habit of obedience. In a broad sense the term would also include the methods of correction, whereby obedience is taught or enforced. Discipline can be either good or bad; a child can be taught to steal or to do good deeds: which road it travels is largely the result of the parent's choice of training. It is for this reason that we are taught to "Bring up a child in the way he should go. . . ." Or, in other words, form a habit of obedience to God and others in authority.

Certain elements are a necessary part of discipline. In the first place, love must always be the fundamental basis of good discipline. When love commands, they who are loved obey. And unless love is present the superstructure of training assumes an impersonal nature, actually becoming more mechanical than human. Dis-

cipline without love may be better than no training; however, the same goal is never reached or even approached.

Discipline should begin very early in life. Actually it should never begin, but should co-exist with the child's birth. This does not mean rigid feeding schedules or lack of attention. It does mean the gradual enforcement of rules known to be best for the child's well-being. With plenty of unselfish love, the child accepts these limitations. Discipline does *not* mean inattention. Within reasonable limits there is no restriction to the number of times a child is rocked to sleep, sung to, held in the parent's arms, or any other kind of personal attention. It does *not* mean that a rigid feeding schedule necessarily should be adhered to. I have had mothers call me and ask what to do, as the baby was hungry and his *bottle was not due for ten minutes!* This is not discipline; it is stupidity and so are most other rigid empirical, man-made rules.

Fair Discipline

In teaching discipline, the training is best brought about by request and not by demand. If a parent's requests are sensible and fair, the child will comply with a minimum of objection. But an overbearing demand, particularly if unreasonable, will lead to obedience only through fear of punishment. The parent who is so absolute in his rule or so inflexible in his demands that the child is scared into jumping like a frightened animal is not disciplining the child as a human being but *as* a trained rat. And the child either becomes a spineless individual or throws off the yoke at the earliest possible moment, *often with all that goes along with it.* The parent who has a well-disciplined child is one

who can carry out the program (most of the time at least) with calm, simple requests that such be done, with appropriate punishment in private when the reasonable demands are not met.

False threats are an impossible part of any attempt at discipline. A parent's threats to "beat your ears off," to "skin you alive," or "beat you to a pulp," soon lose all their significance to the child and are useless talk on the part of the parent—also, and more important, are threats of punishment not enforced. The child soon begins to realize that dad and mother are *liars*, and they do not speak the truth; furthermore he tends to carry this feeling of distrust toward everybody in authority as a result. All of this leads to a lack of faith. And then there is the parent who says, "Now, John," and does nothing more. This, too, is stupid. If nothing is to be done about the child's behavior, why notice it at all?

PARENTS' "rules and regulations"—the things they require of their children—must be just and fair. It does not take a very old child to recognize an unreasonable demand. And the child justifiably resents it since he can do nothing about it. Any command should be explained if there is reason to do so. It must be remembered that the child is another person and has his own rights and likes. Parents should reason out all requests beforehand if possible, to see if they are reasonable; when wrong, they ought to *admit it.* If they request something unfair, and the child points out that it is so, they should not be pig-headed and stand their ground to "save face." Actually, they *lose* face if they do. Finally if a child thinks of

something that he wants to do, parents should not say, "No," because they didn't think of it first. This is a very common mistake made by many mothers and fathers.

Consistency in Attitude

Parents' *attitude* should be *consistent* from day to day. How can a child derive any standard of right and wrong, or learn the value of discipline, when parents reverse their decisions with each change in their moods? Inconsistency not only deprives the child of discipline, but also makes him learn to wait to ask for privileges until the parent is in the right mood. In other words, it makes a politician or an opportunist out of the child at a very immature, impressionistic age. Another type of inconsistency is for parents to say, "Yes," or, "No," to save trouble, merely because they are too busy to give the child proper attention. And then they wonder why their "no" is disregarded by the child.

Finally, a parent's own behavior must be in keeping with that demanded of the children. Can a child be expected to be truthful when mother sends it to the door to tell an unwanted caller that she isn't home? Or when mother deliberately deceives somebody or breaks any one of the other fundamental commandments? Children cannot derive much value from a form of discipline which requires them to do other than what their parents do—which forbids them to use tobacco, get drunk, or swear when dad or mother regards such as acceptable for themselves. Obviously, there are things that adults need that are not for children—but not things that are fundamentally wrong! If a child's discipline does not develop a sense of right and wrong, it has failed in building a healthy, emotional pattern, to say the least.

Enforcing Discipline

I have said little and will say but little more concerning how discipline

can be enforced. Such is not within the scope of this thesis. Certainly punishment should be just and deserved. The earlier it is started in life the less it will be needed. Certainly corporal punishment should be reserved for the early years of life and should not be given in anger. All punishment, regardless of how well-deserved, should be administered as soon as possible after the offense has been committed. Proper punitive measures do not keep a child from loving his parents; in fact he loves them more. A child taught to obey his parents honors and respects them, and such a respect is necessary if he is to learn to respect those in authority later in life.

There is a good reason why we are commanded to "bring up a child in the way he should go. . . ." It is criminal to deprive children of this asset. They must learn it sometime; they *will* learn it sometime; and a parent is the only one who has a chance to teach it at the proper age. A properly disciplined child is respected by parents, siblings, friends, and teachers, and such respect is invaluable in building a normal emotional background.

The Problem of Overindulgence

We have mentioned overindulgence in connection with rejection, and some repetition will be necessary here, as these two things often go hand in hand. Overindulgence is a common thing today, and it seems to be increasing in degree. Some of this increase is to be found in the increase of leisure time and amount of money available to purchase goods. Smaller families also make parents devote more of everything to each sibling. However, in spite of the many ramifications as to the causation, overindulgence may be fairly well summed up under three headings: (a) selfish possession, (b) a substitute for rejection, and (c) a fear of being selfish and not doing enough for the child. Since there are no perfect parents, it is difficult to conceive of anyone who is not overindulgent at times. In

fact, some indulgence is probably best, as we are all selfish and find it difficult to know when we are really doing the right thing for our children.

1. Probably the most obvious cases of overindulgence are those in which parents are the selfish, possessive (doting?) type. Such is commonly observed with the divorced or widowed parent (chiefly women). When there is a divorce, at least some guilt of separation remains, and the woman or man seeks to atone for his or her feelings of guilt by giving additional attention to the children. The widow, because of her great loss and grief, naturally turns to the children for comfort. (And in some divorces this also is true.) In fact, the bereaved woman tends to use the children as an actual substitute for her lost mate, as far as such is possible, and repays them by increased indulgence, attention, and overprotection. There is no deliberation about it, as it comes about naturally. However, this leads to a condition of immaturity in the minds of the children—to children who are overdependent on the parent and find it difficult as they grow older to adjust to a life that does not include the parent.

In this category may come the woman who has been barren and a child appears only after years of waiting and longing. Or the woman who loses several babies before one finally lives. The fear of losing easily leads to overprotection. And the danger of overprotection is most obvious when the child becomes teen age. The parent or parents first insist on picking the child's friends; later friends of the opposite sex (none of whom even begin to meet "specifications"). This domination, the price the child pays for overindulgence, forms an emotional set-up that tends to be permanently immature. The child may never find a way to grow up. Unconsciously the *parents do not want him to grow up mentally*, as maturity is usually attended with eventual separation.

2. Overindulgence as a *substitute for rejection* was mentioned in my first article. It is a natural thing. The career woman, who cannot give her children her time, bestows gifts and favors instead. She gives too many things as a payment for not giving of herself and tries to make up in minutes for hours lost. Actually it is a form of selfishness. Again, the *unwanted child* may be pampered and overtreated in an effort to compensate for lack of love. In fact, it may be a rather honest effort on the part of the parents. But the child can detect the difference between fawning and loving, and his emotional development proceeds accordingly. The child's subconscious mind is not fooled, as its subsequent behavior and emotional development later prove.

3. The *usual case* of overprotection is that of parents' wanting to do things for their children. They may be called normal (although I do not know the definition of a truly normal parent). The natural feeling of the parents is to keep the child from the hardships they endured, even though they know that these same vicissitudes shaped their character into what it is. Also, there is a real pleasure in doing things for one's children, and it is difficult to decide just where to stop. Besides, it is a natural impulse to want to defend, protect, and insulate one's children. Parents may wait on a child too much, give him too many gifts, and buy too expensive clothes, but they cannot love him too much. Within reasonable limits, parents cannot rock their children too much, sing them to sleep too often, nor tell them stories too frequently. In short, they cannot give their children too much of their real selves.

How much is too much? Ah, there's the question! Parents need God's wisdom to decide. Christ took the children in his arms and blessed them (while adults waited impatiently about), and this was not overindulgence! In this connection, I'd like to include a story which I read not too long ago.

A woman had two sons: one was a frail, tender, sensitive child who was adopted; the other, a husky, healthy, ruddy child who was her own son. And when a well-meaning friend blurted out in front of the children, "And which is the adopted one?" the mother had the temerity to reply (even though it hurt her terribly) that her *own son* was the adopted one. She knew the adopted one had gone through too much to be allowed the additional hurt of not belonging. Although she told her own son how she had carefully picked him out of many children, etc., she did not tell him the actual facts until the frail adopted child had passed away many years later. This was not overprotection. This was love of the deepest type. This was a mother who, like Abraham, was willing to sacrifice her own son when such was demanded of her in the interest of decency, justice, and fair play. I would to God there were more like her.

The Problem of Frustration

Frustration is something of which we all have plenty. It is the shock we receive when we suddenly realize we cannot have our own way. The baby cries out violently when mother lays him down. He has been frustrated—and will continue to go through such experiences all his life.

A certain amount of frustration is good and necessary, but too much leads to trouble. In animals, experiments in which the animal is frustrated over a fairly long period of time (such as an electric shock every time it tries to drink) leads to ulcers, inanition, nervousness, and even death. It is not surprising that adults respond to excessive frustration by peptic ulcers, spastic colons, coronary attacks, and nervous breakdowns. Children may respond less dramatically and tend to be the neurotic, whining type or paradoxically, bullish and overextroverted. The severe cases may result in periodic vomiting, anorexia, loss of weight, and similar symptoms. Also, excessive frustration distorts natural thinking proc-

esses and probably forms a basis for later abnormal adult response to frustration. All "No, no, no" is like tapping the animal's nose every time it tries to eat. Eventually it *quits* eating. Any parent will do well to find a substitute for the negative. Every child shall be disciplined and trained, but not at the expense of being brow-beaten and having his spirit broken.

Frustration in Infancy and Early Childhood

There are many mistakes made during this period. The child denied his mother's milk and warmth receives a shock. A rigid four-hour schedule is ridiculous, unscientific, and inhuman. Parents eat when they are hungry. Is a baby different? The child who is punished without knowing why—certainly repeated, continual punishment—is again like the rat in the experiment. And repeated "noes" fall on the child's mind like a drip of water on a rock. Slowly they make their mark on the subconscious pattern.

As the child grows older, other things may warp his emotional pattern. To be treated like a baby, punished in front of friends, not allowed to speak at the table, not allowed to defend himself in the face of parental accusations, continual jawing, and ridicule before others, are among the common frustrations. The old rule, "Children should be seen and not heard," is sometimes overdone. It is an unfortunate child who, like a little deer, stands around with wide open eyes and never dares open his mouth. Such a condition bespeaks a warped emotional pattern; the child will find it difficult to accept maturity. I have always liked the old story about the boy who, when finally allowed to speak at the table, said, "Father, you had a worm on your salad, but it's gone now."

Adolescent Frustration

Later in life, as we previously mentioned, parents may try to chose all
(Continued on page 14.)

A Greater Graceland

SUNDAY, OCTOBER 28, is Graceland College Day. The slogan which Neal Deaver popularized a number of years ago while he was serving as business manager of the college continues to serve as our rallying cry. A "Greater Graceland" is our hope and ambition for 1951-52. A "Greater Graceland" will continue to beckon us on as long as the youth of the world need intellectual and spiritual guidance. In Graceland the church has a strong right arm eager to be used in the building of the kingdom. The approaching college day invites us to take a fresh look at our college. What has happened during the last year? What are the prospects for the current school year?

Graceland 1951

The Graceland family for 1951 is a husky, lively group. While college enrollment throughout the United States has suffered a sharp drop of from 10 to 20 per cent, Graceland's current student body is almost the same size as last year's. Five hundred fifty students are enrolled, representing nearly forty states, Hawaii, and seven foreign countries. This represents a loss of less than 5 per cent over last year's enrollment. The student body includes approximately two hundred forty women and three hundred ten men. Of these men ninety-five hold the priesthood; several others have been called and will be ordained before college day. The priesthood group includes three elders, six teachers, thirty-seven priests, and forty-nine deacons.

Faculty

Over the years the college faculty has grown steadily, but more important than mere increase in numbers is the stability which comes from continuous tenure on the part of many. The majority of Graceland's

faculty members consider their position at Graceland as a growing life stewardship. Of the present faculty, five have served the college for more than twenty years; two have served from fifteen to nineteen years; two have served from ten to fourteen years; twelve have served from five to nine years; eight have served from three to four years; and five are new this year.

As the college has grown in size its administration and organization have become increasingly complex. Matters which several years ago could be decided by just getting a few persons together to talk for a few minutes now involve so many persons that specific officers or committees must be relied upon if the work is to get done. A part of these growing pains is now under study by the board of trustees. Dr. Floyd McDowell, chairman of the board, is spending the current year on the Graceland campus to study some of the areas of co-operation between the college, the board of trustees, and the general church. As a result of his work this year policies are expected to be stated and adopted by the board and the college faculty concerning such matters as retirement, tenure, leave of absence, definition of responsibility and relationships between the college and the General Church. Dr. McDowell has been generous in offering his time and services in the opening weeks of this year in ministry to Graceland students.

Housing

Ever since 1947 when the enrollment of the college almost doubled, Graceland has been building to overcome the housing shortage. A new classroom building, a new service building, and the new Memorial Student Center have met certain space needs. Dormitory space is still at a premium. Girls are housed in three dormitories this year, Walker

By W. S. Gould

(See page 23.)

Hall, Herald Hall, and North Hall. Men are housed in Baker Hall, Gunsolley Hall, and in numerous homes in Lamoni. It was expected that Gunsolley Hall, the new dormitory for men, would be finished and ready for full occupancy by this fall. However, difficulty in getting delivery of steel, repeated rains during most of the summer, and soaring prices for both material and labor have delayed its construction. At the opening of school men moved into two floors of Gunsolley Hall. The rooms were not finished, but they were comfortable enough that they could be used. Work continues on this building. Before Thanksgiving time it is expected that the third floor will be available for student occupancy. This will leave about ninety men housed in Lamoni homes. Housing conditions this year will be far better than they have been at any time since 1947. By next fall Gunsolley Hall should be completely finished so that all men can be housed in college dormitories. "'Tis a consummation devoutly to be wished."

School of World Fellowship

The gospel of Jesus Christ offers hope to all mankind. No race, nationality, or special group is selected as the exclusive favorite of God. There is a chosen people—chosen to build the kingdom of God and teach his gospel to all mankind. The concept of the universal church has been growing at Graceland, and a universal church must be represented by a universal college.

Students of missions abroad have made a significant contribution to the college for many years. A number of them have gone on to make an even greater contribution to the church and the world after they had accepted the stewardship of youth at Graceland. Frank Edwards, Walter

Johnson, George Mesley, George Njeim, Blanche Mesley, George Lewis—these are representative of the youth of other lands who came to Graceland and went out to serve. In recent years others have come whose names may be as familiar a few years hence as those just mentioned. They serve in many fields and in many places. Graceland has a sacred obligation to the youth of other lands who come to her, for they come with high expectations and often at incredible effort and cost.

In order to help worthy students from abroad to attend Graceland, a special World Fellowship Fund has been established from gifts of alumni and friends. As a result of this fund, nine students from other lands are attending Graceland this year. Some of them have worked and saved for years, only to have their savings almost wiped out by devaluation and inflation. Some demonstrate such admirable thrift and frugality that they attend college on a fraction of the money spent by most students. All are grateful for the opportunity extended to them through the World Fellowship Fund. Their contribution to the life of the campus is of genuine significance. Some of them will be ministering in near-by branches on college day. They are sometimes hesitant to accept help, but they offer a great deal in return for the help they receive. Graceland is proud of them and hopes that others like them will be able to come in increasing numbers.

Hispanic Institute

Last spring Graceland sponsored a youth conference on missions abroad, which was held on the campus. The enthusiasm with which this conference was received, and the impetus it gave to Zion's League groups, prompted the college to plan another special conference this year. The 1951 conference studied missions in Australia, England, Germany, Holland, Scandinavia, and the South Seas. The 1952 conference, the Institute on Hispanic

American Missions, will explore missionary opportunities in Spanish-speaking American countries. This is a particularly rich field inasmuch as the Book of Mormon has special significance for these peoples. The institute will be organized by the college authorities, and will bring together an able staff of general church personnel, including Paul M. Hanson, F. H. Edwards, Roy Weldon, Wayne Simmons, Leslie DeLapp, and Charles Hield. The tentative date for the institute is February 23-24, 1952.

The Stewardship of Youth

Each year when from five hundred to six hundred young people of the church gather for the opening convocation at Graceland, the men and women of the faculty sense in increasing power the tremendous potential in the dedicated youth of the church. The sense of responsibility in the face of such opportunity is a humbling experience. Never before have young people come to college with such consistent devotion and dedication to the work of Christ. The expectancy revealed in their letters and applications for admission to the college is a challenge which must be met by the entire church. The greater effort, the greater sacrifice, the greater potential for service to the church and the world come from these youth. The world places greater demands on them today than ever before. At the same time their opportunities and prospects are brighter than ever before. So much is expected from them—they cannot be let down.

According to a 1951 survey a college education today costs more than ever before. According to the same survey a college education is more valuable and more necessary today than ever before. In spite of a gloomy world picture, this is a bright day of hope for the youth of the church. Never before has the church been so well prepared for the building of Zion, with such capable administrators, such able professional people, such well-informed

members, such widespread support from the members, such sympathetic acceptance by nonmembers, such a large and devoted body of young people, and a growing man power. If there was ever a day when a "Greater Graceland" was needed to provide a special educational ministry to the church, that day is now.

A college education is almost indispensable to the young man or woman who wants to make a significant contribution in the modern world. The added "plus" of a Graceland education is becoming increasingly indispensable to the young Latter Day Saint who wants to make a significant contribution toward the building of Zion. Graceland must never become "just another college." A "Greater Graceland" means far more than better equipment and new buildings. It means a continually improving faculty and student body achieving the goals of a continually prophetic church, using the best methods and equipment which the world has to offer. A "Greater Graceland" is part of a "Greater Church" and a "Greater Zion."

The Persistent Needy

Funds contributed by the members of the church on college day have been used in a variety of ways. For many years these funds were used to provide scholarship loans to worthy students. As the scholarship loan fund became nearly self-sustaining as a result of repayments on former loans, college day offerings were used to assist in such projects as the erection of the Memorial Student Center and the new dormitory for men.

The most obvious need now is the completion of Gunsolley Hall. As soon as this building is completed good living quarters can be provided for a student body the size of this year's. Money on hand will finish the building with two major exceptions. Only half the plastering will be done, and the floors will be bare

(Continued on page 14.)

A Shepherd's Story

The Autobiography of Marcus H. Cook

III. Personal Development

THE GREAT HUMAN NEED

I had several experiences that made me realize, to some extent, the importance of this type of ministry. Being off work for a few days, I made a trip of about fifteen miles to visit some of the scattered Saints. I visited one elderly sister, whose husband was not a member. She lived so far from town that it was impossible for her to attend church except upon rare occasions. She seemed wonderfully encouraged by my visit, and later, at a prayer meeting, she bore testimony that she was greatly strengthened by the visit of the young priest.

I had another outstanding experience with a young orphan boy, who was a member of the church, but was staying with relatives out in the country. I visited the home where he stayed, and after trying to encourage these people to be faithful to the work of the church, I told this young boy of the possibilities of usefulness and the blessings that come to those who serve God and live good, clean lives. He broke down and wept, as he told me that I was the first person who had ever taken an interest in him.

I found people who hungered for sympathy and longed for someone they could have a heart-to-heart talk with. If every priest could be a friend to those who need friendship, the good they could do along this line could not be measured by any human standard. Occasionally I was called on to preach, but my principal work was visiting in the homes.

ORDAINED AN ELDER

I was ordained to the office of elder on November 14, 1892, by O. B. Thomas and N. A. Baker. After this, I preached part of the time at

our church in Des Moines, but occasionally I went out to rural school-houses and preached to people there. I have sometimes walked as far as fifteen miles each way, and then worked the following week at my job.

Shortly after my marriage, I had a chance to learn the trade of painting under a Mr. C. Clos, who was a skillful painter and took an interest in me. I worked for him four seasons, and afterward followed the trade during the summer season most of the time until I was placed under General Conference appointment.

WOMAN HEALED AT BAPTISM

I had many experiences that confirmed me in the church work. One outstanding instance concerned a Mrs. Foreman and her daughter who attended church. Mr. Foreman was not a member, but when he died, I was asked to officiate at his funeral. Some of Mrs. Foreman's relatives were members of the church, but she had never joined. After her husband's death, she left town, and a few years later returned to Des Moines. Her health was broken, and it seemed probable she had only a short while to live. One Sunday evening after services Mrs. Foreman came and told me that she wanted to be baptized. I was rather surprised, knowing that she frequently had fainting spells, and she seemed to have a kind of palsy also. I asked her if, in her condition, she had faith enough to go into the water? She replied that she had faith, and that if she died in baptism, she would die doing her duty.

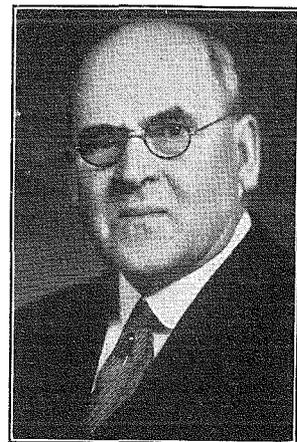
A young man, named Earl Hall, had given his name for baptism, so it was arranged that both were to be baptized the following Sunday. The font was filled, and Brother

Hall, a fine vigorous young man, was baptized first. Mrs. Foreman's daughter didn't think her mother was able to go through it and was sitting in the church weeping. When the ailing woman started down the steps into the water of the font, she turned a deathly color. I told her to take her time, when all at once she seemed to get strength and came on into the water. After being immersed, she ascended the steps with apparent ease. She was healed and within two weeks was able to do her work, including laundry.

Several years later, after I was under church appointment, I came back to take the presidency of Des Moines District. Upon returning from a trip, word awaited me that I was to go to a certain place. The name was unfamiliar to me, but when I reached the place, I found the daughter of Mrs. Foreman. She had married and had told her husband about her mother's healing. They wanted me to tell them the gospel story. I did so and baptized both of them. I had three experiences of people receiving physical healing at the time of their baptism in that font in the little church at Sixteenth and Des Moines Streets. I thank God for such confirmation of the truth of the gospel.

A CASE OF HEALING

During my ministry in Des Moines Branch there were several outstanding cases of healing. One day I was working at home when an elderly sister, whom we called Grandma



Manning, was brought to our place. She had fallen into the cellar and was badly bruised. One side of her face was much discolored, and she had not slept the night before because of the pain. My wife called me in and I administered to her. The pain left her, and the bruised places regained their natural color like magic. She lay down and went quietly to sleep. I was very thankful to God for what he did for her.

THE HEALING OF SISTER LILLY

Another outstanding manifestation of God's goodness to his children was the case of Sister Lilly, a faithful Saint, valiant in testimony, and loved by all. She became sick, and I was sent for about midnight. When I was told that she was beginning to bloat, a feeling of dread came over me. I felt that it was my duty to do all I could. When I arrived and saw her, I felt much discouraged, but I knelt by the bedside and began to pray. And suddenly there came into my mind a prophecy given through O. B. Thomas, in which she was told of work she should do that was not yet accomplished; and with it came the assurance that she would live. I arose and administered to her, after which a bed was fixed for me, so I could remain till morning. That night, in a spiritual dream, I heard her testifying how God had healed her. In the morning I again administered to her, but she soon began to get worse. Though it seemed impossible for her to live, I was given the spirit of faith and felt sure she would be spared. The Saints held a prayer meeting for her in the afternoon, but she did not improve. My wife, who was a trained nurse, didn't think she could live. She advised the family to send for Dr. Stoner, a prominent physician and surgeon. He came to see her and said she had appendicitis; nothing but surgery could save her life. He said if she lived through the night, he would do all he could to save her if she could be taken to the hospital. My wife stayed with her that night and told

me that after the family retired, Sister Lilly prayed almost constantly.

Sometime in the night, she sat up in bed and said, "It is all gone." My wife thought her appendix had broken and the end was near. She awakened the family, and they all came to her room crying because they were sure she could live only a short time. But Sister Lilly had meant that the pain was all gone, and it soon became evident that she had been miraculously healed. Since then she has testified often of being wonderfully healed, just as I heard her in my dream on the night I was first called to administer to her. The next day the doctor called and said he couldn't understand it; he was sure he had not been mistaken in his diagnosis, but there was nothing wrong with her.

I have witnessed many manifestations of God's power that positively demonstrated he is the same as in ancient times. For this I am thankful.

A blind brother, William White, (a brother of I. N. White), who lived about ten miles out in the country, telephoned for me to come out and administer to their baby. It was snowing, and the only way to get to their place was to walk. I walked through falling snow, and when I reached the house I was very tired. The young baby's head was badly swollen, and the doctor had said she could not live, I administered to the child; then being tired, I went to bed. The child cried continually, and Brother White called me, asking if I would administer to her again. I arose at once and while administering to her, she stopped crying. The swelling disappeared, and the doctor marveled at the result. The last time I saw the child she was a healthy girl about ten years old.

CALLING FORETOLD

I continued my work as a local elder, and in the latter part of 1899 and 1900, I began to feel that I would be called into field work. I was not sure whether it would be

as a seventy or as a high priest. During that fall and winter I did night work at a coal mine. I was on duty fourteen hours a day. My job was to pump the water out of the pit and to keep the steam up. If there were no men in the mine after I had pumped the water out, I could bank the fires and get a few hours sleep.

For some time I had been praying for direction, and one night after I had finished pumping, I banked the fire and went to sleep. I had a wonderful dream, so vivid that I hardly know whether it should be called a dream or a vision. I found myself in a vast harvest field that seemed to cover the whole face of the country. There were reapers cutting the grain and binding the bundles as they used to do in the old days of the self-binders. There seemed to be plenty of reapers, but the bundles were scattered over the field. I was seized with a feeling that the bundles must be cared for and found myself shocking up the grain that others had reaped. I felt such an urge to care for the grain that I was working with all my power. My clothes were wet with sweat, but I was happy in the knowledge that the grain was being cared for. Finally my day's work was done and I was unspeakably happy. I seemed to be in a valley in the twilight, and came to a log trough filled with cool water. I was just preparing to dip my hands into the water when Brother Charles Derry, who at that time was president of the quorum of high priests, met me and wrung my hand with such a welcome that it seemed my heart would burst for joy. Then there came to me a message, not audible, but as definitely clear: "Your work will not be out in new fields, but in the office of high priest. Your work will be caring for bundles that others have reaped." I knew where my place would be, but I also knew that when the proper time came the Lord would know where to find me.

(To be continued.)

The Test of Love

By James C. Daugherty

An address given at a memorial service on August 26 in the First Methodist Church at Osawatomie, Kansas, for Lt. Billy Gene Shoemaker who was killed November 20, 1950, in a plane crash over the English Channel.

Greater love hath no man than this, that a man lay down his life for his friends.
—John 15: 13.

JESUS REGARDED THE OFFERING up of life for one's friends as the highest expression of love.

Future historians cannot fail to see that all of our ideas of peace, of human dignity, of freedom, of all the values considered universal and basic, have been discarded by a majority of our generation. It will be a great day of thanksgiving when we possess a social order in which the religious ideals of brotherhood and justice shall become the standard of human relationships. Our generation needs to know the meaning of the Fatherhood of God and the brotherhood of man.

Because of the valiancy of the men who fought and died for us, we who are here ask ourselves, "To what purpose have we spent our blood and wealth in these two world wars?" We are now compelled to face the reality of even another war in which many more people may lose their lives. Is it because we have neglected, abandoned, and betrayed those great principles to which we dedicated ourselves for the establishment of peace? Have we broken faith with those who fought and died for freedom and who warned us, "If you break faith with us who die we shall not sleep"?

If we believe what they said we know that these boys do not sleep in peace, and we also know we do not live in peace. Why? Because when the boys won their victories on the battlefield we permitted the forces of hate, injustice, and appeasement to take the victories from them.

Across the world the boys of two world wars have been betrayed. If we allow the forces of selfishness to refashion the world to conform to their image and likeness—if we let hate, injustice, and appeasement guide us during these next crucial years, we shall never live in peace again.

Freedom must be the watchword of the world; it must be foremost in our hearts and minds. People of other countries are looking to us in America for this expression of freedom. Since the first dawn when man stood before his Maker, all men have cherished their freedom, and our civilization must choose this freedom or perish.

BUT WHAT IS THIS FREEDOM? What right do we have to it? Why are we so unhappy unless we are free? In the breast of every human being there is a passion for freedom. This passion does not belong to us because we are Americans, neither is it acquired by education or national environment. We possess these inward feelings because we are made in the image and likeness of God. It is found in all of us, and we possess it not only in this life, but in the life hereafter. Without this image we have no free will or the capacity for liberty. We belong to the human vine, and that vine has its roots in heaven. God is its life and substance, and without God it withers and dies.

It is a proved fact that man has no worth nor meaning apart from the image of God in him. Too many of our young people in this twentieth century think it is not important to know God. However, we know that Bill realized that this was the basis for which he fought and died. He wanted men to remain free that they might do the will of God. What greater cause could any man or woman work and die for?

When our boys go off to war, we should make them aware of what is meant in defending their liberties. They should know the real meaning of freedom. They fight to preserve the image of God in them, in their families, in their countrymen, and make it safe for unborn generations yet to come. To wage war for anything less—for economic or political reasons—is criminal and should be dealt with as such. Edmund Buck once said, "The blood of man should never be shed but to redeem the blood of man." Man is more than a biological organism; he is eternal. He belongs to

God and must some day return to him. Only on this premise we can have lasting peace.

PEACE ON THIS LEVEL is more than the absence of war. In the words of Conrad N. Hilton, "Peace is tranquility of order; it is security, liberty, and religious, political, and economic freedom."

Peace permits man to travel the high seas without hindrance; it permits all people to choose the form of government under which they shall live; it permits all nations to dwell in safety within their own boundaries, it is abandonment of force and aggression, it is life with honor; it is living the kingdom life on earth as the angels live it in heaven.

It is for this kind of freedom and peace that men are giving their lives today in Korea; for this kind of freedom and peace, we must be ready to fight tomorrow, and we had better achieve it or we shall see the end of civilization.

Historian H. G. Wells says, "The end of everything we call life is close at hand and cannot be evaded. Our universe is not merely bankrupt; there remains no dividend at all, it is not simply liquidated; it is going clear out of existence." However, he does suggest there is a way out—we must seek a new way of life, for it is impossible for us to save civilization the way we are headed.

Our hope for peace and freedom thus finally rests upon a staunch faith in a wise and good God. We trust God to give us food, light, air, and friends, and to meet our physical needs. Can we not trust him to give us life that shall conquer death and selfish desires of war-loving men?

IF THE TEACHINGS of Jesus Christ are trustworthy—and I believe they are—then God's purposes shall not be frustrated. Even war and death cannot destroy the plan of the Almighty. He has promised us that in the end his plan shall triumph. We believe that in his kind of world life is greater than death; souls are immortal. God lives, and if we become like him, we are compelled to believe that we cannot drift beyond his love and care.

In the words of Congressman Gilbert:

There are two consoling thoughts which are of special significance in the material universe around and about us. One is the evident fact that there is but one Architect in creation—planets, stars, and constellations have but one builder. The other fact is that no substance can be destroyed and lost. Changes in form and combination of elements may occur, but everything is sacredly preserved. May we not, therefore, by analogy, conclude that spiritual things which are higher than those which are material are also preserved? I believe that

(Continued on page 14.)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Question:

If your church is really the church of Christ, why do some fall away?

Michigan

J.R.G.

Answer:

It is not due to the standard of truth and righteousness, for the higher the standard the more likely men are to fail. History is filled with evidences of human failure under the law of God, and not infrequently a whole nation or church has departed from the Lord's rule. It is human nature to follow the path of least resistance, and unless men fight to attain and maintain the higher standards of life they are liable to fail.

CHARLES FRY

Question:

Are we living in the last days?

Missouri

E.E.J.

Answer:

A review of the many prophecies touching upon the events of the last days leaves no doubt that we are now in that period, many events having been fulfilled, some being in process, and others showing signs of approach. The restoration of the gospel and church is an outstanding example. The revelations to the church contain many references to this fact that we are in the "latter days," or the "last days." In 1830 the Lord said, "The day is soon at hand when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble," also that the time of the gathering of his people was near (Doctrine and Covenants 28: 2). In the world, events are moving rapidly toward a fulfillment of many prophecies which indicate the approach of the world's climax. In the church the preparations being made for Zion are for the coming of the Lord, though we must not make the mistake so many have

made in the past of thinking that all the events of this last dispensation will be consummated within a few years. A dispensation may cover many years.

CHARLES FRY

Question:

If I left my church to join yours would I not be letting God down?

Missouri

E.E.J.

Answer:

If to come into a greater light which God offers, into the more abundant truth which he gives, into the larger field of opportunity and usefulness which he opens, into the enjoyment of superior spiritual blessings which he supplies—if these be letting God down—then we might answer, "Yes"!

In and through the church and gospel which the Lord has restored in these last days the whole world is offered the greatest moral and spiritual uplift out of the lingering shadows of the Dark Ages, making possible advanced conditions of knowledge, liberty, and peace beyond what the world has before known. He invites all men to come to it, giving promise of the greater blessings to follow and of eternal life in the world to come.

And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the gentiles to seek it, and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it.—Doctrine and Covenants 45: 2.

No man lets God down by coming closer to him, by rising to a higher plane of life, to a higher standard of righteousness.

CHARLES FRY

Question:

I am a Latter Day Saint keeping company with a good boy who does not belong to our church and does not see our way of belief. If I marry him would it be proper for the sake of peace for me

to unite with his church and retain membership in my own?

Michigan

J.R.G.

Answer:

Marriage generally requires compromises and a readjustment of one's habits and customs, but there are bounds and limitations beyond which one should not go. Neither party to a marriage covenant has the moral right to require the other to disannul the most solemn and sacred covenant made with God for life and eternity, which does not in any way hinder the fulfillment of the marriage vows. Neither is it requisite that one should lightly surrender such a covenant at the request of the other to accept even tentatively what in his heart he does not indorse. Such a policy could only lower the esteem in which each held the other. A policy of firmly adhering to the gospel covenant would in the long run build up a greater esteem and respect, thus strengthening the home ties. Where differences exist they should be considered with charity and under no circumstances be allowed to lead to contention. Any weakness shown toward one's faith and loyalty to Christ and the covenant made with him is liable to become fatal to that covenant.

In all such situations relating to marriage, no two are alike, and no blanket rule can be laid down for all. Counsel should be sought of the local pastor.

CHARLES FRY

Question:

Are the Saints to be caught up to be with Christ in the air at his coming so that they will not be on the earth during the millennium?

Michigan

J.R.G.

Answer:

There is but a single reference in all Scripture to the Saints being caught up into the air, and Paul says they will be caught up "to meet him." If friends come to visit us at our home and we go to meet them, we would not remain at the place of meeting, but all return together to the home. Scriptural evidences are abundant and clear that Christ will reign upon the earth over his people during the millennium, Christ is to "come to Zion." "He shall have dominion from sea to sea, and from the river unto the ends of the earth." "Every one that is left of all the nations . . . shall even go up from year to year to worship the King." "The Lord shall be King over all the earth." The righteous are to inherit the earth.

CHARLES FRY

Emotional Problems of Childhood

(Continued from page 7.)

the child's playmates. The lucky one discovers a "Huckleberry Finn," but some are not so fortunate. As sexual maturity appears, parents too often try to chose the friends of the opposite sex. It is true that they usually could do a better job, but mating or erotic love just does not work that way. If parents have trained a child wisely, usually he himself will try unconsciously to respect the parents' wishes as far as possible as he realizes that his parents' wisdom is better.

The continual attempt to completely think for the child (as we have stated several times) leads to an infantile mind with little ambition or initiative. When ears are battered down too often, they eventually droop. All this leads to the "mother's boy," an indecisive, neurotic fellow, who lets either his mother-in-law, his mother, his wife, or someone else dominate him—or to the girl who goes home to mamma at the drop of a hat. Maternal or paternal domination (whether blood relation or in-laws) are actually the mere end-result of an emotional pattern begun years before.

Unfortunately, these frustrated characters do not always get off so easy. Frustration by continued domination leads to peptic ulcer, dyspepsia, nervous breakdowns, and broken homes in too many instances. When a child is not allowed to think for himself, his "unused" mind as an adult resorts to a neurosis or a psychosis when adult roles are forced upon it.

A last point should be entered here. (This concerns the parents who insist on deciding their children's vocations in life.) Many a child's life has been wrecked by forced parental decision. A physician *decides* his son shall likewise serve humanity, even though the boy wants to be a plumber. Usually that man, who would have been a good

plumber, turns out to be a poor physician, or else flunks entirely and starts anew with a shattered philosophy. And the daughter who *wants* and *needs* marriage and a home of her own but is virtually forced by her parents into studying music, law, medicine, or what-have-you in order to satisfy their pride, has a nervous breakdown. As the twig is bent, so shall the tree grow.

Conclusion

I have written this mostly to parents or parents-to-be. We know that children are largely what their parents make them. We never have problem children: *only problem parents*. Parents may well be judged by their children's behavior, as an observation of the latter is an accurate index of the parents' true nature. A child is usually its parents' image in the mirror, whether they know it or not.

In regard to the topics discussed, I would merely like to say that we need wisdom and lots of it. We should be on our knees daily asking for help. We should each day do the best we can and not worry about the previous one. Discipline should not be denied any child. It is a priceless possession, but it should be taught by a routine that is built on reason and love. Parents would do well never to give their child more than a neighbor should give hers. If they try "to break" their child's will—it stays broken. They should never say, "No," if there is a better way. It is best to lead and guide; not demand, bully, cower, frustrate, encircle, and overawe. Parents should admit their mistakes. If they are a good example, the rest may come simply, for their actions will be imitated. Especially it should be remembered that during the first few years of a child's life the parents are gods, and the closer their behavior is to that of the Master, the easier for the child to accept God for what he really is.

A Greater Graceland

(Continued from page 9.)

concrete instead of asphalt tile as was planned. Therefore, every contribution of two dollars on college day will put a square yard of plaster on the wall. Every thirty-dollar contribution will plaster one wall in a dormitory room. And every gift of a hundred dollars will finish the plastering in a room as the ceiling and outside wall are already surfaced. Gunsolley Hall is a beautiful building in which three hundred thousand dollars have already been invested. Its finished beauty waits for the college day offering to cover its rough walls and concrete floor. There will never be a day when the college will not have needs if it is to serve the church as it should. But this particular project, which represents the most pressing need for a number of years, is almost finished. The end is in sight. Next year Graceland will lift its sights to a different goal in the eternal project of kingdom-building.

The Test of Love

(Continued from page 12.)

nothing in the universe of God is lost. Our intellectual achievements, our mental attainments, our smiles, and tears, our happiness and sorrows, our affections and hatreds are all preserved, and will be used in ascertaining our proper places when the balance sheet is made out for our starting point on the other shore. I believe that every ray of light, every emotion, and every good thing is preserved and used.

Let us pay tribute to this, our brother and friend, with the immortal lines of Lincoln's Gettysburg Address:

The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain, that this nation—under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth.

Testimony Is the Life Blood

By G. W. Stewart

A DEBATABLE ISSUE

The views expressed in this article do not commit the "Herald" or its editors but stand on their own merits. Should other views on this topic be offered for publication, they should be affirmative, free from personal references, and possess literary merit.—Editors.

FIFTY YEARS AGO I joined the church. Before doing so I studied its principles and became a firm believer in them. I can truthfully say that the promise of the Master, "If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself," was fulfilled in my life.

Five years earlier I was baptized by immersion into the Baptist church, and as I lived in a small mining town, my second baptism by immersion into the Reorganized Latter Day Saint church soon became widely known, and I was severely criticized and ridiculed. But I was not perturbed for I felt that I was protected by my new shield and breastplate and could rest in a sense of security that I had never before experienced.

In reality I had just begun to live; even though the church building was not impressive and the membership was numerically small, to me it was the most important thing on earth.

When I first joined the church I was thrilled with the Communion service coupled with the prayer and testimony meetings held on the first day of the week. I could see they were a pattern of the New Testament church and the church of Book of Mormon times, when the saints spoke to one another in psalms and hymns and spiritual songs, and would speak to one another concerning the welfare of their souls.

Early in the days of the Reorganization the Communion services were held less frequently and later still, because of the increased attendance, the prayer and testimony part of the service was omitted. The result was that fewer church members availed themselves of attending any prayer and testimony services at all. Today the number of church members who appreciate them is far below what it should be.

The Restoration Movement has placed upon each member the responsibility to make his individual approach to God.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors and to pay thy devotions unto the Most High . . . remember that on this, the Lord's day [the first day of the week, not month], thou shalt offer thine oblations, and thy sacraments*, unto the Most High, confessing thy sins unto thy brethren and before the Lord.—Doctrine and Covenants 59: 2.



Observe Golden Wedding Anniversary

Mr. and Mrs. William A. White celebrated their golden wedding anniversary on July 29 by holding open house at their home. Both Mr. and Mrs. White moved to Oklahoma territory with their parents in December, 1889, homesteading northeast of El Reno.

Approximately one hundred eighty friends came to call during the four-hour reception. Hosts for the occasion were the children of Mr. and Mrs. White: Mrs. Gladys Johnson and Charles White of El Reno; Mrs. K. G. Sinclair of Oklahoma City, Oklahoma; Mrs. J. W. Kaster of Tulsa, Oklahoma; Mrs. LaVern Howard of Duncan, Oklahoma; and Mrs. Bob Warnberg of Miami, Oklahoma. All are members of the Reorganized Church.

**There are seven sacraments used in the church.—Editor*

Call your solemn assemblies, . . . organize yourselves, . . . establish a house . . . of prayer, . . . of fasting, . . . of faith, . . . of learning, . . . of glory, . . . of order [the sum total being a house of God]; that your incomings, . . . your outgoings, . . . your salutations may be in the name of the Lord.—*Ibid.*, 85: 36.

Quite early in the days of the Reorganization (1887) contention arose about the time of administering the Sacrament of the Lord's Supper, and the people were told that either on the Lord's day of every week or on the first Lord's day of every month would be acceptable. "It is expedient that the bread and wine should be administered in the early part of the meeting."

Of all the meetings that this church provides for its membership, the Communion service, including a period for prayer and testimony, had presented the

most opportune time for the manifestation of the gifts of the Spirit.

I do not deny that we may fulfill our mission in relation to spirituality even though we do separate the two types of meetings, but when I see that the prayer and testimony service is being neglected by our people, I'm sure it must grieve the Lord that many no longer individually express their loyalty to the covenant they made at baptism.

In times of acute need, when a special prayer service is called, an unusually large number attend. The recording angel is undoubtedly there, but among other things he must surely record the fact that in the days of their prosperity many were absent.

I submit that the spirit of testimony is the life blood of the church, and if it is lacking the church will die.

Briefs

CHICAGO, ILLINOIS.—The following officers for the coming year at the First Branch include: Elder E. W. Chandler, 4416 N. Harding Avenue, Chicago, Illinois, pastor; Elder Louis P. Hancock, 8 North Fifth Avenue, Des Plaines, Illinois, director of religious education; Miss Velva Castins, 4147 North Central Park Avenue, Chicago, Illinois, *Herald* correspondent.

—Reported by RUTH M. SKINNER

MADISON, WISCONSIN.—The branch business meeting was held September 12 under the direction of High Priest Frank Mussell, district president. The following officers were elected: Elder Fred Moore, branch president; Margaret Bender, branch secretary; Glen Price, church school director; Myron Curry, assistant church school director; Eva Moore, primary supervisor; Mabel Curry, young people's leader; Leah Miller, adult leader; Margaret Brigham, librarian; Robert Brigham, treasurer; Eva Moore, women's leader; Ronald Mortimore, director of music; Leda Colbert, publicity; Carl Wirth, church custodian; Myron Curry, Margaret Bender, Glen Price, auditing committee; Fred Moore, Robert Brigham, Bernard Taylor, Carl Wirth, Leah Miller, building committee. Leda Colbert was sustained as book steward and Clara Sweeney was sustained as branch solicitor.—Reported by LEDA COLBERT.

LEAVENWORTH, KANSAS.—Apostle Arthur Oakman and Seventy James Daugherty visited the Saints September 5. Brother Daugherty presided over the business meeting that evening. The following officers were elected: Clyde Johnson, pastor; John Rea, associate pastor; Perry Tomlinson, church school director; Zeldia Addleman, secretary; Linly Dorsey, treasurer; Flossie Tomlinson, music director; Mildred Dorsey, publicity; and Don Vredenberg, auditor.—Reported by MILDRED DORSEY

LAWTON, OKLAHOMA.—On August 19, services were begun in the I.O.O.F. Hall. Elder R. Bunch of Wichita Falls, Texas, delivered a sermon to the group August 26, Elder Stuart Wight of Oklahoma City meets with the Saints on Communion Sunday. Brother Wight baptized Kenneth Pate, son of Mrs. Virginia Pate on September 2. Brother Wight was also at the service of September 9. During the church school worship service, Stephanie Carol, daughter of Lt. and Mrs. Lansing Lysinger, was blessed by Brother Wight. Following church school a business meeting was held and the following officers were elected: Seth Osborn, pastor; Alan Stiles, church school director; Mrs. Lansing Lysinger, secretary-treasurer; Marvin Lindmark, solicitor; and Mrs. Seth Osborn, women's leader.—Reported by BETTE LINDMARK

BERRYDALE, FLORIDA.—Ammon Calhoun held a series of meetings during the early part of August. The building which holds 300 could not accommodate the crowd, and Brother Ben Jernigan of Brewton, Alabama, installed a speaker system so that meetings could be held on the church lawn. Brother Gwynn Odom, district supervisor of music, sang for a service. At the close of the series, sixteen candidates were baptized.—Reported by S. M. MCCALL

DE KALB, TEXAS.—Elder James E. Renfro held a series from August 23 to September 2. An average attendance of eighty-eight was had and twenty-six were nonmember friends. Elder T. B. Sharp came on August 27 and stayed during the concluding meetings. Five young people were baptized at the close of the series.

The following were ordained: Frank Owens, priest; Emmitt McDonald, teacher; James Arvil Wilson, teacher, and Edgar Wilson, deacon. Brothers McDonald and Owens are from Texarkana and the Wilson brothers are from De Kalb. The climax of the series was the Communion service, where the new members participated. Elder R. L. Morrison from Rodessa, Louisiana, and Elder B. F. Pollard visited August 2 and assisted in the services.—Reported by WILMA FRANCES NICKS

STANTON, TEXAS.—Twenty-nine Saints attended the reunion at Wilburton, Oklahoma. Randall Lynn, infant son of Mr. and Mrs. Murray Smallwood of Colorado City, Texas, was blessed by Elder W. F. Page. Mrs. Smallwood is the former Joyce Imogene Carpenter of Lamesa, Texas.

Bob and Tina Reagan of Big Spring, Texas, were baptized at DeKalb, Texas, in May by Elder T. B. Sharp and confirmed by Elders Sharp and Frank Pollard. Brother and Sister Reagan have adopted a baby boy. He was blessed by Elder Douglas Church on September 9.

Mrs. Mignon Peacock, Big Spring, Texas, and Vivian Saunders, Stanton, Texas, were baptized at Stanton by Mrs. Saunders' brother, Priest Carl Leonard, Jr. Mrs. Saunders was confirmed at the evening service by Elder Church. Mrs. Peacock was confirmed June 3, by Elder Church, assisted by W. F. Page. Elder Iral Parker of Odessa gave the sermon.

Bishop Howard Miller visited Stanton, May 24, attending the high school graduation of Earl and Gearld Koonce, Fred Church and Sarah Standefer. He spoke at the church fol-

lowing the graduation. He visited with members of the group the next morning in the home of the pastor before leaving for Eunice, New Mexico.

Billy Ray Hamm completed his second year at Texas Technological College, Lubbock, Texas, and has enlisted in the Navy. Earl and Gearld Koonce are enrolled in college at Waco, Texas. Wayne Church is working at Odessa and helping with services there.

Elder W. F. Page has driven here from Andrews, Texas, a number of times to minister to the group and preached several sermons. He and his spray-painting company gave their services in painting the church.

Elder W. R. Standifer of Dallas, Texas, who recently lost his wife spent several days with the Stanton Saints, some of whom he baptized. Elder Standifer, though eighty-two years of age, gave two informal lectures at the church.

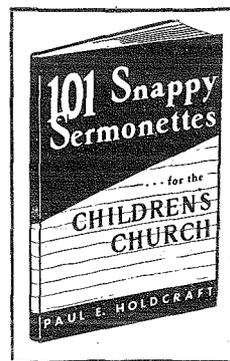
Attendance for evening services includes visitors from Colorado City, Snyder, Big Spring, Lamesa, Andrews, Odessa, and Brownfield, Texas; and Hobbs, New Mexico.

Two sermons have been preached by Melvin Thomas Hursh, ordained a teacher at the Olton conference, and his third sermon was given at Odessa June 10.—Reported by VIVIAN SAUNDERS

MIDDLETOWN, OHIO.—The annual business meeting was held September 11, with Elder Russell Rockwell presiding. The following officers were elected: Elder Russell Rockwell, pastor; Elder Leonard Barker, associate pastor; Ray Wickoff, church school director; Mrs. John Sintz, assistant church school director; Mrs. Robert Sixt, women's leader; Leonard Barker, treasurer; Miss Mary Stultz, secretary; Mrs. Russell Rockwell, director of music; Miss Roberta Treber, young people's leader and publicity agent; Miss Virginia Van Cleve, church school secretary; Mrs. David

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INDEPENDENCE, MISSOURI

Day, book steward; Melzo Gaw, director of recreation; Oscar Thomas and Melzo Caw, maintenance.

The Saints in Middletown are progressing in the missionary endeavor. The women of the branch are members of the local Council of Church Women, and are assisting with the council's project for the year—making bandages, dresses, and shirts for the leper colonies.

The report of the building committee is that by the end of the year, the building fund goal of \$2,000 for one year will be realized.

Nine young people attended the youth camp in Pennsylvania.—Reported by ROBERTA TREBER

INMAN, NEBRASKA.—The following officers were elected: Elder Joseph Coon, branch president; Helen Coon, secretary; Vera Morsbach, treasurer and women's leader; Larry Sawyer, church school director; Faye Irene Ballantyne and Ila June Coon, music; Sadie Conger, chorister; Loretta Jacox, publicity; Jimmie Sawyer, librarian. The Zion's League officers for the coming year are Larry Sawyer, president; Faye Irene Ballantyne, vice-president; Ila June Coon, secretary and treasurer; Vera Morsbach, Elsie Ballantyne, and Brother Coon, sponsors. On September 12, the women's department met with Vera Morsbach for an all-day meeting and a covered dish luncheon with ten people present. The group is studying *The Bible in Everyday Living*. The district president, Brother Harold Reid has helped in the instruction.—Reported by R. JACOX

TULSA, OKLAHOMA.—C. F. O'Neil, young people's supervisor, has organized a junior Zion's League. This is the first time such an organization has been attempted in Tulsa. Elder Allen Kelly will be the leader of the group. At the organization meeting, C. R. Auxier, Jr., was elected president of the group and Helen Jane Vanwy, secretary-treasurer.—Reported by CLARENCE R. AUXIER

ODESSA, TEXAS.—The Stanton group united with the Odessa congregation for an all-day meeting June 17. The attendance was a record of 106. The following were baptized: Mrs. Leo Males, James Wilbur Hobbs, Mrs. Wayne Bowers, and Reggy Church. Frankie Louis, daughter of Mr. and Mrs. Frank McMillian of Wink, Texas; and Martha Gale, Dwight Maynard, and Derias Wayne, children of Mr. and Mrs. Wayne Bowers of Snyder, Texas, were blessed. Derias Wayne Bowers, Sr., was ordained to the office of priest.

W. I. Sears of Livingston, Texas, visited the branch for one week. Sister Homer Speers and family, originally from Kansas City, Kansas, are now members of the Odessa group. Thirty-five members attended the reunion at Wilburton, Oklahoma. Brother Bill Shuster is attending services now after a long period of illness.

Officers were elected for the group on September 20.—Reported by EDNA BAKER

CHADRON, NEBRASKA.—A business meeting was held at the home of Brother Gordon A. Harshman on September 9. True Harshman was elected church school director with Jim Palmer assisting. Other officers are Minnie Lichte, secretary; Wayne Coburn, treasurer; Arline McDaniels, music director; Florence Coburn, publicity manager; Thomas Palmer and Ruby Gusner, teachers.—Reported by FLORENCE COBURN

SAULT STE MARIE, ONTARIO.—Michael Frederick, son of Mr. and Mrs. A. F. Edwards, was blessed by G. A. Edwards on July 15.

The church school held the annual picnic at Bellevue Park with approximately seventy-five present. On September 9, Brother H. Doty from Traverse City was the guest speaker.

The annual business meeting was held September 4. Officers elected are G. A. Edwards, pastor; Alvin Nolt, associate pastor;

W. A. Bushila, solicitor; Fred Miller, church school director; Sister Oris Flood, music director; Winnifred Spencer, secretary; Lloyd Nolt, treasurer; Sister V. Hannah, adult supervisor; Brother R. Robinson, young people's supervisor; Sister Ada Edwards, children's supervisor.—Reported by WINNIFRED SPENCER

DU BOIS, PENNSYLVANIA.—The annual business meeting was held September 15, and the following officers were elected: Elder Thomas Freeland, pastor; Vernon Wilson, church school superintendent; Elsie Shaffer, women's director; James Hilliard, young people's leader; Gladys Hilliard, secretary and recorder; Sarah Nelson, treasurer; Bessie Wilson, press and *Herald* reporter. The new pastor, Brother Freeland, came from Fayette City, Pennsylvania. For many years the group was without priesthood leadership, but kept together under the direction of Sister Mae Ross and Elder Earl Brennan of Puxsutawney who visited the branch each month. Brother Brennan held a Communion service each month. Guest speakers for the past month have been Elder William Shea of Rochester, New York; District President Henry Winship of Lock Four, Pennsylvania; Elder Don Ross, Pittsburgh, Pennsylvania; Elder J. Winters, Donora, Pennsylvania; and Elder E. Brennan of Puxsutawney, Pennsylvania. David Freeland is attending Graceland.—Reported by BESSIE WILSON

SACRAMENTO, CALIFORNIA.—A large delegation from the branch attended the youth camp held at Happy Valley July 23-29. Many adult members have spent week ends there during the summer working on the grounds and attending preaching services on Sunday. Mrs. Ida Dungan and Mrs. Gladys Bolton were in charge of the kitchen and dining hall during July and Mrs. Elizabeth Schall in August.

Zion's League cottage meetings are held each Monday evening. The League presented the play, "The Lost Horizon," on three dates in August. The annual adult picnic was held at the home of Elder and Mrs. L. A. MacDonald on August 17.

Susan Grace, infant daughter of Mr. and Mrs. Phillip Koski, was blessed at the morning service July 8 by Elders John Gann and Laurence MacDonald. On August 19, Judith Karen, daughter of Mr. and Mrs. Robert Laudie, was blessed by Elders MacDonald and Schall. Mrs. Laudie is the former Mildred Ensley of the branch.

The annual branch business meeting with election of officers was held August 21. Elder Myron Schall was sustained as pastor, and Elders John Gann and Robert Nephew as his counselors. Other officers elected are Cecil Jacks, director of religious education; Earl Horton, youth leader; Edna Burdick, music director; Mabelle Nephew, director of drama; Cora Bridges, women's leader; Eula Damron, branch secretary; Rose Honeychurch, recorder; Ives Honeychurch, treasurer and solicitor; John Dawson, auditor; Edwin Burdick, Ella Dawson, and James Damron, finance committee; Marjorie Damitz, historian; and Hazel Damron, book steward.

The women's department sponsored a lunch counter at the State Fair again this year. The project has been carried on each year for more than fifteen years and has grown in proportion as the attendance at the fair has increased. Many nonmembers assist in this work.—Reported by LENA SWANEY

ZION BUILDERS' SERMONS

BY ELBERT A. SMITH

Even though these sermons were preached a number of years ago, they still have a freshness and vitality of Brother Elbert's very best speaking and writing years. He takes up a number of the questions that concern young people in relationship to their life and the church, and deals with them effectively especially in relation to the decisions the young people must make. Fully revised and brought up to date.

\$1.25

HERALD HOUSE

Out of Zion - the Example

By Bernard Butterworth

LEADERS are ever in great demand. And yet in this area there is always a pronounced scarcity. Is this true perhaps because leadership is a perpetual challenge? Or is it because personal welfare must become subordinate to group welfare?

Young people in the Center Place have been concerned with problems of leadership. Personal testimonies and other evidence point to the fact that youths throughout the church are looking to Zion for leadership and example. It was with this realization that three hundred young people from the various congregations in Independence met in united purpose in a recent week-end retreat to resolve the problems of leadership.

Great leaders are born. Leadership potential is present in the individual because of heredity—a result of a certain combination of genes in the chromosomes. Good leadership to a large extent, however, can be developed by education, environment, and experience.

There are certain attributes of leadership which cause people to follow one man, the absence of which reduces another man of equal intelligence to a lesser role. A leader is a teacher of people, of other leaders, of the rank and file, and consequently must possess these qualities.

He must be absolutely sincere. This is foremost and paramount since insincerity is easily detected and rejected. Here is a point on which many leaders fail. Emerson said, "What you are speaks so loudly that I cannot hear what you say." Leaders who are outstanding preach what they practice. They are sincere both in motive and in desire for service to others. They have a definite goal and an intense desire to reach that goal.

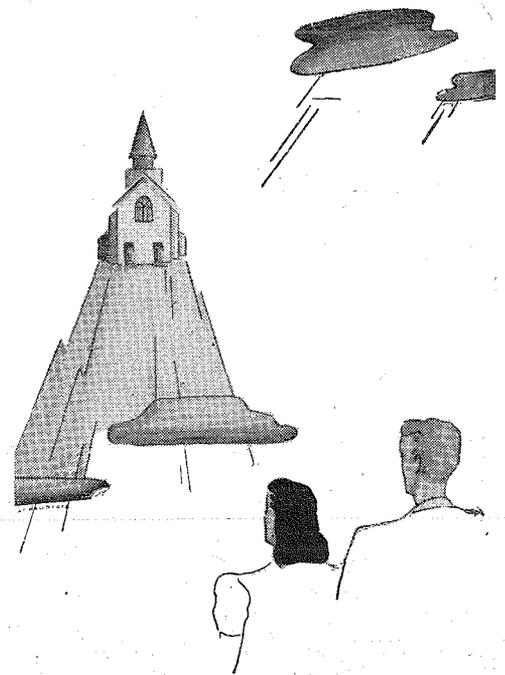
The leader must have a genuine love for people. If he would influence people, he must be interested

in them. He must possess a rich, sympathetic understanding of human nature. He must constantly be a student of the psychology of human behavior. He must respect ego. He will recognize that all people are egocentric and are therefore touchy about their self-respect. This he always venerates.

THE LEADER must always strive to improve his personality. Since personality is the outer expression of the inner self, that inner self must be right—philosophically, religiously, and morally. The good leader will inspire others to do higher things, therefore his life will be a personal testimony. The leader should develop all the qualities of a Christian character. He will be friendly and neighborly. He will know how to smile. He must be broad-minded—always ready to consider the radical or weak point of view along with the orthodox or intellectual side of the problem. He must not center his attention on one sex, but equally share in attention to both. He must know how to be firm, and he must not indulge in destructive criticism.

Everyone admires the leader who will listen to all sides of the question. A leader should develop the listener-learner attitude. Emerson said, "Every man in some respect is my superior; I can learn from every man." True education is not achieved by any means from books alone, but by experience with people and situations. To know the minds of people one must know how they think, reason, and form conclusions. A tactful leader will influence those conclusions.

IF YOU WOULD LEAD, you must have enthusiasm. You will keep your charges busy with ideas and suggestions. Your continued support and enthusiasm can be transferred to those who follow you. Your meas-



Leaders have a definite goal and an intense desire to reach that goal.

ure as a leader is determined by how many people you keep busy. You will not do everything yourself. You will use and direct everyone under your jurisdiction. People are happy as long as they are working and feeling that they are contributing something to the project. The leader of the Salvation Army years ago discovered this and substituted a band for the pipe organ in his church. Only one person was required to play an organ where as many persons as were available could serve in the band. This participation by many helped strengthen group unity, and there was joy in mutual achievement. The principle stands.

As a leader you must have moral courage and conviction. You must sense your responsibility to the truth. You must stand for something and stand alone if necessary. You must be steadfast to your principles. You must point people to these ideals. You must keep your eyes on Christ and develop those spiritual powers that would lead others to the Master. You will not be scornful of little things, but will integrate those little things into your pattern of work. You will develop faith in yourself and others. You

We Shall Not Fail

By Barbara Peavy

THE TEEN-AGE GIRL stood as the last line of the hymn was being sung. "Although I am in a room with only a few people that I know, somehow I feel a spirit of friendliness that I have never known before. You kids in Independence have so much to be thankful for. Sometimes at home it isn't easy to be the kind of person you want to be, but here with the campus for recreation, with activities like the 'New Moon,' with so many young people around you who are working for the same goal, I don't see how anyone could go wrong. If you will just keep ex-

will cultivate the habit of success. You must be confident in your own ability, and when you speak you must speak with authority. This must be backed up, of course, with ability and sincerity. You will find joy in seeing the results of your service come back to you in the lives of others you have touched.

THE STRENGTH TO LEAD does not come through study but through active participation. Because of our opportunities we, the young people of Independence, are striving to become better leaders. We see the need—we sense the challenge of leadership. We must think leadership in order to display it properly. We must think, stand, sit, walk, and talk it constantly. Out of Zion can come the example.

Since leaders are in great demand and there is a scarcity in this field, we are challenged to correct this deficiency. Leadership requires an almost perfect man or woman, but the ultimate sacrifice of perfection is well worth the price. Leadership is never terminated. There is no finish point. It requires a daily self-analysis and improvement.

We have the goal and the ideology. We need *you* to bring others to this knowledge and these visions to fruition.

pressing friendliness and concern for the other young people outside of Independence, I know that together we can build the kingdom."

This is not an unusual testimony. When young people from branches outside the Center Place visit here they often speak these same thoughts. Living in Independence offers many opportunities and privileges; but the young people here are becoming aware that "privilege implies responsibility."

Testimonies like this furnished the incentive for the theme and purpose of the Stake Youth Retreat at Gardner Lake during the Labor Day week end. The Stake-Wide Zion's League Cabinet spent three months in preparation for the retreat. The leaders who directed the activities had spent years in service which gave them the ability to minister to the needs of the young people in the Center Stake.

An apostle once remarked in his sermon that when he was a child he knelt to pray facing Independence. His life was motivated by the teachings of his family and church that God's kingdom would be built on earth, and he looked to the Center Place for leadership. "Strength to Lead and Faith to Follow" was the theme for the retreat—strength to lead as youth of Zion, and faith to follow the commandments of God. This challenges the very best in young people.

WHAT HAPPENED in the lives of the three hundred young people who participated in the retreat will have a far-reaching influence in the church. One League has already begun making plans to contact smaller Leagues in the isolated areas and correspond with them, exchanging

ideas. Another League has developed a study course that includes service to foreign missions as well as fundamentals and church doctrine.

The remarkable thing that has happened to the majority of Leaguers in Independence is the desire to "do something about this." Desire, we were told, is the first step to service, for desire leads to faith; faith leads to knowledge; and the three walk hand in hand to broader fields of service. No longer complacent, the young people of Independence have been challenged by the statement, "Anything you want to do, you can do."

The revelation given to the people in 1833 after being driven from Independence and facing persecution was one of encouragement. "Zion shall not be moved out of her place, notwithstanding my children are scattered, they that remain and are pure in heart shall return and come to their inheritances!" There is no question with the young people regarding the position of Independence; there is no doubt in their minds about their responsibility.

Living in the Center Place is a unique situation. It is an "abnormal" condition for so many young people professing a belief in the Zion program to live in the same area. But this condition is such that the young people have become vitally concerned about other Leaguers who look to Independence for leadership.

Young people of Independence have caught the vision of the Church of Today. "Don't ever let anyone call you the Church of Tomorrow," they were instructed. "You are the Church of Today—it's your job to build the kingdom."

(Continued on page 22.)

New Horizons

Jesus Bids Us Shine

By Marie Gosline

THIS LITTLE STORY is written to show what one group—less than a dozen pairs of hands—accomplished. It is written to encourage other small groups which are striving to build up the kingdom. It is written to prove that God is ever mindful of the few, that he is waiting and ever ready to aid and help those who do his bidding.

It was just about one year ago that Brother Alma Andrews of Berkeley met with us in the apartment home of Mrs. Helen Pierce. Much discussion followed the opening of the meeting as to how the work might be built up in Marin County, California—that small but beautiful county north of San Francisco. Since we had no active priesthood, we decided to organize ourselves into a women's group at once. This we did with Mrs. Roselyn Bussey, who for many years had led the women of San Bernardino and at the same time was vice-president of the council of churches in that city, as president and Mrs. Helen Pierce as vice-president. I was given the job of secretary-treasurer.

As I looked over that small group of women I could not help whispering, "O Lord, we are such a few. Don't expect too much!" But we found as time went on, that he didn't expect too much from any of us—only what we were able to do.

ANY OF THE SEVEN or eight women present that night could have been excused from serving. Each of us had a reasonable excuse. One had three little girls under five years of age and a Catholic husband. Two had a bad heart condition. One had been partially paralyzed since birth. Another worked all day . . . and so on down

the list. But we weren't looking for an excuse *not* to serve; rather we were ready to work, and each of us, like a candle burning in the night, found that as we did our bidding the flame grew brighter and steadier. We found that there must be no shirkers in the army of the Lord—all must be workers. We found, too, that his Spirit was with us waiting to bless and to help.

Our *aim* was to start a Sunday school, but this called for money, and money was scarce in almost all the households. We had to have money to rent a hall, to buy supplies, to purchase an organ (the only available hall had no piano).

So we started to work. Our first project was selling Christmas cards. At the same time we asked friends and relatives for donations. Soon, thanks to one generous donation, we had enough money for the organ. Then an apron project was started. Friends were asked to donate five yards of material apiece. After the material was collected—some material, and even finished aprons, was sent us by other groups and missions—the cutting and sewing began. Most of the work was done by Mrs. Pierce and Mrs. St. Clair who will soon celebrate her eightieth birthday. Since practically all of the material for the aprons was donated, the sale of them meant clear profit. We asked for other donations—anything was welcome, beginning with that lowliest piece, the flour sack. These we made into attractive tea towels.

IN A FEW SHORT MONTHS we were able to start our Sunday school. But where to have it was a real problem. We finally secured the hall without a piano for five dollars a week. There was a larger hall in

the same building with a piano which was rented to another organization for eight dollars a week. After we had met in the small hall just once, but before we had purchased an organ, the manager told us that the organization which rented the larger hall had gone and we were welcome to use both halls for the price of the small one if we so desired, until the larger one was rented again. So we were able to keep our organ money in the bank to be used at a later time for the same purpose.

For the first few months we used paper-back hymnals, but we hoped that some way we might be able to secure some regular song books. Then one of the group—a Brother Salisbury—wrote to some friends in Independence, telling them of our plight and asked for old, discarded books. Imagine the group's surprise when a dozen books arrived—not used ones, but brand new ones! These had been donated by Independence friends.

Besides the sale of Christmas cards and aprons, during the first year that the group has been organized there have been two cake sales, two bazaars, and one rummage sale. This probably seems like "pretty small potatoes" to those in larger branches, but it must be remembered that we are only a few. When a cake sale is held each woman must bake three or four cakes, a little bread, and a few cookies to make the sale a success.

THIS LITTLE STORY is not complete without a word about the husbands. Only two are members of the church; three are Catholics; one is a Baptist; the rest do not belong to any church. While it is said that those who marry outside the church are considered weak in the faith, it must be remembered more character is required to be married to nonmembers than to a member, and still be active. For when one is married to a nonmember she must ever keep

Home Column

herself a shining example. She must "never let her hair down," so to speak. There are times when this is hard to do. When the baby has coughed all night, for instance, or two of the older children have colds, it is raining and her husband comes home late from the office and suggests that he will take the children to *his* Sunday school just as soon as they are well enough to go, it's pretty hard to remember that she's a Latter Day Saint. Yet blows such as these weld one into a strong character.

And so "Jesus bids us shine" here in Marin County. That our little candles might ever burn steadily, brightly, and happily is our aim. We do not ask anyone to pray that the way will be made easy for us. We ask only that our friends will pray for God to give us the strength to do our tasks each day so that his work might grow.

General Women's Institute

CHURCH LEADERS TO EXTEND WELCOME

President Israel A. Smith, notwithstanding his heavy responsibilities and full schedule of activities, has kindly consented to be present to speak to the women at the opening meeting of the Women's Institute, which will be held in the Laurel Club Dining Room at 7:30 p.m. on Monday, October 8. President Smith has been interested in the Institute from its inception, and the Women's Council has greatly appreciated his inspired leadership and counsel, as well as that of his associates, W. W. Smith and F. Henry Edwards.

Greetings will also be given by Mrs. S. S. Arnson, of the General Department of Women; Charles V. Graham, President of the Center Stake of Zion; and Mrs. G. B. Wilson, Women's Leader of the Center Stake of Zion.

The women of Kansas City Stake will be in charge of the get-acquainted reception, which will follow the messages of greeting.

African Violet Seedlings

By Blanche Neal Shipley

TO MY FAMILY, perhaps one of the most questionable things I have ever done in the realm of flower growing was my purchase of an African violet seed kit last winter. When my husband and children saw the size of the seeds, their opinion was a little less than nothing. My own opinion was slightly less than it should have been, and I confessed readily that if those tiny dustlike particles had the spark of life in them, surely no one could doubt the existence of God.

A carefully outlined chart came with the kit, and I followed it as precisely as possible, planting the seeds in prepared soil in the propagation box, covered it, and set it on the kitchen cabinet to do its work. This was on March 17 and by March 22 something was up. We looked at the plant and came to the conclusion that it was not a violet, although we had never seen a violet seedling, for it was far too spindly. On March 27, ten days after planting, several violets were up, so we pulled that first long-legged plant. The next day several more violets were sprouted.

The chart told how to water, when to remove the lid, and when to transplant the plants to larger space. The last week of May the larger plants, which were yet so tiny that they had to be handled with toothpicks, were transplanted into small baby food cans containing good black dirt from under shrubs where leaves had rotted for several years. Plenty of charcoal or gravel and three nail holes were in the bottom of each can for drainage.

For several weeks I watered them from the top, taking care to keep water off the leaves. Then in the fall I began watering them from the bottom, setting the cans in Pyrex pie plates of water and allowing them to remain there until the moisture came to the top soil of each can. In order to be able to handle the plants in less time I put them in a big pasteboard box. I kept them

in an east window upstairs all summer, with a thin curtain drawn across the window to prevent the hot sun from burning them. In the winter I moved them to the east bedroom window downstairs in the direct light with no curtain.

DURING THE LAST WEEK of December some buds appeared on two plants, and on Sunday, January 14, a beautiful purple bloom was out. What excitement it caused in our household! Those hairlike plants had actually existed, and what's more, they were actually blooming—at least one was. Even the baby waved his hands wildly and chattered about the pretty blossom, and there is a growing respect for "Mom's silly ideas."

Baby food cans are not the best thing for violets, we have found out. The stems that touch the top of the cans gradually wither, and finally the leaves fall off. In order to prevent this, something like toilet tissue or facial tissue can be folded under the leaves over the rim of the cans. Plastic pots would probably eliminate this trouble, but in my case, I had lots of cans, and no pots, so that is why the cans were used. Several violets are ready to be set in larger pots, so we will look around for something better than the tin cans.

If you are in a hurry for blossoms do not bother with violet seeds, for it takes from six to twelve months to mature seedlings into blossoming plants. However, if you yearn for something different, try it, for the growth of those dustlike seeds into a plant of maturity is a miracle of nature that deepens one's appreciation of the Divine Creator. It has been said, "Only God can make a tree." After my experience with these tiny seeds and seedlings, I say, "Only God can make an African violet."

White Masque Play Contest

(Continued from page 4.)

- a. All plays are to be one-act, 30 to 40 minutes in length.
- b. No particular type of play is required, but it must carry a message.
- c. The play must be type-written.
- d. The contest closes on March 1, 1952.
- e. Plays submitted cannot be returned.
- f. White Masque Players reserve the right to edit, publish, and distribute.
- g. A nom de plume must be used on the script. The writer should place his own name in a sealed envelope and enclose it with script.
- h. No White Masque member is eligible to enter the contest.
- i. Three first prizes of \$10.00 each will be awarded, and the play will be given full production by White Masque Players.
- j. One second prize of \$5.00, one third prize of \$2.50 also will be given.

—MRS. RAY HEADY

We Shall Not Fail

(Continued from page 19.)

WITH THIS IN MIND we are eager to begin a practical demonstration of righteousness. Participation is one of the "down-to-earth" methods we plan to use. One of the leaders at retreat told a group, "I would rather preach ten sermons in one day than participate in prayer meeting. It scares me—always has and probably always will—but I've discovered that the only way to conquer the fear is to stand on my feet and say what is on my heart. The best way to make your prayer meetings alive is to take part." Participation in church school, League, and everyday righteous living is a challenge to every young person from Texas to Timbuctoo.

Preparation is another of our goals. "So often we are not ministered to by the speaker because we have not studied and are not prepared to understand what is being presented." Here's a new slant on study—*it's our own fault if we can't sell people on the church*. Scripture reading, prayer, meditation, all take on a new and meaningful significance as the plan of preparation is outlined.

The experience of communion with God at retreat will continue to minister to people, because out of it has come a testimony that the church is worth every effort we can put forth. We are going to become concerned with fundamentals instead of incidentals. We are going to work in harmony with the laws of God. We have taken the personal example of Christ as our interpretation of life and plan to stand in his power.

Ours is no common task. Endowed with power such as was demonstrated at retreat, we cannot fail. United with Leaguers all over the world and following in faith, we shall not fail!

Bulletin Board

Minnesota District Conference

The Minnesota District Conference will be held October 6 and 7 at Duluth. It will begin Saturday with a prayer service at 9:30 a.m., Elder Vernon Lundeen in charge, followed by a sermon by Elder Delbert Smith at 10:45; the election of officers at 1:30 p.m.; a workers' meeting at 3:30; and preaching at 8:00. On Sunday there will be a prayer service at 8:30 a.m.; departmental classes at 9:45; a sermon by Apostle D. O. Chesworth at 10:50; and a Communion service at 1:30.

WESLEY ELVIN
District President

New York District Religious Education Institute

A religious education institute will be held November 2, 3, and 4 at the church in Buffalo. Classes for teachers will be offered in religious teaching techniques and visual aids. John Darling of the Department of Religious Education will be the guest speaker. Registration for housing should be made in advance with S. W. Johnson, Apartment A, 165 Kenville Road, Buffalo 21, New York.

Books Wanted

Don Landon, missionary to the Northwest, 8743 Phinney Avenue, Seattle 3, Washington, would like to purchase Elbert Smith's pamphlet, "Mormon Polygamy, Belief and Practice," and J. D. Stead's "Doctrines and Dogmas of Brighamism Exposed."

Wahdemna Choral Club Reunion

Wahdemnas—and husbands and wives of members—are invited to attend a reunion of the Wahdemna Choral Club at the Laurel Club Dining Room on October 19 at 8:00.

JOSIE ROBBINS
and
MARJORIE LOUISE BRACHER
Drawings by JOYCE BALTES

Puppets and Bible Plays

Puppets and Bible Plays is the first book published in this country showing how puppets can be effectively used in the presentation of Bible stories.

Educators now consider puppetry an important new medium of visual education. Many public schools as well as church school teachers who are looking for creative activity, worth-while handwork, visual aids or drama material are using puppetry in teaching.

\$1.25

INDEPENDENCE, MISSOURI **herald house**

p.m. for group singing and refreshments. Former members who do not receive a notice are requested to notify Paul N. Craig, Thirty-first and Santa Fe Road, Independence, Missouri, so that records can be completed.

MRS. M. J. DICKSTEIN

London District Conference

The London District conference will be held in London, Ontario, on Sunday, October 21. The first meeting will be at 9:00 a.m. The business session is scheduled for afternoon.

C. E. MUIR
District President

Southeastern Illinois District Conference and Institute

An institute and district conference for Southeastern Illinois District will be held November 3 and 4 at Marion, Illinois, under the direction of Apostle D. O. Chesworth. The schedule is as follows: Saturday—2:00 p.m., opening worship; 2:20, class; 3:10, class; 5:00, supper; 7:30, song service; 7:45, preaching; Sunday—9:00 a.m., prayer service; 10:45, preaching; 12:00, dinner; 2:00 p.m., annual business meeting.

SYLVESTER COLEMAN
District President

Southern Nebraska District Conference

The Southern Nebraska District conference will be held at the church in Lincoln, 26 and H, on October 13 and 14. Guest speakers will be President F. Henry Edwards and Apostle D. T. Williams.

BERTHA E. KELLER
District Secretary

Change of Address

Pfc. John A. Moffet
U.S. 56055884
Hq. 7th Inf. Div.
Administrative Center (32)
A.P.O. 7, c/o P.M.
San Francisco, California

Sgt. James Palmer
1810-Fiftieth Lane (Eastwood)
Birmingham, Alabama

Almer W. Sheehy
726 North Union
Independence, Missouri

Notice to Members in New Orleans Area

A Communion service and church school classes will be conducted in the Green Room of the Y.W.C.A., 929 Gravier Street in New Orleans on Sunday, October 7. J. C. Barlow, Jr., of Mobile, Alabama, is to be in charge. Church school begins at 10:00 a.m. and Communion at 11:00. Services are to be held here the first Sunday of every month until further notice. Further information may be obtained from Mrs. Edyth Greenwood, 6343 Catina Street, New Orleans, Louisiana (telephone Amherst 2952).

J. A. PRAY

Correction

In the personality sketch of Emma Smith Kennedy it was erroneously stated that she was born in Nauvoo, Illinois. This should have been Plano, Illinois. It should also be noted that she was the first librarian in the little brick church.

REQUEST FOR PRAYERS

Charles E. Ward, 2811 Elizabeth Street, Bel-
lingham, Washington, requests prayers for
Mrs. Amelia Ward. She will be ninety years
old on October 24.

DEATHS

SHOEMAKER.—2/Lt. Billy Gene, son of Mr. and Mrs. J. V. Shoemaker, was born September 22, 1925, near Osawatomie, Kansas, and was killed November 20, 1950, in a plane crash over the English Channel. He was baptized into the Reorganized Church on February 13, 1938, and remained faithful to his covenant until death. He was graduated from Osawatomie high school in May, 1944, and the following month was called into service. Following training at Camp



Robinson and Fort Benning he was sent overseas with the Seventeenth Airborne Troop. In the fall of 1945 he returned to Camp Croft where he remained until April, 1946. He stayed in the reserve army until joining the Air Cadets on July 2, 1948. He received his wings on June 17, 1949, at Las Vegas, Nevada, and was sent to Shaw Field to become a jet pilot. He finished training on November 15, 1950, and was killed five days later.

He is survived by his parents; five brothers: Earl of Topeka, Kansas; Hugh T. and John H. of Osawatomie; Clifford M. of San Diego, California; and Major Leo W. Shoemaker of St. Johan, Austria; and a sister, Mrs. E. B. Young of Fontana, Kansas. Although his body was never recovered, memorial services were held on August 26, 1951, at the First Methodist Church in Osawatomie, Seventy James Daugherty and Elder J. D. Anderson officiating.

Introducing

JEROME E. ANDES, Parker, Arizona, (page 5) was born in Lebeck, Missouri, in 1904, and baptized in Andes, Montana, in 1912. He was graduated from the Training High School in Warrensburg, Missouri, in 1922 and received his B.S. degree from Montana State College in 1929; his M.S. in 1931, and his Ph.D. from Western Reserve University of Cleveland, Ohio, in 1932. From the Louisiana State University Medical School at New Orleans he received his bachelor of medicine in 1935, and his M.D. the following year. He is a member of the Sigma XI and Phi Kappa Phi honor fraternities, a Fellow of the American College of Physicians, a Fellow of the American Medical Association; a member of the Montana State Medical Society, and the National Association of Model Railroaders.

In 1929 he married Alice Erlene Jacobs at Bozeman, Montana. They have two children: David Kenneth 6; and Mary Charlotte 4.

His special interests are public health, psychiatry, and laboratory medicine. His hobbies are model railroading and, according to his own statement, he's "goofy about it," also hiking and photography.

Dr. Andes has had nine years teaching experience in medical schools in Louisiana and West Virginia; five years in private practice; and five years as director of university student health service at the Universities of West Virginia and Arizona. During the war he was medical director of ordnance plants at Lawrence, Kansas, and Pulaski, Virginia. For two years he was in the public health service at Bozeman, Montana. After some experimentation he has found that his health is much better in Arizona than any other place. He has suffered for several years from chronic sinusitis. He is now medical director for the Colorado River Agency of the three Indian reservations, Parker and Yuma, Arizona; and Needles, California.

Dr. Andes is an elder.

WILLIAM S. GOULD, Lamoni, Iowa, (page 8) is Director of Public Relations of Graceland College. He was born in 1914 in Independence and was baptized there in 1935. He was graduated from Northeast high school in Kansas City in 1931, received his A.A. degree from Graceland in 1933 and went on to the University of Iowa where he received his B.A. in 1935 and M.A. in 1936. Last year he received his degree as Ed.D. at Columbia University. In 1935 he was married to Charlotte Darnell who is the author of several junior quarterlies and instructor in commercial courses at Graceland. Their son, Paul, is 13.

Dr. Gould's hobbies are reading and construction work. He did much of the building on his own home. Before going to Graceland in 1939 he taught three years at Central College in Pella, Iowa. He is a member of the National Education Society, Kappa Delta Pi. He was ordained a priest in 1934 and an elder in 1942. His special interest is youth work.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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* ATTITUDE

"Finding happiness depends on having the right attitude. We should be thankful for what we have. If a man loses a hand, he can still be thankful for the one he has left instead of griping about the one he has lost. If we don't get everything we want, we can still keep happy if we appreciate the blessings that have come our way."—William Worth, Jr.

* VALUE OF INHERITANCE

Around the turn of the century a humble elderly woman dwelt almost under the eaves of the Stone Church at Independence. She was known affectionately as "Grandma Davison." She was blood grandmother to many children, among them, Irene Layton, in whose parents' home she was then living, and later died there.

This year, 1951, at Onset (Massachusetts) reunion, a group of nine teen-age girls sang a musical number at the Sunday morning service. Seven of those girls were great-great-granddaughters of Grandma Davison.

At Graceland this year four freshmen, all great-great-grandchildren of Grandma Davison, are attending. They are Nova Cox, Baton Rouge, Louisiana; the Ourth twins, Lynn and Lee, of Nauvoo, Illinois; and Scott Fisher, Somerville, Massachusetts.

We are reminded of the Scriptures: "Multiply and replenish the earth," and "Bring up your children in the nurture and admonition of the Lord."—Florence S. Fisher.

* SIGNS

I passed a sign on the street this morning. It said, "Men Working." There was nobody around.

How could they be so sure of that? . . . The signs on the Kansas highway said, "Speed Limit, 55 M.P.H." I was going fifty-three. Other drivers were going by me like jet planes past a balloon. Doesn't it do any good to teach people to read? . . .

The sign said, "Narrow Bridge." Then a lad came along and tried to widen it—with his radiator. . . .

A sign said, "Buy on easy installments." It's a lie. Installments are never easy to pay. I've tried them. . . .

* A FATHER'S PRAYER

"Lord, have mercy on my son: for he is lunatick."—Matthew 17:15.

* HOLD IT

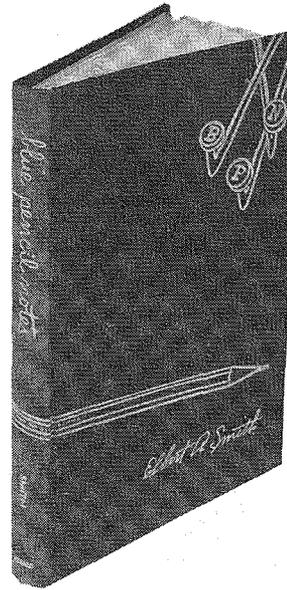
Orchardists use a "sticktite" spray to keep apples from falling prematurely. . . . I wonder—would it work on a man's hair?

* QUOTE

Travels of a French Fried Potato: In your mouth a few minutes; in your stomach a few hours; on your hips the rest of your life.—Health News.

* CAUTION

When judging people, no matter how sure you are that you are absolutely right, keep quiet about it, because you may be wrong.



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The Keys of the Kingdom

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Matthew H. Imrie

Golden Harvest

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the Saints' Herald

October 15, 1951

VOLUME 98

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News and Notes

CHURCH DEDICATED

The new church at Ottumwa, Iowa, was dedicated September 30. Present at the services that day were President Israel A. Smith, Bishop G. Leslie DeLapp, and Apostle D. T. Williams. Also attending the dedication service were Mayor Lovelace of Ottumwa, and Mayor Weatherford of Independence, the latter being the architect for the building. Bishop DeLapp addressed the group at the morning service. The dedicatory service was held in the afternoon with President Smith giving the sermon. Seated on the platform with the president were Mayors Lovelace and Weatherford, who were introduced and who made short speeches. Apostle D. T. Williams offered the prayer of dedication. Bishop DeLapp received the deed from Brother Barker as a token of the transfer of the church building from the old to the new by the entire congregation.

ATTEND CEREMONY

W. Wallace Smith of the First Presidency, and Sister Smith attended the district conference in Omaha, Nebraska, September 30. Brother Smith preached in the morning and also at the evening service. Charles D. Neff is the pastor there. In the afternoon, Brother and Sister Smith went to the cornerstone laying service of the new Council Bluffs, Iowa, church. V. D. Ruch is the pastor at Council Bluffs. The mayor of the city, and a large number of the Saints attended the ceremony. A box containing a membership list, including officers and the Three Standard Books, was placed inside the cornerstone.

Brother Smith also reports that High Priest Benjamin M. Anderson of Omaha is critically ill in the Lutheran Hospital.

INSTITUTE IN OKLAHOMA

The third annual pastors and priesthood institute was held in Oklahoma City, September 29 and 30. This was for the Central and Western Oklahoma districts. Apostles Reed M. Holmes and D. Blair Jensen were in charge of the institute. Brother Jensen will succeed Brother Holmes as Apostle in charge of the Oklahoma and Eastern Colorado area. Also attending the institute and serving as leaders were Ward Hougas, district president for Eastern Colorado, and his counselors Ernest Crownover and Joseph Hufferd, and Elder W. Farr Kemp. Each of these men participated in the program. One hundred priesthood members were present. Brothers Jensen and Holmes went to Tulsa for the evening service. An encouraging item to Brother Jensen as he begins work in his new field is the large number of baptisms in small branches among which are Fanshaw which has had twenty-two baptisms this year; Wilburton with sixteen; and Sperry with sixteen. A group which has not yet been organized as a mission is Clovis, New Mexico, and they have had eight baptisms.

REHEARSALS BEGIN

Tryouts for the "Messiah" were held October 7. Rehearsal also began on the same day. This will be the thirteenth Columbia network broadcast, and the thirty-fifth local Christmas broadcast of Handel's oratorio. The choir is under the direction of Franklyn Weddle.

We'd
Like
You
To
Know . . .

Almer W. Sheehy



TO SAY THAT ALMER was born with a smile would rob him of due credit. He just likes people and meets them easily. Time has etched a pleasing countenance which might be mistaken for a perpetual smile. His mother tells that when he came home from college he would exchange greetings and soon be off on a tour of the homes about the neighborhood where he was always a welcomed guest. He particularly enjoyed visiting the shut-ins, and they looked forward to his visits. When he was selected for the chaplaincy of the Sanitarium, many of his friends said the authorities "picked a natural."

Almer (the name is a New England corruption of the Book of Mormon name, Alma) was born at Fall River, Massachusetts, in 1912 and was baptized nine years later at Onset. He was graduated from William Chrisman High School, Independence, Missouri, in 1929; from Graceland College in 1932, and from the University of Iowa in 1933. He has done graduate work there and in Kansas City University. He taught school for nine years in Independence, being principal of a grade school and a teacher at junior high and senior high. He also taught one year at Alton, Illinois.

In 1934 he married Vivian Castings, an accomplished musician and school-teacher. They have three boys: David, 14; Paul, 10; and Richard, 7.

He was ordained a priest in 1930, an elder in 1935, and a high priest in 1944. Since 1944 he has been under Conference appointment, serving as pastor and district president at London, Ontario, and Boston, Massachusetts.

Almer has been definitely civic minded, acting as Red Cross chairman, and Kiwanis chaplain as well as being active in Y.M.C.A. work and in the Ministerial Alliance. He has been called upon often to address civic groups and to give radio talks also.

The Saints' Herald Vol. 98 October 15, 1951 No. 43

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

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Self-appointed "Watchmen"

THERE IS AN ORGANIZATION at Brooklyn that publishes a semi-monthly paper entitled *Awake*. The company is called "Watchtower Bible and Tract Society, Inc." The journal purports to keep the public "awake to the vital issues of our times," avers it "has no fetters," and "pledges itself to righteous principles, to exposing hidden foes and subtle dangers," etc.

We are left to surmise under which category it recently published a "contributed" article under the heading, "The Mormon Labyrinth." We have called attention to this magazine in *Herald* columns and stressed the fact that almost all of the criticisms set forth in it do not affect us, because we do not and never have believed what the Mormons do with respect to certain doctrines.

We recently addressed a letter of inquiry to this publisher and have received, under date of September 6, a prompt and courteous answer. Since we have received from our members so many letters about the article in question, we believe we should give them the benefit of this letter, which is as follows:

This acknowledges receipt of your letter of August 30 in which you asked if the article in the August 22 issue of our magazine *Awake!* is one of a series. It is not. We are publishing just the one article on this subject at the present time.

Additionally, we received a letter dated August 23 from John Blackmore, church historian, calling our attention to the distinction between the Reorganized Church and the "Utah Mormons." We appreciate receiving his very courteous letter, with the information that it contained. We think that we identified our article as applying basically to the Utah group, however, as it identified men associated with that group. The illustration on page 13 likewise identified the article with the Salt Lake City temple. The same principle was applied

here that we apply when we speak of the "Catholic Church," meaning the Roman Catholic Church unless one of the smaller groups such as the Catholic Apostolic Church, the Greek Catholic Church, or the Russian Catholic Church are specifically identified. We think that due to its publicity and membership, due to the individuals mentioned in the article, due to the illustration that went with it, that our readers would naturally associate it with the more widely publicized Utah group.

We have previously distinguished between your organization and the one in Utah. *Awake!* was formerly called *Consolation*, and the May 9, 1945, issue (now out of stock) said on page 18, "And then there is the Reorganized Church, which, with its nearly 100,000 members, holds forth mainly in Missouri.

It rejects the polygamy revelation and so escapes the major inconsistency of modern Mormonism."

We hope this provides the information that both you and Mr. Blackmore were seeking, and that you find other articles in our magazines to be of interest. Thank you for your letters.

We have had much cause to feel we have been misunderstood and misrepresented in the public press, newspapers, and magazines because writers have failed to make proper discrimination between our organization and the Mormons; but we have discovered that, with the passage of time, our position is much better understood.

—ISRAEL A. SMITH

Auditorium Completion

IN HARMONY with the action of the 1950 General Conference, the Presiding Bishopric have been working on the program for raising funds for the completion of the Auditorium. They have been handicapped in this work, as is explained by Bishop DeLapp, but plans are now matured and the campaign is scheduled to begin Sunday, November 18.

This campaign has the full support of the First Presidency. The completion of the Auditorium as soon as possible is imperative if this fine building is to be used in the general and local programs of the church as has been anticipated these many years. It is no less imperative

if the church is to be free to pursue other tasks which beckon us as we grow in vision and experience and numbers and resources.

It happens that the opening date of the campaign—November 18—marks the centennial of the remarkable spiritual experience of Jason W. Briggs, which encouraged him in the way which led to the reorganization of the church after the "dark and cloudy day" of latter-day apostasy. Let us move forward in our present task in the spirit of devoted sacrifice which animated Elder Briggs and his associates, and the Lord will bless us as he blessed them.

First Presidency

W. Wallace Smith
J. Dewey Edwards
W. Wallace Smith

Official

Let Us Finish Our Task

AT THE GENERAL CONFERENCE of 1950 the Presiding Bishopric was given authority to develop and carry out a program of fund-raising for completion of the Auditorium. At that time work was under way for the surfacing of the wall supporting the dome with stone and for the installation of a copper roof on the dome. We hoped at the time of the General Conference that this work would be completed months sooner than it was. We had hoped that during this time additional studies could be completed of both exterior and interior. These studies, as well as the work which was done, have taken much longer than was originally anticipated, and this is one of the factors which has caused delay in our decision to proceed with the raising of funds as authorized.

Another factor, which in our opinion justified delay, was the fact that many of our congregations were involved in houses of worship projects requiring a great deal of money. In fact, our records show that in 1950 and 1951 local houses of worship projects were under way involving approximately the total sum of \$928,000.00. Of this amount the General Church has provided, through the Houses of Worship Revolving Fund and the Houses of Worship Fund, loans amounting to \$318,000.00. (These figures do not include projects on which loans were made previous to January 1, 1950.)

We have now come to a place where we feel that plans are sufficiently far along to give some information regarding design and materials to be used in completion of the exterior as well as the interior of the Auditorium. This will be made available to the membership

through the columns of the *Herald* from time to time in ensuing months.

We are also of the opinion that the church building projects are sufficiently stabilized that our congregations for the most part are pretty well able to calculate the extent of their obligations. Likewise, members of the church can figure the amount of their obligations to carry on local projects and can ascertain their financial ability to contribute to the sustained program that will be carried on in raising funds for the Auditorium.

We present the foregoing by way of information, for a few have made inquiry as to why we have not launched a campaign for funds for Auditorium construction. During this period of time those who desire to contribute to the Auditorium Fund are certainly free to do so, and their contributions are most welcome. In addition to this, through action of the General Conference, the document on Surplus which was approved provides for consecration of surplus for the completion of the Auditorium.

We are setting the date of November 18, 1951, as the opening date for a campaign to raise funds for the completion of this building and, as stated, information will be given currently in the columns of the *Herald*. We are setting a goal of \$100,000.00 to be raised between now and December 31, \$200,000.00 in the year 1952, and \$200,000.00 in 1953, or a total of \$500,000.00 by January 1, 1954. This is a task which will require consecrated and sustained effort in the months which are ahead, but we believe that it is one which we can successfully achieve without undue hardship upon the membership of the church, and without diminution of our other activities. Quotas are being assigned both for the immediate goal and for the total goal of \$500,000.00.

It is contemplated that the money will be expended on the front of the building, the foyer, and the interior of the building. Just how far

it will go in meeting the costs of the work is not known at this time, but we are sure that the money invested from here on will go far in providing the facilities which have long been needed.

G. L. DELAPP

October 3, 1951

Graceland College Day

The church will observe Graceland College Day on Sunday, October 28.

The original purpose of College Day was to secure funds "to aid the college work." Down the years this broad purpose has been interpreted according to the changing needs of both the church and the college, and many and important goals have been achieved. Last year, the emphasis was on "Greater Graceland," this phrase being intended to include improvements which the college is making in buildings and on the campus. This "Greater Graceland" emphasis will be continued for College Day of this year.

One value in the annual observance of College Day which was not clearly perceived at first has become more and more important in the passing of the years. This is a good time for all of us—parents, students, prospective students, and others—to think of education in relation to our total life programs and to our power to appreciate and to serve and to build.

As has been suggested in the *Pastor's Handbook*, we recommend that on Sunday, October 28, members of the church throughout the world give thought to their stewardship of education and especially to their obligation to provide educational opportunities for those now preparing for their life work.

THE FIRST PRESIDENCY,
By F. Henry Edwards

Saskatchewan District

By Joint Council action and appropriate legislation on the part of the districts concerned, Northern Saskatchewan and Southern Saskatchewan have now been combined

(Continued on page 22.)

The Keys of the Kingdom

By Ward A. Hougas

I will give unto thee the keys of the kingdom of heaven.—Matt. 16:20.

THE IMPORTANCE OF KEYS

I WANT to talk about the keys of the kingdom. I was thinking today, as I was driving along, that keys are simple little things—rather insignificant, in fact, until we lose them. Some of the most frantic people I think I have ever seen have included those who try to crawl in the kitchen window because they have lost their keys, or look pathetically through a car window at the keys locked up inside. Keys are little things, yet they mean much to us. Sometimes they can change the whole pattern of life. I have seen sweet-tempered people become extremely upset when they discovered that their keys had somehow been misplaced.

I have spent several years as an officer in the bank. I used to open up in the mornings quite a bit of the time. All the money was locked up in a vault with big doors and time locks and other intricate paraphernalia. But before I got to the money, there was a pair of doors opened by a simple little key about the size of an automobile key. I had to have that key before I could work on the bigger locks.

When Jesus said to his disciples, "I will give unto thee the keys of the kingdom," he wasn't giving them anything very big so far as the world was concerned. One day, in talking to the people, he said, "The kingdom is within you," or according to another translation, "The kingdom is among you." When he talked about the kingdom being within people and among people, he was talking about the kingdom of God, something greater than a mere organization.

RICHES OF THE KINGDOM

Sometimes we talk of the church as though it were the kingdom, but actually the church is only an integral part of the kingdom. The kingdom is bigger than the church or any other organization. The kingdom of life offers treasures which we must have if the kingdom of heaven is ever to be ours. One statement that Jesus made is often quoted, "I am come that ye might have life and have it more abundantly." It wraps up in one sentence the great purpose of life—the reason why we are here—and why we need keys to move into the kingdom, that this abundant life might be ours. We need to understand this. We have been trying to get our thinking past a religion of mere restrictions; trying to lift it to a plane where it will challenge us and make us recognize that there is such a thing as abundant life—a life which makes us accept the restrictions gladly and willingly, not because they are restrictions, but because they are the means by which the kingdom may be ours.

And yet it is difficult to get religion above a plane of minor restraints for many of us. We must adjust our thinking to the realities of life and understand that the religion of life is more than a system of trivial restraints; it consists of ideologies that lift us above this common realm of life that tends to worry us so much. The great men and women are those who have accepted restraints as a part of a philosophy which would lift them to higher planes of living.

So, when we speak of discipline, we mean more than the "thou shalt nots." We include all the attitudes



of life—everything pertaining to a pattern of conduct which would tend to lift us up.

MORE THAN RESTRAINTS

Perhaps the best illustration I can use comes from the field of dieting. As long as one worries about what he can't eat, he never diets. He is always "going to," but he puts off beginning until tomorrow. Only when the day comes that he looks ahead to the results, and it becomes an obsession, does he seriously begin to diet—only when the ideal takes the place of the restraints. Then there is the problem of fasting. I meet people who think they will starve if they try to fast for even one or two meals. Why? Well, because the ideal of fasting just hasn't come to them. They are not fasting, really; they are just going without food, and that is all they ever think about. Among my friends are men who fast rather regularly—five, six, seven, and eight days at a time—and sense no particular pangs of hunger. They are not worried about what they don't eat. They fast because there has come into their lives a certain need, and that need has become a purpose for them. As they move into these periods of fasting, they are not worrying about what they eat or what they don't eat.

They are concerned only about the great objective.

Whenever you become truly conscious of any great need of the kingdom, you don't care to eat. Lose yourself in some great movement, and you will discover it is easier to go without food than it is to gorge yourself. The big difference is in the purpose back of what you do.

I am not one who fasts for long periods. A number of times in my life during various crises and needs, I have fasted for two or three days for the simple reason that the purpose back of that movement completely overshadowed anything of a physical nature. At such times I have suffered no physical discomfort of any consequence.

We need to forget some of the little things that worry us so much and become possessed with great ideals and purposes. That is what Jesus was talking about when he spoke of losing one's life, and in the process of losing it actually finding it. We are enhanced, strengthened and revitalized by combining our power with the power of God. This is what happens when we worship; and I don't mean when we just sing songs and listen to prayers, I mean when we *worship*. This is what happens when we fast; and I don't mean when we go without food, I mean when we *fast*. This is what happens when we pray; and I don't mean just say prayers; I mean actually *give ourselves* in this spirit of prayer.

Some six or eight years ago A. J. Cronin wrote a book which he called *The Keys of the Kingdom*. It is the story of a priest who refused to let his religion become a matter of simple restraints, and in his particular church he found that made him virtually an outcast—so much so that he was finally sent to a far-flung point in China where there was nothing except a memory of a mission that had been there in the past. Yet this man was so determined to make his life and religion really

count for something that he rose above every obstacle that stood in his way. When he came to old age he was still considered peculiar by those about him because he insisted on making life and religion something more than a set of restrictions. Finally one day his superiors told him he should retire, and in order to make it more appealing they painted a beautiful word picture for him of how he could rest continuously in a home for elderly priests. The old man stood up and said, "I don't want to rest." And he didn't. Life and religion as they had come to him were so dynamic that he literally lost himself in the great objective, and the trivial restraints of life meant virtually nothing to him.

Occasionally we find someone who begins to probe out beyond the ordinary boundary line of thinking. One of the encouraging experiences of being a pastor is talking with those who have been searching for new truth, no longer content to go on just living in the old way, no longer content to look upon religion as just a set of "thou shalt nots."

Coming back from these experiences they discover that their souls have been enriched, and their conceptions of this entire thing called religion have begun to expand. They likewise discover that they are no longer concerned, as they have been in the past, by the things which they supposedly couldn't do because of their religion. They find themselves lifted up and spurred on, given a new incentive to do the things that they now see come within the realm of possibility in human life.

THE KEY OF HEALTH

I would like to mention a few keys. No one is more important than another; at least not in my thinking. We must start with something, so let us take a very common one.

Recently I spoke about the key of health and discovered that some hearers were disappointed when I got through because I seemed to have so little interest in a few minor

regulations and restrictions which they try to enforce—disappointed because they seemed to think I had missed the kingdom somewhere, when all the while I was talking about something much bigger, as far as eternal values are concerned.

I said that health is a stewardship and suggested that it is a very personal stewardship. I almost got over into no man's land to suggest that it was others' business what they did, and my business what I did, and not my business what they did, and not their business what I did, except as we have a general interest in each other.

The responsibility of choosing, as far as my stewardship is concerned, is my responsibility; the responsibility of choosing, as far as their stewardship is concerned, is their responsibility.

If we use poor judgment financially, we go broke. If we use poor judgment physically, we break physically. We pay for every bit of misjudgment.

I found a few statistics the other day. The latest figures I could get show that in these United States there are eight million people afflicted with heart disease; there are two million afflicted with diabetes; there are seven million afflicted with arthritis; and millions of others have cancer, hardening of the arteries, ulcers, and a thousand-and-one other things. Much of this has been brought about by our change in producing and processing foods. Today we buy foods which have lost most of their value from a nutritive standpoint. Some of us starve while gorging ourselves.

We pay the price from our misjudgment and lack of wisdom. And this lack of wisdom is not especially an individual lack—it is a group lack. I think most of our physical needs are chargeable to our group characteristics as a society, in that we have allowed to develop in our midst—in fact have demanded—the type of foods which we get. That, of course, accounts for the popular movement which causes people to

revert back to the type of food used many years ago. Some are radical in that line; some are foolish; and yet they are attempting to return in a way which I believe will be helpful to the nation at large. Health is the base on which our life work stands. I might suggest that malnutrition—not a lack of food, but a lack of proper food—brings to us what Section 86 promised would not come to us if we would live properly. The promise is that we shall run and not be weary, we shall walk and not faint. Weakness, of course, makes us susceptible to disease; and yet Section 86 says that the destroying angel will pass us by if we, as a society, learn to live properly. We need to understand the ideal. The restrictions have very little significance. Health is a key to abundant living.

THE KEY OF CONTENTMENT

Another key I would like to mention is that of contentment, and immediately we must draw a line between contentment and righteous discontent. As E. Stanley Jones has said, "There is nothing so important as your inner serenity." In other words, unless we can build a philosophy of life which will bring inner peace, and an inner poise and understanding that bring us the assurance that we are working with God, life is not worth much.

In order to live—and I speak of abundant living—there must be sufficient inner adjustment so that this philosophy of life actually comes to be our religion. Contentment cannot be based upon the fear of eternal punishment. To a great many people the actual moving force of their religion is a fear of eternal punishment. No wonder they never rise to any particular heights, no wonder they grovel down in the dust of restrictions; no wonder they never see ideals which challenge them and make life seem really great and good.

Only when we are motivated by something greater than fear are we able to accomplish anything of value.

This is true in many homes. A child who acts only because of fear of punishment develops an attitude that turns him toward crime.

There is such a thing, of course, as righteous discontent, and it is this that leads us to real contentment. I always like to think back to the story of when Moses stood before the burning bush. No doubt back of that experience was the righteous discontent which had been with him during his years in Egypt, and his years as a shepherd in Midian, a discontent that arose because he saw existing conditions which he knew somehow must be changed. It may not have occurred to him that this was his job and that he was the one who was going to have to change conditions. Yet because of this discontent, he prepared himself so he was able to understand as he never had before that this way to contentment for him was going to be difficult—a hard and sacrificial way. I don't suppose he knew that it would end high on Mt. Nebo, where he would look out over the promised land with a disappointment that was overshadowed by triumph. But he found his contentment by yielding to the righteous discontent which caused him to change his ways and give himself to a great cause.

If you can be led into new and better fields of thinking, if you can be discontented enough to seek new heights of prayer, new fields of meditations, new goals of righteous dreaming, this effort will not be in vain.

We think of the web that the spider builds. Some webs are very large. No matter how big they are, they have but few points of contact or anchorage. Three or four points of contact, as a rule, are all that hold up one of these great webs, and yet they are beautiful and intricate in design.

We don't have many contacts with Divinity—I mean real contacts that make us new men and women. If we could just take the few contacts that we have and build for ourselves a pattern of life, well-

designed and bearing the impress of Divinity revealed everywhere in nature, we would find a measure of contentment, I believe, which would enable us to lift our lives to planes that many of us have never even dreamed of.

If we can be content only with those things that are valued in eternity, then we will learn to value life in the degree to which it will yield eternal values for us. A miner goes out and digs his ore; then takes it into the laboratory where it is assayed. He is told that it has a certain percentage of gold, a certain percentage of zinc, a certain percentage of lead or iron. The value of the ore doesn't depend upon its looks, but upon the percentage of valuable metal it contains.

The value of our life doesn't depend much on the looks of it, nor the size. The real value depends upon the percentage of eternal values that can be assayed from the ore we dig as we go through life.

THE KEY OF MEMORY

Another simple yet important key is the key of memory. Too often we remember the things we should forget, and forget the things we should remember. I believe the only purpose God had in making memories was that they might safeguard us; that they might help us protect ourselves and others from pitfalls. He never desired that through remembering, we should cause heartaches or revive anything which would cause embarrassment to others. I think one of the most dramatic instances recorded in the New Testament is the account of where some Pharisees brought to Jesus the woman who had been found in transgression, desiring that they might stone her according to the law. Jesus acquiesced. He said, "He that is without sin among you, let him first cast a stone." And then the Scriptures record, "He stooped down and with his finger wrote on the ground." I don't know what

he wrote, but when he got through he looked up, and everyone was gone except the woman. Then Jesus asked, "Where are your accusers?" They had vanished; when they came under the test, they found that they had no accusation to offer. So he looked at the woman and said, "Go thy way and sin no more," and to Jesus the matter was a closed book.

Some people say that Jesus wrote in the sand. If so, I think sometimes we need a lot more sand piles which would help us forget many of the things we insist on remembering.

Out of such transforming experiences as this have come some of the world's great men and women—people who were big enough to forget. I stated to one congregation that we are all sinners, and a few people there didn't like it. It is queer what opinions we get of ourselves. But we are sinners every day and we need to face God, in the clarity of vision which comes to us by his Spirit, and say to ourselves, "From this day on I will sin no more," and go our way forgetting the past. I have discovered that the only people who grow are those who have learned to forget what they should forget and remember what they should remember.

THE KEY OF FAITH

Someone has said, "Faith is the pencil of the soul that procures heavenly things." I think that is a pretty good statement. Faith is the pencil of the soul that draws for us, helps us crystallize in our thinking the dreams which should lift us out of the petty things of life into a better way of living. Someone else says, "Faith is the building of the invisible to accomplish the impossible." Only men of faith look beyond this common world into the unknown, and there feel for things which in the minds of many people are absolutely impossible.

Goethe, the German philosopher, said that faith brings epochs of

truthfulness, while epochs of unbelief are barren of permanent good. In those years in which we have faith, we find expressions and deeds of value coming out of our lives; but in the years we have not faith, our lives are barren. Dr. Spurgeon says, "Faith gets most; humility keeps most; love works most." Collier said, "Faith makes the discords of the present become the harmonies of the future." And some unknown author has added, "To distrust without cause is to dishonor both man and his creator."

Much of the strife we find in our homes, churches, and communities comes because we distrust each other. Many of us are losing faith in life, especially since there is so much talk about atomic destruction and so little about the possibilities of harnessing atomic power for industry.

A great many people have lost faith in life, and some have asked me: "What's the use of educating myself? What's the use of bringing children into the world? What's the use of caring whether or not I live?" That is dangerous thinking—if it is thinking. When God made the world back in the first gray dawn of creation, he knew just as much about the atom bomb and atomic power as he knows today. He knows a lot more about it than we do. And surely, if we have faith in God and his purposes, we can look beyond this flareup in our thinking at the present time and realize that a God who created such things in the beginning must somehow have been able to create processes by which these things may be properly controlled so that life can go on.

The work of the kingdom is not yet done, and it must be done before the world comes to an end. Since 1930 we have had a rather continuous wave of predictions about this catastrophe and that "coming" or some other millennial event. People have predicted that in five years, ten years, twelve years—time would end. In the early 1840's the Millerites gathered on one of the high cliffs along the Mississippi

River after giving away their farms and possessions. They went out there to meet their Master, feeling that the world was coming to an end. Well, it didn't happen. They went back and talked as many of their neighbors out of their old farms as they could and waited for the next time. About three years later they gathered again, only this time they didn't give away any of their farms when they went up on the hill. They kept them—and they needed them too. From that time to this, we have been hearing more such predictions. As late as last year I heard of several predictions by people who were certain that the world would end within the next five, six, or seven years. Let us look forward in faith in such a way that it will carry us through.

THE KEY OF REPENTANCE

I will always remember Brother Elbert A. Smith's story about the cocklebur farm, because I grew up on a farm that extended for a mile and a half up and down a little river, and we had cockleburs. We tried to keep them out of our field, but the people who lived up in the hills beyond us didn't cut their burs, and every time it rained they came rushing down upon us. Those things would lie there for years and then sprout and come up. I learned the hard way that it takes sweat and toil to get rid of cockleburs. They have to be dug up and burned.

It is the same way in our lives. We try to get rid of our cocklebur habits by just clipping them off or scratching at the roots a little. We have not yet faced the fact that the only way to rid ourselves of them is to root them out and destroy them.

THE MASTER KEY: LOVE

Back of everything else is the motivating power of love. In the third chapter of John is that much-quoted statement, "For God so loved the world, that he gave his Only Be-
(Continued on page 22.)

The Graceland Spirit

From Through the West Door

By Roy A. Cheville

NO ONE HAS EVER DISCOVERED who was first to speak of the Graceland Spirit. Phrases like that do not have an identifiable origin. They are so inherently a part of a social experience that they seem always to have been there. . . . As soon as students and faculty began doing things together so they sensed an *esprit de corps* characteristically their own, it was ripe for such a name. . . . The father of a student wrote President Briggs: "I used to wonder what they meant when they talked about the Graceland Spirit. At last I discovered it through my son and daughter who went to Graceland. I came to the conclusion that it was the spirit of the church, that is, the Spirit of Christ, brought into focus and into operation in a college community. . . ."

What is there that is fundamental that runs through all Graceland life? What are the enduring values that are the quintessence of the Graceland Spirit? At least these are in that Graceland way of life:

—the fraternal spirit which receives each on the merits of personal worth without undue weight of pocketbook, name, or connections;

—the buoyant spirit which sees life as a great adventure with continuous zest for each unfolding tomorrow;

—the harmonious spirit which strives to attain right relations in the business of living together;

—the creative spirit with initiative to work out programs of leisure and labor without undue reliance on those supplied by others;

—the analytic spirit that is restless to discover the why, how and wherefore of the many-sided universe in which we live;

—the honest spirit without pretense or veneer, but with elevating sincerity, and genuineness;

—the happy spirit that interprets man as intended to achieve a hap-

piness that is continuous in nature;
—the humble spirit that evaluates one's own self in the total overview

of things, not too high, not too low;
—the reverent spirit that visions one's own abilities and achievements in relation to the great divine purpose in the universe.

*Spirit of Graceland,
Those thy path have trod
Found thee the Spirit
Of the living God.*

A SUGGESTED ORDER OF SERVICE FOR GRACELAND COLLEGE DAY

Call to Worship

They who build on Graceland's hill
Need pray direction for their will.
They must lay foundations down
Forty years beneath the ground.
And the towers must from the sod
Mount a million dreams to God.
Walls so flexible be planned
That the strain of growth will stand.
Growing minds will scatter light
Far beyond the breadth and height.
Entrance doors must be so wide
That no learner be denied.
Windows opened out on skies
Where expanse for dreaming lies.
And the trees that separate
Inner love from outer hate
Must for future Graceland house
Beauty in luxuriant boughs.
They build to incubate a kind
That mirrors the eternal mind.
They who build on Graceland sod
Lay their wood and stone to God.

—CLEO HANTHORNE MOON, *The Bell Tower's Eye*

Hymn: "We Limit Not the Truth of God," No. 416

Invocation

Scripture Lesson

And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.—Doctrine and Covenants 85: 21.

Special Music: (Solo or quartet or choir number. Perhaps a Graceland song such as "Happy Graceland," "O, Graceland Beloved," "Hail, Alma Mater, Dear," "Conviction.")

Sermon

Invitation to give

Offering

Hymn: "Graceland Alma Mater Hymn," No. 434

Benediction

Religion - The Ideology of Democracy

By Colonel Matthew H. Imrie
Seventh Army Chaplain

EDITOR'S NOTE: *This timely and intelligent article was procured for the "Herald" by Elder Floyd H. Engstrom, who has served as chaplain under Colonel Imrie. Brother Engstrom says, "He is an Episcopal priest and a grand person. He has visited our home several times." Chaplain Engstrom was recently transferred to an American post in the French Zone.—C.B.H.*

THE BRITISH HISTORIAN, Arnold Toynbee, was quoted in the October 30, 1950, issue of *Time Magazine* as saying: "How can the western nations successfully combat Communism unless they establish an active, working Christianity? If we are to fight (Communism) on equal terms, we must make our faith clear in our behavior, we must increase the percentage of our belief in Christianity and our actions as Christians."

There is nothing new about this plea for a spiritual awakening, for moral rearmament. The Bible is studded with eloquent pleas exhorting man to walk in the light rather than the darkness, to worship God rather than vain idols. In addition to Toynbee, many of our leaders have voiced this warning. Jacques Maritain, the French philosopher and statesman, as far back as 1942 gave brilliant and lucid expression to the relevancy of religion to political freedom in his book, *Christianity and Democracy*. General Douglas MacArthur, aboard the "Missouri" in Tokyo Bay, back in September 1945, gave this thought historic utterance in the words, "The problem is basically theological and involves a spiritual recrudescence and improvement of human character." And one could easily quote George Sokolski, Herbert Hoover, Walter Lippmann, Dorothy Thompson, David Lawrence, and a host of others to prove the point that leaders and thinkers and statesmen have been and are aware of the need of a revived Christianity to overcome the assault of barbaric, antidemocratic societies.

LET US FORGET for a moment what the Toynbees, the MacArthurs, and the others have to say, and let us turn to newspaper headlines, to the radio reports, and to our own memories and powers of observation. The past five years have convinced us, and all freedom-loving people throughout the world, that military weakness is madness in a world where nations practice ruthless aggression. And we have also been convinced that, in a world where basic philosophies motivate the conduct of men and nations, ideological weakness is also foolhardy.

Government alone cannot govern; it must have an ideology, a systematic philosophy to serve as a rationale for its policies. Government must have either an enslaving "ISM" that will reduce the number of free minds in the state, or an inspirational religion that will give men the grace to live together as brothers. The truth of this choice of ideologies is seen in the present conflict between Communism and Democracy.

Communism is more than an economic system; it is a philosophy of life based on a deliberate and absolute rejection of God. In the words of Lenin, "Marxism is materialism militant." This materialistic philosophy or ideology inevitably leads to the slave state and is perfectly suited to its perpetuation. The denial of the fatherhood of God is a prelude to the denial of the brotherhood of man. The repudiation of God's sovereignty leads to the policy of opportunism, to the belief that the end justifies the means, and to the repudiation of moral values in every sphere of human activity.

On the other hand, the form of political life which we call democracy, has its taproots in the religion of the Bible. It is true that some of the roots of our way of life run back to Roman law and Greek philosophy, but they have drawn their vigor from church and synagogue. G. K. Chesterton wrote: "There is no basis for democracy except in a dogma about the divine origin of man." Dorothy Thompson states this thought in the words, "The conception of man as a child of God—that is, as a soul, capable of choice, capable of reason, capable of developing and perfecting himself in the image of the ideal—is the basis of democracy. It is the only philosophical justification for democracy." The reality of God, the dignity and brotherhood of man because of his relationship to God, and the individual's responsibility to self, society, and the Creator characterizes the democratic state of mind. It is not without valid reason that our leaders acknowledge God's name and invoke his blessing when speaking in behalf of the people. The democratic way of life is a social-political expression of the religion of the Bible; it could not have originated, nor

can it continue, apart from its essential biblical inspiration and vital religious principle.

IN OUR GENERATION we have seen two serious threats to our democratic way of life. The first, a combined Nazi-Fascist threat, was directed at the democratic political organization, at the body politic. The plan of attack was simple enough; kill the body, and the spirit no longer has a medium for expression; destroy the political organization, and the spirit of liberty can no longer manifest itself. It took the Second World War to destroy this threat.

Communism, the second threat to our democratic way of life, has a different approach. While paying lip service to democratic principles, Communism seeks to vitiate the strength of democracy by choking off its breath; it seeks to destroy the democratic principle by rejecting the religious principle. Of these two threats to freedom, Communism's ideological assault is the more difficult to detect and vanquish.

Appealing to man's inclination to desert discipline and limit reality to the realm of physical sensations, the materialistic ideology of Communism is welcomed in many free societies under various nom de plumes such as Positivism, Pragmatism, Humanism, Secularism, and Indifferentism; these forms of materialism—many of them fashionable and popular in democratic countries—corrode the metal of freedom even while their devotees protest undiluted patriotism. Again we quote Toynbee:

Democracy is another leaf from the book of Christianity, which has also, I fear, been torn out and, while not perhaps misread, has certainly been half emptied of meaning by being divorced from its Christian context and secularized; and we have obviously, for a number of generations past, been living on spiritual capital.

MOST OF US view democracy as we see the outside of a person coming toward us down the street. The outer body is important, but the most important thing about that person is the spirit that characterizes him; and the most important thing about democracy is its inner soul or spirit.

We properly do a great deal to nourish the body of democracy; we work and produce; we think, and we write; we argue, and we vote; we prepare for military defense. But what is a man

who has given all his attention to developing a strong body, who has cared nothing for his inner life, his mind, or his soul? And what is a democracy that ignores its spiritual foundations, its motivating ideology, its very soul? We must give serious thought to nurturing the soul of democracy if we wish it well.

Ours is a democratic, western, Christian civilization. By this we do not mean that our civilization is Christian from top to bottom in all its characteristics, but rather that the basic impulse behind our civilization is Christianity. Toynbee warns us that all of the gains of our civilization can be lost if our religious impetus is either wasted or overcome by irreligious philosophies. Who levels this threat at our way of life? The Communists, certainly; and also every citizen who is indifferent to our religious heritage. Any one of us and all of us defective in our ideological obligations unwittingly further the cause of materialism. "He who is not with me is against me," Christ said. And in this conflict between materialism and religion, between Communism and Democracy, he who is not with the spirit of democracy is against it. This ideological conflict is the Number One Problem in the world today. An important question for each one of us to answer is "Am I part of the problem, or am I part of the solution?"

PART OF THE SOLUTION to this attack on our national life is to strengthen our spiritual foundations. Only the re-birth of religion within our hearts will give us the effective strength to combat the ideological assault of Communism. Let us not be so blind as to think that our nation may shift its foundations from the worship of God to those of selfishness and materialism and continue democratic. Our country is founded on profound belief in the providence of God and the dignity of men as the children of God.

The first constitution ever adapted for the government of a community on this continent was the Mayflower Compact; it began: "In the name of God, amen." William Penn, speaking of his colony in Pennsylvania, wrote: "My God will, I believe, bless and make it the seed of a nation." In the Declaration of Independence are found the words: "Appealing to the supreme judge of the world for the rectitude of our intentions . . . and with firm reliance upon providence . . ." Alexander Hamilton said of our Constitution: "The sacred rights of mankind are not to be rummaged from among old parchments and musty records—they are written as with a sun-

beam in the whole volume of human nature by the hand of Divinity itself." In his inaugural address, George Washington said: "No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States." Patrick Henry, in the same speech in which he said, "Give me liberty, or give me death," said "There is a just God who presides over the destiny of nations."

There are many such quotations testifying to the fact that our founding fathers were religious, God-fearing men. They were diverse in their economic and political beliefs, but they were united in two great beliefs—belief in the great democratic experiment of the United States which they were making together, and belief in the Providence of Almighty God. We might summarize all these references by quoting the words of President Coolidge at the celebration of the hundred and fiftieth anniversary of the signing of the Declaration of Independence:

In its great outline the Declaration of Independence was the result of the religious teachings of the preceding period . . . they were a people who came under the influence of a great spiritual development and acquired great moral power. No other theory is adequate to explain or comprehend the Declaration of Independence. It is the product of the spiritual insight of the people . . . the things of the spirit come first. We must follow the spiritual and moral leadership which they showed.

It is imperative to realize that the principles for which our country stands cannot be maintained if they are cut off from their religious source, any more than a shunted freight car can maintain its momentum when cut off from the engine. We are to love our neighbors as ourselves; apart from religion, why? We must regard all men as equal; we can do so only as we see them as the sons of God. We must regard all men as brothers: this is so much nonsense unless we first accept the fatherhood of God. Karl Marx, the apostle of Communism, understood this when he said, "The democratic concept of man is false because it is Christian." To take this democratic concept of man and detach it from its religious dynamic is like attempting to build the kingdom of God without God! We must link the cars with the engine. We must return to God. We must work and pray and give for the spread of his kingdom. We must nurture the cause of religion by a personal and social application of our holy faith.

THE SPIRITUAL LEVEL of America is determined by the spiritual achievements of its people in the aggregate. As

we the people nourish our souls through the practice of the presence of God and the doing of his will, we contribute to the spiritual life of our nation and democracy. When a man or woman achieves spiritual excellency, the level of the nation is lifted a little—the armor of God is more firmly fitted. When an increase of faith possesses an individual and righteousness is embraced, the ripples of that event spread all across the face of the democratic waters.

The vitality of religion is bound up with the life and work of the churches. By inescapable logic, therefore, the foundation of democracy depends on strong, vital, functioning churches. This fact raised serious questions concerning the trend and future of democracy, for it is a threatening fact that most adults either ignore the church or take it very lightly. For proof of this, I refer you to your own experience.

Inasmuch as religion is the ideology of democracy, to ignore or to weaken religion is to "bite the hand that feeds us." It was the great Gladstone who said, "I go to church because I love God and my country."

THIS STATEMENT provokes the question, Does one have to attend church in order to support the ideology of our democracy? Most of us are so anxious to admit that there is more to religion than church attendance that we run the risk of calling the latter unimportant. How necessary is church attendance? The attacks of reactionary totalitarian governments on the church is a clue to the answer. Nazi, Fascist, and Communist regimes have closed thousands of churches and have silenced the clergy because church attendance inspires Christian conduct. The relationship of public worship to public ethics is that of the apple tree to the apple. The fruits of Christian worship (righteousness, peace, brotherhood, and good will) are incompatible with the opportunism, warmongering, suspicion, and hatred employed by dictators.

Some of us say, "The spirit of religion, not the institution, is enough for me." In the world in which we live, values are known to man only through outward and visible signs. The entity referred to as your personality is known to your neighbor only through the presence of your material body. If the ego were not wrapped up in a body, communication in the realm of existence would be impossible. The spirit of political freedom is dependent upon the democratic state for its expression. Similarly, the spirit of religion needs to be

(Continued on page 22.)

A Shepherd's Story

The Autobiography of Marcus H. Cook

IV. Under Church Appointment

ORDAINED A HIGH PRIEST

IN the spring of 1900 I had a week end off, and I went to the General Conference. On Sunday the Saints were asked to fast and pray for direction. That night, Joseph Smith appeared to me in a dream and told me that I would be asked to take the office of high priest. I asked him when, and he replied, "In the near future." On Monday morning when I said good-by to Joseph Smith and F. G. Pitt, who had been elected president of the quorum of high priests, they told me that I was recommended to be ordained to the office of high priest and asked me if I would accept the office. I told them that if the Conference approved, I would accept. I had to return home as I was on duty Monday night. The Conference approved, and J. W. Wight was sent to Des Moines to ordain me to the office of high priest on June 19, 1900.

MINISTRY IN IOWA

I continued in local work in Des Moines until the spring of 1902, when I was appointed to the towns of Clinton, Lyons, and Comanche, Iowa, and Fulton, Illinois. I found some good Saints there, and it was arranged that I should make my home with August Munson and his wife. I was elected president of the branch. The Saints there were co-operative and I enjoyed my work. I visited among the members and held meetings in private homes as opportunity made possible, while regular services were held in a hall in town. The work progressed, and a better and more united condition was brought about. Two young men were ordained to the priesthood, August Munson to the office of elder, and Ed Voelpel to that of

priest. There were also two other priests, Brothers Wilson and Palgrove, and a William Potter who held the office of teacher. Six were baptized during the year, among them Clarence Biel, who has served since in the office of elder and was at one time counselor to the district president. He now has two sons who hold the priesthood, and one of them is the present pastor in Clinton.

I assisted Brother Oscar Case in mission work for a while at Fulton, and he came to Clinton and helped in a series of meetings there. At the close of the year, I felt that the work was in good condition, and that a greater work could be done during the next year. I filled out my application for appointment for the next year giving Clinton, Iowa, as my choice of field.

APPOINTMENT TO TRI-CITIES

But to my disappointment, I was assigned to the "Tri-Cities"—Davenport, Rock Island, and Moline. I took up my work there and held services mornings and evenings in a hall in Moline, Illinois, and afternoons at Davenport, Iowa. I baptized a boy in Moline, and continued working there until fall, when sickness in my family made it necessary for me to return home for a while.

While I was in the Tri-Cities, an interesting event occurred. Some elders of the Utah church were holding meetings on the streets in Moline, not very far from our hall. Someone asked them what difference there was between them and the Reorganized Church. Their answer was very misleading, and some of our members who heard it came to me asking that something be done about it. Brother F. A. Russell lived in Davenport at that time, and I phoned his wife, asking if he had

some literature that would be helpful in replying to them. Brother Russell was field missionary in the district and happened to be at home. I asked him if he would come with me and meet them. He readily consented, and we went to the corner where they were to preach. Quite a crowd had gathered to hear them, and at the close of their service I stepped into the place where they had been and asked the crowd to wait a few minutes. I told the people that those men had made the claim that they represented the Church of Jesus Christ of Latter Day Saints organized by Joseph Smith in 1830. I said that their claim was false, and that we were fortunate in having with us a representative of the true church who would like to make some explanations. I then introduced F. A. Russell; he began speaking and soon had the attention of the crowd. There was no soft pedaling; he made it quite plain that in the practice of polygamy and other things, they were not representing the true church. The crowd was with him from the start. When he finished, one of the Utah elders attempted to show that they were not practicing polygamy, that those living with plural wives had married them before there was any law in Utah against it. A short time before that, Joseph F. Smith had been fined for polygamous cohabitation. They claimed that he had married these wives before the law made such marriages illegal, and that he would not desert the wives he had married. F. A. Russell called attention to the fact that it had been proved that since Utah had promised to abandon polygamy the said Joseph F. Smith had become the father of five children by his various wives, and whatever they might say, that was certainly practicing polygamy.

We continued meetings at that same corner for some time, with crowds that some nights almost blocked the street. The Utah elders came out once after that, but the crowd all came over to our corner. It was not long after this that I was called to my home.

IN COUNCIL BLUFFS

When I was again able to take up the work, I was transferred to Council Bluffs, where I found a nice branch of devoted members. When I arrived, Elder Jenkins took me out among the Saints and introduced me to them. Brother Booth was pastor; I found him a splendid man, and my relations with him were quite agreeable. Two of these people whom I met through Brother Jenkins I shall always remember. One was an old lady of eighty who had joined the church before the apostasy. She had come from England to Utah, after receiving the gospel in its purity; she told me how happy she was and with what joy she embraced the true gospel. She also told me of her bitter disappointment when she discovered the evil teachings and practices of the people in Utah. Broken-hearted she left Utah and settled in Nebraska. Her faith in the gospel was unshaken, but she knew it was not taught in Utah. Representatives of the Reorganization found her, and with joy she received their message. She did washings and any other work she could do in order to get money to pay the expenses of missionaries to preach the message to her neighbors and friends. She wept because she was growing so old she couldn't work any more and earn money to help the church. About once a month she would hand me a dollar to help in my expenses; I don't know what sacrifices she made to do it, but I felt that such sacrifice should stimulate me to the greatest possible effort to be as loyal as she was. She will never know what an inspiration her devotion to the work was to me.

The other outstanding personality was a young man, George W. Steele, who had recently married a girl who belonged to the church. Brother Jenkins took me to their place late in the afternoon, then left for his home out in the country. I talked to Mrs. Steele for a while; she asked me to stay for supper and meet her husband. When he came home, she introduced him, and I was very favorably impressed. He was a fine-looking young man, very genial, and we became good friends. He was a salesman; not much interested in religion and inclined to be skeptical. I stayed with them overnight, and as our friendship grew, I often spent an evening with them. I finally had the pleasure of baptizing Mr. Steele. He is now an elder of the church, living in Omaha, and has done a good work.

I have lost my record of baptisms, but several persons were baptized in Council Bluffs during the year I began my work there. I was reapointed for the next year and was there the latter part of 1903 and 1904. During that time I held special meetings at Underwood, McLellan, Neola, and Crescent City. I roomed for a while with an osteopath by the name of Cooper. One of his patients suffered from fainting spells, and he told her about our administration to the sick. She asked for administration, and then after making her request, she fainted. I proceeded to administer to her. She regained consciousness, and, as far as I ever heard, was completely healed. A short time later I baptized her. I did most of the preaching at the church while I was there.

RETURN TO DES MOINES

At the General Conference of 1905 I was appointed to the Des Moines District. Brother J. F. Mintun had been located in the city of Des Moines and did a splendid work there. I remained in that district until 1909, when I was sent to the Portland, Oregon, District. I had been president of the Des

Moines District, which at that time covered twenty-six counties in the central part of the state. There were branches at Des Moines, Newton, Runnels, Rhodes, Boone, and Eagle Grove. I visited all these places, preaching, advising the officers, and doing what I could to look after the interests of the work. I also assisted Brother Wardel Christy in tent meetings at Rhodes, Nevada, Boone, Baxter, Montour, and Colo. I held meetings in Tama, Boone, Shaver, and other places, and assisted as moderator in a debate between J. F. Mintun and a man who represented the Seventh Day Church of God. Brother Mintun had the advantage all through the debate, so much so that the followers of the other man were discouraged and some of them became quite angry.

I had a controversy with some Utah ministers who were preaching on the streets at Colo, Iowa. I was visiting the Saints there when they started a street meeting a few blocks from where I was staying. They had been all over town during the day, and when they began preaching, our people thought something should be done about it. Accompanied by the man with whom I was staying, I went and asked the mayor if I might reply to these elders. The mayor did not want a row started on the street, but I told him I would not interfere until they closed their meeting. He granted me this permission and said that they would again be there the next evening. I told the crowd that the organization those young men were representing was not the original Church of Jesus Christ of Latter Day Saints as organized by Joseph Smith and his associates; that the church they represented had introduced doctrines and practices contrary to the original church; that the United States courts had decided they were not the original church and could not hold the property of the original church, as in the case of the Kirtland Temple, which was

awarded to the Reorganized Church of Jesus Christ of Latter Day Saints. I proceeded to call attention to some of the doctrines and practices of the Utah Church that were in direct opposition to the true church and said that I would be there again the next evening to tell them more about it. The Utah elders made very little effort to defend themselves and failed to return next evening to fill the appointment they had made, but I talked to a good-sized crowd at the same corner.

A man whose name I cannot recall, who had debated with Brother Hunt, published a book against our church and boasted that he had defeated Brother Hunt and was willing to meet any representative of the church. Some time later, when I was again in Colo, I found that

several copies of his book had been circulated in the village. I obtained permission to hold a street meeting and sent for J. F. Mintun to come. I then sent word that we would analyze this book, giving the author the opportunity to be present to meet us and defend his position. He failed to come, so Brother Mintun and I met a large crowd on the corner. I announced that if the author were present, we would like to have him come forward, as we were willing for him to reply to us if he so desired. But he did not appear. I took his book and read several of the most outstanding things he had said against the church, and Brother Minton answered them. I never heard any more about this man.

(Next installment: A Ministry of Power)

Christian Child Training

By Glenn C. LeBaron, N. D.

LIVING IN THESE DAYS of world turmoil, unrest, uncertainty, and the ever-increasing costs of living, we pause to consider whether we are cognizant of the needs of our children. We recognize their physical needs automatically, but do we consider their need of spiritual home training to augment the usual church school lesson?

Never in the history of our nation has the need of vigilance been greater for our children and adolescents.

The recent report regarding the number of drug addicts among high school and college students is truly appalling.

Radio commercialists sing the praises of various brands of cigarettes, each telling why his brand is better and less harmful than the other. They fail to say that all brands contain deadly nicotine.

Many magazines sell full-page advertising space to draw attention to liquor but refrain from saying that the alcoholic content of all intoxicants tends to ruin nerves and diges-

tion, cause cirrhosis of the liver, wreck homes, and lead to various mental disorders and deformities.

The amount spent on tobacco and liquor in the United States is almost incomprehensible. The tax alone would build and sustain many churches. Modern science has made great strides in certain fields of endeavor, even to deadlier methods of taking human life. Movements for the welfare and protection of children are inadequate to cope with this serious situation.

In the homes and in special classes children could be taught the harmful effects of tobacco, liquor, narcotics, and other vices. They have very receptive minds, and what they learn remains indelibly on their memories. Many of today's gangsters and racketeers were once the children of city slums. Many great leaders were once children in Christian homes. Environment plays a large part in the lives of children, as they will wear the cloak of their early training that predominated during the time their minds were most receptive.

WE CAN REASONABLY BELIEVE that a child's intelligence has its beginning in the embryonic period. Authorities on the subject claim that a child learns and retains more knowledge between the ages of four and ten than at any other given period of years thereafter. The kind of knowledge gained, of course, is different for a child and an adult; however the gift to learn and retain is in favor of the child. It is remarkable the many words and phrases a child knows the meaning of at kindergarten age. The training of children between the ages of four to twelve usually molds their adult character.

The march of crime cannot be halted or suppressed by law enforcement or a Christian crusade alone. The training of our children today will represent the spiritual force that will oppose evil tomorrow. They will be the leaders of the church and nation. Their training now is mandatory.

We should warn our children of the evil forces at work which can destroy morals, homes, churches, culture, nation, and civilization. Christian child guidance today is the paramount task of parents. We could all rejoice if we were assured that our Christian ideals and national security would not perish.

The sanctity of the church, the welfare and traditions of our great nation, will be in the hands of our children when they reach manhood and womanhood. It is never too soon or too late to start a child's training. The Devil and his satellites are always at work perpetuating the forces of evil.

We have heard the saying, "Fight fire with fire." Our motto must be, "Fight evil with good." A child having early Christian training will be much less susceptible to evil influence.

Our concern must not be entirely for our own children because the Lord loves *all* children. We must bring more children into church school and put more Bibles in the homes and public schools.

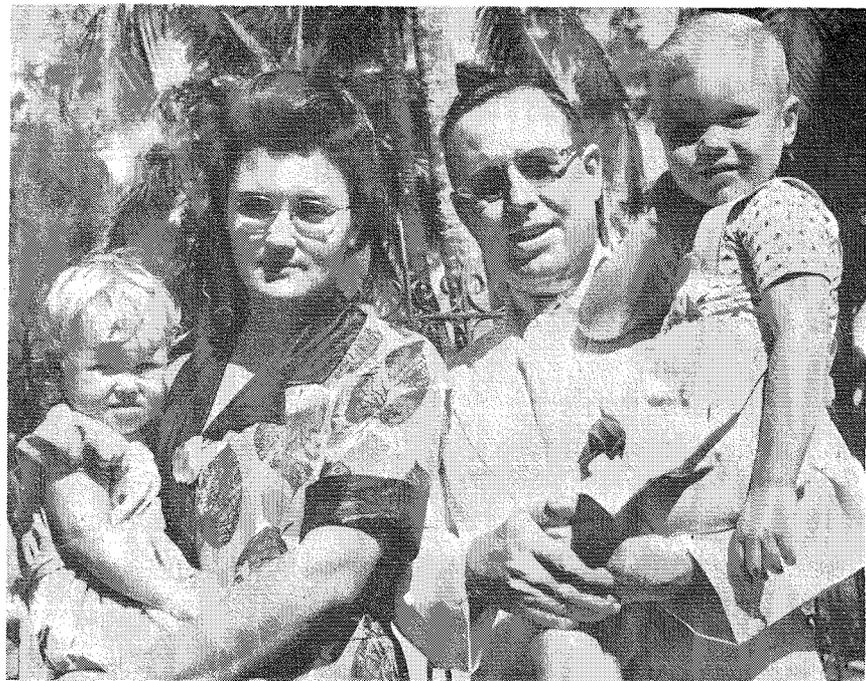
Tribute to the Late M. J. Crowley

UPON arriving at Detroit, Michigan, in 1942, to accept General Church appointment, I quickly became acquainted with one of the dependable and devoted men of the priesthood, High Priest Michael J. Crowley, and his companion, Sister Crowley. A few months ago this devoted man passed to his eternal reward, and I want to share this tribute and respect with the readers of the *Herald*.

Brother Crowley had an unusual conversion to the Restoration which he shared with me in our official church assignments. A quiet person, he was always ready to support the church and its representatives from headquarters from his earlier days of ministry in Toronto, Ontario, to his closing days in Detroit. On numerous occasions, in my heaviness of heart, I would wend my way to 2330 Cortland for advice, encouragement, and comfort from this minister. I would go away from this fountain of hope, happy to continue my ministry in this metropolitan area of responsibility.

As has been said of Phillip Brooks, Elder Crowley was sunlight to many in the midst of rain and fog. As the little girl paid tribute to this famed preacher by saying, when notified of his passing, "Won't the angels rejoice in heaven," so we can say that heaven will rejoice because this worthy minister throughout his life gave sacrificial devotion to Jesus Christ and his fellow-men. In his ministry to others he never forgot to recognize his devoted companion, Margaret. May heaven bless her.

Elder Crowley served as president of Detroit-Windsor District as well as counselor to several city pastors. Many times when we were together I would seek his counsel. We went to prayer meetings together, and I learned much from his philosophy



SOUTH SEA ISLAND MISSIONARIES RETURNING TO THE UNITED STATES

SEVENTY F. Edward Butterworth and his wife, Lilly Raye, with their little son, Gary, and daughter, Cheryl, will leave November 14 by Air-Tahiti via Fiji and Hawaii for the United States. They are completing six years of missionary activity among the natives of French Oceania. The Butterworths have succeeded in acquiring the native tongue, and even the children speak more Tahitian than English.

Brother Butterworth gives credit to the late Apostle Clyde F. Ellis for his early grasp of the language, and comments, "The old Tahitian masters of the dying language, who themselves are passing with the tongue, pay reverent respect to the memory of Brother Ellis who comprehended the language more thoroughly than any other foreigner who has entered the colony." The Butterworths have not yet been given their assignments of future missionary activity, but they anticipate serving on the mainland. The above photograph was taken by a professional photographer, Mr. Simpson, at the site of Captain Cook's monument at Haapape, Tahiti.

of life. He was a minister for whom I had a great love, and this experience has revealed to me the depth of fraternity that is possible in gospel bonds. I visited him many times in his days of affliction, and I remember that through his trial he was "sweet" and devoted. His death removes from our ranks a consecrated high priest and a true disciple of Jesus Christ.

Michael J. Crowley was a man of God. He served excellently and endlessly and left his imprint in the hearts of men. Two words come to my mind as a tribute to this man—love and victory. Through love he was victorious.

—D. O. CHESWORTH

Briefs

STANTON, TEXAS.—The branch was organized July 15. This organization was authorized by the district conference of the Western Oklahoma District, and organization was effected by District President Ralph Wilt and his counselor, Raymond Carson. Douglas Church was elected to serve as president of the branch. Mrs. Douglas Church was elected secretary and Billy Ray Hamm was elected treasurer. Other officers elected are music director, Mrs. Carl Leonard; historian, Mrs. Jewel Standefer; women's leader, Mrs. Ouida Hursh. There were thirty-six members declared as eligible for branch membership, thirty of whom were present. Publicity agent for the branch is Vivian Saunders.—Reported by REED M. HOLMES

LENNOX, CALIFORNIA.—The annual business meeting was held September 12 and the following officers were elected: Albert M. Pearson, pastor; Perry L. Woods, director of religious education; Nellie Woods, adult supervisor; Clarence Harman, young adult supervisor; Donald Pike, young people's supervisor; O. H. Birch, junior young people's supervisor; Joyce Pearson, children's supervisor; Dorothy Slater, women's leader; Bina Pearson, secretary; Howard Smith, treasurer; Ray Webb, children's pastor; Inez Smith, music director; Olive Harman, drama director; Jeanette Reeves, book steward; Arlene Holmes, publicity agent and *Herald* correspondent; James Lantry, librarian, Ralph Root, bishop's solicitor.

The Zion's League had a banquet for the installation of new officers. A number of the Los Angeles Stake officers were guests and participated in the service.

Two weeks during September, Seventy Herbert Lynn conducted cottage meetings and made many personal contacts with prospective church members.

The Anderson family circle was completed in the church when Joseph Anderson and his sons, Gerald and William, were baptized. Brother Anderson's daughter Mary has been a member for a number of years.—Reported by ARLENE HOLMES

LIMERICK, OHIO.—The annual business meeting was held September 23 with Elder M. F. Weese in charge, assisted by Elder T. R. Beatty. The following were elected branch officers for the coming year: pastor, Elder Weese; counselors, Elder Beatty and Priest Wayne Weese; secretary-treasurer and assistant pianist, Mrs. Ruth I. Burns; pianist, Adelyn Landrum; news reporter, Mrs. Myrtle Weese; and librarians, Janet Landrum and Billy Hatten.

Officers for the church school are church school director, Elder Beatty; assistant church school director, Roy Hatten; secretary, Wilma Richards; assistant secretary, assistant pianist, and teacher of primary class, Adelyn Landrum; treasurer, Sister Burns; young people's leader and teacher of junior class, Malcolm Burns; teacher of adult class, Sylva Landrum; and teacher of senior class, Sister Weese.—Reported by MRS. MYRTLE WEESE

EAST BAY BRANCH, BERKELEY, CALIFORNIA.—When the S/S "Lurline" docked at Pier 35 in San Francisco, August 25, seventeen Hawaiian students were met by over thirty-five members of East Bay congregations, including several former Gracelanders. Fourteen of these students are attending Graceland, and two are in training at the Sanitarium in Independence.

After a short tour of the city, a picnic lunch was held in Golden Gate Park. East Bay congregation met with the Berkeley group that evening for a dinner and program sponsored by the Berkeley Zion's League and the Hawaiian students. The next day another picnic was held at Codornices Park in Berkeley.

Included in the student group were Setsuko Yoneda, Jennie Aki, Helen Mitsuda, Phyllis Chan, Gilberta Paõa, Lorna Mae Chong, Mae

Tsuji, Yuriko Kodama, Lorraine Mau, Eastee Lau, Irene Patterson, Mary Sylva, Dorothy Nakano, Ora Mae Kaawakauo, Lily Kaloa, Donald Mahi, and Eugene Kozuki.

The Northern California District women's conference was held in Berkeley, April 28 and 29. Sister Pauline J. Arnsen, General Church women's leader, was the guest speaker. Women from all but one of the northern California branches and missions attended. One hundred attended. The conference was under the direction of Sister Pauline White, Northern California District women's leader.

June 12-17 a music workshop was conducted at the Berkeley church by General Church Director of Music Franklyn Weddle.

Many northern California Saints spent their vacation and weak ends at Happy Valley resort in Santa Cruz in order to help with the development of the new reunion grounds.—Reported by JANE VINCENT

BOYNE CITY, MICHIGAN.—A joint installation service was held for the Boyne City-East Jordan officers of the women's department under the direction of Mrs. Helen Fritz, district women's leader.

At the conclusion of a two weeks' series of meetings by Evangelist Ray Whiting at Boyne City, members of the two branches held a reception in his honor. On September 21, Brother Whiting met with members of the local priesthood. Wives of the priesthood served dinner.

Recent baptisms are Mr. and Mrs. Murray Follett and family, Mr. William Holland, Miss Mary Goodall, Harvey Fritz, Mrs. Helen Sparks, and Mrs. Edna Cotter.—Reported by MRS. ZENA COLE

SAN JOSE, CALIFORNIA.—An ordination service was held on August 26, and Clifford Sherman was ordained to the office of priest by Elders B. R. Guilbert and P. G. Haeger. The charge was given by the pastor, Elder Elbert Guilbert.

On September 8, the women's leader, Edith Young; children's supervisor, June Davis; and Gertrude Sessions attended a workshop day for the district women's group held at Berkeley.

Bette Lynn Bardin was blessed by Elders B. R. Guilbert and Elbert Guilbert on September 16. Missionary George Njeim began a series on the same day.

Lawrence MacDonald was in charge of the annual business meeting September 19. An all church dinner was given in honor of Brother Njeim, September 22, at the home of Lewis Adams in Irvington.

The women's department held an installation service September 27. Enlargement of the dining room on the new district reunion grounds is progressing. The grounds are at Happy Valley which is in the mountains near Santa Cruz.—Reported by STENA CALDWELL

ADA, MICHIGAN.—Election of officers for the new church year was held September 6 with Elder Macey A. Ellis and District President James C. Phillips in charge. The following were elected: Elder Macey Ellis, pastor; Leonard J. McCaul, director of religious education; Mrs. Merrill Champion, children's department; Mrs. Jack Jousma, director of women's department; Mrs. Charles Deming, music department; Owen Ellis, Zion's League leader; Mrs. Leonard McCaul, branch secretary; Charles Deming, branch treasurer; Mrs. Merrill Champion, book steward and publicity agent; Melvin Ellis, historian; and Joy Ellis, librarian.

Six new babies have been added to the cradle roll department in the last six months. Mr. and Mrs. Howard Jousma had a son; Mr. and Mrs. Lee Venama, a daughter; Mr. and Mrs. Lloyd DeVormer, a son; Mr. and Mrs. Roger Ellis, a daughter; and twin

The Pastor's Handbook 1951-1952

THEME FOR THE YEAR:

"The Significance of the Restoration"

The purpose of this handbook is to aid and assist pastors in their preparation of the year's program for their branches. Included are monthly themes, sermon topic suggestions, hymn suggestions, suggested records, page for the branch budget, and a listing of church pastors all over the world.

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INDEPENDENCE, MO.

daughters to Mr. and Mrs. Dirk Venama. The twins were blessed August 26. Elders Macey Ellis and Owen Ellis officiated.—Reported by MRS. MERRILL CHAMPION

ALTON, ILLINOIS.—The branch held a formal dedication service, September 23, in the church building which was purchased in Wood River, Illinois. There were about 225 people present. The building was purchased March, 1951, from the Lutheran church and is located at Fifth and Lorena in Wood River. There has been some extensive redecorating done by the members of the branch.

A fellowship meeting opened the services. President Israel A. Smith delivered the dedicatory sermon in the morning. The dedicatory prayer was offered by District President McDonald of St. Louis, Missouri.

A basket dinner was held in the church basement at noon. Apostle D. O. Chesworth delivered a sermon in the afternoon. His theme was "What Shall We Do." A floral display for the services was supplied by members of the branch.

Visitors attended from St. Louis, Missouri; East St. Louis, Sawyerville, Belleville, and Pleasant Hill, Illinois; and Lamoni, Iowa.—Reported by MRS. DOROTHY JOHNSON

SWEET HOME, OREGON.—Progress is being made on the building fund, and the women have given a good portion of money they have made to the project. During the past year visiting speakers have included Elder George Speed of Salem, Oregon; Brother Clark of Salem, Oregon; Brother Chet Gregory of Portland, Oregon; Elder George Omans of Woodburn, Oregon; Elder Roy Keiser of Vancouver, Washington, and Elder Chapman of Vancouver, Washington.

Missionary James Kemp delivered the Mother's Day sermon. Two weeks later he began a missionary series with a concert. He held the series for two weeks and at the end of the meetings, a baptism service was held at the river. Three adults and seven children were baptized. They were Irene Richards, Arnold Richards, Louise Langenberg, Shane Thompson, Rodger Sparks, Frank Richards, Cherry Ann Phelps, Darlene Walberg, Carolyn Jean Ross, and Shiela Holden.

A picnic lunch was held August 26 at Cascadia Park under the direction of the social leader, Nellie Walberg.—Reported by VIRGINIA PHELPS

OREGON DISTRICT.—The monthly meeting for priesthood and their wives was held at the Central Portland church September 25. There were 136 in attendance. Elder Roy Keiser, pastor from Vancouver, Washington, had charge of the opening worship service. He was assisted by Elder Harold Carpenter and Priests Melvin Chapman and Robert Taylor. Wanda Fishel was pianist, and Gysie Rost directed the music and sang a solo.

Elder George Speed, pastor of Salem, assisted by Elders Jack Slover and Ferd Hammel and Sister Ferd Hammel, demonstrated a cottage meeting on home priesthood visits. Priest Keith Kinert, church school director from the Carnas, Washington, Branch, spoke on the regular responsibility of a church school director with the young people of the branch. Sister Effie Verhei instructed a women's class.

Following the classes lunch was served by Sister Verhei, Mable Ray and others.—Reported by J. L. VERHEI

SCRANTON, PENNSYLVANIA.—The first of the fall events at the branch was the meeting of the women's department. The yearbook published by this department has

been issued to the women of the branch and carries in it a month-by-month schedule of the social and religious activities of the group. Another publication appearing in October is the "Star of Zion," a mimeographed pamphlet containing a sermonette, excerpts from priesthood talks, local church news, and other items. This is sponsored by the Young Saints' Fellowship. Copies of this publication are sent to the Saints at Archbald, Pennsylvania, and at Binghamton, New York.—Reported by H. DAVID MORRIS

SPRING RIVER, ILLINOIS.—Apostle D. O. Chesworth was present to assist District President Stephen A. Black with the leadership of the district conference held September 15 and 16 at the Ozark reunion grounds.

At the annual business meeting officers elected for the coming year were Elder Stephen A. Black, president; Elders Francis M. Bishop and C. D. Wilson, counselors; Lela Parkhurst, secretary; Elder B. F. Kyser, treasurer; Priest E. G. Gilbert, director of religious education; Mrs. T. W. Bath, women's leader; Elder Don Guinnee, music director; Elder J. Arthur Dixon, nonresident pastor; Elder Harry Shank, young people's leader; Inez Smith Davis, historian; Lois Shipley, publicity; Elder Charles Cadmus, auditor; and Elder N. W. Gray was sustained as bishop's agent. Marjorie Gilbert, F. M. Bishop, Mark Mink, Herman Plumb, and T. W. Bath were re-elected to the finance committee, and Mark Mink, C. D. Wilson, and B. F. Kyser were returned to their positions on the reunion committee.

Carl Byfield of Nowata, Oklahoma, and Lloyd Hunley of Joplin, Missouri, were recommended and approved for ordination to the office of priest and deacon, respectively.

Enough money to purchase thirty-one new chairs for the reunion grounds was received from a special offering.

The district approved the organization of five missions into branches. They were Iola-Chanute, Kansas; Scammon, Kansas; Aurora,

Missouri; Vinita, Oklahoma; and Lockwood, Missouri.

Classwork and special talks were provided by Lea and Stephen Black, Esther Heller, Nellie Hogan, Marjorie Gilbert, Mary Cochran, Mrs. T. W. Bath, and Elders Francis Bishop, T. W. Bath, Herman Plumb, C. D. Wilson, and B. F. Kyser.

Apostle Chesworth delivered the sermon Sunday morning. The children's church school was under the direction of E. G. Gilbert. The theme for the general prayer service was "Thy Kingdom Come," which was also the theme for the conference.—Reported by LOIS SHIPLEY

DETROIT INTERNATIONAL STAKE, MICHIGAN.—The Stake conference was held September 9. Stake President W. Blair McClain presided. The following men were unanimously approved for ordination: Willard Green, elder; Elmer Erickson, elder; John Decker, priest; Roger C. Gault, deacon; Marvin McAllister, teacher; Donald McIntosh, deacon; Garry Samson, deacon; Lynn Jones, deacon; and John C. Owens, priest. Elder Bruce Brown, a recently appointed patriarch, was permitted to resign from the Stake High Council, and was commended for his previous faithful service.

A brief financial analysis was presented by Bishop L. Wayne Updike. The stake officers appointed were president, W. Blair McClain; counselors, L. O. Brockway and E. V. Osborn; bishop, L. Wayne Updike; counselor, C. O. Carlson; secretary, H. E. Depew; historian, Gladys Wilkinson; book steward, E. Williams; young people's leader, R. Voltmann; women's department leader, Ena Slasor; church school supervisor, R. P. Arnold; music director, R. L. Gault; visual aids supervisor, H. Voltmann; recorder, M. G. Gibson; stake high council, C. T. Heaviland, D. E. Dowker, J. E. Lancaster, R. W. Moore, Randall Hulse, Herbert Voltmann, Willard Shotwell, William Garnier, and Alma Grant; and missionaries, W. A. Jackson and Robert Flanders.—Reported by HARRY E. DEPEW

OUTLINE STUDIES OF THE BOOK OF MORMON INSTITUTE

This booklet is a compilation of the addresses given at the Book of Mormon Institute held at Stone Church from January 7 to 14, 1951. Each sermon has been closely analyzed and is given here in comprehensive outline on the following subjects: Book of Mormon Story, Teachings of the Book of Mormon, and Internal Evidences Supporting the Book of Mormon.

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Golden Harvest

By Leona N. Hands

FEELING THE NEED of something cool and refreshing one hot summer evening, we stopped in at a restaurant that had just recently been opened to the public. The booths were all filled, but the snack bar looked inviting. Two people were just leaving so we immediately slipped into the vacant seats and ordered our favorite sodas.

The place was attractive and quite crowded. Most of the customers were young people enjoying a light lunch or soft drinks. The air was filled with the buzz of many voices making small talk against a background of juke box music.

Quite suddenly the music ended on a high-pitched note. Then came a lull and a click as a new record swung into place. That moment of complete silence was refreshing. Evidently everyone was awaiting the opening strain of the piece about to be played. It was interesting to note the surprised looks on the young faces as a sweet voiced tenor began to sing, "Darling, I am growing old."

IMMEDIATELY, there were questioning looks. Who in all this care-free group had chosen that particular song? Searching eyes centered on a booth not far from where we were seated. There sat an elderly man and woman so absorbed in one another that they were completely indifferent to the attention they were getting from those around them.

The little old lady wore a soft gray dress with a corsage of gardenias pinned to the shoulder. Her snow-white hair was perfectly waved and drawn back from her face in a becoming style. She was lovely to look at. Faultlessly groomed, the

white-haired gentleman was a pleasing complement in his dark suit with its small boutonniere. Both possessed a calmness and dignity befitting their outward appearance. What continued to hold everyone's attention was their absorption in each other. Obviously they were celebrating an important occasion as they conversed in low tones, their eyes meeting often in mutual affection and understanding.

As the song went on everyone smiled to see the old gentleman reach across the table to take one of the lady's hands in his own.

What a fortunate man he was to be blessed with such a charming companion. How equally fortunate she was to have such a gracious husband. All the onlookers were pleased to witness this display of love and companionship that had endured through fifty years of married life.

"Yes, it's their golden wedding anniversary," whispered the waitress. "I guess there aren't any children, or else," she paused, "they're gone. Aren't they wonderful?" she smiled.

We were thinking the same thing. Surely many others were also as we noted the expressions on several faces. Certainly everyone who witnessed that little scene will remember it with pleasure. Here was a perfect example of what marriage could mean to two people whose hearts and minds were attuned to each other. This indeed must be the rare companionship that God, in

the beginning, willed for his children.

I SHALL NEVER FORGET that picture. It held a fascination for me at the time, and I remember resolving to store it deep in memory's hold as a cherished thing of beauty. I love to take it out and look at it again and again.

We did not hear a word that the old lady and the old gentleman said to each other across the table. We had no way of knowing what they talked about at that quiet little celebration. Yet their mutual love and understanding were clearly evident to everyone who saw them.

I thought of the phrase used in the marriage covenant, "Do you both mutually agree . . ." which forms the foundation of a successful marriage from its very beginning. Through the years this continual agreement was something both must have worked for in order to achieve the deep affection which was manifest in their actions toward each other. After fifty years of living together they still found joy and pleasure in each other's company.

We could almost sense the unspoken thoughts of the young people gazing at the old couple: "This is the way I want my marriage to be."

We shared their feelings as we quietly left the restaurant while the song was ending. What better testimony for the married state as God's plan for mankind could two people give than to achieve the ideal example set by this charming old couple.

Their memory remains a challenge, a goal to work toward—one I am sure Latter Day Saints desire with all their hearts. It is something to look forward to—that golden anniversary.

Home Column

Losing Our Children

WE ARE TOLD TODAY that as a church we are losing our children. A generation ago we were told that we were losing our young people—now it is the children and younger young people. If this is to continue our church will not survive, and we shall have failed to fulfill our purpose as members. Our greatest contribution to society is to save our children for Zion's endeavors. This has been my growing conviction for a long while.

To educate our children in our religious belief, we have provided for them such activities as vacation church school, summer camps, and the regular church school class on Sunday mornings. We also have Boy Scouts, girls' organizations, reunions—and still, we learn, we are losing our children.

I am heartily in favor of these various activities, but it is clear that these alone are not enough. Where, then, shall we turn? It is time to look to the home; it is time we assume the full responsibility of parenthood.

It is not enough for us to provide food, clothing, and shelter. These, of course, are essential. It is important also for the proper growth of children that we have a blessing at the table and daily worship in the family. It is important that we read the church school lesson to the younger members of the family—or see that they are encouraged to read and provide the time for them to do so. All of these activities are good and important—but still, without more, they are not enough for a child's true spiritual nurture. To save our children, to rear them for the kingdom, we must be on the job more than this.

Beyond these essential provisions we must give our children a testimony; we must live in such a way they will know that what we seek to tell them is true. We have to live with them in the most abundant way.

I WANT OUR DAUGHTER to have the activities the church provides, but I also want time with her. If her life is so crowded with summer activities, and if my time and energies are so expended outside the home that I can't have some time with her, I will be most unhappy. Without being proud, and in due respect to other sources of influence, I believe that she would not develop and grow as she should without the care I can and should provide beyond the physical necessities.

In our home I want our girl to receive some spiritual blessings as well as material blessings. It is at home that I want her to learn something of the art of being a homemaker—and it is only at home that she will learn adequately the essentials of that art. In our home I want her to find companionship, happiness, and fellowship; and to make that possible I want to play with her, read to her, sing with her, and worship with her.

One night while my husband was attending elders' retreat, my six-year-old daughter and I were alone. After our worship together she had several questions, going from why her daddy went to this meeting without us and why he was an elder, to his work and our relation to the church. Then, before she went to bed, she said, "Mother, I wish Jesus would come tomorrow." I tried to explain to her how we must live so we will be ready to meet him when he comes. Then she added, "When he comes, can we invite him to dinner, and ask him to stay all night? And if I am still a little girl can he sleep on the other twin bed in my room?" I wouldn't have missed this experience for all the church activities and other interests to which I might give myself.

Let's have the church school, the vacation church school, the Scouts,

the Skylarks, the Orioles, and reunions; but basically and first of all, let's have good homes! All of these are important and should be earnestly supported, but the true function of such activities is only to supplement the home. We should not expect them to take the place of the home and perform for our children all the ministry they—and God—have a right to expect from us as parents.

Begin the Day With Prayer

*Each morning lean thine arms awhile
Upon the window sill of heaven,
And gaze upon thy Lord.
Then, with the vision in thy heart,
Turn strong to meet the day.*

When we pray and are in tune with God, it seems the blessings from heaven flood our being. Prayer is one of the greatest provisions God has made for his children. It not only takes us to the very throne of God but brings God into our hearts. It opens the windows of our soul, and we are blessed by God's Spirit coming in and strengthening us.

We are told to "pray always and faint not." In everything we attempt we should ask God's blessing that our acts may be in harmony with his will. Prayer avails much. We should be in the attitude of prayer continually. We need not always be praying for things but thinking upon God's goodness to us and *thanking* him for the many blessings he has bestowed. He wants us to be a praying people and also a thankful and happy people. We should begin today.

—MAY WORTH

The Church at the Fair

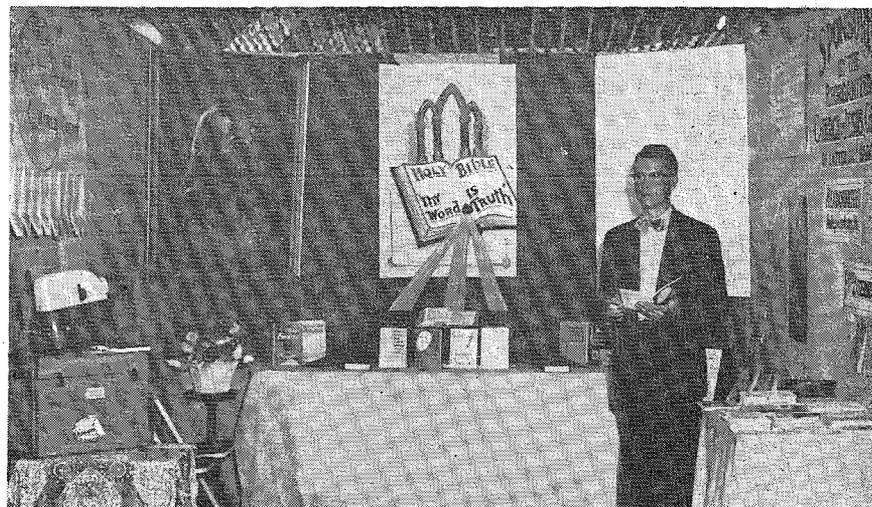
By Don Landon

WOULD YOU EXPECT to find the message of Christ at a fair?

Perhaps such a thing would surprise you as it did many fair-goers in the Seattle-Everett area in Washington.

The Everett Branch and Seattle District are giving a new twist to the missionary endeavor in the Northwest. Not content just to see the gospel being preached from the pulpit and portrayed on the screen, the Saints in this area feel that fair-goers should hear of Christ's message and be acquainted with his church. So for the second consecutive year, the Saints in Everett and Seattle District have sponsored a missionary booth at the Evergreen State Fair in Monroe, Washington.

The story behind the booth is an intriguing one. Three years ago, Seventy Arthur F. Gibbs, missionary to the Northwest, was talking with the Everett Saints about missionary activity in that area. Rather jokingly and yet with a touch of seriousness, he dropped the comment that the fair held in near-by Monroe offered some good missionary opportunity for the church. Sister Helen Gilberts of Everett picked up the idea right away and was quite enthusiastic. Brother Gibbs left the area and thought little more of the idea until the next fall when fair season was approaching. A few weeks prior to the fair, the Everett Saints informed Brother Gibbs that they had rented a booth and were expecting him to come during fair week and be in the booth. He was quite surprised that the idea had



really taken hold and even more surprised to find a booth already rented and waiting for decorations.

SEEING the possibilities of the booth and the seriousness of intent on the part of the branch, Brother Gibbs rallied his forces and went to the fair grounds in September of 1950 with crepe paper, tacks, pins, drapes, posters, tracts, slides, and a three-by-four-foot picture of Christ. With a trained dog show on one side and a Sears-Roebuck display on the other, Brother Gibbs was soon filling the booth and the aisle with interested spectators as he showed pictures of Hawaii, Mexico, and the Northwest, and illustrated the Gog and Magog prophecy in the thirty-eighth chapter of Ezekiel. This was just to be a beginning. That first year Brother Gibbs, with the help of High Priest Paul Wellington, pastor of the Seattle First Branch, distributed hundreds of tracts and contacted hundreds of people. One entire family was baptized as a direct result of the fair booth that first year. The value of the publicity work done for the church can only be estimated.

This year the message of Christ was again found at the Evergreen State Fair. Brother Gibbs was back with slides of Mexico, Hawaii, and a new set of pictures taken in Alaska. He had just returned from missionary activities in Alaska three days before the fair opened. With him in the booth this year was Don

Landon, missionary to the Northwest also, recently appointed by the General Church. Profiting by the experience of the previous year, and with a great deal more confidence, those in charge of the booth made it an even more successful project this year.

MANY OF THE SAME fair personnel were back this year. The *World Book* man was in his booth directly across from ours the same as last year. He welcomed us, and we became good friends with him, as we did with others in surrounding booths. The Sears-Roebuck display was back again on our left. On our right was a man who sold all-purpose shredders and slicers. We each bought a slicer and evidently we sold something of our message to him also, for as he left he contributed four of his slicers to the church.

We gave away over a thousand pieces of church literature and books, and we estimate that ten thousand people visited our booth during the week. We cannot immediately determine the amount of good done in terms of baptisms and conversions, nor can we accurately estimate the amount of good done in terms of publicizing the church, but comments from fair-goers indicated that there should be more of this type of thing.

The missionary booth wasn't the only church-sponsored activity at the fair. The women of Everett Branch had a cafeteria on the fair grounds

which fed hundreds of people daily. It, too, was highly successful, as the patrons agreed that the "Evergreen" cafeteria was the place to eat. The chorus of comment from those who ate there blended into the phrase, "We are coming back." And they did . . . sometimes until 2:00 in the morning.

Without a doubt the message of Christ will continue coming to the fair at Monroe. The booth this year came to be respected by patrons of the fair as well as many other booth-keepers throughout the fair grounds. While raspy-voiced harkers sold kitchen gadgets on one side, excited farm folk tried to guess the weight of a porker on the other side, and the *World Book* agent sat sedately across the aisle, the message of Christ was proclaimed in word, in picture, and in writing, emphatically and with dignity.

Christ came to the fair—and was heard.

Time for the Soul

A FRIEND OF MINE, a distinguished explorer who spent a couple of years among the savages of the upper Amazon, once attempted a forced march through the jungle. The party made extraordinary speed for the first two days, but on the third morning, when it was time to start, my friend found all the natives sitting on their haunches, looking very solemn and making no preparation to leave.

"They are waiting," the chief explained to my friend. "They cannot move farther until their souls have caught up with their bodies."

I can think of no better illustration of our own plight today. Is there no way of letting our souls, so to say, catch up with our bodies? If one thinks over the sort of life led in innumerable homes a generation ago, our immense speeding up in the process of living today is clear. People then, as we say, "had time." Now, no one "has time."—James Truslow Adams, *The Tempo of Modern Life* (Boni)

Graceland Football Team Visits West Coast

GRACELAND ALUMNI of southern California have had their "homecoming" though several will probably attend the festivities on the campus in October. Occasion for this west coast homecoming was the long anticipated football game between Graceland College and Compton Junior College of Compton, California, on Thursday, September 27.

Serving as temporary contact men for Graceland, Jack Van Eaton and Thomas R. Beil began an early campaign of publicity and ticket-selling which reached a high point on the night of the game, September 27, when over six hundred Graceland Alumni, friends, and future Gracelanders occupied two cheering sections in the Compton stadium. Hugh Kensler of Santa Paula, California, a Graceland alum who is serving the Southern California District of the church as youth leader, rounded up well over two hundred backers from all over southern California, while Jack Van Eaton, another Graceland and youth leader for Los Angeles Stake, led the campaign in the metropolitan area.

The players from Graceland arrived in Los Angeles on Tuesday, September 25, and were housed at the Lankershim Hotel. That evening, rest was the order of their coach, Richard Carter, after they had a short scrimmage at Occidental College field. Wednesday gave the members of the team an opportunity to see the city of Los Angeles, the Pacific Ocean beaches, a few interesting sights, and a chance for another team practice in Temple City.

On Wednesday evening the thirty-five team members, Coach Carter, E. E. Closson, and James Burdick of the Graceland faculty, joined with

the youth of Los Angeles Stake at Central Los Angeles Church in a rally led by Stake President Garland E. Tickemyer. Well over three hundred attended this event and enjoyed the rich fellowship. Members of Los Angeles were quite impressed by the fact that Graceland numbers among its football players nineteen young men who have been ordained as members of the priesthood.

The fact that the game on Thursday evening was lost to Compton with a score of 30-0 had no effect on the keenness of Graceland spirit and fellowship which prevailed throughout the evening. All who were present thrilled at the fine playing of both teams and agreed that they would like to see the West Coast trip of the Graceland team become an annual event. Even the Long Beach Youth Band seemed eager to repeat the performance.

Practically all of the six hundred moved from the stadium to the Student Union Building which was offered by the Compton Junior College officials for a "homecoming-like" reception following the game. Though the hour was late, the usual Graceland fellowship prevailed through the singing and several program items which had been arranged. Refreshments were served by the Usherettes, a group of hostesses under the leadership of Mrs. C. P. Conrad of the Compton Junior College staff.

The team boarded its bus for the return trip early Friday morning, September 28. The thirty-five boys, most of them Midwesterners should have many an interesting tale to tell back on the campus because of the experiences they had "out west."

—THOMAS R. BEIL, '34

New Horizons

Saskatchewan District

(Continued from page 4.)

into one district to be known as the Saskatchewan District.

By mutual consent of the agents concerned and our office, Brother E. W. B. Baker will serve as agent for the Saskatchewan District. Solicitors should send their monthly reports to E. W. B. Baker, 1117 Avenue A North, Saskatoon, Saskatchewan. We are happy to have Brother Baker accept this increased responsibility and commend him to the Saints for their support and co-operation.

We take this opportunity of expressing our gratitude to J. W. Mountenay for his good services as our agent in the former Southern Saskatchewan District. We are most appreciative of his testimony of rich rewards found in his work as agent in the past and of his willingness to continue to serve this department as solicitor for the Regina Branch. Our sincere good wishes are extended to all the Saints in this district reorganization.

THE PRESIDING BISHOPRIC

By *Walter N. Johnson*

Approved

The First Presidency

By *W. Wallace Smith*

New Bishop's Agent, Owen Sound District

Notice is hereby given that Brother Alex Cadwell, bishop's agent of the Owen Sound District, is appointed as agent to receive reports and remittances of all tithes and general church offerings contributed in Canada.

All agents and solicitors formerly sending funds and reports to Bishop J. E. Baldwin should, beginning with their September reports, address all such correspondence to Mr. Alex Cadwell, Box 382, Guelph, Ontario.

We have appreciated the excellent support given Bishop Baldwin by the Canadian Saints. With the transfer of Bishop Baldwin to the Southern Mission, we are happy to have Brother Cadwell assume the responsibility of handling reports, general church funds, official church receipts, Duplex envelopes, etc., in Canada, in addition to his work as bishop's agent of the Owen Sound District. We commend him to the Saints for their support and co-operation.

THE PRESIDING BISHOPRIC

By *Walter N. Johnson*

Approved

The First Presidency

By *F. Henry Edwards*

Keys of the Kingdom

(Continued from page 8.)

gotten Son, that whosoever believeth in him should not perish, but have everlasting life." Modern revelation says that no one can assist in this work except he shall be humble and full of love. Again it says, "See that ye love one another; cease to find fault with one another and above all things clothe yourselves with the bonds of charity."

The Apostle Paul says, "Finally, brethren, whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things." And the poet says, "The night has a thousand eyes and the day but one, yet the light of the bright world dies with the dying sun. The mind has a thousand eyes, and the heart but one; yet the light of a whole life dies, when love is done."

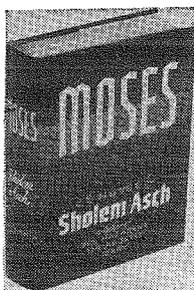
The keys of the kingdom are ours—ours to unlock the treasures of life. Only when we attach ourselves to the simple things shall the simple keys unlock the passageway to the greater treasures. Then, and then only, shall we learn to live in that abundant life promised to us by the Master.

Religion

(Continued from page 11.)

incorporated in a body, namely, institutional religion. This is a simple law of life: values are manifested through material bodies. Destroy the body, and you silence the spirit. Those who weaken institutional religion by the attrition of neglect unwittingly render a great service to those antidemocratic societies seeking to destroy religion, the fountain-head of democracy's ideology.

We have an obligation to God, to our country, and to ourselves to be true to the religion of our choice. If we would keep the forest, we must keep the trees; if we would keep the light, we must keep the sun; if we would keep our inalienable rights, we must keep our God; and if we would keep democratic society strong in the face of aggression, we must maintain and support our religion.



MOSES

a novel by
SHOLEM ASCH

This magnificent novel sets an appropriate keystone in the career of Sholem Asch. Delving deep into roots held in common by much of the world today, it is a noble story, fused with the vigor, insight, and imagination of a writer who has devoted years to its re-creation. By the author of "The Nazarene."

\$3.75

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INDEPENDENCE, MISSOURI

Bulletin Board

Chatham District Women's Institute

A women's institute for Chatham District will be held in Chatham on October 24 and 25. Mrs. V. D. Ruch is to be the guest speaker.

LENA SHAW
District Leader

Old Heralds and Tracts Wanted

Don Emerson, 904 South Wayland, Sioux Falls, South Dakota, will appreciate receiving old *Heralds* and tracts for use in missionary work.

Changes of Address

Seventy and Mrs. Arthur F. Gibbs
Route 5, Box 848A
Everett, Washington

Mr. and Mrs. Norman Cox
209 South Pendleton
Independence, Missouri

Mr. and Mrs. Max Stowell
325 A Central Avenue North
Faribault, Minnesota

Mr. and Mrs. Stowell would like to contact any other members who live in or near Faribault.

Nauvoo District Conference

The Nauvoo District Conference will be held at the church in Burlington, Iowa, on October 21. Services in the morning are scheduled for 9:30 and 11:00 o'clock. District officers and delegates to the 1952 General Conference will be elected at the business meeting at 2:00 in the afternoon. A basket dinner will be served at the church.

W. H. GUNN
District Secretary

Heating Plant Engineer Needed at Sanitarium

The Independence Sanitarium and Hospital needs a heating plant engineer to care for the boilers on the 4:00 to 12:00 shift. Applicants should contact Miss Gertrude Copeland, superintendent, immediately (telephone IN 3600).

Dietitian Needed at Sanitarium

The Independence Sanitarium and Hospital needs a registered dietitian to take full charge of both the patients' kitchen and nurses' dining room. Applicants should contact Miss Gertrude Copeland, superintendent (telephone IN 3600).

Oregon District Activities

The next district meeting for priesthood members and their wives will be held at the Central Portland Church, Southeast Twenty-fifth and Madison Streets. It will begin at 7:45 with a Communion service and end with an experience meeting.

A youth rally and district organization meeting will be held November 10 and 11 at the church in Camas, Washington. The young people will present a play on Saturday evening under the direction of Leona Carpenter. Sunday's activities include a prayer service at 8:30 a.m.; church school at 9:45 (Elder Harold Carpenter in charge); sermon at 11:00; basket lunch at noon; district young people's business meeting at 2:00 p.m.; recreation;

a class at 6:30; and a sermon at 8:00. Missionary James Kemp, Bishop M. E. Lasater, and all district officers will be present.

J. L. VERHEI
District President

To Observe Golden Wedding Anniversary

Elder and Mrs. Edward E. Stonger, 414 South River Boulevard, Independence, Missouri, invite their friends to attend open house at their home on Sunday, October 14, from 2:00 to 5:00 p.m., in honor of their golden wedding anniversary. They were married on October 10, 1901, at Pana, Illinois. They have resided in Independence since 1919.

REQUEST FOR PRAYERS

Sister Rachael Watkins of Scranton, Pennsylvania, has been ill and requests the prayers of the Saints in her behalf.

Mrs. Eva Soper, 1348 Buchanan Street, Des Moines 16, Iowa, requests prayers for her daughter, Mrs. Lillian Phipps, who has been paralyzed from the waist down since undergoing surgery three months ago.

Mrs. Sylvia E. Crossan, Albin, Wyoming, requests prayers for her brother, Arvid Anderson, also of Albin, who has a double fracture of the back. He is a patient at the Memorial Hospital in Cheyenne and would appreciate receiving cards from members.

Mr. and Mrs. Richard Price, 207 West Southside Boulevard, Independence, Missouri, request prayers for their seven-year-old daughter Fay, who is a victim of polio. She is a patient at Mercy Hospital in Kansas City.

ENGAGEMENTS

Church-Ashley

Mr. and Mrs. Law Ashley of Stanton, Texas, announce the engagement of their daughter, Jimmie, to Fred Church, son of Mr. and Mrs. Steve Church, also of Stanton.

Tyree-Omohundro

Mr. and Mrs. M. B. Omohundro of Pittsburgh, Pennsylvania, announce the engagement of their daughter, Gladys, of Independence, Missouri, to Alan D. Tyree, son of Mrs. Clarence Tyree of Des Moines, Iowa. The wedding will take place at the Stone Church on November 23.

Lancaster-Russell

Mr. and Mrs. R. Melvin Russell of Flint, Michigan, announce the engagement of their daughter, Reta, to Richard Bailey Lancaster, son of Mr. and Mrs. J. Emmett Lancaster of Detroit, Michigan. Both are graduates of Graceland College, class of 1951. No date has been set for the wedding.

Jones-Cowen

Mr. and Mrs. F. A. Cowen of Kirkwood, Missouri, announce the engagement of their sister, Miss Nelvita M. Cowen of Independence, Missouri, to James M. Jones of Webb City, Missouri. The wedding will take place in November.

WEDDINGS

Horn-Odom

Clidy Mae Odom, daughter of Mr. and Mrs. George Odom of McKenzie, Alabama, and Vester Lee Horn, son of Mrs. Della Horn, also of McKenzie, were married September 22 at the home of Elder and Mrs. E. C. Sellers, Elder Sellers officiating. They are making their home in McKenzie.

Introducing

MARY J. (THISTLETHWAITE) LONG, Independence, Missouri, (page 19) was born in Sedalia, Missouri, and baptized in Lexington, Missouri. She was graduated from the Smith Cotton High School of Sedalia in 1932, and received her B.S. degree in education from Central Missouri State College. In 1941 she married Clifford J. Long. Their daughter, Nola Jean, is 6. Sister Long's hobbies are reading and flower gardening. She is active in the P.T.A. Council, is vice-president of the Columbian School, a member of the Independence Young Matrons, editor of the *Skylark Leaders Publication*, and women's leader of Group 11 in the Stone Church area.

DONALD D. LANDON, Seattle, Washington, (page 20) was born and baptized in Council Bluffs, Iowa. He was graduated from Abraham Lincoln High School there in 1948, attended Graceland the next two years, and finished at the University of Iowa in 1951, after which he went under Conference appointment in the northwestern states. His hobbies are music and writing. At Graceland he was editor of *The Tower* and a member of Lambda Delta Sigma. He holds the office of elder.

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P.S.

* HOW TO BE FRIENDLY WITH CHILDREN

When one is visiting in a home, he likes to be friendly with the children as well as with the grown members of the family.

There are right ways and wrong ways to approach children. It is unfortunate for them that many adults who would like to be friendly do not know how.

Children should be treated as people. They aren't pets, nor toys, nor cute animals, nor members of an inferior race.

The visiting adult should respect the rights of children. He shouldn't make any passes at them, pick them up unless they want to be taken, or force himself upon them.

The way to begin with a child is to love him in your own mind and heart, without making any move toward him. That is all, and that is enough. If you really like the child he has his own ways of knowing, which you may not understand. Just wait, and give him time to size you up and become used to your presence. He is observing you, probably more closely than you are observing him. His sharp eyes take in more than yours do.

Unless he has been mistreated by other adults, he will come around to you after a while and show you a toy or something, or put his hand on your knee, or show some other sign of interest. If he does, smile and be friendly. From there on, use restraint and good judgment.

A child does not like to be taken by physical force by gigantic strangers. He doesn't enjoy being turned upside down, being playfully spanked, having his hair tousled, or his nose pushed like the button of a doorbell (even if there is a vague resemblance), or being tickled in the ribs. If you pick up a pup or a kitten, it will wriggle out of your arms as soon as possible. A child feels the same way. He likes to be on his own feet. Incidentally, the parents will like you better, too, if you aren't too free with the children.

When the child finds out that you are civilized enough to regard him as a human being and as a real member of the family, he appreciates it.

If you really want to be friendly with a child, be interested in what he is doing at the moment. Talk to him about his toys or whatever he is playing with. If he appears to be busy, don't butt in. If he looks into your face, he is ready to talk a little. Use simple words, but don't "talk down" to him. If he is five or under, you may find it better to get down on the floor where he can look you in the eye. This will relieve his neck from the strain of looking up, and he will feel equal with you. Your hostess may be surprised or amused, but she will survive if you succeed with the child. He will not be shocked.

In getting acquainted with children, it is wise to be objective. He is probably an extrovert. Talk about things first rather than about him.

A final warning: Don't spend all your time visiting with the child, as too many do. Parents are also people and like to be noticed. A mother appreciates having people adore her cute infant, but she is a person too—more than a mere biological factor in the production of a child. The child will not be jealous or envious if you visit with his parents.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

926
a52
h

Herald House

New Tracts:

More Truth and Light

BY GEORGE MESLEY

This 24-page tract discusses our belief that the scriptures were not closed—that "the Lord hath yet more truth and light to break forth from his word."

10 for 90¢	50 for \$3.75
25 for \$2	100 for \$7.00

Are You Saved?

BY PAUL WELLINGTON

This is a reprint of the article which appeared in the "Saints' Herald" and clarifies this question for Reorganized Latter Day Saints.

10 for 50¢	50 for \$2.00
25 for \$1.10	100 for \$3.75

Jose' Smith Relata Su Propia Historia (JOSEPH SMITH TELLS HIS OWN STORY)

This is our first tract printed in the Spanish language.

10 for \$1.40	50 for \$6.00
25 for \$3.25	100 for \$11.50

Independence,
Missouri

**in
this
issue**

Together We Write the Next Chapter

Floyd M. McDowell

Camp Quotes

Marcella Schenck

Shadow of a Tower

Sally Harding

the Saints' Herald

October 22, 1951

VOLUME 98

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News and Notes

ACTIVE IN HIGH SCHOOL

Among the young people of the Center Stake who are serving in various high school activities at William Chrisman are Carol Collins, editor of the school yearbook "The Gleam"; Ruth Ann Ziegenhorn, editor of the bi-weekly school paper "The Envoy"; and Art Club officers Norma Cranmer, president; Beverly Wilson, vice-president; Virginia Jennings, secretary; and Judy Hall reporter.

SPEAKS AT FORT SCOTT

John Blackmore, General Church Historian, preached at Fort Scott, Kansas, September 30. The theme of his sermon was "The impact of modern life upon the home." Brother Blackmore also lectured in the evening.

STAKE NEWS

Classes for the priesthood of the Center Stake of Zion began October 1 at the Stone Church. The classes are held on Monday evenings in six weekly sessions for both Aaronic and Melchisedec priesthood. A total of 340 men attended the opening session. The course of study is "Sources of Spiritual Power."

The women of the stake held the first preparation day October 4. These meetings are held the first Thursday of each month during the year, except for the summer months.

The average attendance for the first six months of 1951 at church services has been 42 per cent of the total enrolled membership or an increase of 11 per cent over last year's attendance. An increase of an average of 426 persons per Sunday has been noted. A church school attendance increase has been 10 per cent over the same period of time last year, or an average of 338 persons per Sunday at church school.

MESLE ATTENDS CONFERENCE

A youth conference was held at Council Bluffs, Iowa, September 22 and 23. Carl Mesle, General Church Youth Director, attended the conference and spoke on several occasions. District President Charles Putnam and retiring district youth director, Paul Harding, directed the activities. The attendance at the banquet, held at Eagle's Hall, exceeded 100.

SCOUT RETREAT HELD

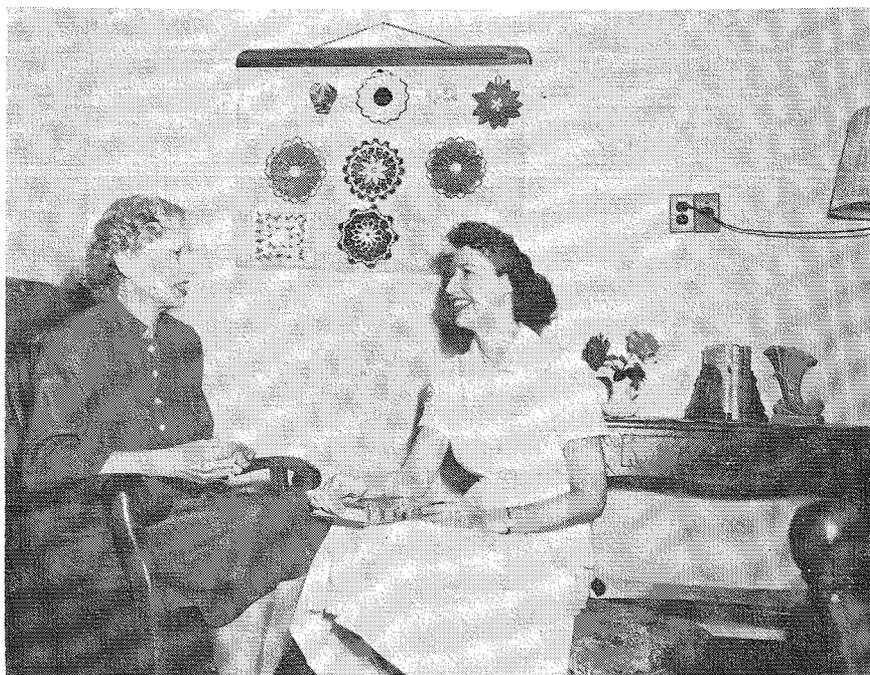
The second annual retreat for Scouts and Scout leaders of the church faith in the Center Stake was held at Gardner Lake September 29 and 30. The theme of the retreat was "A Scout Is Faithful in His Religious Duties." The retreat was under the direction of Carl Mesle, General Church Youth Director, and Lee Hart, stake young people's supervisor, assisted by local leaders. An attendance of 100 was noted.

SPEAKS AT GRACELAND

F. Henry Edwards of the First Presidency preached at the morning church service at Graceland College October 7. He met with the college priesthood, of which there are ninety-five, in the afternoon.

(Continued on page 18.)

For official announcement of Messiah Broadcast see page 10.



We'd like you to know

Mrs. Vinnie G. Hatch

BEING THE HEAD HOUSEMOTHER to student nurses has been the work of Sister Hatch for the past seven years. She began her work in the old Nurses' Home a block east of the Sanitarium building now used as the Nurses' Home. Of course, the number of students has doubled since then, and this large building is now "bursting at the seams" to hold the 83 of the 105 girls enrolled in the School of Nursing. Each room has two single beds, and a few have three. This picture was taken in Mrs. Hatch's combined bedroom and parlor. On the wall may be seen some of her hobby work. Each graduate nurse gets one of these crocheted pot holders when she marries.

Being a mother to four girls and boys of her own has made the "House-mother" job a little easier for Sister Hatch. Her daughter Lois (Mrs. Clifton Resch, Jr.) lives in Minneapolis, Minnesota, as does her son Harrison. Her daughter V. Betty (Mrs. N. C. Thompson) lives in Essex, Vermont. Lorraine (Mrs. C. L. Painter) lives in Neosho, Missouri. She also has seven grandchildren.

Mother Hatch was born, baptized, and educated in Dow City, Iowa. After finishing high school she attended Graceland, majoring in music. She taught music before her marriage to Leroy C. Hatch. She has a record of thirty-six years' teaching in Dow City, Council Bluffs, Iowa, and Independence, Missouri. A fourth generation Latter Day Saint on her mother's side, she especially enjoys studying the Book of Mormon. Besides counseling the girls, she is assistant librarian of the school of nursing. The picture shows her "in conference" with Shirley Ratcliffe of Arlington, Virginia.

The Saints' Herald Vol. 98 October 22, 1951 No. 43

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

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Only One Pair of Hands

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be ye strong, fear not."—Isaiah 35: 3, 4.

Sometimes friendly readers come to the office and suggest a topic for an editorial. This one had such a beginning.

The "Wheel of Fortune" was a familiar theme in medieval literature, and the poet Chaucer included it in the lore that he gathered into his *Canterbury Tales*. That wheel turns slowly and inexorably, he said, lifting some from obscurity into prominence and power, and carrying others down from riches and fame to poverty and woe. And that "Wheel of Fortune" is still turning invisibly today.

This visiting friend told a true story of something that happened in England during the last war. In the terrible destruction of the bombing, great losses were sustained—fortunes, homes, and lives. In one noble family all perished but a lone woman. With nothing left, and with no skill or knowledge of business, she who had been served by others was obliged to seek employment as a servant. A great readjustment was necessary. It was very difficult for her. She learned how much was expected of servants, the humiliations they suffered, and how hard their lives were.

Tasks were heaped upon her until she was in despair. One day when new orders came, she exclaimed, "But I only have *one pair of hands!*"

Another servant, a man, tried to help her understand. "Those who serve must learn to carry many burdens," he said. "They must find ways for their hands to do what seems impossible. They must be strong." The other servants, knowing her background, helped her until she was able to do for herself.

Every day we face our limitations. The tired mother, with all the demands of a thousand household tasks and the needs of her children, has only one pair of hands. The mechanic at his bench, the operator at his machine, the carpenter in his shop, the typist at her desk, the bookkeeper with his ledgers, the saleswoman besieged by shoppers—each has only one pair of hands, and so much is demanded of them. The executive at his desk faces mounting problems by day and by night, and for meeting all of them he has only one tired brain. Even editors, facing piles of manuscripts and letters that must be answered, sometimes see the pages blur before their vision. So much must be seen, and they have only one pair of eyes to do it.

Sometimes life seems to demand too much. It is more than we can bear, but we can't quit. So we pray for strength and go on.

* * * *

In conditions such as these, the best thing we can do is to help each other. The day that I am strong and you are weak, I should help you. When you are strong and I am weak, you should help me. "Strengthen ye the weak hands," said Isaiah. Jesus told the story of the Good Samaritan, commending his helpfulness.

Joab said to his brother in the heat of battle, "If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee."—II Samuel 10: 11. Both the Syrians and the Ammonites were defeated that day.

The pagan way of life is every man for himself. The gospel way is for all who can give help to do

so wherever it is needed. Strong friends can help and save each other. "Only one pair of hands!"

Yet how wonderful those hands are. What adept tools. How ingeniously they are devised. What an infinite number of tasks they can perform when trained and directed by intelligence. They are the servants of the mind and spirit.

The oriental department in the art gallery has a statue of an imaginary Hindu god, Siva, with three pairs of arms and hands. I know a kitchen where such a servant would be useful. However, the top end of the creature resembles an octopus. Imagine the trouble he would have putting on a coat!

No, Siva will not do. He is strictly a human invention. Too many hands would get him into trouble. God has nothing to do with such a monster. He gave us just one pair of hands. He knows they will be enough if we use them properly.

* * * *

In older days school children were expected to learn a number of good poems to be recited when programs were given. Some of those verses linger in memory. One, by Ellen Allerton, had this stanza:

Beautiful hands are those that do
Work that is honest and brave and true,
Moment by moment the long day
through.

Mother's small careworn hands are beautiful. Father's work-hardened, calloused hands are strong and reassuring. The touch of a friend's hand can give great encouragement when it is needed. Hands are so expressive; they have a language of their own, and every position or movement reveals something of the state of mind of their owner.

Hands are most noble when they engage in service to God and to men. In that service, they attain their truest beauty.

L.J.L.

We're Going to Finish the Auditorium

WE'RE GOING TO FINISH the Auditorium" is a positive statement that will receive warm welcome from progressive, deep-visioned members of the church everywhere around the globe.

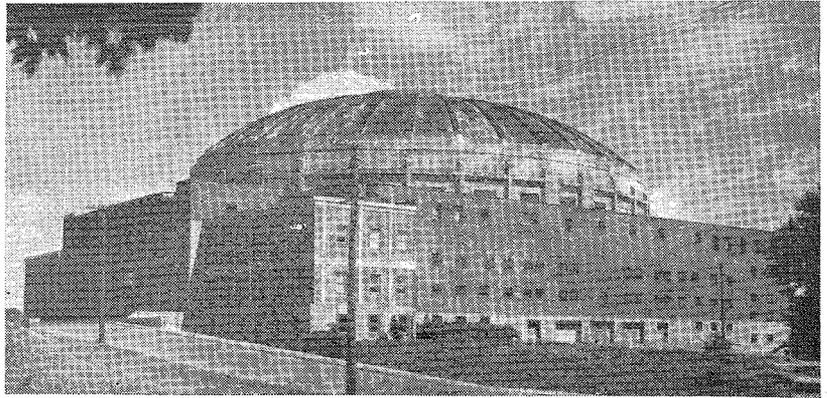
Think about it for a moment—we're going to finish the auditorium! It means the culmination of the vision and concentrated effort of a prophet and people who, in 1920, sensed the need and took initial steps on the difficult pathway. It means affirmative answer to the hopes, aspirations, and prayers of patient, yet determined, Saints who gather for General Conferences and sense the need for a completed structure. It means additional strength through efficiency to the officers, leading quorums, and department personnel who headquarter at the Auditorium. It means achievement, which has ever been synonymous with the church of Jesus Christ. It means a better organization because of improved conditions at the place where the program of that organization germinates. It means the glorification of a sacred ideal; the rise to new heights of the very purpose of the church—the Gathering—which is symbolized by the Auditorium as it thus becomes the guidepost, the unflinching light in the center of the world.

Yes, it's true—we're going to finish the Auditorium! It's literally true. All of us, working together in a manner characteristic of Reorganized Latter Day Saints, will see the task through—and in a comparatively short time.

A PLAN OF ACTION

Here's the plan: as indicated by the Presidency and Bishopric in official articles in the last issue of the *Herald*, a campaign is being inaugurated to raise \$500,000 by the end of 1953. The goals are \$100,000 during the remainder of this year, \$200,000 in 1952, and \$200,000 the following year. As expressed by Bishop DeLapp, it is contemplated that the money will be expended on the front of the building, the foyer, and the interior. This work will progress during the campaign as funds are received.

Although an over-all campaign is being developed, we are immediately concerned with the accumulation of \$100,000. According to schedule, this must be done by December 31. Accordingly, the date of November 18, 1951, has been set as the opening for this important endeavor. Letters and directives are being mailed to pastors, district presidents, and bishop's representatives so that preparation can be made for special emphasis in every congregation on that Sunday.



While a special offering will be taken, there are other means of making your donation. You may send it directly to the Presiding Bishopric or hand it to a solicitor, bishop's agent, or pastor. Please keep in mind that this is an offering and is not intended to affect the program of tithing. However, your offering may be made according to the principle of surplus as outlined at the 1950 conference. If this is the case, contact the Presiding Bishop direct.

Quotas are being assigned and will be revealed to you by the leader of your local congregation. Because of the expediency of this project, you will want to give immediate attention to your plans to participate.

WHY FINISH THE AUDITORIUM?

The Auditorium was conceived and started because of the recognition of a need and the willingness to do something about it. The church was growing. Space was needed to house the General Conferences as well as other large meetings related to a church organization of such size and potential.

So obvious was the need, so vivid was the vision, and so prevalent was the spirit of consecration of the people at the 1920 conference that, not only was approval to build granted, but \$65,000 was subscribed in just a few moments following.

Much has been accomplished over the years since that vital action was taken. The Auditorium as it now stands has served well for many purposes over the years. But because we do not want to leave undone such an important undertaking, because we need to finish the task for reasons of efficient operation, and because of the utter necessity for a tangible, useful structure representative and symbolical of the church and its divine calling, the statement "We're going to finish the Auditorium," becomes synonymous in spirit, determination, and purpose with the challenge, "We're going to

build," heard round the world in the twenties.

The Auditorium is more than a place to house large meetings. Important as that function is in itself, it becomes justifiable only when we enlarge our vision and determine the real, deep-seated purposes of the conferences and reflect on the experiences of those affairs. For instance, as we recall the beauty, dignity, and spiritual quality of the Communion services held at the beginning of each General Conference, the Auditorium becomes an oasis for spiritual refreshment.

We become reverently proud when flags of many nations are unfurled. That demonstration reminds us that the message of salvation is echoing around the world; we experience a feeling of achievement.

The audiences at the Conferences are truly cosmopolitan, as delegations gather from all parts of the globe to form a legislative body that shall concern itself with the promulgation of the message of hope and peace. Suddenly the phrase, "Auditorium—*World Headquarters*," becomes meaningful in the deeper recesses of our understanding.

The Auditorium, functioning as designed, is a shrine for persons and events conceived and dedicated to purposes divinely appointed. This purpose is obvious when we call to the forefront of our thinking those "lump-in-the-throat" experiences which have characterized Reorganized Latter Day Saintism and Auditorium meetings down through the years.

MEMORIES AND VISIONS

Remember the times when there has risen to preside men, always large in stature, who carried the name and responsibility of modern prophets of God. And because of their attitudes, wisdom, revealed convictions, expressions of love, and because of the confirming influence of the Spirit of God in the Conference,

(Continued on page 7.)

Together We Write the Next Chapter

By Dr. Floyd M. McDowell

Graceland College Convocation Address, Sept. 13, 1951

In the beginning God created the heaven and the earth. . . . And God said, Let there be light: and there was light. And God saw the light, that it was good: And God divided the light from the darkness. . . . And God said, Let us make man in our own image.

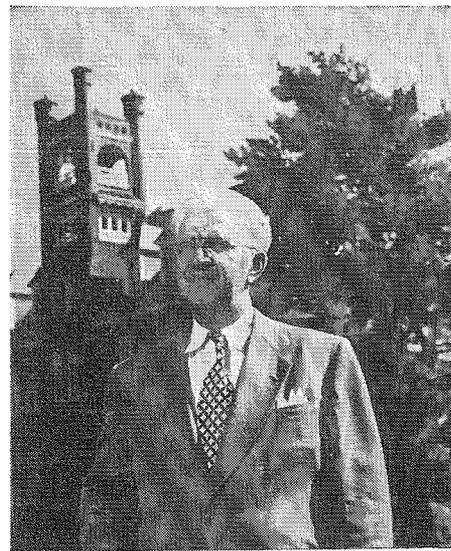
LAST SUNDAY I heard two very simple and yet most significant sentences uttered from this platform. The first by Velma Ruch: "Something must happen at Graceland this year." The second by President Chevillie: "This must be a great year for Graceland." Now personally I did not consider such as mere talk. To me it was not an overdose of Pollyanna, nor was it an attempt on the part of anyone to build up his own reputation or to make a good record for the year. Indeed, something must happen! And when we heard those words, we knew they were true. They touched the very depths of our souls. They found roots in the past, they found color in the vision of the future. They summoned all to courageous endeavor. The victories contemplated will not be easily achieved. What we have done and what we are doing is not good enough. A united endeavor such as has never yet been cared for would be required. Indeed the summons, "This must be a great year at Graceland," is the handwriting on the wall of the present-day world. It is the voice of the eternal God summoning us to unfinished tasks. This is where we come in. This is our day. This is the divine imperative. Imperative, Webster says, means a command, a directive, something not to be avoided or evaded, obligatory, binding. Divine? Well,

we shall see. What briefly are some of the sources of this directive "must" which our president used with such conviction? I haven't asked him, but I think I know some of them.

In the Beginning God

Such is the title of the first chapter of an ongoing, unfinished story. We are here to write the next chapter of that story. Those who don't know that and those who do not believe it have yet to learn what Graceland College is all about. The "must" for this year stems from the fact of God. It is this eternal truth that shall yet unite and save our fragmented world. From him alone stems that eternal love which shall mold men into brotherhood and peace. In him alone do we find our purpose. Aye, that purpose which is our purpose was in the heart and mind of God from the beginning of time. Our purpose is heaven sent.

The second chapter, the second source of this divine imperative "must" might read *This is my Beloved Son, hear him*. This imperative stems from the fact of Christ, from him as the supreme gift of God's love, from his sacrificial life and death, from his message, the power of God unto salvation for all mankind. It stems from his commission, "Go ye, therefore and teach all nations"; from his promise, "Lo, I shall be with you always, even unto the end of the world." The divine mandate, "Hear him," is more necessary and more significant for higher education today than ever before in the history of education. Graceland must lead the way in this or betray its trust.



(See page 23)

I Will Build My Church

The "must" for Graceland stems from the fact that the church we represent is indeed the very church of Christ. It bears his name, teaches his laws, seeks to build his kingdom. Graceland has no unique significance, no reason for existence separate from that church. Graceland succeeds or fails, advances or declines with that church. The divinely appointed tasks of that church are the divinely appointed tasks of Graceland: "Prosecute the missionary work at home and abroad, as far and as widely as you may"; "Seek to bring forth and establish my Zion." Graceland's unique contribution to education will be an educational program devoted to these purposes.

It's the Way We Have at Graceland

Such could be the title of the next chapter. Graceland's "must" for the 1951-52 year stems from all that constitutes the spirit of Graceland. The poet has said,

Spirit of Graceland,
Those thy path hath trod
Found Thee the spirit
Of the living God.

Have you read *Through the West Door*? I hereby solemnly and officially assign each of you that wonderful privilege. If you haven't read

it, do so right away. If you've read it once, read it again. Read about Marietta Walker, Joseph Smith, E. L. Kelley, J. A. Gunsolley, and G. N. Briggs. You who would know what Graceland is all about, you who would know the price of this heritage, you who would learn of the men and women who dreamed of these buildings—for they were only dreams in those days—should read this book. They didn't have Gunsolley Hall; they didn't have the Student Center; they didn't have Briggs Hall; they didn't have Zimmermann Hall nor Walker Hall. Read the story of the vision and faith and courage and struggle and privation and seeming defeat out of which these buildings were born and the soul of Graceland was achieved. "It's a way we have at Graceland" wasn't meant to be a trite slogan or an excuse for sure trivial folly. "The way we have at Graceland" must be nothing other than the way of Christ.

And God Had a Voice in It

Will I be forgiven here for a bit of personal testimony? "And God had a voice in it," I quote from *Through the West Door*. The words refer to your speaker, and they are true. The "must" for me this year at Graceland, as I work with you, stems from the experiences of forty-four years which have provided multiplying evidences of the guiding hand of the Heavenly Father. During those years I was a freshman, a sophomore, a parent, a dean, a graduate student on leave, a church official, a trustee. Indeed, I never have been entirely dissociated from Graceland College during those forty-four years. I am here this year representing the church to which I have given the best I have. I am here to work for the Graceland that I have loved as I have loved my own family. I ask you to accept my record and my word that I have no other motive among you than to answer the call of God to me. For God had a voice in it.

The Way of Man Shall Come to Naught

There are no more prophetic words in the Doctrine and Covenants than those reminding us that the ways of men shall come to naught, but not the ways of God. Such have been literally fulfilled in our day. Here is a brief synthesis of the views of scores of present-day writers, statesmen, scholars, educators:

Civilization is sick, nigh unto death. We have built for ourselves unprecedented power in mechanical conveniences. We have acquired knowledge of facts, yet life is fragmented and warring. The very products of our genius threaten our undoing. We have not built our inner resources to control or direct our material power. We know *how* but not *why*. There is more lostness in the world today than ever before. The problem is moral. The problem is spiritual. It has to do with values. It is rooted in the quality of our lives. The only answer is moral power. A new life is demanded—a life that is strong and courageous because it is rooted in Almighty God.

All our prattle about brotherhood and peace and democracy will be of no avail, for our ethics is not rooted in God. Like cut flowers severed from their roots, they are beautiful today and withered tomorrow. The ideals which so-called educated people mouth as pious platitudes have their rootage in the souls of people who believed in God. They will be perpetuated only by people who believe and worship that God. Here is a "must" for Graceland, and we will be untrue to our trust if we fail.

To Be Learned Is Good if They Harken Unto the Councils of God

Or perhaps, "Seek learning by study and also by faith." Such could well be the title of another chapter in our story. In this, and in the confessed failure of education without God, comes another "must" for Graceland today. Sir Walter Moberly, said by many to have produced the most significant book on higher education in this generation, has this to say on the fundamental religious issue, the existence of God:

The modern university intends it to be, and supposes it is neutral, but it is not. It is a fallacy to suppose that by omitting a subject you teach nothing about it. On the contrary, you teach that it is to be omitted, and that is therefore a matter of secondary importance. In this the universities today are implicit if not intentionally hostile to the Christian faith and even to a liberal humanism.

Education today comes to confess that leaving out God, it has come to naught, as the boy prophet declared it would. Dr. George Buttrick says:

One of the sorriest assumptions of secular education is its assumption that it makes no assumption. Actually, it makes one whacking assumption that life is secular.

Educators come now to declare the falsity of this philosophy and of this practice.

Because of Thy Righteousness

A "must" for Graceland today arises from the collapse of moral standards even among so-called educated people. Dr. John Haines Holmes of New York says:

I have never before seen moral standards in America so low as they are now. Something very serious has happened to the moral fiber of this generation; like a human body, a society can fall victim to a disease and die of it as Toynbee and other historians have demonstrated. This country is in moral danger today. It could die as other societies have died. Americans are trying to live without God, and it cannot be done.

Supreme Court Justice Jackson declares:

It is one of the paradoxes of our time that modern society needs to fear little except man. And what is worse, it needs to fear only the educated man, and technical competent people. If education is to be the instrument of our improvement, it should be constantly aware of its mission.

When those who care—your parents and your instructors—urge you to be decent, clean, and wholesome, and to eliminate from your individual

and group lives the folly and sin, the lust and greed of the present day, they are not talking just to hear themselves talk. They are summoning you to the challenge of the ages, the challenge of your better selves, the challenge that is written across the heavens. Hear me, education without morality is doomed!

President Cheville, I join you wholeheartedly and with the deepest conviction and pledge with all my power to support you in carrying out these divine imperatives during the year 1951-52. This requires, as you of the faculty and others have repeatedly emphasized, that we build together here a genuine Christian, Zionite community, deeply grounded in God and outreaching in all of its relationships to church, to community, to parents, to homes, to branches, to all nations of the world—a community that can be increasingly characterized as the kingdom of God, the Zion of our dreams. I understand too, that this requires each of us in our daily lives to so discipline ourselves that our attitudes, and practices, and pattern of living shall be consistent with citizenship in this kind of a community. As a servant of God and this church, I challenge you to a type of citizenship that excels anything about you in the world today. That's the divine imperative. Under your leadership, Dr. Cheville, we are here to conduct a great laboratory in Christian living.

Specifically—in case my generalities have not been understood—this includes among other things that you learn “what goes” and what does not go at Graceland, and learn it soon. Get out of the bleachers and onto the playing field. Get under the load and lift. Gripe a little if you must, but don't make a pattern of it. To be sure, it is a long way out to the college and the roads are muddy, and the sidewalks are worse. But don't try to tell Dr. Platz about it. He's been coming out that road for twenty-five years. And if you think it's cold—and it is terribly cold on winter mornings—don't try to tell Dr. Cheville how

cold it is. He knows. I've known some who set their watches daily at 7:00 a.m. when they see the light in his office turned on. I was going to tell something about the good old days—about carrying tin tubs, and old-fashioned oilstoves, and water upstairs and then after heating the water and taking our baths, carrying the whole array downstairs again. I was going to say that that was tough, but I take my hat off to the Gunsolley Hall fellows. Boy, what a story they're going to have to tell their grandchildren.

If the standards for citizenship on this campus require reasonable hours in dormitories, then keep reasonable hours, unless you want a dormitory life that is so utterly chaotic no one gets any time for study or meditation. If the deans, and others who care, say the hour has struck for a new standard of relationship between sexes on Graceland's campus, and that most if not all of us are a bit tired of the growing practice of displaying affection in public, cut it out. Work when you're supposed to work. Take a job and see it through. If you're getting paid for it, give value received. Attend classes and master your subjects. If you're supposed to be at assembly, be at assembly. That's citizenship in the kingdom of God. Respect the rights of others. Respect the personality of others. Respect yourself enough to watch your health, and your food, and your sleep. Emphasize quality more than quantity—not three hours of credit, but how effectively you have explored the subject. Stay on the job. One student attended classes in Lamoni at Graceland Monday to Friday, and attended “college” in Independence on week ends. It's just no go.

Control your associations, balance your life, put in a proper proportion of work, of play, of love, and of worship. Integrate your personality. If ever we are to have a stewardship program, let's have it here this year. If ever there is to be a Zion, let's live Zionically here. If someday we are to live and work peacefully with

our fellow-men, let's work peacefully among ourselves this year. This includes the faculty too. If ever we are to clean our lives from the lust and greed of the world about us, let's clean up and stay clean now. If we love Christ let's prove our love for him by keeping his commandments daily. If someday we hope to build with God his kingdom, let's build with him now.

Against this background of these divine imperatives and with all of the earnestness and conviction at my command, I ask that we join forces to write the next chapter of this story of the ages.

We're Going to Finish the Auditorium

(Continued from page 4.)

we knew they stood for truth and were capable indeed of interpreting the mind and will of God.

Remember the occasions when vigorous debate has dominated the business meetings. Despite impatience, our conclusion has always been that ours is a genuine demonstration of democracy.

Remember the cultural programs of music afforded by choirs, orchestras, and solo artists. All these things, and the hundreds not mentioned, are evidences that the Auditorium is a shrine for eternal verities.

Those are some of the purposes of the Auditorium. There are others, many of which will be discussed later in the campaign. But, whether now or later, it is important that all our people catch a vision of the real function of the Auditorium. Those who do will sense how inseparable are the Auditorium and program of the church. Then the completion of it will be paramount in all minds and hearts. Thus, success is assured.

Those are some of the reasons the Auditorium needs completion. As expressed by Bishop DeLapp, this is a task which will require consecrated and sustained effort in the months which are ahead, but we believe that it is one which we can successfully achieve without undue hardship upon the members of the church, and without diminution of our other activities.

Yes, we're going to finish the Auditorium!
C.D.N.

Blue Pencil Notes

By Elbert A. Smith

One Day on the Road to Jericho

The drama of the Good Samaritan as it might have been told by the chief actors.

The Inn Keeper: Long ago I kept an inn on the road to Jericho. It was not the best inn in the world, nor the worst, but to it came many interesting people—Jews, Samaritans, Greeks, Romans, Egyptians; soldiers, priests, rulers, and thieves.

I remember one incident in particular. One day as I was looking down the trail I saw a man approaching, leading a donkey. He guided the beast with one hand and with the other supported another man who was sprawled across the back of the donkey, apparently too ill or too drunk to sit erect.

There were many bandits along the road, and I soon learned that the man on the donkey was a traveler who had been set upon by bandits and beaten and robbed. Like myself, he was a Jew. To my surprise I found the other man to be a Samaritan, and Samaritans were people of whom I had a very bad opinion. This man had dressed the wounds of the Jew, brought him to me, and directed me at his expense to care for him until he should be able to travel again by himself. This surprised me much, and I said to him, "Sir, how comes it that you, a Samaritan, who has had nothing but contemptuous treatment from us Jews, should do this for one of my countrymen? He would not have done as much for you."

The Samaritan shook his head and replied, "That I know. But I heard a man preaching once, and he said that we should do to others as we would wish them to do to us. That seemed a better way of life than I had known. When I saw this man I remembered that saying."

And so the Samaritan went on his way. I would say that he was a good Samaritan—he should by rights have been a Jew. I would like that sort of man for a neighbor.

The Priest that Passed By: I was on the road to Jericho one day, long ago, when I saw a man lying by the wayside. I observed that he had been beaten and was in a bad way. He seemed unable to stand or to talk. I had an impulse to stop and help him—but I was on my way to a religious service. I could not spare the time, and I did not wish to get my robes all bloody and dirty—so I crossed over the little valley and went by on the other side.

It seemed the thing to do—but afterward I heard a man preaching on "service," and I have wondered if service to humanity may not at times take precedent over religious rites and sacrifices. I wonder! I am a Jew—and many times my people are robbed and beaten and left by the road, and the religious world passes them by on the other side.

The Thief: I was one of a band of thieves operating near Jericho. I hardly know how I became a thief. I never knew anything but violence and thievery. There seemed to me no other way to live. One day two of us fell upon a lone traveler and robbed him. Then we beat him unmercifully. We shouldn't have beat him—it was my idea. I had always done things that way. My comrade, it seemed, had been of a religious turn, not like me, until misfortune turned him to my trade. He protested.

Afterward we both hung upon crosses—he who had compunctions, and I who had none. We were on either side of a man who hung on a third cross and was hailed as King of the Jews—but it was in derision. I joined others in mocking and cursing him; but my fellow seemed overcome with repentance and pleaded with this man for forgiveness—as though a man on a cross could forgive, or that it would matter if he did. And this King of

the Jews said to him: "Thy sins are forgiven. This day shalt thou be with me in Paradise."

There was something about that man! I did not rail upon him again—and I too would have prayed to him had I known how to pray.

The Traveler: I am the man who went over the road to Jericho. I should not have gone alone, but I had business and money to invest in a venture. Thieves set upon me and robbed me and beat me nearly to death. They left me, supposing that I was dead. As I lay by the road, unable to move or cry out, two went by, first a Levite and then a priest. They looked upon me and should have known that I was one of them—but my groans did not move them. They passed me by, and I resigned myself to die. But presently there came a Samaritan.

From him I could expect no help, as he and his people have been at odds with the Jews for several generations. But to my surprise he stopped his beast and gave me help. He poured wine and oil into my wounds and then took me to an inn and paid for my lodging until I was well again. When I asked him why he, a Samaritan, did this for me, a Jew, he replied: "I heard a man preaching, a young man from Nazareth, the son of one Joseph who was a carpenter. He said to do to others as we would that they should do to us. I saw the priest pass you by, and I knew that he would not have others do that to him. I wondered if his religion might not be wanting and this religion of the carpenter's son be the true religion. So, knowing what I would have you do to me under like circumstances, I stopped and ministered to you. That is all. It is nothing."

I never forgot that good Samaritan. I told my story to friends, and it came to the ears of one who repeated it in a parable. He commended the Samaritan and said, "Go thou and do likewise." A physician named Luke put the story in a book for all to read.

A Shepherd's Story

The Autobiography of Marcus H. Cook

V. A Ministry of Power

THE HEALING OF LELA CUSHAT

DURING my stay in Des Moines District, a remarkable case of healing occurred. A girl of about sixteen named Lela Cushat, a granddaughter of William C. Nirk, lived at Baxter, Iowa. Something happened to her eyes, and although she was being treated by a specialist in Newton, she did not seem to respond to the treatment. She was a fine girl, loved by all who knew her, devoted to the church, and always ready to do any service she could. She continued to grow worse, and it seemed she would lose her sight in spite of all that could be done. I started one day on a trip that took me through Marshalltown. As we came to a junction where we connected with the trains from Newton, Lela boarded the train on her return from a visit to the eye specialist. She recognized me and sat beside me. Seeing that she was somewhat discouraged, I felt a surge of sympathy for the girl and wondered what I could say to encourage her. She was facing a truly heart-breaking situation. I told her that we are all soldiers in a great conflict, and that sometimes soldiers are required to suffer because of a dangerous situation or so that others could win the battle. I asked her if God wanted to teach a lesson that could best be accomplished by someone's losing his or her sight, if she could render a better service by showing how one could serve without sight, would she be willing to be that soldier? With tears in her eyes and trembling lips she said she didn't know. A few weeks later she attended the district conference in Des Moines. Her condition had reached the point where, although she could distinguish objects between her and the light, she had to grope

to find her way. At a Sunday afternoon prayer meeting she rose and bore a testimony that those who heard could never forget. She said if it were God's will that she should lose her sight, and if she could render a better service by losing her sight, then she was resigned to his will.

I don't think there was a dry eye in the room. The earnestness of her testimony reached every heart. After the conference the girl and her mother returned home. The following Wednesday her father, who was not a member of the church, said that unless something were done, Lela would soon be blind. He asked her mother to take her to a Dr. Pearson, a Des Moines eye specialist, and see if he could help. On the way to the city Lela told her mother that she had suffered so much having them work on her eyes that she couldn't bear the thought of having to go through it again. She said she would rather ask the Des Moines Saints to fast and pray for her and be administered to at the prayer meeting, and if God did not see fit to heal her, she was willing to go blind. They reached Des Moines sometime before noon, and word was sent round asking the Saints to fast and pray for her. During the prayer meeting she was led to the front and seated. Elders J. F. Mintun, E. O. Clark, and N. V. Sheldon were present. Brother Clark anointed her, and Brother Sheldon confirmed. She arose and went to her seat healed.

THE TESTIMONY OF AN INFIDEL

A few weeks later I went to Baxter where the Cushats lived. They suggested that we get the City Hall and hold a few services while I was there. The mayor, though an infidel, consented for us to use the hall.

We took the organ from the Cushat home, and Lela played it at the services. The mayor was also editor of the local paper, and when I went to his office to settle for the use of the hall, he made no charge, but asked me to write for his paper a report of the divine healing of Miss Cushat. I told him I didn't want to put our church in the position of advertising healers but would write a short article on what we believe about healing. To this he agreed. In my article I stated our belief in an unchangeable God, and said that we believed the gift of healing, under the proper conditions, might be enjoyed today the same as in ages past, and that the healing of Lela Cushat was an event which confirmed our faith in an unchangeable God. He printed the article and also published this statement; "We know that when Miss Lela Cushat went to Des Moines she was practically blind; and we know that she can now see as well as any of us." Coming from an infidel that was a strong testimony. I saw Lela later in Kansas City, and again at a General Conference. She can still see.

The church made good progress under J. F. Mintun. When he first came to the city, we held our services in a small church at sixteenth and Des Moines Streets. But before I began under General Conference appointment, we had purchased a larger church at fourteenth and Lyon Streets where we were still meeting until some time after I left for the West. We opened a mission at Frazer and also held meetings at three rural schoolhouses. We had valuable help from an efficient young priest, Frank Walters. He arranged for me to hold services at a schoolhouse about a mile out of town where occasional meetings were held

by a highly emotional group of people; he also arranged for me to board with an infidel who lived close by the schoolhouse. Upon my arrival I was kindly received. At the supper table the man of the house told me, "If you are used to saying something when you come to the table, why go ahead." I asked God's blessing, and they all remained quiet and showed every courtesy I could expect. After supper we went over to the school, and every lamp chimney had been removed, evidently by someone not favorable to us. The infidel expressed himself in language not fit to be printed, but he went back to his own home and brought lamps and chimneys so that we could go on with the service. The next morning I went to Frazer to see if I had any mail, and the man with whom I was staying gave me a half dollar to buy lamp chimneys. But he said that as soon as the meetings were over, "Every damned one is coming off." I couldn't have been treated better anywhere than I was in that home. There were no baptisms, but the family became good friends to me and invited me to visit them whenever I came that way.

TRIBUTE TO TWO MEN

I want to mention especially two men whom I shall always remember gratefully. Old Brother William C. Nirk was like a father to me. He seemed to carry an influence with him that always made me feel that I wanted to be a better man. I felt much like another man who said that when he came into that home, he felt as though he had been visited by an angel. He was also a wise counselor, generous in his decisions, and kind to all. I have often wished with all my heart that I might become so purified that those I meet might recognize in me the same spirit he carried with him. I loved him as a father and know that I am a better man because of his influence.

The other man was James McKiernan. He was always cheerful and had a spirit of optimism which lifted me out of the despondent moods I had when things seemed to be going wrong and I felt discouraged. His rare sense of humor often helped me to see the brighter

side of situations. I can truthfully say, as was said of one of old, that "He being dead, yet speaketh." He was sub-missionary in charge of the field where I began my work under appointment.

(Next Installment: A New Field in the Northwest.)

Official

Christmas Gift to Nation

THIRTEENTH NETWORK
MESSIAH BROADCAST DECEMBER 23

Our "Christmas Gift to the Nation" will be an hour and a half broadcast of *The Messiah* at *11:30 p.m. EST over the Columbia Broadcasting System and its affiliated stations. The broadcast will originate from the TV Playhouse of Radio Station KMBC in Kansas City, Missouri.

There will be the usual 280 voice Messiah Choir of Independence and guest soloists, with the Kansas City Philharmonic. An added innovation will be a "live audience" consisting of special guests and all who request free tickets to the capacity limit of twenty-six hundred people. This opportunity to attend the broadcast will replace the usual performance in Independence.

Rehearsals began October 7 at the Auditorium and continue each Sunday afternoon until the performance. Franklyn S. Weddle, Director of Music and of Radio, is again directing *The Messiah*.

There will be an even greater effort on the part of the church to publicize this event throughout the United States, Canada, and the Hawaiian Islands. The Columbia Broadcasting System and KMBC will give added emphasis to this advertising. Sixty-five thousand Christmas cards are in the process of being printed and will be distributed to each branch according to membership. Each appointee, district president, stake president, and branch president will receive a supply of cards and allied advertising material. All others who may request a supply

from the Radio Department, The Auditorium, Independence, Missouri, may have their order filled. This material is free and urged for every individual for distribution. There will be time this year to fill all orders and requests for anyone writing the radio department for this publicity. There will be suggested copy for local radio stations, newspapers, and church bulletins. An attempt is being made to reach all local leaders. If you were newly elected this fall and there is a possibility your name is not on our list of local leaders, write the Radio Department at Independence, Missouri, and be sure you receive the material for distribution. Your help in assuring us a correct mailing list is urged. The success of the broadcast has depended on the listening audience. The local branch makes that possible by its careful advertising in that area.

You are urged to call or write your local Columbia radio station now and ask if this network program will be broadcast on December 23 at the time designated for your area. The more letters and calls the station receives, the greater is the possibility that it will carry this yearly broadcast in your area. Our goal is to present this "Christmas Gift to the Nation." Your request for it in your area will make it possible.

For any information regarding publicity or performance, write the Publicity Director, The Radio Department, The Auditorium, Independence, Missouri.

*11:30- 1:00 a.m. EST
10:30-12:00 p.m. CST
9:30-11:00 p.m. MST
8:30-10:00 p.m. PST

THE FIRST PRESIDENCY
by Israel A. Smith

This Thing Called Love

— By L. Eugene Christy

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Thou shalt love thy neighbor as thyself.

(See page 23)

THESE ARE THE BASIC LAWS of Christianity. Obedience to these laws is the guarantee of eternal life and the basis for the fullest life on earth.

Love is a word with more than one meaning. I am inclined to doubt the ability of the lexicographers to define it. My new American College Dictionary says:

1) A strong or passionate affection for a person of the opposite sex; . . . (5) a feeling of warm personal attachment or deep affection as for a friend, parent, child; . . . (7) the benevolent affection of God for his creatures, or the reverent affection due from them to God.

There are many other shades of meaning, but the one we will be concerned about here is our love for God and his love for us.

Any person who has lived with another for any length of time will know that none of the definitions are complete. Sex may be involved in our earthly life, but the basic elements of love are much more enduring than sex. When love is tainted with personal desire in any form, the selfishness of that desire makes love subservient and eventually kills the "noble passion." Love carries with it respect, loyalty, faith, and a desire to serve as well as to be served.

Love is not something that happens in a flash and remains forever. It must be fed by shared experiences, confidences, forgiveness, and mutual understanding. There are basic similarities between our love for each other and our love for God; but the command to love God can only be obeyed by his grace, for we cannot love One we do not know, and we can know him only as he reveals himself to us through the Holy Spirit. Christ brought us the knowledge of the way to reach him. He promised that the Holy Spirit would remain

on earth to guide, to comfort, and to bring us knowledge of the things of the kingdom of God.

LOVE FOR GOD is born of intimate, repentant prayer. When we open our hearts to God in this manner we drive from us all the insincerity that seems to be a part of our ordinary lives. We bare our souls to God hoping that he will see and understand our needs and bless us accordingly. Sometimes he enters our lives at the moment of prayer and inspires us to ask him to act as he wills. In such a moment love dominates our whole being, and we know without doubt that we have really talked to God. The world becomes a different place, and life is freer and fuller. At that time we know something of the fatherhood of God.

Our love for God matures as we study and learn of the Christ who came to save us by revealing the manner of our living and our worship. He warned us not to worship idols and taught us not to worship God as though he were an idol. He demonstrated by his life and his words that we were to approach God directly as individuals who would be sure of an audience if their reason for coming were based on the fundamental desire to serve and worship in truth.

CHRIST MADE IT PLAIN that we were to come humbly, with a contrite heart and with the assurance that we would try to lift our lives to the highest level of perfection. We must not approach him with hearts empty of love or with no ambition. Without a growing love we could not understand what he would tell us. Without ambition to lift our standards of purity and service to mankind, we could not bring ourselves back into his presence, for

we would have no real purpose in coming.

There are times when we must feel his spirit in comfort for the loss of loved ones, or the strengthening of faith. No one who has ever sincerely called on him at such times has been denied a blessing. There have been those who demanded answers beyond the ability of mortals to receive, and they continue to blame God instead of their own unwillingness to abide by the laws of life and death. Their love is possessive and selfish, and they are not able to receive the light and love of God because they demand the right to dictate the terms and conditions of the gift. Christ taught us by example that we must give absolute obedience to the principles of life that he, through the Father, taught us. Christ was a perfect example. He never failed to pray and to give thanks to God. He never tried to lift himself into popularity. His effort was expended for the benefit of humanity, and when the people heard and obeyed him, they were led into the presence of God and given the promise of always having the words of salvation to read—assurance that his Holy Spirit would be available to any who called honestly for light to salvation. Such love is impossible to comprehend, for its scope and force covers every individual and every effort for good that has been, is now, or ever will be.

LOVE IS A POWER strong enough to accomplish anything it sets out to do. The young man who decides he will marry some particular girl because he loves her usually does. His love must be true, for only true love can endure. The woman too may be misled or not have had enough experience to differentiate between love and infatuation. The

trouble is that most of us are too selfish to cherish the growth and development of love. We are too eager to have our own way in everything, and thus we lose the love of child or wife or parent. Those we are closely associated with have the first chance to share in our love, but there should be love for everybody in every relationship.

I want to learn to love so strongly that those I come in contact with who do not know the blessings of serving Christ may be led through the force of that love to listen to the story of salvation. I desire above every other thing that God will use my voice to say the things that will bring belief in Christ and create enough faith for others to pray with me for greater understanding. I know when I can purge my soul so love may dwell within, that in me will reside the power to lead the most hardened sinner to the Cross. I believe with all my heart that when I take the Lord's word simply, without attempting to twist meanings to my own advantage, I can and will overcome Satan and be able to deliver to the Lord those he has told me to bring to him.

THE FRUITS OF THE SPIRIT are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance."—Galatians 5: 22, 23. I would say that the fruit of love is also all these things. One seems to depend on the other for existence. Love cannot grow without the Spirit, and without love the Spirit will not abide. Love is not an emotion that grows without bidding. It is not a weed, but a tender plant that has to be nurtured in the soil of earnest, honest desire. It must be constantly watered by pure purposes and allowed to bloom in the sunlight of God's presence. Love that is not pure will die, whether it is love for man or love for God and his kingdom.

The abuse of the powers of love will bring condemnation. We decide each moment of each day the manner of our lives and our loving. There

can be no vacation from right living and no excuse for careless living, even though we are forgiven when we truly repent. Old and recurring sins, even when forgiven, retard us so that we do not have time to develop the love of God soon enough to use it fully. As we later come into the presence of God's love, the great regret of our lives will be that we made foolish decisions in our youth. We will always carry the scars of sin, even though we may go far in the service of God. Life can be full of delightful experiences when it is not marred by false starts and standards.

THE CHURCH IS CHRIST'S BRIDE.

There are those who make fun of her and deride her power and growth, who say if there were "anything to the church" it would do this and that. Generally such people will not even recognize the truth when it shines before their eyes, for they are blind. They refuse to repent and offer their lives, because they do not want to pay the price. They try to justify themselves in first one indulgence and then another. "God is a good fellow," they argue, "who understands and will accept us when we get ready to live as we have been taught."

We will forget about dancing and smoking and other indulgences when we find there is not time enough for them in the fuller life. They make no contribution to social grace or mental, physical, or spiritual development. They are not worth the time it takes to discuss them. Any habit that demands indulgence is one that will destroy our will and lower the quality of our decisions. Remorse and repentance already experienced should warn us that further indulgence will bring more suffering. God is always ready with his Spirit to stand by our side as our armor and shield, but he will never make our decisions for us. Once we surrender to him, he will strengthen our will and build our determination until no power but his can move us.

We cannot lead anyone to Christ who does not go of his own free

will; but we can persuade him to follow us as we go. God has made an everlasting covenant that when we look up, then Zion will look down, and he will send those who lived before and know the ways of Christ to help us over the hard trails. We do not have to die to know death nor sin to know its degradation. We may see it in any slum area in any city. We can know it in the small town, too. There are always those who live so carelessly that they make themselves the example of what not to be. There is no place to "let in a little sin," for a little sin clouds the mind till it cannot tell the difference between "sins that don't count" and those that completely destroy. Trying to see how far we can go and not be hurt is dangerous. Only when we resist silly self-indulgence can we know the joy that comes from the gift of love and the self-confidence we feel as a result. Life in Christ is rich and prosperous. It always brings enough to share, and sharing is the privilege and reward of love.

THERE IS NO LIMIT to the attainment of men of God. The universe is their workbench. Plenty and security are for those who build with Christ and the Father. The God-inspired man can search out truths that are beyond the understanding of carnal man. Truth is in God's realm and will be revealed by him only as we are able to use it.

The great power of God-engendered love will open our eyes to the solution of the social problems that seem insurmountable and will make the establishment of Zion a reality. Dictionary terms are inadequate to define God's love, and it takes a long time for most of us to learn that God is love.

I entreat you, firstly, to believe nothing ill against those you hate, and you'll grow to love them; secondly, to believe nothing ill against those you love, and you'll love them doubly.

—PINERO

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Question:

What do you mean by the apostasy?
Missouri E.E.J.

Answer:

Apostasy, as applying to the church of Jesus Christ, is the gradual decline of faith and spiritual life through vanity and sin until the Spirit of God can no longer abide or work within it. When the Spirit departs, the church becomes dead—apostate, regardless of whatever doctrines it may hold or works it may perform. It is no longer the church of Christ. It is as impossible for such a church to revive itself as for a dead body to restore itself to life.

Helaman describes the decline of the church in his day toward apostasy, though it recovered before it was too late. The people had set at naught the commandments of God, and because of their iniquity the church had begun to dwindle. They began to disbelieve in the Spirit of prophecy and revelation, the Spirit of the Lord had withdrawn from them, and they had fallen into a state of unbelief and awful wickedness.

Nephi, 600 B.C., saw in vision a great church among the Gentiles after Christ's time, calling it, "The great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan sitteth to reign."

To read the history of the post-New Testament times down through medieval times to modern days, one finds ample proof of a complete apostasy from the true Christian standard. The Reformation did not and could not revive the church in its original character and life. Such a revival must come by divine initiative, for the Lord alone can quicken and bring forth a living church. This he did in the Restoration of 1830.

CHARLES FRY

Question:

Why are not all of Joseph Smith's revelations included in our Doctrine and Covenants if they are considered inspired, leaving the members to "rightly divide the word of truth"?
Oregon N.W.

Answer:

Without discussing the detailed history of the development of the Doctrine and Covenants in the church prior to 1844, we will say that the compilation of the various revelations to the church into a book involved a process of selection. A committee was appointed for selection of the revelations to comprise the 1835 edition. Joseph the Prophet was a member of the committee, and the "book" was adopted by the church in general assembly.

In the Reorganized church at the General Conference, October, 1863, the church "authorized the Committee of Publication to publish the Book of Doctrine and Covenants, with such corrections in arrangement as may be necessary." The book was accordingly published. In the General Conference of September 13, 1878, the church took further action:

Resolved, That the revelations received by Reorganized Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophet, which have been or may be hereafter accepted by the Church as the standard of authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising or which may arise in this Church of Christ.

Whereas, We accept the revelations heretofore given to the Reorganized Church of Jesus Christ of Latter Day Saints, through the present presiding officer thereof, as being the word of the Lord to his Church, equally with those published in the Book of Doctrine and Covenants; therefore, be it,

Resolved, That the revelations received by the President of the Church in 1861, 1863, and 1865, be received as from God, authoritative and binding on us as a body; and in connection with the revelation of 1873, that they be hereafter compiled with that book.—*Saints' Herald*, Volume 25, pages 295 and 296.

The subsequent actions of the church always made provision for the revelations to be added to the "book" by legislation of the church in General Conference, either through committee action or by direct legislation. What is to be included in any edition of the Doctrine and Covenants is by order of the General Conference. JOHN BLACKMORE

Question:

Can I be baptized by a minister of the Reorganized Church and remain a member of the church to which I now belong?
Michigan J.R.G.

Answer:

It is not possible without vitiating the baptism if the adherence to the other church is a matter of choice in preference to this one. Baptism is an ordinance constituting an integral part of a broad system of divine truth. It is associated with sacred ordinances, ceremonies, and gifts, all being established within a Christ-designed organization known as his church, for administration and application to human souls for their salvation and eternal life. To divide this perfect system and separate its parts and functions is to destroy the effectualness of the whole. The truth is one; the body is one; the Spirit is one; and this trio of eternal verities is one. To divide our allegiance and our service is to forfeit all.

CHARLES FRY

Question:

Having heard your gospel preached, if I die without obeying can I accept it in the prison house and become an heir to celestial glory?
Michigan J.R.G.

Answer:

Who wants to go to the prison house to be converted? Wouldn't it be better to obey at the first opportunity rather than to wait to be pushed into the kingdom? It is written, "The Lord requires a willing heart." No man can neglect his opportunities in duty and service toward God without suffering loss, and should a man through neglect find himself in the prison house, and should he be permitted to accept the gospel there, he would not gain celestial glory, neither terrestrial. The highest he could hope for would be telestial. CHARLES FRY

Camp Quotes

From the Lamoni Stake Reunion

By Marcella Schenck

JULY 30, 1951

From the opening prayer: "And when the day is done, may we be able to say as we have just sung, 'We have walked with God today.'"

* * *

The lad was nine years old when he inherited the jewel. His parents put it into his possession. At the time the boy thought he understood the value of the jewel.

The years began to pass. Now and then he picked up the jewel and looked at it. Sometimes he laid it carelessly down, wondering why it had seemed to glow when it was first given to him. Now it had become such an ordinary thing!

Eventually the lad forgot he owned the jewel. He even wandered farther and farther from the place where he had laid it. Then one day, as a youth of seventeen, he returned and found the jewel. How it shone! How it made him thrill to be worthy of its possession!

"I shall never lay it down again," he said. "I shall carry it with me, close to my heart."

The jewel? It was a pearl of great price—the gospel. (From the testimony of a young man from Australia.)

* * *

There are three people who know when repentance is in my heart. First, there is myself, and I say, "It feels good this way." My wife says, "My husband walks nearer God today." My little daughter says, "Daddy is nice today."

* * *

I accepted the gospel as a challenge in my youth. It is still a challenge.

* * *

This is a day to make appraisals of that which is of value to you. I can think of nothing I would exchange for my experiences in the gospel.

* * *

The gospel is not just a handy cable to grasp during an emergency. It is something we need near by at all times.

* * *

The gospel has been my lighthouse and my compass, guiding me in many ways and at many times.

From the lips of two who had known trouble and trials during the past year: "There are so many people in our town who live their religion."

* * *

Brother and Sister Roy Cheville, shaking hands with the "lame, halt, and blind" in the cars outside the big tent were overheard to say, "We thought we would shake hands with the fringe first."

* * *

Those who manned the old sail vessels used to fear most the calm. Are you in a spiritual calm?

* * *

Another sea danger is the storm. Our spiritual life can become twisted and sunk.

Some souls drift with the current because "everyone else is doing it."

* * *

God does not purpose to maneuver you. He does not quit when you go wrong. He starts over again with what you give him.

What design have you painted on your sails? What does it show when the winds of spiritual power fill it to the full?

* * *

JULY 31, 1951

How many "thank-you" prayers have been said this morning? How many "wanting" prayers?

* * *

How important it is to pray for those who are spiritually sick as well as those who are physically weak.

* * *

When I pray for help to serve others my prayers are more likely to be answered than when I ask for myself.

* * *

I was told my blessing came not because of my personal righteousness, nor because of my own prayers, but because of the prayers of the Saints.

* * *

There are many Saints who little know how their stanch steadfastness has helped me.

* * *

We are only as near or as far from God as we let ourselves be.

I am grateful that I love to study the Scriptures, because in the time that I needed to know what they say I was ready to explain.

* * *

Someone is reported to have said, "Praying is silly." But this I know: Sunshine dispelled our clouds because of a simple prayer.

* * *

The walls of Number 10, Briggs Hall, can testify how much praying goes into my classroom preparation.

* * *

It was only a weed in the hands of the woman who had picked it on the camp grounds. Once it had been a sturdy healthy green, but now that its maturing days had passed, the plant wore a beautiful brilliant coloring.

I thought to myself, *Would that people in declining years could make themselves as beautiful.*

Then I thought of certain elderly ones I knew and I said, "Some can and do. They make of age their enriched and glorified years. I wonder if I shall learn their secret."

* * *

Are you praying your age?

* * *

Every age is a golden age if you make it so.

* * *

What is the purpose of your prayer? To bargain with God?

* * *

Prayer should be above the level of begging and coaxing.

* * *

More and more you learn to pray for God's work.

* * *

Through the power of prayer you can rid yourself of the excess baggage of worry, envy, and malice.

* * *

Prayer can help you relax and can bring you divine assurance.

* * *

Prayer can bring clarification and give you the ability to lay a problem squarely and cleanly before God.

* * *

AUGUST 1, 1951

I have found that when I step forward and endeavor to serve I am never alone.

* * *

"I prayed," said the nurse. "It was not my prayers that accomplished the

healing miracle, but it was my privilege to witness it."

* * *

When you tell me what the gospel has done to *your* life I am ready to listen.

* * *

My soul so overflowed with God's spirit that I could contain no more.

* * *

And on that occasion the gift of love was given to me. Never before did I know what love could accomplish.

* * *

The confirmation of those children was a feast of good things.

* * *

I have learned that you can't tell God what to do. You can only ask him to do as he thinks best, and always you find that his ways are much better than yours.

* * *

I enter the army tomorrow, and I hope wherever I may be to live worthy of the name of this church.

* * *

Our little family became interested in the church when our trouble was your trouble. You people as strangers were praying for our child who was stricken with polio. Your interest in us turned our interest to you.

* * *

"Mother," said the little three-year-old. "You didn't take me to the big church last night."

"It is over your head, Darling. You wouldn't understand," said the mother.

"But I did understand the night you took me."

"What did the preacher say, Darling?"

"The man said, 'No matter where you are lost God will be sure to find you,'" answered the child.

* * *

Grace is the loving-kindness and graciousness of God.

* * *

God is good and gracious to us because he himself is good and gracious.

* * *

Comfortable sermons don't help very much. The test is—did the sermon do you any good?

* * *

Baptism should be a life-long process. You need a continual immersion in God's power.

To rise in the newness of life is an eloquent symbol.

* * *

AUGUST 2, 1951

In the brother's prayer he invited heaven to be with us. That was a great request.

* * *

You have obeyed from the heart that which was delivered to you.

* * *

Latter Day Saints have talked much about faith and works. Today, let us talk about grace and the Christian virtues.

* * *

I have not had the testimony of the healing of loved ones as some of you. My mother died; my brother died; and they had received administration. But God gave me something else. He gave me his grace to sustain me in my loneliness.

* * *

The way of service is the happy way.

* * *

I have returned to my home community with a new realization that the people there love me and are interested in me.

Jesus was loving and understanding. These are the characteristics which draw us to him.

* * *

We must always find time to minister to the woman at the well.

* * *

"All my life I have been blessed to enjoy the Christian graces of others," said she from her wheel chair.

* * *

No mortal mind without divine aid can comprehend the love of God.

* * *

We thank thee, God, for the vibrancy of testimony.

* * *

Great religions always involve problem solving.

* * *

Little souls shrink from problems.

* * *

We must not start with a dream for the future and work backward. We must start where we are now and move forward.

SPECIAL COMBINATION RATE

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Independence, Missouri

The Home Library

(See page 23)

By Grace Pennell Tousley

How to Sleep, by James Bender.
Coward-McCann Company, \$2.75

BACK in the early thirties, psychologist Walter Pitkin wrote a book titled *The Art of Learning*. His thesis was that we must study throughout our entire lives learning many facts and many skills if we are to continue to be happy, socially valuable, and self-supporting in this age of rapid scientific and technological advancement.

Perhaps Pitkin was largely responsible for the "be-your-own-expert" movement which has, in the past few years, boosted millions of persons out of vocational ruts into the wide, pleasant, profitable field of jack-of-all-trades while remaining master-of-one.

Book publishers have been alert to the financial bonanza in supplying eager novices with how-to instructions written by experts in the various skills. So now we have neatly packaged between two book covers directions for doing anything and everything. A book on how to attain skill in sleeping was inevitable. This is it, written by a man who is experienced in helping troubled ones solve their personal and interpersonal problems.

The author has been, since 1944, Director of the National Institute of Human Relations. He holds a B.S. and a doctorate from Columbia University and was declared a certified psychologist in 1932 by the New York State Department of Mental Hygiene. He has applied his knowledge of human beings and their problems in the fields of teaching, lecturing, consultative psychology, and authorship. Fourteen books and many magazine articles have taken his help to those who cannot consult him personally.

SLEEP, its mystery and mastery, for centuries has been the subject of study, discussion, and consequent literary production by physiologists, psychologists, psychiatrists, physicians, poets, and philosophers. Biologists, mental hygienists, educators, and early-and-late breakfasters have contributed to the spate of words about slumber, how to get more of it and that more of better quality. Doctor Benger's contribution to the bibliography of sleep is a report on the results of extensive research on the subject, written in his usual interest-holding style. A humorous touch is his quotations from scientists. They disagree about sleep!

Doctor Bender presents evidence that sleep of good quality is a promoter of physical and mental health and brings some clarification to the meaning of the words, insomnia and insomniac. He cites disturbing statistics about the use and abuse of sleeping pills, issuing a stern directive: Take them *only* in a crisis, and then *only* under the direction of a physician.

He lists and describes fifteen ways to sleep better, which include the correct type of bed and its fittings, also a lesson in bedmaking; twenty-nine ways to coax sleep-inducing relaxation; and eight ways to rout worries that nag in the night.

The reader is briefed on the physiologic and psychologic state of a sleeper, and the engaging terms, hypnogenic state, narcolepsy, somnolentia, somnambulism, moon-walking and sleep-talking are explained. The scientific explanation of dreams will make him careful about telling his the next day; the comparison of man and woman, asleep, is another shot in the Battle of the Sexes. Snoring receives the author's sympathetic attention, as does the controversial subject, twin vs. double beds.

Mothers will find the information concerning children's sleep habits a concise summation of what is known about them. The suggestions for getting children to bed early and often enough should be quite helpful. (Confidentially, I can never understand all the bother about getting children into bed without a battle. I recommend my parents' system. They had only to say, "Bedtime, children," and we went to bed at once without back talk and without bedtime stories. As soon as we could tell time, we *knew* when to go to bed, without being told.)

Not necessary to the getting of restful sleep, night after night, are the chapters about the sleep habits of animals, plants, and famous folk. But they do supply material for interesting chit-chat. The Sweet-Sleep Inventory, if carefully checked and recommended procedures followed, probably will assure better sleep.

THROUGHOUT THE BOOK the author delineates a variety of techniques and routines for getting to sleep and staying so, but reserves the best for the last.

He says, what so many of us have already learned, that bedtime prayer is one of the surest, quickest ways to natural, restful sleep. He recommends that we follow the three-way approach to slumber: through body, mind, and soul, and that if any one of the three is neglected sleep will be less refreshing, less deep, than it should be.

He ends with a quotation from Victor Hugo which advises us to go to sleep in peace after a hard day, for "God is awake." That quotation recalls a story published during World War II about a famous bishop who was tossing sleepless one night because of worry over his recalcitrant flock. Finally God spoke from the darkness in a calm voice, "Go to sleep, Bishop. *I am awake.*"

Doctor Bender, student of sleep, believes that God *is* awake and will look after our interests while we take time out for sweet dreams.

This book may be ordered from Herald House.

Peace I Leave With You

By Addie Spaulding Stowell

ON EVERY HAND we hear expressions of war, frustration, and uncertainties of all kinds. The emotional strain has become almost a crisis at our very door, filling those who are inexperienced with the true source of peace with fear and apprehension.

When Jesus dwelt upon the earth, he possessed the knowledge of what would come in the immediate future and on down through the ages to the end of time. But as long as he remained in the flesh, he conformed to the customs and laws of the land. Although he re-interpreted the old Mosaic law, there was no change which would incriminate him. He taught his disciples to "render to Caesar the things that are Caesar's, and to God the things that are God's."

When the day of unleavened bread, or the Passover, drew near, the disciples knew they should observe the feast. They were worried however as to where they should go to prepare it, but Jesus was not concerned. He knew a place would be provided. His mind was weighed down by other matters no one knew about. He knew the appointed time was at hand when his body would be offered up as a sacrifice. Although he dreaded the suffering that would come to him, he was more concerned about leaving his little band of believers. Jesus knew that soon after he left them "grievous wolves would enter in, not sparing the flock."

The day arrived when the Passover was to be prepared, and the Master said to Peter and John, "Go and prepare us the Passover that we may eat." They asked him where they would find a place. Jesus told them that when they entered the city a man would meet them, bearing a pitcher of water. They were to follow him, and when he entered into his house they were to say to

him, "The Master saith unto thee, Where is the guest chamber where I shall eat the Passover with my disciples?"

Peter and John met the man as Jesus had described. When they told him what Jesus had said, he showed them to an upper room furnished adequately for their needs.

The food and drink necessary for the Passover was placed on the table. The main item of the menu was in a large dish out of which each dipped for himself.

WHEN EVENING CAME the twelve apostles, with Jesus as their host, seated themselves around the table. When they had partaken of the Passover, Jesus gave them bread and wine as a token of the sacrifice he was about to make. Then he obtained a pan of water and washed the apostles' feet. To the very last, Jesus exhibited complete humility; yet he had the power to bestow upon them the greatest gifts that can bless humanity.

Jesus perceived that they were distressed in their minds even as he had been distressed. But with the apostles it was because of an underlying spirit of fear that some great calamity was about to befall them. In his great love and compassion for them, knowing the anguish they were about to suffer, he began to speak words of reassurance and comfort. He told them of the good things they would find in his Father's kingdom, of the mansions he was going to prepare for them, and how they would be with him.

Jesus knew the Holy Ghost would be given to his followers for a comfort, but that they might be comforted during his death and

resurrection, he said, "Peace I leave with you. My peace I give unto you." His peace was not the kind of peace the world could give them, but the peace that comes through obedience to his commandments. So far his followers had complied with his commandments, so it was in his power to grant them the peace that comes through belief and acceptance.

Their acceptance was not only by word of mouth—"Lord, I believe"—but also by repentance and obedience. In faith they had followed him sharing hardships and trials. But Jesus was about to leave them, and he knew they would need help. He told them of the tribulations that would be in the world, but assured them that in him they would find peace (John 16: 33).

WHEN JESUS APPEARED after his resurrection, his salutation was "Peace be unto you." It was the Master's desire that his followers should have joy, not sorrow, in their hearts. The peace Jesus manifested was the love in his heart for the children of men, and that love is the gospel of peace that we must manifest toward each other.

God knows how our minds can be upset by the harrowing circumstances which often come to us, but we have an avenue of escape through Christ, and if we seek him, he has promised us that peace the Holy Spirit can give.

Jesus said, "Let not your hearts be troubled." To those who believed in him, he promised the blessing of his peace.

No matter what trials may come to us, our hearts may be made to rejoice with that peace the Master can give if only we trust in his promises and keep his commandments. Even though the world may be torn by war, Christ's word shall never fail.

"My peace I leave with you."

Home Column



New Church at Tampa, Florida

SEVERAL YEARS AGO a few Latter Day Saints desired to establish a branch in Tampa. They met for several years in the homes of Arthur Chevalier, Sr., Alice Morley, and E. B. Walters.

In February, 1944, Elder John R. Grice ordained Hale Vickery and Arthur Chevalier, Jr., to the office of priest, and the group was organized into a mission. Hale Vickery and his family are now members of the Birmingham, Alabama, Branch.

The mission grew in numbers, and in the North Tampa Civic Clubhouse services were held until 1948. On December 15, 1946, Apostle McConley and Elder Ray Whiting organized the mission into a branch. Rolland L. Aultman was ordained to the office of priest, and Arthur Chevalier, Jr., was ordained to the office of elder. In June, 1948, a building fund drive resulted in over \$7,000. Lots were purchased at Memorial Highway and Sterling Avenue, which is in a new and fast-growing section.

An Army Chapel was then bought from the Palma Ceia Methodist Church for \$1,000.

This was originally built at the cost of \$35,000. The Methodists had purchased this chapel from the Army but were unable to find a contractor who would move the building to their location for a reasonable fee, and since the Army would not sell the chapel unless it would be used for the purpose of worship, it was necessary for them to sell to another church. The Army notified the Saints that the chapel was for sale by the Methodist Church, and Pastor A. J. Chevalier found a contractor who agreed to move it for a reasonable price.

This is the only chapel that was ever moved successfully from the Army Field. The presence of God was felt in the efforts to move the building and to establish it on the lots which had been purchased.

Next came the task of refinishing. Both men and women gave of their time, and soon the exterior was glistening white and the interior clean and shining.

Christmas week of 1948 the first service was held when Martha and Bradford Forbs were united in marriage.

THE YEAR 1949 was filled with growing pains and planning. New furniture was bought for the rostrum. Saints were coming in from the North to worship. Local visitors were increasing, and there were baptisms to enlarge the local membership. The Saints and the priesthood from other states contributed their services. On April 23, 1950, Wallace Hough was ordained to the office of teacher and Roy McGahagin to the office of priest. In 1949 Elder Ernest Knight (former pastor at Akron, Ohio), moved to St. Petersburg, Florida, and is now an active member of the branch.

Recently another adjoining lot was purchased. The members are now planning to erect an educational building, and a drive is on to raise funds for this purpose.

The women have been very active in raising funds for the church.

At the present time membership numbers seventy-five, with an increase in attendance during winter months. The first priesthood institute to be held in this area was conducted in Tampa this year.

All members coming to Florida are invited to worship with the Tampa Saints. A welcome awaits them.

—ROY MCGAHAGIN

News and Notes

(Continued from page 2.)

STAKE PRESIDENTS MEET

The First Presidency met with the presidents of the five adjacent stakes and Detroit International Stake October 10. Present at the meeting were Emery Jennings, Joy Anderson, Robert Farnham, Harry Simons, Charles Graham, and Blair McClain. Garland Tickmeyer of the Los Angeles Stake was unable to attend the meeting which was held to consider and perfect the missionary outreach in the stakes.

APOSTLE IN THE EAST

Apostle Maurice L. Draper attended the West Virginia District conference at Parkersburg, September 29-30. A number of ordinations were approved by the conference, and Brother Draper reports that plans are being initiated for the possibility of a reunion for the West Virginia and Southern Ohio Districts. On October 2, Brother Draper was present at the organization of the Follansbee, West Virginia, Branch which had a charter membership of fifty-nine. On October 3, he dedicated the Moundsville, West Virginia, church. On the week end of October 6 and 7, Brother Draper was at the district conference of the New York-Philadelphia District in Manhattan, New York. So far as is known this is the first conference of the Reorganization in downtown Manhattan. Brother Draper reports the spiritual atmosphere of the conference was one of missionary outreach which promises for considerable growth in the district, particularly in the metropolitan New York area.

KILLED IN COLLISION

Elder Arnold Ellsworth, pastor of the South Crysler Branch in Independence, was killed in a collision October 8 in St. Louis County. Richard Krahl, also of Independence, was injured critically and was taken to the St. Louis County Hospital. Brother Ellsworth is survived by his wife, Mrs. Gloria Ellsworth, and a daughter, Marcia, as well as other relatives.

1,500 WOMEN MEET

Approximately 1,500 delegates from throughout the United States attended the General Women's Institute in Independence October 8-12. Classes were held during the day and special speakers were featured in the evening. Other events of interest included a tour of church institutions and a tour of historical spots of interest in church history around Independence.

WORK ON HYMNAL

Apostle D. Blair Jensen and Franklyn Weddle met in Philadelphia, Pennsylvania, with Sister Clara Hoxie to work on the new German hymnal. They report that work is progressing on the hymnal. Brother Weddle returned on October 7 in time to direct the first rehearsal of "The Messiah."

ELECTED DISTRICT PRESIDENT

Brother Sylvester Coleman who was appointed by the joint council to replace Brother Clifford Cole was elected district president of the Northwestern Iowa District at the conference at Logan, Iowa, October 7. He assumes his duties as soon as he can locate a place for his family.

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Briefs

WALLA WALLA, WASHINGTON.—The annual business meeting was held in July with the following officers elected: Charles E. Miller, pastor; Lauree Miller, secretary-treasurer; Hulin Crownover, church school director; Pheba Miller, publicity director; Opal Simpson, women's leader; Vida M. Fletcher, music director; Matt D. Crownover of Richland, Washington, elder in charge.

Sunday services are held in the annex of the Adventist church, corner of Fourth and Birch, Walla Walla. Attendance during the year has been an average of about twenty-five. As many as forty have attended several times. The first baptisms since the mission was organized were Joan and Richard Sargent. They were baptized early in the year by Elder Vern Webb at Spokane, Washington. A watermelon feed was held September 7 at the home of Sister Tillie Ary with Maxine and Hulin Crownover in charge of the program.—Reported by VIDA M. FLETCHER

MORGANTOWN, WEST VIRGINIA.—The pastor, James L. Jeffries baptized seven candidates September 9. Thelma Jeffries, his daughter, and Mrs. Norma Jeffries, his daughter-in-law, were baptized. Also baptized were Mrs. Virginia Garcia and her four children, Florence, Rosa Lee, Nickie, and Frankie. They were confirmed September 16. Election of officers was held on September 16. Brother Samuel Zonker, district president, and Brother Robert Rodgers were present at this meeting. Brother Zonker blessed Mary Elizabeth, daughter of Mr. and Mrs. Erasma Battencourt, of Point Marion, Pennsylvania, while at the branch.—Reported by MARY JEFFRIES

CLIO, MICHIGAN.—A series of missionary meetings conducted by Elder J. V. Pement, president of the Eastern Michigan District, was held September 16-30 at the branch. An average of seventy-five people attended the meetings which were held every night except Saturday. Brother Pement met with the young people for a dinner and group discussion on Saturday. Thursday he met with the women's department. An early morning prayer service was held on the first Sunday morning. The series concluded with seven baptisms.

Elder James McBride was elected pastor of the Clio Branch at the annual business meeting September 14 for the eleventh consecutive year. The average attendance at church school for the past year was seventy-five, while the midweek fellowship service had an attendance average of forty-one. The average for all other services has been eighty-three.

During the month of September, the women's department redecored the ladies' lounge by painting and upholstering wicker furniture, installing new mirrors, painting the walls, and making new curtains. They also donated screens for the church windows during the summer.

Patriarch J. J. Ledsworth of Port Huron met with the Saints for Communion service October 7.—Reported by ANN PHILLIPS

FOREST GROVE, OREGON.—The annual business meeting was held September 16, 1951, under the direction of Elder J. L. Verhei.

Brother C. M. Whiting was elected pastor for the coming year. The following names were presented to and approved by the branch for ordination: Ray Rogers, elder; Larry Bosshardt, Lyle Anderson, and Harvey Blynn Anderson, priests.—Reported by MRS. H. B. ANDERSON

BAY MINETTE, ALABAMA.—Jack Page was ordained a priest August 26 by Elders Jack Pray and H. H. Jernigan. Two children were blessed on the same day by these elders. They were David Michael, son of Mr. and Mrs. Mitchell White, and Jessie Rudolph, son of Mr. and Mrs. Rudolph Bryars.

The annual business meeting was held September 22. The following officers were elected: H. H. Jernigan, pastor; Jack Page, church school director; Mrs. Marshall White, women's leader; Mrs. Jack Page, children's supervisor; Mrs. Horace White, secretary and treasurer; Mrs. Sybil White, book steward; Mrs. Leonard Clark, reporter; Carolyn White, music director; Bill Russell, young people's leader; Jack Page, Frank Eubanks, Walter White, Horace White, Jessie Crysell, Bill Russell, building. During the year there have been four people baptized.—Reported by MRS. LEONARD CLARK

MINNEAPOLIS, MINNESOTA.—The annual business meeting was held August 27. The officers elected are Elder Vernon E. Lundeen, pastor; Priest Paul R. Staffeld, church school director; Ferne Parsons, music director; Ruth Walsh, women's director; William and Irene Shuster, Zion's League directors; Thor Oltvedt, branch secretary; Frank Parsons, Sylvester Roberts, Clifton Resch, Doyle Sundell, and Harrison Hatch, finance committee. The following persons were appointed by the pastor to their respective offices: Elder Gordon S. Bennett and Priest Roger R. Lundeen, counselors to the pastor; Elder C. Leslie Lynch, assistant pastor; Warren and Vallie Wolfe, junior church leaders; Thor Oltvedt, auditor; Howell Champion, building supervisor; Lillian Wolfe, historian; Donald Tracey, book steward.

Missionary Delbert Smith has been conducting cottage meetings in Minneapolis since his arrival last July. Several nonmembers have been coming to these services.

Six young people from the Minneapolis Branch are at Graceland this fall. They are Pat Scott, Hazel Smith, Ruth Johnson, Marjorie Roberts, Richard Elvin, and Russell Walsh. Barbara Bledsoe has enrolled at the Independence Sanitarium.

Three children have been blessed recently: William Charles, son of Mr. and Mrs. Wesley Elvin; Robert Charles, son of Mr. and Mrs. Robert Porter; and Peggy Lee Virginia, daughter of Mr. and Mrs. Darwin Rounds.

Priest Robert Wise of Orlando, Florida, preached in the Minneapolis Branch on September 23. Brother Wise is a son of Mrs. Bertha Wise who is a charter member of the branch.—Reported by C. LESLIE LYNCH

MIAMI, OKLAHOMA.—On September 2, Gayle Jean, infant daughter of Elder and Mrs. D. W. Guinee, was blessed by Seventy D. L. Kyser and Elder B. F. Kyser. Brother and Sister Guinee and their family have moved to Miami from Moline, Kansas.

The Zion's League met on September 30 and elected the following new officers: Jewel Archer, president; Kay Kyser, vice-president; and Margeva Bishop, secretary-treasurer. Committee chairmen selected were Gene Gilbert, service; Ladoris Peterson, study; Glenda Kirk, worship; and Sandra Staton, recreation.

Home-coming Day was observed October 7. The church school attendance was 195. This is the largest attendance on our church school record. Special music was rendered by the mixed quartet composed of Mrs. John K. Mount, Mrs. Frank Althouse, D. W. Guinee, and Harold Van Sickle; the all-girl choir under the direction of Brother Guinee; and the adult choir directed by Mrs. C. L. Rook. District President Stephen A. Black was guest speaker at the morning service. His sermon topic was "Putting God First in Our Lives." A group picture was taken at noon followed by a basket dinner.

The interior of the church has been redecored under the direction of Ralph Jackson, building committee chairman. Brother Jackson was assisted by a number of the men of the branch.

Mrs. E. G. Gilbert, Mrs. Bob Warnberg, Mrs. Ralph Jackson, Mrs. D. L. Kyser, Mrs. B. A. Howard, Mrs. A. R. Hays, and Mrs. C. L. Rook attended the Women's Institute held at Independence.—Reported by BETTY KYSER

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Shadow of a Tower

By Sally Harding

of the semester. My eyes searched the sea of faces for one familiar to my sight, and finally, out of the mass of students who had enrolled in English 45, I recognized a girl who had struggled with my group through the complicated processes of orientation. It reminded me of the beginning of my sophomore year at Graceland. I arrived on the campus a few days early. The sophomores were not scheduled to come until two days after the freshmen. How I searched for a sophomore face out of the freshmen visages that surrounded me.

AS I SIT HERE at my desk and look out at the carillon tower that marks the passing of time at the University of Michigan, I remember other days, very similar in lots of ways to this one, when I sat at my desk in Walker Hall and looked out at the Graceland Tower spiring heavenward. Today, as then, my heart is overflowing.

This is exam week at the university, and as I burn the midnight oil I smile, remembering the cramming late at night that my roommate and I indulged in at Graceland during exam week. I remember Dr. Chevillie's admonition to students during that time, "Take sleep in the hours the Lord set aside for sleep."

I have spent a lot of time looking fondly back upon my Graceland experiences. There has been a little ache in my heart, a little knot in my stomach at times, realizing that

those golden days are behind me. But I have not looked back regretting the passage of time. I have found inspiration in my memories; I have awakened from my nostalgic reveries with the sense of a new mission, challenged by my new horizons.

THE DAY I first registered at Michigan I stood in a line of several dozen students waiting my turn to counsel with my adviser. As the line dwindled down leaving only a few people ahead of me, my knees weakened, and I wished desperately that I could look across the table at Miss Morgan's smile and hear her words of academic counsel and friendly advice. But I discovered that the object of my present qualms was also wearing a smile, and I felt reassured and confident as I left his office.

The classroom was so spacious and impersonal that first day

THE UNFAMILIAR STRAINS of Michigan's "Hail to the Victors" which wafted through the crowd of 86,000 football fans failed to stimulate me at the first football game of the season. My ears would have welcomed the lyric of Graceland's "Yellowjackets" as they used to hear the song emphatically resounding across the Iowa landscape. But as the Victors song came over the air waves January 1 from California, my nerves tingled with a sort of pride that comes from being even a minute part of a sweeping spirit.

That first Sunday morning of the school year as I climbed the steps to worship with the Ann Arbor congregation and student group, I felt at home. I knew that the doors of the Graceland student center were standing open to welcome the campus congregation that morning, and in front of me, the doors to the same fellowship were standing open to welcome me and others.

That evening as the young people gathered around the piano in Dr. Brockway's home to sing the songs that I have sung with other young people at Graceland on Sunday

nights, I paused to give silent thanks for the bond of Christian fellowship.

MY HEART still skips a beat as I shuffle through the mail stack and find a letter or two addressed to me in the familiar script of a Graceland friend. And I turn avidly to the back pages of the *Herald* every week to keep up with the various announcements of my Graceland friends. And now I am adding another golden friendship to my treasure chest. I am no longer there to walk hand in hand with my

friends up the Graceland Hill and meet God together with them at the summit. But I am walking up many similar hills, meeting God in a new environment and with newly discovered friends. My heart overflows in the midst of a wealth of enduring fellowship.

I have transferred my investments with fondest memories and greatest expectations. I drew my blueprints and laid the cornerstone in the shadow of the Graceland Tower. I shall continue the construction under the shadow of the carillon tower.

Five hundred forty-seven students have registered at Graceland College for the school year 1951-52. Early figures show 312 freshmen, 214 sophomores, and twenty-one unclassified students. In spite of the current draft situation, men outnumber women by some sixty students. A large part of the student body comes from Missouri and Iowa; others come from almost every state of the United States, Hawaii, Canada, England, Australia, Holland, Japan, Mexico, and the Netherlands West Indies.

Graceland

Gazette

THE DIRECTORS of campus religious life have divided the campus congregation into fourteen pastoral groups. Each group has a student minister with a student, a woman, and a faculty associate. The groups are designed to provide opportunities for ministerial experience and to provide all students with the chance to participate in religious and recreational activities in a small group similar to most branches of the church. The fourteen student ministers are Sam Anderson, priest from Flora, Illinois; Dick Chevillie, deacon from Lamoni, Iowa; Jim Christiansen, priest from Holden, Missouri; Neil Eliason, priest from Deer Lodge, Montana; Al Fuller, deacon from Independence, Missouri; Les Gardner, deacon from Wallsend, Australia; Fred Howes, deacon from East Detroit, Michigan; Perry Mair, elder from Hammond, Indiana; Jim Postlethwait, priest from Lamoni, Iowa; Del Ranny, deacon from Council Bluffs, Iowa; Don Richards, teacher from Harbor Beach, Michigan; Dave Shupe, priest from Lakewood, Colorado; George Waddell, priest from East Moline, Illinois; and Gene Workman, priest from Fresno, California.

Mr. Paul Deaver, instructor of piano at Graceland for the past three years, has resigned. Miss Betty Mosier, who taught piano here two years ago, will return to fill the vacancy. Miss Mosier studied at the Kansas City Conservatory of Music and taught in Independence and Kansas City before first coming to Graceland to teach. Since leaving the Graceland faculty she has been teaching in Lamoni and the surrounding area as well as composing, and during the summers she has been studying for her Master's degree at the University of Illinois.

Dr. Wm. S. Gould, Director of Public Relations, reviewed Thor Heyerdahl's book, *Kon-Tiki*, before a group of interested students recently. The review prepared students for the motion picture, *Kon-Tiki*, which was shown in the Lamoni theater the following week. The book describes the adventures of six men crossing the Pacific from Peru to Polynesia on a raft to support Heyerdahl's theory that the ancestors of today's Polynesians came from South America. The motion picture consists of the film shot by these six men on the trip.

Dr. F. M. McDowell addressed the Graceland student body at the first formal convocation of the year. In his address, "Together We Write the Next Chapter," Dr. McDowell stated that although the world has reached a new high in mechanical power, it is in moral chaos. It knows the how but not the why. "It is for us," he said, "to build here together a genuinely Christian, Zionic Community. We are to conduct a great laboratory in Christian living."

The Graceland congregation attended a Wednesday evening fellowship on the theme, "This Is My Day." Many students told of the difficulties they had overcome to attend Graceland and spoke of the years of expectation now being fulfilled by their actual presence on "the hill."

Graceland is planning to show during the school year a series of eight outstanding motion pictures which cannot now be seen in commercial theaters. "Pygmalion," a film version of the play by George Bernard Shaw, will be the first.

New Horizons

High Lights of the Graceland-Compton Football Game

FOOTBALL FANS—PHOOIE!—Pesky nuisances who have monopolized the parking area around the Central Los Angeles church for years while screaming themselves hoarse at the near-by Coliseum. As for me, I've seen only two games in eighteen years and have little interest in the sport.

What am I saying? Here I sit on the forty-yard line, suddenly converted into a yelling maniac along with about 800 other R.L.D.S. maniacs who have caught their first sight of the glistening helmets and the gold and blue colors of the Graceland Yellowjackets under the floodlights of Ramsaur Stadium at Compton, California.

I'm trying to spot the Ku boy from Hawaii. They say he weighs 200 pounds and does all the kicking for the Graceland team barefooted. That was good material for publicity. We sent it out to 125 local metropolitan and trade area papers in Los Angeles County. It isn't every day that we have such an opportunity to get into the headlines.

The Gracelanders arrived by bus from Lamoni Tuesday, September 25. There was a good representation of local fans on hand to meet them. It was the first time I had looked over a group of church boys with the hopeful expectation of seeing bulging muscles, crooked noses, and cauliflower ears. They had muscles all right, and the business manager, James Burdick, assured me that they had fighting hearts. He also told me that sixteen of them hold the priesthood, and that they're the finest bunch of fellows that ever traveled 1,800 miles to play a football game.

We held a city-wide fellowship prayer service last night. Local church people were favorably impressed with the seriousness of the Gracelanders and with their wholehearted participation in the experience of prayer and testimony. The manager of a local eating place, accustomed to the usual rowdiness of football teams on trips, was so impressed with the quiet courtesy of our boys that she inquired where they were from and who they were. On being informed that they were from a church college the lady said, "We thought so. We knew that they weren't the ordinary type of football team."

THE BLEACHERS are getting crowded. Jerry Jones, a Graceland football star of twenty years or so ago, just stepped on my toes. We brushed imaginary moths off their old Graceland sweaters as he and Kay crowded by. The Ostertags, Van Eatons, Carmichaels, Engels, Van Fleets, Kelleys, Beils, Brackenburys, Leeks, Sheppards, Ballards, Nunnamakers, Benders, and about a thousand other church people are waving at each other. If enthusiasm will win the game, we'll win it.

The sixty-piece Compton College band is parading. They've just played the Iowa State song. Now it's our turn, and our fifty-piece band, engaged especially for the occasion (courtesy of the Long Beach Children's Band) has the center of the arena.

Here come the Compton players, all eighty-eight of them, representing a student body of around four thousand according to a radio sportscast. Glancing down the line-up I see fourteen Compton players whose weights are over two hundred pounds. I'm beginning to tremble with apprehension. I am told they expect to give our team the "steam roller." Graceland has only five men over two hundred pounds.

The eighty-five hundred spectators are now standing for the kick-off. Graceland receives and is downed on the thirty-yard line. Graceland players try a pass, and it is blocked. They try a line plunge and are stopped cold. What happened? Compton has the ball and is running for a touchdown in the first few minutes of the game. Well, anyway, Graceland blocked the goal kick.

Now it's a see-saw tug of war. Our boys looked a little nervous at first but they've settled down and are matching their skill against superior weight and speed of the Compton eleven. Someone's hurt—it's one of our two-hundred-pound tackles. He's being carried off the field. That's bad. I was told before the game that Graceland needed more weight in its line to hold Compton. Loss of a two-hundred-pound man is serious. Our boys are trying passes, but the Compton Tartars are coming through the line too fast and are knocking the ball down. Another of our men is hurt. It's George Ku, our big two-hundred-pound Hawaiian. His shoulder is dislocated, and he's out of the game. One or two more jolts like that and we'll be done for.

There's the end of the quarter. It looked for a little while as though the game would be turned into a rout, but the Yellowjackets held the Tartars on our thirty and forty-yard lines for the entire quarter.

Here's the second quarter. Graceland is still holding the line. A deceptive shift by our team has repeatedly pulled the Tartars off-sides with resulting penalties that have worked to our advantage. The folks here in the bleachers are concerned over the large number of our boys being injured. Fortunately, however, none of the injuries appear to be serious. Compton has sustained one injury, but its man-power supply is inexhaustible. Both teams are giving all they have, and Graceland lines have held through the entire quarter. Score at the half is still 6-0, Compton's favor.

There's the kick-off for the second half, Compton receiving. The Tartars are downed on their forty-yard line. Again it's a back and forth struggle, with Compton scoring twice in this quarter. Both times Graceland has blocked the goal kick, depriving the Tartars of the extra point. The score is now 18-0 as we enter the last quarter.

More of the same thing . . . the Yellowjackets playing with skill and courage against a powerful opponent bent on chalking up a tremendous score against them. The Tartars have beaten every Eastern team they have played in recent years and scores of 50 and 60 to 0 have not been uncommon. They don't intend this game to be an exception.

There are two more touchdowns in this fourth quarter. Each time our boys have broken through fast and blocked the goal kick. Compton has missed every one so far! About one minute to play now. The Yellowjackets have the ball, and at last their passing combination is clicking. They've carried the ball halfway down the field.

THERE'S THE GUN—the game is over. Our boys lost the game 30-0. We wish it had been different, but we're proud of them anyway. They have not trailed the Graceland colors in this encounter. Few expected them to win. I am told that "gentlemen of chance" were placing odds of seven to two on Compton.

The Compton coach told our coach that the Tartars gave all they had and had hoped to

pile up a score of sixty or seventy points. They were a little surprised at the unexpected strength of the Graceland team.

A Graceland player was the first to assist a fallen opponent to his feet. This unusual act of courtesy so impressed the Compton players that courtesy became the rule of the game. Despite the numerous injuries our boys received at the hands of a team that is reputed to be the roughest on the West Coast, our coach was able to make the public statement that the Compton Tartars were the cleanest players Graceland has engaged in the past two years.

Proud Latter Day Saints on the West Coast like to think that the example of good sportsmanship on the part of the Graceland team, which places character above brute strength and sportsmanship above the laurels of victory, has left its impression on the young men of the Compton team.

Compton officials were amazed to see the local support that the distant Yellowjackets received. The approximately six hundred \$2.25 reserved seats sold in advance of the game by the church, and the undetermined number of tickets sold to our people at the gate made an impressive showing on the Compton management which is accustomed to going in the hole financially when entertaining out-of-state teams.

Probably the most significant value of this West Coast trip of the Yellowjackets was the impression made on our own church people. The enthusiasm with which the hundreds of young people of Southern California welcomed their own church football team has resulted in a resurgence of the Graceland spirit in this area. Some of these brawny lads may one day supply the added power needed for the Yellowjackets to emerge victors from a West Coast engagement.

The Yellowjackets lost a game, but they won the hearts and support of hundreds of Saints to whom the name "Yellowjacket" previously had no meaning, and they have won the respect of a great West Coast football team. Last, but not least, they have made a flag-waving, whistle-tooting football fan out of this old die-hard.

(The following week Compton beat Joliet, Illinois, 59-0)

GARLAND E. TICKEMYER

Letter of Testimony

In my youth I belonged to a popular church, but I became dissatisfied because it didn't teach the Bible as I understood it. When my husband and I and our children moved to Elida, New Mexico, we attended a series of meetings held by Elder A. J. Layland. After listening to him we decided this was the church we had been searching for, so we were baptized along with our two sons and daughter. Another son was baptized later. In 1925 we moved to Portales, New Mexico, where there was no Reorganized Church. We wrote to President F. M. Smith and requested that a missionary be sent to preach in our city, and Elder G. H. Wixom came. Two ministers of other churches were very bitter against our work, but Brother Wixom finally won them as friends and baptized several more people. We held group meetings in our homes for three years and enjoyed them very much. In 1930 we moved to Independence so we could attend Stone Church.

We have a granddaughter, Maxine Cothorn, of Rich Hill, Missouri, who has been bedfast with rheumatic fever since January 15. We shall appreciate having the Saints pray for her.

MRS. LAURA COTHERN

107 North Crysler
Independence, Missouri

Pittsburgh District Institute

The Pittsburgh, Pennsylvania, District institute and conference will be held at Lock Number 4, Pennsylvania, on October 26, 27, and 28, beginning with a sermon by Seventy James S. Menzies at 8:00 p.m. on Friday. The women will meet under the direction of Pauline Wentzel from 9:30 to 5:00 on Saturday. At 7:30 in the evening a program will be presented by the district Zion's League. Sunday's activities will include a prayer service at 9:30 a.m., a sermon by Elder Menzies at 11:00; and a business session at 1:30 p.m. at which time delegates to the 1952 General Conference will be elected and short addresses will be presented by departmental leaders.

D. R. Ross
District President

Notice to Servicemen in Germany

Mr. and Mrs. Lennart Egerstrand, 29 Rue du Quai, Grammont, Belgium, extend an invitation to Latter Day Saint servicemen in the vicinity of Brussels to visit them. They would be especially pleased to have several servicemen spend Christmas with them. (Mrs. Egerstrand is the former Lois Carpenter of Madison, Wisconsin.)

Wants to Contact Members in Nashville

Naomi Hershey, Mary Kirkland Hall, Vanderbilt University, Nashville, Tennessee, would like to contact other members in that area.

Southern Missouri District Conference

The Southern Missouri District conference will be held November 11 at the church in Bernie, Missouri. It will begin with a class at 8:30 a.m., followed by a prayer service and preaching at 11:00. In the afternoon there will be a business session, at which delegates to General Conference will be elected, and an ordination service. Apostle D. O. Chesworth and Seventy D. L. Kyser are to be in attendance. Accommodations will be provided for out-of-town visitors who wish to spend Saturday night in Bernie. Further information may be obtained from Dr. Kelley. J. A. PHILLIPS
District President

Books Wanted

Harry Black, a church appointee, 1307 Sterling, Independence, Missouri, would like to purchase a copy of *True Succession*.

Mrs. Stella Culiver, Box 352, Grayville, Illinois, would like to obtain a copy of Macgregor's *A Marvelous Work and a Wonder*.

REQUESTS FOR PRAYERS

Mr. and Mrs. J. H. Thomas, Lamoni, Iowa, request prayers for their daughter, Mrs. Robert Hinton, that she may regain her health and be able to care for her home and family.

Alice Powell, Box 121, Antonito, Colorado, requests prayers that, if it is God's will, she may be healed of high blood pressure. Her home was damaged by the flood, and she is living with her daughter.

Mrs. W. S. Joslin, R.F.D. 3, Cleburne, Texas, requests prayers for her husband and herself; their daughter, Lillie Beckham; and their granddaughter, Florene. All are in poor health.

Mrs. Edna Reneau, 1001 Caliman Street, Marlin, Texas, requests prayers for her father, Elder James R. Allen, who is a patient at Tarbit Hospital in Marlin. Elder Allen is pastor of Marlin Branch.

FLOYD MARION McDOWELL, Independence, Missouri, (page 5) is better known to the church through his activities than his writing. Few men have had a busier ministry. He is a native of Richland Center, Wisconsin, and was baptized at East Delavan when ten years old. He was graduated from the high school there in 1907, then went on to Graceland and was graduated in 1909. He received his B.A. degree from the University of Iowa in 1911, his M.A. from Clark University in 1914, and his Ph.D. from the University of Iowa in 1918. For his doctor's thesis he prepared the first nation-wide survey of junior colleges in the United States. This was published and distributed by the U.S. Bureau of Education. He was the first dean of junior colleges in Iowa, a member of the Phi Delta Kappa Fraternity, University of Iowa, and a member of the Graceland faculty 1911-13 and 1914-25. He became a member of the Board of Trustees in 1922 and chairman of the Board in 1948. He is temporarily living in Lamoni to give full time during the college year to Graceland interests.

In 1912 he married Lucy Myrtle Goode. They have three daughters: Wilda Lee Dixon, Marian Louise Wise, and Maxine Fae Crownover. His special interests are youth work, camping, counseling, and all aspects of educational work of the church. He is a member of the Optimist Club, Knife and Fork Club, Men's Club, and National Council of Family Relations. He was ordained a high priest in 1915 and became a member of the Lamoni Stake High Council. In 1922 he became a member of the First Presidency. In 1938 he became Director of Religious Education and held the post for sixteen years. Since that time he has been Director of Priesthood Education.

LEON EUGENE CHRISTY, Kansas City, Missouri, (page 11) will be remembered for his musical contributions in and out of the church, rather than as a writer; he will also be remembered as the son of that good missionary couple of a few years ago, Elder and Sister Ward L. Christy. He was born in Pleasant Grove, Utah, in 1893. He received his public school education in East Des Moines and Lamoni, Iowa, after which he attended Graceland and then went on to take training in the American Conservatory of Music at Chicago, where he was an honor graduate in 1921. He also took private tutoring with Hemus, Prochovsky, Rosenberg, and others in New York City. He is an honorary member of the Music Fraternity at Kansas University, Phi Mu Alpha, and won a silver trophy from the State Women's Club for his women's chorus in 1937. Early in his music profession, while still studying in the conservatory, he sang at Congregational, Presbyterian, and Catholic churches, as well as at the theaters. Then he taught music, directing choirs and choruses, and also traveled promoting festivals and school musicals over the country. In 1925 he went to the University of Kansas as an associate professor of voice. In 1930 he left K.U. and has lived in Kansas City since. In 1919 and 1920, he conducted the Stone Church Choir and the Messiah Choir. He was choir director at Central Kansas City at two different periods. For a while he was on the Chautauqua platform and on the main Redpath circuits. From 1930-1941 he had a private voice studio. Since 1946 he has been associated with the Better Business Bureau as special representative. At the present time he is a member of the Kansas City, Kansas, Chamber of Commerce and the South Kansas City Business Club. He is director of music, drama, and special interests at Central congregation and for the Kansas City Stake. He was recently ordained to the office of teacher.

His wife, the former Harriett Miller, is a registered nurse, a graduate of the Independence Sanitarium School of Nursing class of 1915. They have four children: Harriett Lenore Brick, Eugene W., David M., and Robert D.

GRACE ELLEN (PENNEL) TOUSLEY, Independence, Missouri, (page 16) has turned her love for writing into a vocation. She is the author of a book and several magazine articles. She is a native of Galland's Grove, Iowa, where she was baptized in 1910. Seven years later she married George H. Tousley. They have two boys and a girl: George H., Jr., John Dirk, and Marigold Chell. Sister Tousley was graduated from the Independence High School in 1916. She since has studied librarian science and served as medical librarian at the Independence Sanitarium and Hospital from 1943-50. She has her certificate as medical librarian. In 1934 she was honored as "All-American ConteSTAR," and is a member of the Special Libraries Association, the Medical Library Association, the National Writers' Club, and All-American ConteSTARS. Her hobbies are collecting miniature objects, bird lore, and handcraft.

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*** THE PLUMED SERPENT**

Here is a point that may be of interest to those who have read of the "Plumed Serpent" of the Aztec religion, in connection with the Book of Mormon.

Some may consider it fanciful and imaginary to associate feathers with a serpent; but if one goes into the zoological side of the question, it isn't so fanciful.

Webster's Unabridged Dictionary says: "Birds . . . are descended from the reptiles, which they resemble anatomically."

We have read of the ancient and now extinct Archaeopteryx, "a genus of primitive reptile-like birds," of which a number of specimens have been found in the Upper Jurassic of Europe. They had long slender tails with feathers along each side.

In this "Plumed Serpent" the ancient Americans may have preserved in their literature and religion a memory of something real that had been forgotten by the peoples of Europe. However, as late as the sixteenth century, excited Europeans reported seeing flying dragons (a kind of reptile) at night, though such things are now dismissed as superstition and imagination. This shows, however, the persistence of something in the love and memory of the people.

*** YOUR FACE IS A WINDOW**

Your face is a window wherethrough the world may look into your mind and see the state of your soul. If you have wrong thoughts or feelings, enough of them will show through your face to advise or warn the beholder.

Men used to conceal their thoughts and feelings behind heavy beards; Mohammedan women could use their veils, and Japanese women could hide behind their fans. Changes of dress and custom are steadily depriving us of these shields, and we are out in the open, with no more privacy than an amoeba under a microscope.

If you have thoughts or attitudes toward others that you do not care to acknowledge, be assured that you have no place to hide them. But you have the power to change them so that they will be safe for others to see.

*** OREGON DISTRICT ANNIVERSARY**

Oregon District (Oregon, southwest Washington, and northwest California) is holding its "Golden Anniversary Conference" at Portland, October 19 to 21. District leaders have issued an attractive mimeo booklet with printed cover containing the annual report, the district president's message, the conference program, and the names and addresses of district officers, pastors, and ministers to isolated members. "Fifty Good Years—1901-1951" is the slogan. Compliments are in order for Apostle E. J. Gleazer, who is in charge of that territory, District President J. L. Verhei, Bishop M. E. Lasater, and Missionaries Arthur F. Gibbs and James N. Kemp.

Herald House

New Tracts:

Should I Be Baptized Again

BY JAMES C. DAUGHERTY

This small tract discusses this important question for nonmembers.

10 for 50¢	50 for \$2.00
25 for \$1.10	100 for \$3.75

The Restoration Message

BY EVAN A. FRY

A brief discussion of the beliefs and message of our church.

10 for 50¢	50 for \$2.00
25 for \$1.10	100 for \$3.75

More Truth and Light

BY GEORGE MESLEY

This 24-page tract discusses our belief that the scriptures were not closed—that "the Lord hath yet more truth and light to break forth from his word."

10 for 90¢	50 for \$3.75
25 for \$2	100 for \$7.00

Are You Saved?

BY PAUL WELLINGTON

This is a reprint of the article which appeared in the "Saints' Herald" and clarifies this question for Reorganized Latter Day Saints.

10 for 50¢	50 for \$2.00
25 for \$1.10	100 for \$3.75

Jose' Smith Relata Su Propia Historia (JOSEPH SMITH TELLS HIS OWN STORY)

This is our first tract printed in the Spanish language.

10 for \$1.40	50 for \$6.00
25 for \$3.25	100 for \$11.50

Independence,
Missouri

**in
this
issue**

A Spring of Living Water

Hazel Napier

Not as Other Men

Olive Mortimore

The Good Samaritan

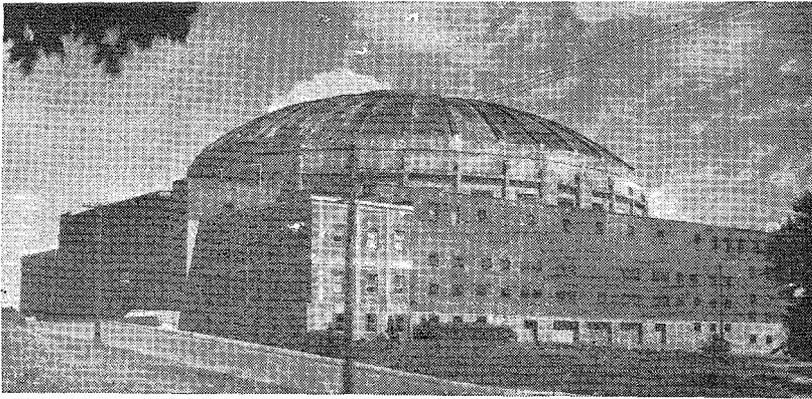
Robert J. Miller

the Saints' Herald

October 29, 1951

VOLUME 98

www.LateDayTruth.org



News and Notes

ATTEND CONFERENCE

President F. Henry Edwards and Apostle D. T. Williams attended the district conference for Southern Nebraska at Lincoln, October 13 and 14.

JOHN SHEEHY IMPROVED

A recent call at the Sheehy home found John much improved and hopeful. He wishes us to thank his many friends from coast to coast and Canada for their cards and prayers.

CONTACTS STUDENTS

Apostle Charles R. Hield contacted the group of church students at Warrensburg, Missouri, on October 9, discussing the Spanish-speaking project with them.

INSTITUTES HELD

Seventy James C. Daugherty reports priesthood institutes held in the Kaw Valley District. From October 7 through 12 an institute was held in Topeka, Kansas, and one was held in Leavenworth, Kansas, October 14-19.

FAMILY MINISTRY CONDUCTED

A successful family ministry night is conducted each Tuesday evening in the Center Stake. Activities are held to a minimum and members of the priesthood of the sixteen congregations are organized to visit families. Records of the families and visits are kept on maps, and under the supervision of the pastor and with the help of the church secretary, the plan is aiding in reaching many families.

INSTITUTE ITEMS

Mrs. Edward Nelson of San Francisco, California, member of the General Council of Women, attended the women's institute and was able to attend her first council meeting in several years. Sister Nelson is the daughter of Gilbert Waller, former missionary to the South Sea Islands.

The first woman officially registered and housed at the institute was Mrs. Gertrude Hathaway of Seattle, Washington. She arrived on October 4.

The parents of Sister Aarona Kohlman, also a member of the council, Brother and Sister N. L. Booker, traveled from Miami, Florida, accompanied by Brother and Sister William Dibble of Miami in order that Sisters Booker and Dibble might attend the institute. The unique feature of their visit was the mode of travel which was a trailer that was parked in the Kohlman's yard during the visit.

ATTENDS HOME-COMING

Chris B. Hartshorn, managing editor of the Herald House, attended the Des Moines Branch and gave the morning sermon at their home-coming October 14. He was pastor there 1927-31.

CHANGE "STEPPING STONES" DATES

A duplication error was made in dates and numbers of the two issues of "Stepping Stones" which have just gone into the mail. The issue featuring "Chipper, the Cowbird" as a lead story should be changed to read November 4, Number 44. The paper featuring "The Legend of the Blue Spruce" as a front-page story should be changed to read November 11, Number 45.

Let's Finish the Auditorium

The drive for funds to complete the Auditorium is gaining momentum. All effort points toward November 18, the date set for the initial emphasis in congregations throughout the world.

The goal is \$100,000 by December 31, a total of \$500,000 by the end of 1953. Quotas for each district and stake have been computed and sent to officers in each organized area. These figures will be relayed to congregations within a short time.

Among the materials being sent your pastors is an attractive poster. It should be displayed on the bulletin board in your branch. Start looking for it.

Your offering may be presented in the special collection in your local congregation, to the bishop's representative, or mailed direct to the Presiding Bishopric, Auditorium, Independence, Missouri. If you wish to participate according to the principle of surplus, you should first contact the Presiding Bishopric.

The money received in the November 18 endeavor will be called a "Thanksgiving Offering." So, regardless of the method of contributing, the important point is that each member take inventory, in the season of Thanksgiving, of the bounteous material gifts with which he has been blessed. As a result, he will be motivated to give expression in a material way of his appreciation. An offering to the Auditorium Fund will be a logical and appropriate way to make such expression. C.D.N.

The Saints' Herald Vol. 98 October 29, 1951 No. 44

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

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The Privileged Few

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matthew 7:23.

Irving S. Olds, Chairman of the Board of the United States Steel Corporation, wrote an article that now appears in pamphlet form entitled, "Our Privileged Millions." He begins with this statement:

The greatest hoax that has been perpetrated upon the American people in my lifetime, probably, is that insidious and malignant phrase, "the privileged few." It has been used frequently with telling effect by men in high places. It has been widely exploited by demagogues, to their own political profit. . . . Today there are millions of people who . . . sincerely believe that the great industrial enterprises of America are owned and controlled by a handful of wealthy men.

He goes on to state that the great corporations of America are owned by many people—about fifteen millions. American Telephone and Telegraph is owned by a million stockholders; General Motors by nearly half a million; United States Steel by 256,630. His thought is that instead of "a privileged few" we have "privileged millions." Fifteen million people out of 140 million or about one person in ten own the great corporations of America.

There are many ways in which one can be privileged. Wealth is only one of them. Let us consider some of the others.

* * * *

It is a privilege, for example, to live in a civilized country. The great majority of mankind lives in backward, semicivilized, or barbaric conditions.

A man and his wife recently made a trip to a foreign country where living conditions are rather crude. He found that very little refrigeration was used in handling food; that

ideas and facilities for sanitation were mostly very primitive; that everywhere there was a tremendous loss of life and property because of lack of modern equipment, methods, and standards. He said that in one city of two hundred fifty thousand he found only three places where he thought it safe to eat.

Returning to his own country, he made the discovery that his people have many wonderful privileges. They have many faults, many things to overcome. Other countries are more progressive in some respects. But the privileges here are available to all who will work and strive for them. Everybody has a chance.

* * * *

It is a privilege to be a Christian. This blessing is shared by many millions of people around the world. To have the assurance of God's love and care; to enjoy the fellowship of good and enlightened Christian people; to live where human life has dignity, and the worth of the individual is respected—these are great privileges.

It is a privilege to be a Latter Day Saint. In our church we enjoy spiritual gifts and blessings not known to many other people, either in kind or in degree. It is a privilege to live in a community of our people, to know them as neighbors and friends, to work with them, to share their hopes, their ideals, and their purposes.

* * * *

Here is something to remember: *No privilege is of any value unless it is used.*

The "privileged few" are those who use their privileges to the best advantage. Anybody could own

stock in the United States Steel Corporation if he were willing to work for it. Only a "privileged few," one person in ten, does it.

The privilege of using the public library means little to the indolent man who does not care to read. The privilege of hearing great music means little to the person who prefers cheap songs. The privilege of attending the university cannot open to one who will not take the trouble to prepare to pass the entrance examinations.

The privilege of citizenship is of little value unless one lives as an active member of the community, pays his taxes, receives protection and services, votes, and enjoys the good life shared by the people. The privilege of citizenship means little to a hermit or a recluse. It means a great deal to most of us.

The privileges of church membership are as important as any others known to men, and more important than some. It is a privilege to be able to attend the meetings, participate in worship, hear good sermons, prayers, and testimonies, and be present as the Spirit of God blesses the people. These also are privileges that are good only if we use them.

If we look back over our lives, we can see many neglected opportunities, wasted hours, and buried talents. But nothing is to be gained by simple mourning over the past. However, we can turn to the future with a new determination, and be resolved to "live up to our privileges."

In a special sense, the people of the church are "the privileged few" insofar as they are active. It is a credit to belong to this privileged group. The church can minister only to those who place themselves within reach of its service. Let us choose, in the best sense, to be a "privileged few."

L.J.L.

Official

Report of Income for Eight Months 1950-1951

We are submitting herewith the following information which we are sure will be helpful and encouraging to all. However, while the income shows a 14.96 per cent increase over the same period for 1950, we also wish to call attention that operating

	1950	1951	Gain	%
January	\$155,693.65	\$162,756.17	\$ 7,062.52	4.54
February	105,508.28	128,535.69	23,027.41	21.82
March	97,444.73	106,087.72	8,642.99	8.87
April	99,498.12	109,852.07	10,353.95	10.41
May	77,713.41	95,549.08	17,835.67	22.95
June	75,376.25	88,935.06	13,558.81	17.98
July	79,447.04	87,926.42	8,479.38	10.67
August	66,393.93	90,756.73	24,362.80	36.69
	\$757,075.41	\$870,398.94	\$113,323.53	14.96

The above figures include income from Missions Abroad in the amount of \$18,864.03.

Reunion Procedure

At the recent Joint Council of First Presidency, Council of Twelve, and Presiding Bishopric attention was given to reunion work and the following statement of principles and procedure was adopted:

Only such appointees as are specifically needed for work at any given reunion shall be assigned to that reunion.

All requests for the services of general officials and visiting staff members should be cleared with the Presidency before the general officers and other workers are approached by those making request.

Insofar as possible requests for specific workers should be made as early as possible.

The unified reunion material made available for the 1951 season was used to excellent advantage. Similar material will be prepared for the 1952 reunion season. The theme for 1952 will be "Spiritual Growth Through Stewardship."

THE FIRST PRESIDENCY,
By Israel A. Smith

costs have increased approximately 8.8 per cent. (Figures are subject to final audit.)

The closing months of the year provide a good time to get our tithing records up to date, pay our tithing, and be all prepared for a better year in 1952. These are important days and years for the church. As always we are deeply appreciative of the substantial evidence of the devotion of the Saints, as it is reflected in these contributions of tithes and offerings. Respectfully submitted,

THE PRESIDING BISHOPRIC
G. L. DELAPP

In a letter from Elder D. J. Williams we are informed of the death of Sister Hattie Lambert, wife of the late Bishop George P. Lambert. Sister Lambert was ninety-two years old at her death on September 26, and up until the last remained in good health and was often seen at services with her son Elbert. She will be missed by the Saints at Nauvoo and throughout the church.

From Seventy Eugene Theys, Berlin, Germany, October 2:

This is to let you know that Brother Louis Zonker and I are now in Berlin. We have been in Germany now for four weeks and will not complete our present tour of the mission until October 15. We are having a conference for the Saints in Berlin and the Russian Zone this coming Sunday, and on the thirteenth and fourteenth we will have a second conference for our members in the three western zones. Capt. Floyd H. Engstrom, our Army chaplain, will be the guest speaker at the eleven o'clock service. An institute will be held on Saturday with Patriarch Franz Beil, Elder Zonker, and myself as instructors.

We hope to complete the final registration of the church property in Berlin and Hannover by November 1, after which we shall start to build the mission house and the church in Hannover.

May God continue to bless you in his work is our earnest prayer.

From Merle P. Guthrie, church statistician:

There were 513 baptisms reported in August. This is the highest total for August since 1929. For the first eight months of 1951 there were 3,289 baptisms reported to the Department of Statistics. This is the highest eight-month total since 1921.

August baptisms were well scattered throughout the church, only one branch reporting ten or more. Sweet Home, Oregon, had 12. Three branches had nine—Boyer City, Michigan; Flint, Michigan; and Rock Island, Illinois.

The first five stakes and districts in baptisms for August are Kansas City Stake, 34; Oregon District, 33; Center Stake of Zion, 29; Los Angeles Stake, 24; Arkansas and Louisiana District, 17; Eastern Colorado District, 17; and Central Missouri Stake, 17.

The following missions reported a highly commendable number of baptisms for August: Grassland, Ontario, 10; Anchorage, Alaska, 10; Klamath Falls, Oregon, 7; and Nampa, Idaho, 6.

Across the Desk

BY THE FIRST PRESIDENCY

From Emery E. Jennings, president of Far West Stake:

Since the Stake was organized in 1917 the highest number of baptisms for any one year was one hundred seventy-three for 1938. In 1937 there were one hundred thirty-eight baptisms; in 1940 there were one hundred thirty-one; and in 1950 one hundred twenty-seven, which was the fourth best year in the history of the Stake.

We closed the end of September of this year with one hundred twenty baptisms. This means we must baptize fifty-four people between now and December 31 to better the record of 1938. From all indications it appears that we shall have a good baptismal month for October and with the vigorous missionary program that we now have in the stake, it is altogether possible that we shall not only break the record but establish a new one.

We shall keep you informed from month to month as to our results.

A Spring of Living Water

A Personal Testimony of Happiness

By Hazel Napier

“WHAT IS HAPPINESS?” a friend asked me some time ago. “In a prophecy I was told that I would be happy. But is this happiness—arising early to go to work every morning, going to bed late at night so tired I have difficulty sleeping? Should I be happy under all circumstances?”

“No,” I answered, “but the way you react to each circumstance determines your state of future happiness. A defeatist attitude will make you see cloudy skies, but if you look up with bright optimism, you can expect sunshine after rain.”

Like so many of us my friend failed to understand the true meaning of happiness. We cannot expect bliss to accompany our every step. Happiness is not a great surge of emotion. It is not like an ocean with alternate calm and heaving, foam-crested waves. It is, as my mother taught me, like a quiet little spring of cool, refreshing water.

Mother learned about happiness from grandmother, who never had the comforts now considered so indispensable. After sixteen years of marriage, her sparsely furnished three-room log cabin overflowed with noisy, laughing children. For them she sewed garments of homespun, knitted an endless supply of stockings, baked “mile-high” stacks of cornbread and pancakes. All her cooking was done over the glowing coals of an open hearth. A dozen times a day or more she trudged stanchly up the hill to the house with buckets of water from the spring. She washed clothes in the creek after beating them on a rock to loosen the dirt. In winter, the icy water bit deep into her hands roughened by homemade soap. Hers was the privation, hardship, and suffering typical of pioneer days. Yet she usually had a song and a smile. She was never very articulate, but by example she taught her children how to be happy.

Accordingly, mother also greeted life with a smile. Her lot was easier than grandmother’s had been. She had a well behind a comfortable frame house, stoves for heating and cooking, kerosene lamps instead of homemade candles. Later there was a sink in the kitchen, and the house was wired for electricity. Still it was a constant struggle to feed and clothe her children adequately. In addition, she knew sorrow in the deaths of a little daughter, her husband, and a young son. Yet she has come to a peaceful, happy old age. Her eyes are the same bright laughing ones I remember so vividly.

EQUALLY vivid is my recollection of the day that I, a child of ten, first learned something concerning the secret of happiness. My mother, my two sisters, and I were in the woods picking blackberries. To be more accurate, they were picking the berries. Thinking of the dream I had the night before, I tagged behind my mother unconsciously clutching my empty bucket. Urged by my sisters to do my share of the work, I absent-mindedly plucked the fruit and let it fall on the ground.

Seeing this, my mother said, “Hazel, let’s find another patch of bushes.” To my sisters she said, “Stay here and pick until we get back.”

When we were out of hearing distance she asked, “What is the matter? You act as if you were in a daze.”

“I had a dream last night—a dream with my eyes open.”

“A vision? Tell me about it.”

“While I was staring at the ceiling it suddenly seemed to melt away, and I could see a blue sky dotted with white clouds. While I was watching them, a man dressed in white robes appeared in a circle of light. He looked at me and smiled as if he loved me very much. And then he opened his hand and let

drop three pieces of paper. They were as white as the robes he wore. While they floated downward, turning this way and that in a little breeze, the sunlight made them look like gold. When they reached the ground I ran to pick them up. They were black.”

When I spoke the last word my mother started, the bright eagerness leaving her face. Slowly she placed her half-filled bucket on the ground. Taking my hand, she drew me along until we were walking on the mossy bank of a small, pleasant stream. I knew by the way she kept her face turned from me that she was crying. I thought I heard her say something.

“What did you say, Mother?”

“I was thinking about your vision. In the Bible black is symbolic of trouble. No doubt those pieces of paper represent the three great troubles that come to people—physical, financial, and the loss of loved ones. They will come to you through no fault of your own. You have work to do for the Lord. He will permit troubles to come upon you—”

She broke off, her attention caught by phenomena at times seen in nature. The waters of the stream dimpled and sparkled with light. While we watched, the air a few inches above the surface seemed to fill with a shower of moving gold, as if the rapid motion of the water produced a dancing spray that caught the glint and hue of the sun. A melodious murmur delighted my ear.

“Mother, what makes the water sing?”

“The rocky bed.” Then she asked as if talking to herself, “Is that the way with people? Do we sing because of the rocks over which we must walk?”

We moved on in silence. I knew she was thinking of her last question.

Suddenly we both stopped, our attention directed to the same thing: the water was disappearing right into the earth.

"Where is the water going?" I asked in a small voice. I felt as if I were on the verge of a great discovery.

"The water has found an underground passage. If we walk on we can see where it comes out again."

Eagerly I moved forward, but she held out a detaining hand.

"Wait. I have something to say," she spoke quickly, her face alight. "I want you always to remember that happiness is a spring of living water welling into everlasting peace and joy. When sorrows and troubles come, we feel as if the spring has dried up; but it has merely gone beneath the surface and will return. When your life is like that"—she pointed to the dry bed of the stream—"pray and keep your faith. And work. While happiness flows spontaneously into our lives, we must build a substantial course for its passage."

IN BUILDING FOR HAPPINESS, one of the first requisites is the proper perspective. As I use perspective in this article it means "the relative importance of facts or matters from any special point of view."

A childish game taught me early in life the meaning of perspective, although I could not have put it in words. I used to like to walk around the yard with a large mirror in my hands. When I held the mirror in front of me I admired myself and was amused to see how I kept following my own image. When I tilted it downward I could see the ground, which made walking easier. But the sight of my feet moving along seemingly detached from the rest of me was so startling I would hastily tilt the mirror upward. There, reflected in the glass, was the bright sunlight and the clear blue sky. "It is like seeing into heaven," I would tell myself.

Complete acceptance of the gospel tilts the mirror of life upward, revealing the nature of God and his purposes for mankind. People who walk in the light are the happiest of all.

Self-centered thoughts place the mirror directly in front of one's face, compelling us to follow after our own image. Happiness is experienced by turning away from, not toward, one's self. This explains why so many adolescents, engrossed in the gratification of selfish desire, are unhappy. When the development of healthy ideas point the mirror upward, the young person will know happiness.

The fallibility of human nature turns the mirror downward, showing just part of the picture. It is much easier to fit

together three or four pieces of a picture puzzle and say "This is the picture," than to labor until the whole is finished. Thus we have conflicting doctrines, isms, and ideologies producing doubt and confusion. There are churches and philosophies of life, based on one piece of the picture puzzle—an isolated Scripture. Failure, to see the whole results in dissatisfaction.

Before accepting an opinion or theory we should put it to the following test: Will it bring comfort in times of trouble? Is it reasonable? Is it in harmony with Scripture?

Let us examine two conflicting doctrines concerning the problem of suffering, which is very important in relation to our subject. The first is that God, an all-powerful, all-wise, all-loving Father, to fulfill his purposes, at times permits suffering to come into the lives of his children. That brings comfort in times of trouble, is reasonable, and is consistent with the stories of Job and the Apostle Paul.

The other is that suffering is always the result of sin in the life of the individual. Such a belief could not bring comfort at any time. It is unreasonable in that little children, who are without sin, are subject to illness and affliction; it is unreasonable, too, in that Jesus suffered on the cross. It is also out of harmony with Scripture.

A SIXTEEN-YEAR-OLD GIRL was injured in a storm which swept the little town in which she lived. Never would she walk without crutches, or be quite free from pain. Without explanation she returned her engagement ring to the man she was to marry and refused even to see him. Scarcely stirring from the house, she took refuge behind the closed door of her room.

"I didn't know Harriet would be so spineless," her mother told her pastor. "I keep telling her that she must bear her punishment cheerfully and patiently; that she must search for and eliminate the sin that brought it about. But she just looks at me. I wish you would give her a good lecture."

"Perhaps she has had too many lectures already," said the minister as he first saw the pale, sad face, and the sunken, bewildered eyes. She greeted him with a bitter, twisted smile.

"Have you come to tell me about my sins? Mother intimated as much."

"I have never seen any sin in you, Harriet." He took her limp hand in his. "I have always considered you one of the finest girls in my church."

"I couldn't be. Mother said I had to sin for this to happen. She is a good woman and reads the Bible a lot, so she should know. But all day I sit here

thinking—going over and over my past life. I can see nothing that would bring such a terrible punishment upon me. I get so mixed up—" she pressed trembling fingers to her temples. "If mother is right, since I was the only one injured in that storm, I must be the most wicked person in this town. That is the reason I broke my engagement."

Without speaking, he opened the Bible he had brought with him and read from the thirteenth chapter of Luke:

And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all Galileans, because they suffered such things? I tell you, Nay. . . . Or those eighteen upon whom the tower of Siloam fell and slew them. Think ye that they were sinners above all men that dwell in Jerusalem? I tell ye, Nay. . . .

She regarded him wonderingly. "Then perhaps I am not the most sinful person in town?"

"Harriet, you are not sinful at all. That storm was just a product of nature, as are the rocks and streams, thorns and roses. Whether you had sinned or not had nothing to do with the fact that you were injured. It was simply an accident. By chance you were returning from visiting a sick friend when the storm suddenly blew out of the sky. That is all there is to it."

"God can command the wind to stand still—but he didn't!" Tears were spilling down her cheeks. "I wanted to get married and have children. Why did it have to happen?"

"I can't answer that, Harriet, but I can read a passage from the Bible."

He read from the ninth chapter of John:

And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him.

When he looked up, she was drying her tears. A new-born hope struggled with the despair in her eyes.

"I didn't know that was in the Bible. I wonder why mother didn't tell me. Perhaps she doesn't know."

"Harriet, your mother never did have any trouble until this happened. She has always had plenty of money. She has never been sick in her life. But for some reason she has an inferiority complex. It gives her a feeling of righteous superiority to believe as she does. She just ignores anything that contradicts her pet theory that people's sufferings are brought about by their sins."

That theory was so deeply embedded in Harriet's mind it took time and much study before she could accept the strange new ideas the minister presented. Finally convinced that her mother was wrong, she was married in the room where she had

spent so many hours reading the Bible. The bride wore crutches—and a radiant smile.

Today, after rearing six children and doing all of her own work, she still has that smile.

HARRIET'S MOTHER based her theory on a statement taken from Psalms: "The righteous man prospers in all that he doeth." According to her, to prosper meant to have health, wealth, and no troubles. Was that the Psalmist's meaning? He also said, "Many are the afflictions of the righteous." There is no contradiction between these statements. One of the meanings of prosperity is the attainment of any desired goal. The man who has reached great spiritual heights is prosperous even though he may have poor health and little money. Upright in all his undertakings, he constantly thrives and flourishes. He even gains from affliction, for "all things work together for good to them that love God."

In opposition to this quotation is the belief that trials are not beneficial; that they make many people bitter. Harriet was made bitter, not by her crippled condition, but by the wrong perspective created by her mother. Freeing herself from these erroneous teachings, she was able to rise to a happy useful life. Her crutches, twin banners of victory, have been an inspiration to many.

I do not believe it is our Father's will that anyone suffer. It is his will that the building of Zion eradicate illness, affliction, and adversity. To fulfill his purposes, he permitted his Son to suffer for our sakes. Is it not reasonable to believe that he would permit others to suffer if, by so doing, they could help mankind? With the world in its present condition, with men's hearts failing them for fear, even the elect need the lessons of faith, courage, endurance, patience, and the determination the afflicted can teach through their example.

To show that this is true, to show that trials can be helpful, I quote from my patriarchal blessing:

Through testing thou shalt reveal thy faith and thy determination to serve God. Fail not when dark days are upon thee, and he will sustain thee. For thine encouragement I am led to give thee the assurance that thou art a child of God. . . . In the hours of trial that are before thee turn unto God, and he will turn unto thee, and thou shalt be strengthened, and directed until thou shalt be able, through the grace of God, to come forth from these experiences stronger and more worthy of his blessing than ever before.

ONE OF THE BENEFITS derived from trials is appreciation. As we are told in the Doctrine and Covenants, without the bitter we could not know the sweet. Without sorrow there could be no joy. Nature groups the bitter and sweet, the good and bad together—rocks and

streams, sunshine and shadow, weeds and flowers, thorns and roses. Summer rain comes with lightning and wind. Weariness of bone and muscle makes an ordinary bed a couch of thistledown. To a man parched with thirst the sweetest thing in life is a cup of water, and he cares not if it comes from a spring, a well, or from the refrigerator. If there were no hunger, there would be no enjoyment of food.

When asked how he could relish a dish of unseasoned beans, my father replied, "When I was a boy on the farm for three months there was nothing to eat except cornbread and molasses. After that I could eat and like anything edible. That is," he added, his eyes twinkling, "anything except cornbread and molasses!"

The most miserable person I ever knew was a woman of vigorous health and a brilliant mind who had never known sorrow or adversity. Her well-to-do parents indulged her every whim. When she was married, she expected the same from her husband. New clothes, furniture, and cars gave her a monetary pleasure that was replaced with sullen discontent. Her equilibrium was easily upset by trifling incidents. One day at the dinner table she became hysterical because the centers of the baked potatoes were slightly underdone. "I have more trouble than anyone in the world," she screamed, and ran sobbing from the room.

Such a person needs to learn the bitterness of life through observation. If she had dedicated her services to humanity, visiting the sick and working among the poor and unfortunate, she could have been happy. As it was, her tantrums and constant nagging so unnerved her husband that their marriage ended in divorce, and she returned to her well-meaning parents who had foolishly shielded her from every care and worry.

In contrast is the wise mother of a girl I will call Mary. Understanding how her daughter felt because she could not have an expensive party dress, Mary's mother sent her with a bucket of milk, a jar of apple butter, and a loaf of bread still hot from the oven to the home of a destitute family that lived by the railroad tracks. As soon as Mary entered the ramshackle house, her self-pity vanished. Never had she seen such dirt, such squalor. When she placed the food on the grimy table, a little boy, whose clothes looked as if they had never been washed, eyed the fragrant loaf with a look of naked hunger she was always to remember when she desired something beyond her means. By the time she reached her home she was repeating the words of a song, "Count your many blessings, name them one by one, and it will surprise you what the Lord hath done."

PSYCHOLOGISTS advise the practice of putting our blessings down on paper. The number, they say, will astound us. I have found it helpful to say a prayer of thanksgiving as I drift into sleep enumerating the good things God has done for me.

When trouble comes, I remember that I am not alone—that thousands of people have not only endured my particular trial but have conquered it. "If they can be victorious," I keep repeating, "so can I. Then I can help others." Then I find myself feeling sorry for those in similar circumstances and thinking of ways to alleviate their burdens.

"I never feel sorry for myself," a woman once declared with self-satisfaction, and then within half an hour she whinily complained that she was the sickest person in town. Self-pity is characterized by such remarks as "No one knows what I suffer," "I have more trouble than anyone," "I get all the blame," "The whole world is against me."

If I find myself saying or even thinking any of these things, I immediately take steps to develop appreciation. People who indulge in self-pity harbor grudges against others or against life in general. In fact, self-pity is so closely connected with resentment that it is difficult to tell where one ends and the other begins. Both have power to obstruct the flow of the spring of happiness.

KNOWING THE DELETERIOUS EFFECTS of resentment, Jesus instituted the doctrines of repentance and forgiveness. The Greek verb for "repent" means to change one's mind. Quite often the adamant man magnifies the faults of others and justifies his own mistakes. He finds it equally hard to repent and forgive.

Such was the case of Jerry, who poured a pitiful tale into every sympathetic ear. According to him, his wife and children had deserted him. With tears rolling down his cheeks he would tell over and over how he had sacrificed to give them material comfort (which was true), and how he had worked until his health cracked under the strain.

Indeed, he became so ill it was necessary for him to seek medical aid. By chance he chose a doctor who was also a psychologist. Examination showed that Jerry's troubles, physical and domestic, were caused by a deep-seated resentment against a brother he thought had wronged him. That ill feeling found expression in an insane fury he turned upon his wife and children, making it necessary for them to leave him.

Reconstruction of the past revealed—much to Jerry's chagrin and dawning remorse—that his own tactlessness, incon-

sideration, and jealousy, had been the basis of his troubles with the brother he had unjustly hated.

I am reminded of the woman I knew in the little town which was once my home. An indefatigable worker in a Protestant church, she would have been a great asset but for her seeming total disregard for the rights and feelings of others. "If a thing needs to be said, I say it," she stated with pride. "If anything needs to be done, I do it." Within herself she built a seething volcano of resentment, for when her disrespect for the rights of others caused trouble, she considered herself the injured one. Understanding that she was on the verge of a persecution complex, the kindly pastor succeeded in helping her see where she was at fault.

Resentment also arises out of reflection of personality. Unconsciously despising his own faults a man harbors ill feelings against the one in whom he sees them reflected. Unfriendly people will think others are unfriendly and will say, "I'll not go back there again, for I was never treated so coldly in my life." Lazy people are at times contemptuous if they think they see the fault in others. The extremely selfish person harbors grudges against friends or relatives for claiming what was rightfully their own.

A man can overcome resentment, or prevent it, by being honest with himself and by dedicating his life in service to others. If he feels he has been mistreated or injured, he must face the situation squarely, trying to put himself in the other person's place. He should ask himself, "Did I expect to be met with a brass band? Do I expect others to bow when I pass?" Serving others, instead of wanting to be served, will rid him of such resentments.

PERHAPS WE SEE in another a reflected trait that we unconsciously recognize and abhor. If we think that others are unfriendly, selfish, or have other undesirable characteristics, we should examine ourselves for the same fault. The searchlight of truth will reveal what is within. In eliminating the undesirable we eliminate resentment.

It may be that our inconsideration or lack of tact has created a quarrel or a rift between us and a friend or relative. Perhaps through self-aggrandizement we have been guilty of infringement. Instead of being offended if someone objects to our conduct, we should learn to respect the rights of others.

If a mother permits her children to run destructively through someone's house, scattering crumbs and leaving dirty fingerprints, she should not feel

insulted if she is greeted coldly the next time she calls. She should learn to restrain her children.

If we repeatedly ridicule a person's possessions or appearance, smiling with pleasure when he has misfortune, we must not feel hurt if he takes steps to avoid us. In destroying the feelings of inferiority or envy responsible for our behavior, we destroy the root of our resentment.

If upon examination we find that we have been mistreated or injured, for our own sake, and the sakes of those dear to us, we should follow the example of the Master. Because of his thorough knowledge of psychology, Jesus was able to forgive quickly and completely. Knowing why and how a man reacts to certain conditions, knowing how childhood incidents affect adult behavior, makes it easier to understand why he committed that particular sin. Since forgiveness comes freely from an understanding heart, studies in normal and abnormal psychology are helpful. Meanwhile, let us construct proper thought patterns by dwelling on love, not vengeance. The very quality that makes it hard to forgive makes it hard to repent. We should pray for those who injure us, forgiving them, even as we would have God to forgive us.

NATURE offers many a compensation. Our pioneer grandmothers could laugh and sing while they washed clothes in the creek, for their eyes and ears were delighted with a thousand sights and sounds. Those who could read had little or no time for it, but every day was a page taken from the book God himself has written. They did not have copies of masterpieces on their walls; but there were flaming sunsets, woodland scenes, and snow-covered landscapes no artist could duplicate. They did not have pianos, record players, and radios; but the music of birds, streams, and wind-swept woods blended in a symphony of sound no composer has been able to reproduce.

Nature also brings alleviation of sorrow. One busy farm woman, grieving over the death of her infant son, climbed a near-by hill every morning to watch the dawn. The flushed sky, the first touch of amber, the misty light of the rising sun tangled like pale gold spider webs among the emerald leaves of wind-stirred trees was a picture that carried her safely through a trying day. She also found comfort in the thought that the dawn of a new little life was finding completion in a better world. There was healing in the touch of wind upon her face; in the feel of grass under her hand; in the softness of the flowers she picked as she returned to her home.

The city dweller does not have this proximity to nature, but he can derive

benefit from potted plants growing on the window sill or trees in the park.

Few things inspire creative thought more than a star. Standing still under the stars brings the humility of mind and spirit so essential to great achievement.

THE PERSON who has the right perspective and appreciation, and who has conquered resentment, is able to work gloriously for the Master. If, after achieving so much, he were to sit down with folded hands it would be like pinching off a rosebud just as it is ready to burst into bloom. Surmounting difficulties brings greater efficiency. Out of pain comes charity and sympathetic understanding. As the rose rises from the dark earth, so beauty of character rises out of sorrow. It may take the overcoming of handicaps to bring a life to perfect flowering.

To encourage others, I recount my own experience. When I lost three-fourths of my eyesight I thought I would never again be able to write for the *Herald*. I had done much study and research work. Feeling inadequate in my own knowledge, I had interwoven my thoughts with references from good books. I could no longer do this.

One day, while I was praying, the thought came to me that I had studied sufficiently; that out of the storehouse of my mind thoughts and ideas would pour when I needed them. A voice said within me, "Write a simple article out of your heart." I did, and continued writing until a few months prior to the birth of my baby boy. It was harder, of course, but the reward was greater.

Neither did loss of vision stop my music. Although I had only four months of lessons, playing the piano was an important part of my life. Last summer my son Paul began writing verse, and asked me to set it to music. "Since you can't read music any longer," he asked, "why don't you write your own?" With great difficulty I composed the music for his poem. Since then, because of my handicap and not in spite of it, I have composed the words and music to several more songs. Whether they are good or not isn't important. What matters is that in overcoming my handicap I have found greater happiness.

The three pieces of black paper I picked up in my dream are no longer black. Through faith, prayer, and work I have turned my troubles into blessings. With the victorious I can sing the song of the golden brook as it splashes over its rocky bed.

Happiness is truly a spring of living water welling into everlasting joy and peace.

The Generation of Fulfillment

A department for replies to debatable topics printed in the "Herald." The views expressed here do not necessarily reflect church policy nor commit the "Herald" or its editors. Our limited space will not permit us to print many articles on the same subject.—EDITORS

By G. W. Stewart

IN GLANCING THROUGH some back numbers of the *Herald*, I reread an article by William Patterson published September 18, 1950. It was entitled "The Generation of Fulfillment." Cruden, in defining "generation," says "This word is used for the history and genealogy of any man."

In the Doctrine and Covenants we read:

And this I have told you concerning Jerusalem, and when that day shall come shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain [scattered] until the times of the Gentiles be fulfilled . . . and when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, . . . and in that generation shall the times of the Gentiles be fulfilled.—Doctrine and Covenants 45: 3, 4.

It seems clear that the times of the Gentiles begins when the fullness of the gospel is restored and ends—or is fulfilled—when the Gentiles perceive not the gospel or reject it.

We cannot lay claim to the fact that the church has fulfilled its mission to the Gentile nations. The light has not gone forth to the nations that sit in darkness. For this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come—or the destruction of the wicked, which we understand will not take place until, or at, the coming of our Lord.

When we refer to the beginning of the Gentile times, we must understand it to be the beginning of a dispensation of the gospel to the Gentiles in its fullness.

We are indebted to the Book of Mormon for the following:

And after he has manifested himself unto the Jews and also unto the Gentiles; then he shall manifest himself unto the Gentiles, and also unto the Jews. And the last [the Gentiles] shall be first and the first [the Jews] shall be last.—38: 199, 200.

We turn to the Bible:

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel until the fullness of the Gentiles be come in.—Romans 11: 25.

WHILE IT IS TRUE that the emancipation of Israel began almost simultaneously with the Restoration Movement, it was only of national importance.

The real beginning of the Jewish emancipation was in 1917. Light upon this matter is found in the Book of Mormon:

And as there began to be wars and rumors of wars among all nations [the European War 1914-1918] then at that day the work of the Father shall commence in preparing the way for the fulfilling of his covenants which he hath made his people who are of the house of Israel.—41: 232-237.

I consider that as one of the many remarkable fulfillments of Book of Mormon prophecies. For further information from the Book of Mormon we turn to page 646 and read, beginning with verse 31. Here are excerpts from verses 34-36:

And thus commandeth the Father that I should say unto you at that day when the Gentiles shall sin against my gospel and shall reject the fullness of my gospel . . . and if they shall do these things and shall reject the fullness of my gospel . . . I will bring the fullness of my gospel from among them. Then I will remember my covenants which I have made unto my people . . . and I will bring my gospel unto them.

We understand that the latter-day dispensation of the gospel began in 1830. It cannot end until all the Gentile nations have heard it and when, or if the Gentiles reject it, the gospel dispensation of the Jews begins.

IT CANNOT BE SAID that the Gentile nations that have heard it have accepted it; rather they have rejected it. In all probability those Gentile nations that have yet to hear the gospel will reject it. We have reason to believe that some will accept it. "For it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing songs of everlasting joy."—Doctrine and Covenants 45: 14.

"And now behold I say unto you it shall not be given unto you to know any further concerning this chapter until the New Testament be translated and in it all these things shall be made known." The chapter referred to is Matthew 24. In verses 12 and 35, reference is made to two "abominations of desolation," whereas the King James translation mentions one.

It seems clear that the first desolation took place in 70 A. D. The second is yet to take place. A study of Ezekiel 37 and 38; Joel 3, and Zechariah 14 will prove this.

"Immediately after the tribulation of those days the sun shall be darkened."—Matthew 24: 34. This takes place before the great and notable day of the Lord (Doctrine and Covenants 45: 6).

I suggest that the gospel dispensation (generation) to the Jews begins after the gruesome war events just referred to, and "Verily I say unto you this generation in which these things shall be shown forth shall not pass away until all I have told you shall be fulfilled."—Matthew 24: 35.

A study of the eighteenth chapter of Isaiah is of interest.

Woe [Ho] to the land shadowing with wings . . . that sendeth [has sent] ambassadors by the sea . . . saying, Go, ye swift messengers [airplanes] to a nation scattered and pealed.

What message will they carry?

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, that her iniquity is pardoned for she hath received of the Lord's hand double for all her sins.—Isaiah 40.

In verse three we read the same message delivered to the Jews. "Which they then rejected."—Matthew 3: 29. Following closely upon this second note of warning is the intimation that "the glory of the Lord shall be revealed."

The Messiah that came to their fathers 1,900 years ago was rejected by them, however Zechariah 13: 6 tells of an appearance again to his people, and "One shall say to him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." Nevertheless let it be said that the thing of the greatest importance is preparedness.

A machine is a great moral educator. If a horse or a donkey won't go, men lose their tempers and beat it; if a machine won't go, there is no use beating it. You have to think and try till you find what is wrong. That is real education.—Gilbert Murray in *The Listener*

Not As Other Men

By Olive Mortimore

DO THE HYPOCRITES in the church worry me? Yes, a very great deal. Even I worry me. I profess so much and am so little. I propose to all that we do three things:

1. Spend as much time worrying about ourselves as about each other.
2. Never blame the church for what we are or are not.
3. Remind ourselves frequently that we did not discover hypocrisy in the church.

Often we sound as if we thought the disclosure were the result of our own research—a dignified word for an undignified business. We feel a bit set apart when we can say, "Oh, yes, he seems like a very fine Christian. But I could tell you a thing or two!" As if it were an evil thing to rate one's neighbor better than he is!

No, hypocrisy was well known long ago. Christ knew all about it. He even talked to his disciples about it. He said, "Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven." But, he knew there would be hypocrites in the church carrying such a load of sin and pretense that they'd not be able to carry much of any thing else. He still thought it worth while to organize the church and let them fall in line or fall by the way-side. He even made it possible for one of them to be in the inner circle of servants up to the very moment of betrayal.

HOW CAN WE KNOW who is a hypocrite? A wise and good man answered the hypocrisy hounds

in his own church in language something like this:

That man you worry so about—the one who gets drunk on Saturday evening and prays on Sunday morning—is at his best when he's on his knees. Would you deny him his moments of contrition, or be the judge of how deep it goes? Who knows but that in some moment of remorse he may get the strength to start becoming a man?

And there's the man who leads the prayer meeting with so much feeling but who always takes two-thirds when he's offered half. Perhaps he is not the double-dyed hypocrite I think he is. Perhaps his excessive acquisitiveness is the result of early privations that left in him a fear of destitution. The need "to get possession of" is a human drive as normal as any other. His has just got out of bounds and out of balance.

I DON'T KNOW who first thought of this delightful bit of nonsense about hypocrisy, but I think it's worth sharing:

A man was invited to church.

"No," he said, "I'll not be seen in your church. There are too many hypocrites there. I'll just go to hell in my own way."

"Now speaking of hell," said his friend, "just where do you think the hypocrites will go? They'll be right down there with you. You'd better endure them for a few years now than have to spend all eternity with them."

Perhaps it isn't such nonsense. In my better moments it has saved me needless worries about the sins of other people. In my moments not so good, when I have fallen into grievous errors, I can find many things wrong with people.

SUPPOSE YOUR FAULTS are bad indeed. I find a precious bit of wisdom in Carlyle's defense of Mahomet against the charges of chicanery and sensualism. He wrote:

On the whole we make too much of faults; the details of the business hide the real center of it. Faults? The greatest of faults I should say is to be conscious of none. Readers of the Bible, one would think, might know better. Who is called there "the man according to God's own heart"? David, the Hebrew king, had fallen into sins enough. There was no want of sins; blackest crimes. And thereupon the unbelievers sneer and ask, Is this your man according to God's own heart? The sneer, I must say, seems to me but a shallow one. What are faults, what are the outward details of a life, if the inner secret of it, the remorse, temptations, true, often-baffled, never-ended struggle of it be forgotten? "It is not in man that walketh to direct his steps." Of all acts, is not, for a man, repentance the most divine? . . . David's life and history, as written in those psalms of his, I consider to be the truest emblem ever given of man's moral prayers and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest soul toward what is good and best. . . . Is not man's walking, in truth, always that, "a succession of falls"? . . . I believe we misestimate Mahomet's faults even as faults; but the secret of him will never be got by dwelling there.

THESE SINS of yours, grievous or not, I believe I shall leave to you and God, unless there is something which, in love, I can do to help. I have been told and I tell my classes that literary excellence or excellence in everyday communication does not consist in freedom from faults, but in abundance of powers. So it is, I must conclude, with moral excellence. Not, "Does my brother lose his temper now and then?" but, "Does he reach out a hand to the unfortunate?" Not, "Does he judge too severely?" but, "Is he valiant in testimony? Can he be found where there is work to do? Has he an unfeigned interest in the little ones of the church?"

Friends—it's strange but you don't seem like hypocrites any more. Hereafter I shall look for the inner secret of you.

The Good Samaritan - By Robert J. Miller

AS WE READ THE STORY of the good Samaritan which Jesus told, a picture immediately forms in our minds of this man who was gracious to a complete stranger. And quite likely if each of us could draw the picture as we visualize it, no two pictures would be exactly alike. This is true of paintings of the Master as portrayed by various artists; the concept of each is a little different.

Our viewpoint of this story would likely change as we thought more deeply upon the matter and analyzed more carefully the point Jesus was trying to make. We may safely conclude that the principle followed by this good man of Samaria was of a pattern Christ wished all of his disciples to live, for he commanded the lawyer to whom he was speaking to go and do likewise.

The chance of this lawyer, or any of us for that matter, being faced with the exact circumstance which presented itself to the Samaritan might be one in ten thousand, or perhaps one in a million. So it is also safe to conclude that Jesus did not expect the lawyer to perform an act identical to the Samaritan's; but rather to do whatever became his duty in any matter touching his life.

For reasons best known to the priest and Levite they determined on a course which caused them to pass by on the other side, pretending not to see the man in need. In other words, they chose to dodge their social responsibility because of some weakness within themselves.

Their behavior was probably prompted by selfishness, false pride, vanity, laziness, or a complete lack of charity. Certainly it was not in harmony with the Christ pattern.

THE SAMARITAN was a good man, an honorable man, a compassionate man; he loved mankind. And in the case of this unfortunate person whom he chanced to meet, he gave of that which was his to give: money, medical care, sympathy, love. He did not ask what he would receive

for his trouble. His act was instinctive, coming from the heart.

Because of this incident related by Jesus, the term "good Samaritan" has come to mean any person who performs acts of love and mercy. Each of us can call to memory persons who have been "good Samaritans" to us, or to those whom we have known.

I would not attempt to name the good Samaritans who have touched my life, or to recount their deeds. But as I think upon it, memory brings into focus many acts of love bestowed upon me by others. And strange though it may seem, some of my most treasured memories are of small happenings, long since forgotten by the giver, which cost him but little, yet gave me help of great spiritual value.

Acts of the good Samaritan are not always of a nature which are discernible to others; in fact, more often than not they are the small acts of kindness performed when needed—a friendly smile, a note of sympathy, a kind word, a gracious act. But like the workings of the Spirit (John 3:8), they operate to the glory of God and for the good of humankind. In truth they are the workings of his Spirit in man.

GOOD SAMARITANISM cannot be defined by certain acts, for there are a multitude of ways we may minister to others. If one is far from home, among strangers, it is quite possible that just plain friendliness may be the need. A little understanding and consolation may be the answer to one in grief or trouble. Sound advice, wisely given, may save a soul; or perhaps the exercise of a little faith and trust in another may help that one to find the self-assurance and personal faith essential to his success and happiness.

It is impossible to measure the value of a deed by outward appearance: trust funds, benevolences, memorial windows, endowments, and social works may do good and

attract considerable attention to the giver; but there are many things which can enter in to spoil the gift or rob it of its full value. Any gift given to exalt self loses its real value. Two familiar statements express this thought: "Rich gifts wax worse when givers prove unkind," and ". . . the gift without the giver is bare."

Jesus gave nothing of material value to the people he served, but he gave of himself treasures so vast that the whole world is blessed by them. We must give of ourselves if we would be good Samaritans.

He gives best gifts
Who, giving naught of worldly store,
Gives me his friendship, love, and trust.
I ask no more.

—One of the Cary sisters

Good Samaritanism often requires exceptional courage—not in heroic action, but in the strength of character it requires for one to minister to another where no thanks will be given. The need may require a sharp reprimand, some strict advice, the pointing out of faults which the person seems unaware of, or the refusal to support an unsound project with money or personal assistance. Wisdom acquired through experience often directs one to a course which requires moral courage and a great love to perform.

The good Samaritan thinks about others; he is concerned about them and does good for them as occasion demands. His ministry is not performed with himself as the objective, though he will receive a blessing of the Spirit which is God's way of reward. And whether he be rich or poor, bond or free, opportunity will come for him to minister from his heart to others. Christ, though he was the Only Begotten of the Father, "by whom the worlds were made," yet it was wisdom in God that he should walk the earth without material possessions, was a servant and neighbor to all men.

Camp Quotes

From the Lamoni Stake Reunion

By Marcella Schenck

AUGUST 3, 1951

Every storage battery has a certain capacity power, but the battery can run down and needs recharging. In some ways we are like a storage battery. We run down and need spiritual regeneration.

The capacity power of a battery cannot be increased no matter how long it is under recharging, but our spiritual battery can be enlarged and expanded.

A storage battery placed on a shelf loses its value. If we do not use our stewardships we lose power and die.

Not the abundance of temporal things nor the lack of temporal things but the use of that entrusted to our care determines our spiritual blessing.

I have been given an inheritance of three generations in the church, and it carries a responsibility.

In a song of consecration you pledged your powers, your time, your talents to God's cause. That song prayer was heard by God.

God can choose only those who choose him.

Often I have been afraid to stand for the right for fear others would laugh at me. I have learned that people don't laugh. They respect those who do the right thing.

I lost hold of God's hand. I wanted to find it again at reunion. My testimony is that I have caught hold again and, under this spirit, I feel that I can do anything.

God holds out no promise to the lazy and irresponsible.

You will become a pray-er by being on the job of prayer.

When it rains you have a selected congregation. Only those who want to come will be there, and besides they will be *inside* the tent.

Stewardship is in your soul.

I have no right to influence people except to lead them Godward.

God does not inspire a vacuum.

AUGUST 4, 1951

Bind up the testimony; seal up the law.

Seals are put upon documents as a testimony of their legality. The seal of testimony should be upon our lives.

How long would this church continue without testimony?

A man, once an alcoholic, was converted by the gospel to walk in newness of life. Not long afterwards, a drunken driver ran over this man's son, and the child was killed.

While the drunkard was in jail because of this death, the father of the child learned that the drunkard's family was in distress. He went to the grocery store and ordered supplies which he took to the family.

When asked about it, the man said, "If the accident had happened before I knew the gospel, my impulse would have been to inflict physical harm upon the man, but the gospel bids me treat him otherwise."

The testimony of yesterday brings us here today. Today's testimony will bring us here tomorrow.

Count me in on the fun and challenge of building the kingdom.

It was the testimony of Saints that led me into the church. I heard those testimonies first at a reunion.

Our son, about to enter the army, said, "As long as I keep my faith, I know my work will be done."

Let your voices be voices of hope. Let your testimonies be of uplift and cheer.

Be studious. Ask for discernment. Learn how to mobilize God's army.

Let your hands be joined together in his work.

Give to the young people a God of love. They do not need your complaints nor your censure.

God sends us forth to serve, with an invitation to walk with him.

AUGUST 5, 1951

One of the spiritual gifts is the gift of praise.

It is a gift to be able to look on the sunny side of life.

To be well and able to attend services is a great gift and blessing.

I hope the older people feel how much we young people truly need them.

Did it ever occur to you that there are some things God cannot do? He cannot choose you until you have chosen him.

To preach from the pulpit, to be a teacher of children, to testify, to be called into the homes of the sick—all these are grave responsibilities.

We are told that if we follow in God's way, it will grow brighter day by day.

Once I was distracted in prayer meeting with problems that kept coming into my mind; then I prayed to be able to keep my mind on the service, and that prayer was answered.

God doesn't *make* people work for him; they have to do it with a willing heart.

I took chemistry to be able to understand God.

Every day is a day of dedication.

Witnessing for God calls for the mobilization of all that you are.

There is no age of our social life that does not bear an invitation to serve.

Let not your priesthood duties nor church activities call you away from your responsibility to your children. They also are your stewardship.

I shall go from here to witness both in my living and my telling.

* * *

Through a misunderstanding I once built a wall between the church and me. Love and prayers from the right source crumbled that wall. I finally threw away the last brick and stepped into the church.

* * *

My testimony has to be expressed with my hands. So I try to iron a shirt better or raise a better garden to show how the gospel works in me.

* * *

I like to think of God as a comrade, near me when I am happy, going with me into a sick room, listening when I visit with a neighbor.

* * *

I sat at the evening campfire and watched the sparks moving out from the central flame. I noticed the farther they went from the main source the dimmer they got. I want my life to be a bright spark, fed from spiritual sources.

* * *

I began my college work at Graceland. From there I have gone on and seen in the educational world the difference between cool intelligence and the warm emotion of learning.

* * *

Zion shall come from devotion.

* * *

And may we return next year bringing the sheaves of that which we have pledged ourselves here to do this year.

* * *

What an interesting pattern the tent poles make! The center pole stands for the source of power. Next, ten middle-sized poles make a support with their feet planted toward that central pole, their heads leaning outward to speak to the world of strength. Between them hangs a little row of lights shining to make the message clear. Encircled about these are the smaller poles that mark the limits of the tent—or do they? For out beyond them are those who receive and go still farther out to serve. Insignificant but upholding are these stakes outside. They represent the multitude of unnoticed and unsung Saints who preach the gospel by their daily living.

* * *

No Latter Day Saint needs to be isolated long; he can go out and convert somebody.

* * *

Take the formula of faith into the laboratory of life and it will work.



They Flew to Reunion

—From Hilo to Makuleia, Oahu

Pictured (left to right) back row: Charlotte Aki, Bernice Lee, Alice Kanui (matriarch of the Islands), Earl de la Cruz, Elwin R. Vest, Clara Camara, Sister Vest, Masa Shiota, Etsuko Yamamoto, Masako Kashimoto, Joseph Leialoha, Charles Aki, Esther Aki; front row: Glen Shiota, Calvin Kashimoto, Virginia Vest, Kaylene Kashimoto, Chuckie Aki, Paul Shiota, and Charles Vest. Nine thousand orchids, gathered by the Zion's Leaguers, went into the leis.

Reluctant Convert

My husband first heard of the Restoration through the Mormon Church. Then a representative of the Reorganized Church came to our section of the country and preached a different doctrine which was much more convincing. Later we moved to a place where several families of Saints lived, and Brother Rowe from Independence came to conduct a series of meetings. My husband could scarcely wait for evening to come so he could attend services. I went with him, but only because I wanted to see that the preacher didn't prove my faith out of harmony with God. As the series progressed, my husband asked for baptism. First, however, he asked me, "Do you object to my joining?" I told him I would never object to anything that was for his good. Tears came to his eyes, and somehow in spite of my lack of understanding, I felt happy about his decision. He was baptized on Sunday afternoon, and I became a member a week from the following Monday. I knew that I could never really feel that I was a part of the group there until I joined. Before my baptism I tried to explain that I had always enjoyed a portion of the good spirit that these people seemed to have, and Brother Rowe said, "We do not ask that you give up anything good you have experienced, but we do invite you to add to your good experiences." This helped me over the difficulty of making the decision. My request for baptism seemed to mean much to the Saints there, and Brother Rowe stayed an extra day to baptize me. We were not popular, judged from a worldly standpoint, but we did rejoice in the gospel.

I love this work, and I know it is true. Now that I am nearing life's sunset I want

more than ever to stay in tune with the Good Shepherd.

MRS. OLLIE M. CAIN

1387 Vagedes
Fresno 5, California

Requests Prayers for Family

I hope that I will be able to attend church in Ponca City this year. I have gone to churches of other denominations, but I can't become very interested in them. I hope that the rest of my family will soon become converted. My son will have to go into military service in February when he has finished his college work. My husband is suffering with asthma. I shall appreciate having the Saints pray for me and my family.

MRS. LILLIE M. WYANT

529 North Chestnut
Newkirk, Oklahoma

Solicits Subscriptions

At our recent conference held on the Racine Reunion grounds, Apostle D. O. Chesworth asked for volunteers to obtain five subscriptions to the *Herald*. I am pleased to send in five, and I hope to send in another five soon. I enjoy my *Herald* very much and find it a source of inspiration. I lend my copies to those I talk with about the gospel; some of them are nonmembers.

I do desire to do some good in this work of the Master.

ALICE E. JONES

Scammon, Kansas

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Question:

Are not all churches fulfilling the same purpose? Does it make any difference what church I join?
Michigan J.R.G.

Answer:

A multiplicity of churches has been formed as a result of the Reformation which in an effort to destroy centralized power in the hands of the Pope and the Roman Church shifted to another dangerous extreme by which every man became free to set up a church of his own design. Not one of such men as attempted to establish a church required or obtained counsel from God in his effort, but followed his own judgment and his own interpretations of Scripture until modern Christianity has become a maze of conflicting doctrines, antagonistic organizations, and varying methods and motives. Can this be Christ?

Christ said, "I will build my church." That meant more than to found it; for he designed to be with it always to counsel, direct, reprove, to give spiritual gifts and powers. The Scriptures declare the church to be one—one body and one Spirit. It could be Christ's only by being one. But through disloyalty and sin men fell away from the divine standard, and the church lost the Spirit of life, lost contact with Christ, and fell into corrupt and wicked practices against which the Reformation was a protest.

In later times the Lord in mercy again revealed himself to men he called to re-establish his own living church according to his directions, to which he continues to communicate his mind and will, and to which he has given the same Spirit of life and spiritual gifts as were given anciently. He calls men to his ministry by the voice of the Spirit. The church pledges the same gift of the Holy Spirit to each obedient member with assurance of

eternal life as did the New Testament church.

Churches are not all alike. They do not all lead to the same end. It does make a difference which church you join. Jesus warned against the "leaven" or doctrine of the Pharisees and Sadducees, a warning which men may well take to heart today. Men are to seek diligently for the truth.

CHARLES FRY

Question:

If your church is the Church of Jesus Christ why are many other churches so large, while yours is small in proportion?
Michigan J.R.G.

Answer:

Genuine Christianity never was popular, and in the early centuries of the Christian Era, it was only when the Christian church incorporated many of the pagan beliefs and practices that it was generally received throughout Europe. Like the hardwoods of the forest its growth is slow, though its power of endurance is greater. Jesus recognized this fact, saying of the strait gate, "Few there be that find it." He warned his disciples, "Woe unto you when all men shall speak well of you! For so did their fathers to the false prophets." Not number, wealth, and popularity, but truth and integrity are the criteria for determining value.

CHARLES FRY

Question:

I was baptized into another church: why can I not enter your church on this baptism?
Michigan J.R.G.

Answer:

This question was asked at the very beginning of our church, and being referred to the Divine Head, the Lord answered

that in this church of his appointing he had established his "new and everlasting covenant, even that which was from the beginning," for which reason baptisms performed outside his authority could not be accepted. He referred to them as "dead works," saying, that a hundred such baptisms "availeth nothing." He said that it was "because of your dead works, that I have caused this last covenant and this church to be built up unto me," and invited all men to "enter ye in at the strait gate as I have commanded, and seek not to counsel your God." In his earthly ministry Jesus warned that many religious works done in his name by professing ministers would not be accepted in the day of judgment. He will say to them, "Ye never knew me." In modern Christianity there is much unwarranted assumption, and it becomes every man to prove the soundness of his actions.

CHARLES FRY

Question:

The Bible says, "Believe on the Lord Jesus Christ and thou shalt be saved." Why do I have to believe in Joseph Smith?
Michigan J.R.G.

Answer:

Joseph Smith said: "We know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they can not be saved in the kingdom of God."—Doctrine and Covenants 17: 6. His whole life and work pointed men to Jesus Christ as the only Savior and Redeemer and to the gospel of Christ as the means of salvation. In no instance did he arrogate to himself any prerogative belonging to Christ or interpose himself in the place of Christ to receive any divine honors or worship. As a man called and chosen of God to bring about the Restoration of the pure, unadulterated gospel and to reorganize the church which had through the centuries become decadent, and rejected of God, he labored as a humble and faithful servant, not perhaps without human mistakes which were correctable, but accomplishing the will of God. The Book of Mormon and the Book of Doctrine and Covenants, published by the Reorganized Church, both maintain Christ as the central and supreme personality within the church. We accept Joseph Smith for what he was—a servant of Jesus Christ, a prophet of God, the same as other prophets and apostles who gave their lives for His and humanity's sake.

CHARLES FRY

A Shepherd's Story

The Autobiography of Marcus H. Cook

VI. A New Field in the Northwest

PORTLAND, OREGON

I reached Portland in time to attend the district conference held the first Saturday and Sunday in June, 1909. I was elected district president and began my work in a new field. After the conference, I went to Gresham where I held a few meetings. Brother Carl Becker kindly offered me the privilege of making my headquarters in his home, which was only a short distance from the church. I next went to Hood River, where Brother H. W. Chapman lived. I had known him and worked for him when I was a young man. He and his son Robert were running a store. Here also I met N. T. Chapman, who proved to be a capable and agreeable helper, and who was later my counselor as president of the district. We set up the district tent and held a series of meetings which were well attended, and which, I think, helped to open the way for the work that followed. From there I went to a reunion in Seattle and got acquainted with several people that I have worked with since. There I met Jessie Ward, author of *The Call at Evening*. I met the wife of William Johnson, who was formerly a member of Des Moines District. She pointed out her little boy, asking if I remembered him. Then she told me that I had blessed him when he was a baby in Des Moines. Later, when I was sent to the Seattle and British Columbia District, this boy had grown up and was married. I recommended that he be ordained a priest, which recommendation was approved by the branch and district, and I officiated at his ordination. The next year I was directed to recommend his ordination as an elder. This again received the necessary approval, and I once more was asked to officiate. Later he was ordained a high priest and served as pastor in Seattle for a while, and still later as district president. He has made a splendid record, and it is gratifying to remember that I was the instrument of his calling.

Following the Seattle reunion, I returned to Portland. I went to Condon, Oregon, where I met Pastor N. E. Austin. It appeared that I might be in the West indefinitely, and I naturally wanted my family to be with me as much as possible, so I took advantage of an opportunity to buy a home at Lebanon, Oregon. Then my family came there to live, where I could visit them at least occasionally. I

spent most of the winter in Portland, sometimes going to other places for a week end or just for Sunday services. I occasionally visited Estacada where there were a few Saints, and I baptized Z. A. Coop there when he was about nine years old. After this boy grew up he went to Tillamook, on the Oregon coast, and married Miss Grace Holgrove. He worked in a foundry and studied pattern making, then worked for a time at Aberdeen, Washington, and still later at the Bremerton Naval Station. They returned to Tillamook where he again worked in the foundry. Later, in partnership with another young man who was a moulder, he established a foundry at Cottage Grove. Brother Coop bought out his partner and has built up a very good business there. It was my pleasure to baptize him, officiate at his marriage, baptize his wife and two daughters, and bless all five of their children. He is now an elder in the church and cares for the mission in Cottage Grove. His second daughter, Caroline, married Elder Schultz, who is pastor of the mission in Eugene.

During the summer of 1911, Brother N. V. Nelson was appointed to labor with me throughout the tent season. We held tent meetings in Hood River, where there was good interest, six were baptized, and the work was strengthened. We went to Estacada and held meetings, and several were baptized there. In the meantime I had traded my property in Lebanon for some lots in Vancouver, Washington, and built a house there, where I still live.

Shortly after we moved to Vancouver, Brother George M. Shippy came there to live. He was a seventy and had painted a set of charts that were well adapted to presenting the principles of the gospel. He held meetings in a vacant building, following which there were baptisms. Among those asking for baptism was a young married woman who belonged to the Christian Church, also known as the Disciples of Christ. When her pastor learned that she had applied for baptism he went to her husband saying that we were impostors and misrepresenting us. When Brother Shippy heard of this, he came to me and said he thought we should call on the minister and find out what his reasons were for making such an attack. I agreed, so we went to the Christian minister's home, and Brother Shippy turned the matter over to me.

MEETING AN ATTACK

I told the man that we were informed he had accused us of being impostors, and that I would like to know on what grounds he had made such assertions. He bristled up and admitted he *had* made these accusations, saying that we claimed such signs as healing and other manifestations that were had in the days of the early church. He added that if we would go over to the blind school and heal those blind people, then he would accept our claim; and if we could not do it, we were impostors.

I answered that I knew of no place where the Scriptures taught that we were to have power to heal everybody indiscriminately; but I could not see how one could believe the truth of what Jesus said as recorded in Mark 16: 15-18 and deny the claim that these signs should follow the believer. He said that was easily answered. By taking only a part of what Jesus said, one could form wrong conclusions. I asked him to show anything in the context we used which would justify the accusation that we were forming wrong conclusions.

He then told us in a boastful way that he was a graduate of Oregon University, that he had taught grammar school for seven years, and that he knew language. I again asked him to show by the context that we were making an unfair application of the Scripture. He said we should go back to the fourteenth verse, where it reads, "Afterward he appeared unto the eleven as they sat at meat and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." He said that was spoken to the eleven apostles. I agreed with him, but asked him what that proved against the signs following the believer. He answered by reading the next verse, "And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not, shall be damned. And these signs shall follow them that believe . . ."

He said the word *he* is a singular pronoun and could not be the antecedent of *them*; therefore the only ones the signs were to follow were the apostles. I could hardly believe that one with his education would make such an absurd statement, but I asked him if he would

Briefs

care to meet that in a public discussion and let the people see if he could sustain it. He replied that he didn't have time, but he said he would go with us and let the woman who had asked for baptism decide the question. I consented and we arranged for a visit with her.

We were all very kindly received, and then I asked him to make his analysis of the last few verses of the sixteenth chapter of Mark. He proceeded with apparent confidence that no one could disprove his position. He asserted that a pronoun must agree with its antecedent in number, and therefore *he* could not be the antecedent of *them*. Then I told him that when I was in school, we were taught that a singular pronoun was one person or thing. He agreed that it was. I asked him if it were not also true that a pronoun must agree with its antecedent in gender as well as number? He answered yes. I then said that according to his position, only one person would be saved, and that *he*, being of the masculine gender, would be a man, and no woman could be saved, or it would be (as he claimed) not a singular pronoun. Perhaps I shouldn't have said what I did, but I told him that if *he* should happen to be that singular *he* who believed and went to heaven, and found no women there, I did not think, from the shape of his head, that he would stay there. I then asked him, since he was a graduate of Oregon University, if he didn't know that *he* is not always a singular pronoun—that it is sometimes used to refer to the whole human race, as for example, Genesis 6: 3, A.V. "And the Lord said, my spirit shall not always strive with man, for that he also is flesh." Here the use of the word *he* covered the whole human race, both men and women. The woman was baptized.

EASTERN OREGON

Brother Shippy did much good while he was here. We worked together, holding meetings in different places. We held services together at Winlock, Washington, and at two schoolhouses in eastern Oregon. He was a splendid man to work with, and I deeply appreciated the work he did in the district. I had trouble with my voice, and for a few months did little preaching, but when I regained my voice I traveled among the scattered Saints in eastern Oregon. There was a small settlement near Baker on the Morgan Valley railroad. One woman who lived there was a Latter Day Saint, her daughter also belonged to the church. She wrote to the Presidency, requesting that some elder visit them as she wanted the people around there to hear the gospel. I was asked to look after her request. When I arrived I found this

lady always conducted prayer in the home, both morning and evening, and her husband and son took part, though they had never been baptized. I was deeply impressed with the work she was doing in her own family.

At the hall where it had been arranged that I should hold services, a young Presbyterian minister had been preaching every third Sunday. It was his Sunday just after my arrival, so we attended his services. He was an interesting speaker and I enjoyed his sermon. I asked him if he would announce that I would begin services on Monday evening. He did so, and asked the people to come and hear me. He came himself the first evening, and at the close of the services asked me to come and spend the day with him. I accepted his invitation, and we had a very interesting discussion in a friendly way. He said he couldn't agree with all we believed, but he paid the sister I was visiting one of the finest compliments I have ever heard from a minister of another church. He frankly admitted that she was a better Christian than any member of his church and said that if what I taught would make all who accepted my message as good Christians as she was, then he would like to see me convert every member of the community, including those of his own church. I was not able to convert the whole community, but I did baptize her husband and son, as well as a young lady who lived there. I believe I also helped others to understand our faith better.

(Next installment: A Stronghold in the Scriptures)

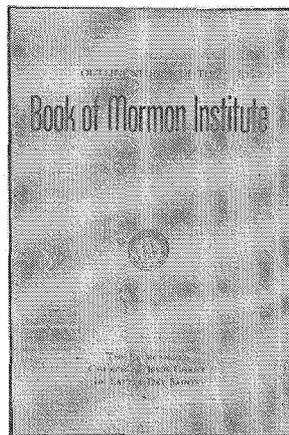
FALL RIVER, MASSACHUSETTS.—Elder William Guthrie visited and spoke to the branch September 7, 8, and 9. A personal visit was made to nearly every Saint's home. The evening of September 8, Brother Guthrie went to New Bedford and Elder Clinton Saxton was the speaker. At this service Dorothy Millward was confirmed by Assistant Pastor A. M. Coombs and Pastor Charles H. Pillsbury, Jr. She had been baptized that afternoon by Brother Coombs.

Arrangements were made for three baptisms at Providence September 16 by Elder William Guthrie. Mrs. Josephine Heap and daughter Carol, and Barbara Ann McNally were baptized. More than twenty of the Fall River congregation attended the service, and stayed over to attend the opening of a series by Brothers Guthrie and Saxton.

On September 23, these three were confirmed at Fall River by Elders Saxton, A. M. Coombs, and C. H. Pillsbury, Jr. Brother Saxton preached the sermon.—Reported by GLADYS V. COOMBS

ARIZONA REUNION.—The reunion was held August 18-26, with Seventy R. F. Ralston serving as minister in charge. Elder Marion M. Blakely served as state co-ordinator.

The daily schedule included prayer services for adults, presided over by Patriarch William Patterson, and a prayer service for young people under the direction of Elder James Everett. Preaching services were held daily by Apostle Arthur Oakman. Men's classes were taught by Elder Ralston; young people's class by Brother Everett; and children's classes by Mrs. Don Forsythe, Mrs. Gursel Taylor, Mrs. Gladys Williams, and Ronald Green. Mrs. Shirley Williams was in charge of music. Mrs. Grace Woods was in charge of handcraft. Ronnie, Bonnie, and Eddie Green directed recreation. Brothers Ralston and Everett were in charge of



OUTLINE STUDIES OF THE BOOK OF MORMON INSTITUTE

This booklet is a compilation of the addresses given at the Book of Mormon Institute held at Stone Church from January 7 to 14, 1951. Each sermon has been closely analyzed and is given here in comprehensive outline on the following subjects: Book of Mormon Story, Teachings of the Book of Mormon, and Internal Evidences Supporting the Book of Mormon.

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the evensong. Sister Elva Oakman taught the women's class. The book steward was Elder T. R. Davis; secretary-treasurer, Russell Wood; Scoutmasters, Wallace Green and Glen Smith. There were over 118 registered with approximately 140 on grounds both Sundays. Saints from New Mexico, California, Utah, and Missouri attended.—Reported by LAVETA BERGAN

LINCOLN, NEBRASKA.—Vacation church school convened June 4. Mrs. Edith Niehaus was the director. The Zion's League held an early fellowship service at the home of John Madsen June 15. Two of the Leaguers attended the senior youth camp at Columbus, Nebraska, and one counselor attended the junior youth camp at Fremont, Nebraska. Reports of the two camps were given at the evening service July 28.

Brother and Sister Charles Fry of Tabor, Iowa, were visitors on May 20. Several of the priesthood attended the retreat at Graceland on June 10. Ruth Elizabeth Brown and her husband Wilbur were baptized by Elder Donald Savage. Elders F. T. Schrunch and A. H. Thompson confirmed Sister Brown and Elders H. E. Niehaus and George Gates confirmed Brother Brown.

The Zion's Circle held their annual picnic July 26. Mrs. Rogene Prucha, Mrs. Villa Madsen, and Mrs. Joyce Savage were in charge. The picnic was held at the country home of Sister Capitola Mechling.

The annual business meeting was held August 8 at the church. Elder John Schrunch was sustained as pastor. On September 2, Dewey Larson and Billy Baller were baptized by Priest Ezra P. Oehring. Elders C. D. Williams and A. H. Thompson confirmed Dewey Larson and Elders L. A. Rife and Donald Savage confirmed Billy Baller. Thelma Turpin of Mankato, Minnesota, rendered a violin solo at the morning worship. On September 6, the Zion's League served a luncheon at the church. Officers were elected at this meeting.

The first session of the workshop on effective speaking convened at the church. September 14 the young adults held a picnic at Peter Pan Park. Elder Lawrence A. Rife is now an instructor in mathematics at the

Mississippi Southern College at Hattiesburg, Mississippi. Shirley and Lester Hunt are at Axtell, Nebraska, where Brother Hunt has accepted a teaching position. They have a daughter, Nancy Ann, who was born August 21.—Reported by MRS. EUNICE FULTON

MUSKEGON, MICHIGAN.—The annual business meeting was held September 7 at which the following officers were elected; Elder William Farwig, pastor; Anna Farwig, clerk; James Arnold, church school director; William Hubbard, junior church school director; Laverne Wolcale, women's department leader; Leona Swager, young people's leader; Wilma Swager, music director; William White, treasurer; Douglas Sheffer, church custodian; Julia Sheffer, book steward and publicity agent; Ola Jacobs, Harold Lathrop, and Vern Hammon, finance committee; Harold Lathrop, auditor; Jess Swager, recorder. Elder James Phillips, district president was in charge of the election.

A farewell party was held August 30 for Sister Loretta Arnold before she left for Graceland.

Elder E. V. Swager, Charles Sheffer, and James Arnold attended the priesthood conference in Lamoni in June.

Priesthood classes are conducted each month throughout the fall and winter months at the Alto church for the Southern Michigan District under the direction of Elder James Phillips. Several members of the priesthood of the branch attend the classes.

The following have spoken at the branch: Muir Robinson of Kalamazoo, Edward Ashley of Battle Creek, Fred Khun of Grand Rapids, and Evangelist E. R. Carter of Lansing. Elder Wallace Jackson of the Detroit International Stake completed a series of services September 30, after which a baptismal service was held. Norma Cotton, Myrtle Evans, Thomas Evans, and William Pierce were baptized.—Reported by JULIA SHEFFER

PARIS, TENNESSEE.—The Kentucky-Tennessee District conference was held September 8. Brother J. C. Fitch was in charge, assisted by Brothers J. H. Yager and C. B. Gallimore.

Brother Gallimore gave the invocation.

Officers elected for the coming year are Elder R. T. Cochran, district president; Flossie Gallimore, secretary; nonresident pastor, Elder H. N. Van Nuenhyze; church school director, Elder T. E. Smalley; Hazel Withee, music director; Edna B. Hicks, women's leader; Francis Mink, young people's leader; Alma Cochran, publicity agent; and Curtis Ross was sustained as bishop's agent.

The following recommendations for ordination were approved: Alton Johnson, teacher; Clossen Hendrix, priest; Dale Booth, deacon; Jimmy Gately, deacon; Joseph Gately, priest; Newsome Jones, priest; Samuel Colliers, priest; Dorcie Beechan, elder. Brothers Fitch and Van Nuenhyze will act as counselors to the district president for the coming year. Brother J. H. Yager was the speaker at the evening preaching service. Apostle Percy Farrow conducted the morning prayer service, and spoke on Sunday. Brother J. C. Fitch preached Sunday afternoon. Brother S. E. Dixon was the speaker in the evening, beginning a series of meetings.—Reported by ALMA COCHRAN

ST. THOMAS, ONTARIO.—The London-St. Thomas congregations met for a conference at the St. Thomas church September 25 with Elder Carl Muir in charge. There have been nine baptisms in the past year. The church has been redecorated with the help of every department.

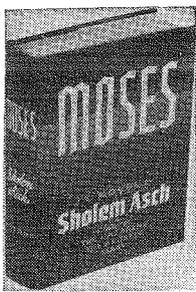
The following officers were elected: Frank Gray, presiding elder; Stanley Moore, church school director; Miles Rock, treasurer; Hazel Ford, secretary; Myrtle Cosan, director of women's department; Margaret Ford, music director; Hazel Ford, book steward; Brother and Sister Wilfred Skelding, Zion's League supervisors; Sisters Ruth Millard and Hazel Johnstone, auditors; Leva Kelley, solicitor; Brothers Joseph and Wilfred Skelding, custodian deacons.—Reported by SISTER H. FORD

RIVERSIDE, CALIFORNIA.—The annual business meeting was held September 16 and the following officers were elected: Elder H. L. Bausell, pastor; Millard F. Caldwell, church school director; Inez Peck, secretary and treasurer; Bessie Lussier, women's department leader; Helen Nichol, young people's leader; Mary Bausell, book steward; and Anna Caldwell, *Herald* correspondent. Two committees were also elected: Anna Caldwell, Darlene Long, and Theodore Peck are to serve as finance committee; and Robert Nichol, Sr., Irvin Buschbaum, and Millard Caldwell as building committee.

Two new classes have been organized in the church school. The women's department sponsored an ice-cream social September 30. Proceeds were given to the building fund.

Norma Lee White was baptized September 30 by Elder H. L. Bausell and was confirmed October 7 by Elders H. L. Bausell and Charles Mottashed.—Reported by ANNA M. CALDWELL

SANTA ROSA, CALIFORNIA.—The annual business meeting was held August 26 with Robert Bishop in charge. Officers elected were Hyrum Crownover, pastor; Robert Bishop and Herbert Walker, counselors; Romla Henton, director of religious education; Glen Crownover, young people's leader, book steward and assistant to bishop's solicitor; Lula Rowley, women's leader; Frieda Budworth, director of music; Dolly Kynock, secretary-recorder; Iva Merrick, financial secretary; Eva Purcell, librarian; Lloyd Cline, auditor; Zelma Butts, historian; Dave Harris, publicity agent; Herbert Walker, bishop's solicitor.—Reported by DAVE HARRIS



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High Lights of the Women's Institute

THE PURPOSE of the Church-Wide Women's Institute, as outlined in the official program, was as follows: To help the church woman to do a more acceptable work in her home, her church, and her community; to become acquainted with new materials and methods; to exchange ideas and experiences; to stimulate and inspire thinking and to enlarge understanding; to integrate the women's program with the total program of the church; to fellowship with consecrated, purposeful women; to go forward in godly service.

Evaluating the institute in the light of these purposes, one feels that success attended the efforts and activities of all concerned. Certainly those attending became acquainted with new ideas, materials, and methods, and were inspired to larger understanding and a greater desire to serve. They found precious fellowship with other women of like faith and purpose, and they returned to their homes determined to go forward with faith in godly service. A year from now one can better evaluate whether the women are doing a more acceptable work in home, church, and community as a result, but no one who was present feels any doubt that this will be so. The theme of the Institute, "Go Forward With Steadfast Faith," will be the continuing thought and purpose of all whose lives were touched by the experience.

THE OPENING SERVICE of the Institute, held Monday, October 8, at 7:30 p.m., in the Laurel Club Dining Room at the Auditorium, was well attended, and with the greeting of old friends and the registration line, was reminiscent of General Conference. Mrs. S. S. Arnson, Chairman of the General Department of Women, presided over the meeting. Mrs. M. E. Mader, known to a nationwide audience as "Messiah" soloist, sang two beautiful solos, and the invocation was offered by President F. Henry Edwards. Mrs. Arnson introduced the principal speaker of the evening, President Israel A. Smith, who commended the women of the church for the work they had done throughout the history of the church and reminded them of their sacred calling and of the continuing responsibilities that are theirs. Greetings were offered by Mrs. Arnson, Charles V. Graham, President of the Center Stake

of Zion, and Mrs. G. B. Wilson, Women's Leader of the Center Stake of Zion. The wives of church officials were introduced, and also the members of the General Women's Council.

Displayed on the speakers' table was a large bouquet of anthurium flowers, which had been sent by the women of the Makiki and Kalihi Branches in Hawaii. A message of greeting to the Institute from these women was read.

The "get acquainted" reception which followed was arranged by the women of Kansas City Stake.

THE SUBJECT OF THE DAY for consideration as the women met in the Stone Church at 8:45 a.m. Tuesday was "Women's Department at Work." President W. Wallace Smith offered the opening prayer, and Mrs. M. A. McConley was in charge. The three morning sessions covered "Essentials of Leadership," "Preparation of an Address," and "Ministry of Visiting," with subdivisions of these topics handled by Mrs. J. Harry Paxton, Mrs. Preston Hubble, Miss Eveline Burgess, and Mrs. Mark Siegfried, all of Center Stake, Mrs. Orris Salisbury of Far West Stake, Mrs. George Shippy of Rock Island District, Mrs. W. S. Bennett of Kansas City Stake, and Mrs. Stephen Black of Spring River District.

The afternoon sessions covered "Building Worship Programs," and "Use of Materials in Worship." Those taking part were Mrs. T. W. Bath, Spring River District, Mrs. J. C. Stuart, Chicago District, and Mrs. G. B. Wilson, Mrs. Arthur Lotts, Mrs. Pearl Gardner, and Miss Aleta Runkle, all of Center Stake.

Following the afternoon session, a tour of local church institutions was enjoyed by about 250 women. They visited the Sanitarium, Social Service Center, Resthaven, Herald House, and some of the church buildings. Mrs. B. F. Moats, Mrs. N. Ray Carmichael, and Mrs. Nell Kelley planned this tour.

Mrs. B. F. Moats was in charge of the evening session, at which time President W. Wallace Smith introduced as the speaker Dr. Addison Brown, well-known gynecologist and obstetrician of Des Moines, Iowa, whose illustrated lecture was on the subject of "Women and Cancer." Dr. Brown is a member of the church and a graduate of Graceland College.

By Aarona Booker Kohlman

WEDNESDAY'S SUBJECT, "The Family Plans and Prepares for Crises," was handled by three speakers in the morning sessions in charge of Mrs. S. A. Burgess. Mrs. H. I. Velt, Center Stake, spoke on "Building Morale in the Family"; Elder Evan Fry's subject was "What and How Shall I Tell My Neighbor"; and Bishop W. N. Johnson discussed "Stewardship in the Home."

No Wednesday afternoon session was held, however those who wished to do so participated in a tour of church historical spots by chartered bus, with Bishop Mark Siegfried in charge, assisted by Mrs. S. A. Burgess. Points of interest around Independence, Liberty, and Richmond were visited by 270 women.

Glaude A. Smith, Pastor of Stone Church, was in charge of the Wednesday evening prayer service and the message was given by Apostle Charles Hield. It was an inspiring service, with prayers and testimonies which were brief, to the point, and sincere. A few of the expressions heard were these: "I'm glad that I can recognize the blessings that God has given me." "My expectations have been more than fulfilled." "I am grateful for my womanhood." One mentioned the great blessing she had received through the guest that she had taken into her home, and another, from Canada, told of bringing her eighty-two-year-old mother, recently baptized, over 1,000 miles to attend the Institute and of the blessings they were receiving. The sense of fellowship and love was very strong throughout the service.

THE 'PLUS' OF CHURCH MEMBERSHIP for Women" was Thursday's subject, with Mrs. C. George Mesley in charge of the morning sessions. Mrs. W. Wallace Smith, Mrs. W. N. Johnson, and Mrs. S. A. Burgess were the speakers for the first session. Dr. Clifford Adams, of the faculty of Pennsylvania State College and well-known author on marriage problems, was introduced by Dr. F. M. McDowell. He spoke on "Making Marriage Work," with special emphasis on the importance of preparation for marriage.

Carl Mesle, General Youth Director for the church, and Miss Velma Ruch, of the faculty of Graceland College, were the first two afternoon speakers, followed by Dr. F. M. McDowell, also of Graceland College.

President F. Henry Edwards spoke Thursday evening on "The Nature of Zionic Marriage." Three beautiful selec-

Home Column

tions were presented by the Stone Church Choir, with Paul Craig directing. Mrs. J. Harry Paxton was in charge, and the opening prayer was given by Mrs. V. D. Ruch of Council Bluffs, Iowa.

MRS. N. RAY CARMICHAEL was in charge of the closing sessions on Friday morning, that day's subject being "Using Our Increased Knowledge in Our Home, Church, and Community." Mrs. M. A. McConley ably answered questions which had been turned in during the week, and Mrs. C. G. Mesley spoke on the subject, "Fifty Framed Together."

Mrs. Ray Heady presented some interesting facts about the Institute. Total registration was 892, and the average attendance for each day was 1,200. Mrs. Morris Jacobsen and Mrs. M. L. Draper were in charge of registration and housing. Twenty-two states, England, and Canada were represented. One man was registered—Irby Mundy of Colorado. About 1,700 meals were served by the Laurel Club, which served lunch each day. Four hundred five children were cared for in the nursery, which was managed by Mrs. Laurence Jones. The Herald Book Store in the lower auditorium of the church sold \$1,100 worth of materials. The beautiful and inspiring display of religious pictures in the Radio Room was arranged by Mrs. Arthur Oakman from her own extensive collection.

Mrs. Arnson asked that all those present, who also attended the first Women's Institute held nearly thirty years ago, rise. There were eight: Mrs. Alfred Hulmes, Orlando, Florida; Mrs. Leslie Wight, Chicago, Illinois; Mrs. D. J. Williams, Burlington, Iowa; Mrs. Iva Bivins, Kansas City, Missouri; and Mrs. William Bath, Mrs. Cora Henson, Mrs. C. R. Smith and Mrs. Carrie Ballinger, all of Independence, Missouri.

Instrumental music for the services was furnished by Mrs. Clayton Wolfe, Mrs. Cecil Burton, Mrs. Harold Higgins, Mrs. L. R. Turner, Mrs. Joseph Knoche, Robert Miller, Oliver Houston, Marjorie Wade, Mrs. LeRoy Smith, and Mrs. Glen Johnson.

THE CLOSING DEDICATION SERVICE at 11 a.m. Friday crystallized and summarized the inspiring experiences of the week. Mrs. Glen Johnson's violin solo set the mood of worship and closeness to God and each other, and this mood was deepened by the solo, "O Rest in the Lord," sung by Mrs. William Nichols. High lights of the Institute were given by Mrs. Cedric Evans, Mrs. Paul Kelsey, Mrs. Edward Nelson, Miss Margaret Christensen, and Mrs. Edward White, representing the different viewpoints of the women present. The responsive reading, with Mrs. Clarence Skinner as lead-

er, gave every woman an opportunity to participate vocally in the service. The closing statement, "Our future is far more important than the past or present, and it will be no greater than our faith and works will make it, supplemented by Divine Guidance," a quotation from President Israel A. Smith, was a fitting setting for a message to the women by Presiding Patriarch Elbert A. Smith. A trio composed of Mrs. Albert Baird, Mrs. Tom Deal, and Mrs. M. L. Draper sang "Onward to Zion," and Mrs. Arnson gave her charge to the women as they prepared to depart for their own homes. The hymn, "Consecration," was followed by Brother Elbert's stirring and beautiful prayer of dedication and blessing.

With the close of this Women's Institute, those present felt sorrow at parting from old and new friends but also a greater joy and thankfulness for the privilege of being, as Sister Arnson said, "blest by sweet fellowship and harmony." They went forth determined to follow her charge to express their appreciation by willing service and to keep alive this counsel, weaving it into the fabric of their lives.

Picked From the Periodicals

By Aaron Booker Kohlman

World affairs and conditions and related subjects are quite widely dealt with in the October magazines, as well as the usual seasonal topics relating to food, clothing, and housing.

For parents who are troubled about the possible undesirable influences that may be brought to bear on their sons in service there is a heartening article by Estes Kefauver, "Dear Parent," *Cosmopolitan*.

"Democracy in Theory and Practice," *Ladies' Home Journal*, will cause the careful reader to take stock of himself and his attitudes toward politics and to face up to his responsibilities.

Closely tied in with this, but giving practical steps for action that have been tested and tried, are three other articles, also in the *Journal*: "Who Cares?" "Political Pilgrim's Progress," and "What Women Did in Gary."

Bringing our attention to matters very much at home is "Care and Feeding of Household Appliances," *Good Housekeeping*. Most of us do abuse them.

For a startlingly attractive new color scheme, look at the cover of *American Home*. Inside are many excellent home-making ideas and recipes—we'll let you choose your own this time, except for special mention for a short feature, "Decorating Do's and Don'ts."

If your interest runs to marionettes, *Woman's Day* has a complete manual on them, including instructions for making your own.

For the woman who knits there is "Mittens with a Double Life," *Woman's Day*, with the instructions right there—no sending away for anything.

"How to Help Your Child Make Friends," *Parents' Magazine*, explains what parents can do to help their children make the friendships they need.

"You're a Lucky Mother," *Parents' Magazine*, tells how much easier, safer, and how much more fun it is to be a mother since childbirth and childcare procedures have changed.

"Does Your Child Fight Sleep?" *Parents' Magazine*, tells why most children go through periods of disturbed sleep and passionate resistance to bedtime.

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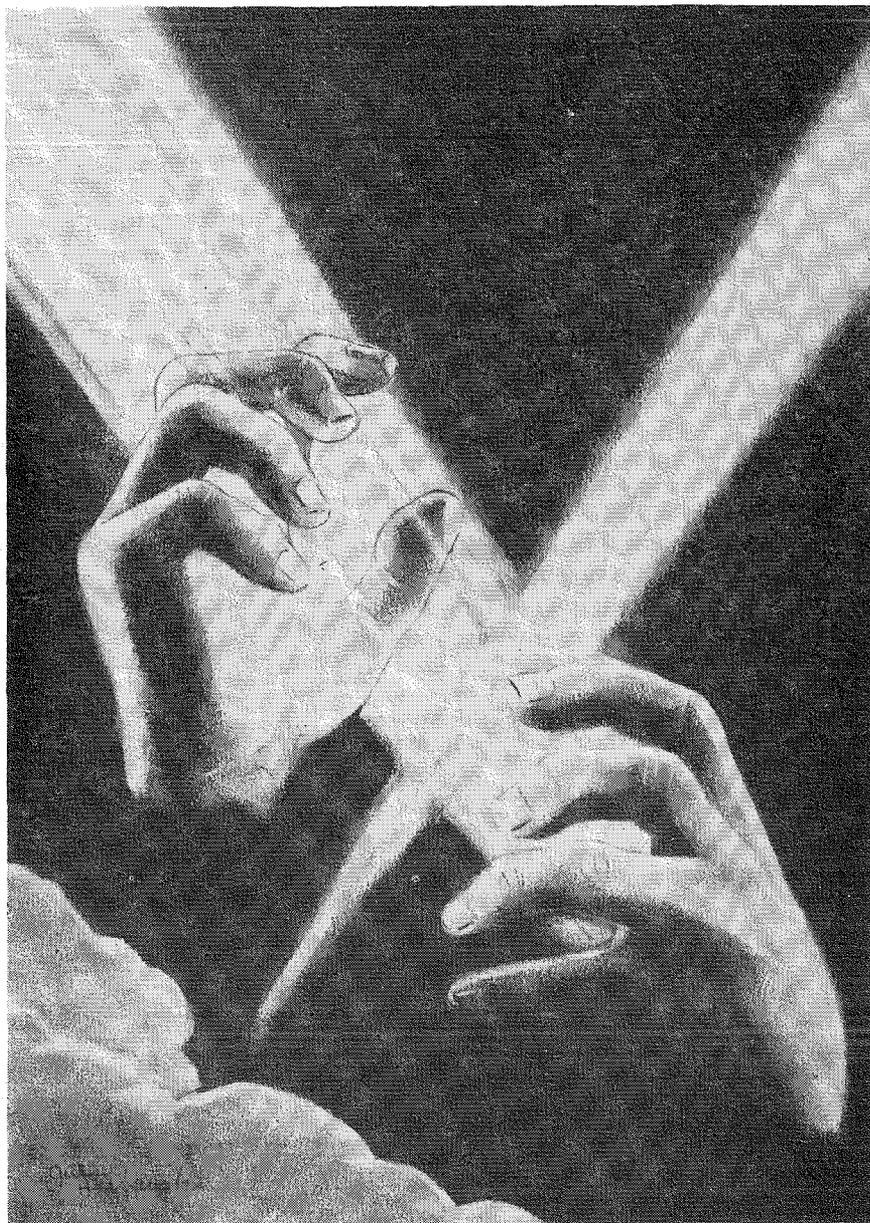
The Church and the Arts

Barbara McFarlane Higdon

(The following is a talk given at the recent institute for college students held at Kirtland, Ohio. Mrs. Higdon and her husband, Bill, are graduate students at the University of Missouri, where she is majoring in speech.—F.H.E.)

THERE IS A LINE from Shelley that goes like this:
*Life, like a dome of many colored glass,
Stains the white radiance of Eternity.*

I suspect that Shelley, being a poet, meant by that figure that the eternal truth—the white radiance which is abroad in the world—is colored, distorted, obscured by the materialistic life of the Western world, based as it is on the limitations prescribed by the five senses. Ever since the Renaissance even the religions of the Western world have espoused this sense-bound materialism, and they would no longer admit the possibility of any extra-sensory field of experience in this life. They preached that God no longer communicated directly with the churches. We must remember, however, that communication implies a two-way process, and I wonder if it was the churches' loss of ability to hear him, rather than his unwillingness to speak, which accounted for the silence. Then came the Restoration, with its incipient charge, "Hear him." And direct communication with God was again established. In-



spiration or extra-sensory experience is still an important part of the function of our church, and if it is lost we can no longer be the church of God. The keeping open of lines of communication between God and the church is the responsibility not of the prophet and patriarchs of the church alone but of every person who has taken upon himself the name of the church.

It is in this responsibility, the keeping open of lines of communication between God and the church, that I firmly believe the arts have their greatest contribution to make to church life and thought. By the arts I mean architecture, sculpture, painting, music, and literature which

includes the art forms of the essay, the novel, and poetry.

LET US EXAMINE the nature of art. First of all, great art has the capacity to achieve an existence independent of its creator. That is, it is possible for a person who appreciates great art to experience a vision equal to but not necessarily the same as the vision of the artist. For we know that a work of art is an effort on the part of the artist to translate a vision into terms of the sense world in order that the vision might be communicated. For example, I hope you have had the experience of reading Browning's *Saul*. By means of one particular incident in the re-

relationship between David and Saul—an incident which may never have occurred—Browning conveys his vision of divine love with its symbol in the Christ—a vision which could never be expressed in words. I hope too, that you have stood before a Rembrandt portrait and experienced there a revelation of humanity which no sight stimulus could reveal. In summary, then, great art is first of all capable of achieving an existence independent of its creator and independent of the sense world which is its medium of primary communication.

From this it follows that great art has a portion of that white radiance of eternal truth uncolored by materialism or by the limits of the man or the culture which produced it. I remember how amazed I was the first time I read the *Odyssey* to note the noble values enunciated therein—values which I had naively assumed to have originated with the Christian code of ethics. The *Odyssey*, written 1,000 years before Christ in a pagan society, upholds the ideals of loyalty, the triumph of right, and the sanctity of the home. And I recall the great mystery surrounding the opera *Don Giovanni*, considered by some to be the greatest masterpiece of the Western world. How did the young Mozart, a man who died at the age of thirty-five, store up such a vast treasure of wisdom? That the provincial from Stratford could ever have known humanity well enough to create a Hamlet or a Macbeth or an Othello has been questioned so seriously by some that a man of more cosmopolitan accomplishments has been suggested as the real author. What was it that inspired Homer and Mozart and Shakespeare? These men and the other great artists of the world discovered how to push back the boundaries of the sensory world in which they lived, discovered how to rise above the dome of many-colored glass and see for themselves the white radiance of eternal truth. To the individual who makes the same discovery comes not neces-

sarily a *Macbeth* or a *Don Giovanni* but tremendous power to live his life creatively.

I'D LIKE TO PIN this experience down for you by sharing an experience of my own. I've become acquainted with a man who is a great poet. He knows intimately this experience because it has been the inspiration for his work as well as the inspiration for his life. He calls this experience "expanded consciousness." It is a state of awareness which pushes beyond the world revealed by sight, taste, touch, smell, and sound to a broader field of experience. Here are his words describing such an expanded state: "I sense the larger relations of things. I feel gloriously safe in the cosmos. My petty self with its innumerable hurts and fears and desires is lost in an overwhelming sense of love for all things and all men."¹ With my poet friend this experience has become habitual, and one need be with him for only a few minutes to know that this attitude is the motivation for his every word. And so my friend would add to our list of architecture, sculpture, painting, literature, and music, two more arts—ethics and religion. For he says, "The technique of art is the technique of an expanded attention, realizing an extended world through its larger relations," and this is, therefore, fundamental ethics and fundamental religion."² All of us know that the language of poetry is the language of great prophecy. Without this "expanded consciousness" it is impossible to conceive that the Book of Micah or the eighty-fifth section of the Doctrine and Covenants could have been possible.

THE POSSIBILITIES of such a state of awareness for each of us individually are tremendous. Just

think for a moment what it would mean to be able to say truly, "I sense the larger relations of things. I feel gloriously safe in the cosmos. My petty self with its innumerable hurts and fears and desires is lost in an overwhelming sense of love for all things and all men."³ This "expanded consciousness" would create a prophetic personality, a personality which is a reflection of Divinity. We are all aware of how much our world needs living expressions of the divine.

The possibilities of such a state of awareness for our church as a group of expanded individuals are even more tremendous. We recall the account of the endowment of the early Christian apostles and the creative power which followed. Standing in this spot, we cannot forget the expanded personalities and the creative power which in 1836 attended the power that accomplished impossible things and produced this masterpiece of architecture.

"Expanded consciousness" is an experience of integration. Integration takes its meaning from the Greek, "to make whole or to renew." The extent of creative power which is released is directly proportional to the extent of integration which is achieved.

In the words of Tennyson's *Ulysses*, the arts have this to say to the Reorganized Church of Jesus Christ of 1951:

*Come, my friends.
'Tis not too late to seek a newer
world. . . .
For our purpose holds to sail beyond
the sunset.*

¹John G. Neihardt, *Poetic Values Their Reality and Our Need of Them*, The Macmillan Company, 1925.

²*Ibid.*

³*Ibid.*

New Horizons

Bulletin Board

Notice to Members in South Carolina

Members in South Carolina are requested to contact

S.F.C. Charles Surick
35784234
Btry C. 23rd A.A.A. A.W. (SP) Bn.
Eighth Division
Ft. Jackson, S.C.

Washington, D.C., Home-coming

A banquet commemorating the fifteenth anniversary of Washington Branch will be held at 6:30 p.m., November 9, at the YWCA, Seventeenth and K Streets, N.W., Washington, D.C. Sunday's services (10:00 to 12:00) will be at the Pythian Temple, 1012 Ninth Street, N.W. All former and present members and friends of the branch are invited to attend. Honor guests will include President Wallace Smith, Apostle Maurice Draper, District President John T. Conway, and Elder Thomas M. Carr. Keith C. Harder, 4213 Twenty-eighth Street, Mt. Rainer, Maryland, is in charge of arrangements. VIRGINIA LAMBERT
Reporter

Services at Anchorage, Alaska

At present Saints of the Anchorage, Alaska, mission are meeting on Sunday at the Doctors' Clinic in the Loussac-Sogn building, with church school and morning services. Saints in the States are requested to contact any persons they know living in the Anchorage area, and inform them. This request applies especially to servicemen stationed at Elmendorf Air Force Base and Fort Richardson. The pastor, William Sterling, may be contacted at Apartment 407, Building 19 in Richardson Vista, or at his business during the day, where the phone number is Eastway 250. Ruth Alice Briggs may also be contacted. She can be found at station KENI.

Notice to Members in Idaho

Mrs. W. E. McCoy, 600 North Stout, Blackfoot, Idaho, would like to contact other members living in or near Blackfoot.

New Mission in Erie, Pennsylvania

A mission has been opened in Erie, Pennsylvania. Meetings are held every Sunday from 10:00 to 12:00 at the home of Alma Garwood, 5229 Richmond Avenue. Saints living in that area are urged to contact Brother Garwood or Joseph Campbell, 3523 South Street, Westville, Pennsylvania. JAMES S. MENZIES

Central Texas District Conference

Central Texas District conference will be held November 17 and 18 at the church in Marlin. Apostle P. E. Farrow is to be present. C. W. TISCHER
District President

Change of Address

Cpl. Wallace W. Good
A.F. 19366688
85th T.C. Sq.
A.P.O. 963
c/o Postmaster
San Francisco, California

Cpl. Good will appreciate hearing from his Graceland friends.

Mr. and Mrs. Edward Parker
323 West Linden
Independence, Missouri

Arkansas-Louisiana District Conference

The Arkansas-Louisiana District conference and institute will be held at Bald Knob, Arkansas, on November 9, 10, and 11 under the direction of Apostle P. E. Farrow. The schedule is as follows: Friday—preaching, 7:45 p.m.; Saturday—prayer service, 8:30 a.m.; classwork, 10:00 to 12:00; business meeting, 2:00 p.m.; classwork, 6:30; Sunday—ordination service, 8:00 a.m.; prayer service, 9:15; and preaching, 11:00. JAMES RENFROE
District President

Eastern Colorado District Days

Eastern Colorado District Days will be held November 9, 10, and 11 at the church in Denver, East Fifth Avenue at Marion Street, beginning with a dinner for priesthood members and their wives at 6:30 p.m. on Friday (advance reservations necessary). Following this there will be a sermon at 8:15 by Apostle D. B. Jensen. The schedule for the last two days is as follows: Saturday—9:30 a.m., prayer service; classes and sermons the remainder of the day; Sunday—9:30 a.m., sermon by Apostle Jensen; 10:30, address by Bishop G. L. DeLapp; dinner at noon; 2:00 p.m., Apostle Jensen; 6:00, Bishop DeLapp. Free housing will be provided for those who make advance reservations with Mrs. Ward A. Hougas, 480 Marion Street, Denver 18, Colorado.

REQUESTS FOR PRAYERS

Mrs. Ernest Mallette, Route 1, Box 362, Ocean Springs, Mississippi, requests prayers for the spiritual guidance of her son-in-law.

Mrs. L. L. Jordan, 102 Jackson Avenue, Wynne, Arkansas, requests prayers that she may be healed, if it is God's will.

Stanley Stoutenburg, Rural Route 2, Ravenna, Ontario, requests the continued prayers of the Saints.

Prayers are requested for Mrs. Etta Omstead, 5236 Montgall, Kansas City, Missouri, who has undergone surgery for glaucoma and cataract. The surgeon holds little hope that she will recover her vision. She will appreciate having friends call or write to her.

ENGAGEMENTS

Gravendijk-Constance

Mrs. Beth Constance of Shawnee, Kansas, announces the engagement of her daughter, Alice Earlita, to Arie Michiel Gravendijk of Aruba, Netherlands, West Indies. The couple will be married in December.

McKain-Hunker

Mr. and Mrs. E. Y. Hunker of Independence, Missouri, announce the engagement of their daughter, Geneva, to Hal McKain, son of Mrs. Mildred O. McKain of Council Bluffs, Iowa. Both are sophomores at Graceland College.

Rahm-York

Mr. and Mrs. Robert York of Camden, New Jersey, announce the engagement of their daughter, Helen Virginia, to Lloyd G. Rahm, son of Mr. and Mrs. Einar K. Rahm of Bellingham, Washington. Helen is a dietitian with the Philadelphia Board of Education, and Lloyd is serving in the United States Navy at Lakehurst, New Jersey.

Kennedy-Van Buskirk

Mr. and Mrs. E. Melville Van Buskirk of East Moline, Illinois, announce the engagement of their daughter Jocelyn to James Kennedy. The wedding will take place November 25 at the Reorganized Church in Moline.

CORRECTION

Tyree-Omohundro

Mr. and Mrs. M. B. Omohundro of Pittsburgh, Pennsylvania, announce the engagement of their daughter, Gladys, of Independence, Missouri, to Alan D. Tyree, son of Mr. and Mrs. Clarence Tyree of Des Moines, Iowa. The wedding will take place at Stone Church on November 23.

(Mr. Tyree was omitted in the previous announcement.)

WEDDINGS

Buckner-Essex

Edith Mary Essex, daughter of Mr. and Mrs. Arthur Essex of Pleasant Hill, Missouri, and John Richard Pearce Buckner, son of Mr. and Mrs. John T. Buckner of Pleasant Hill, were married October 7 at the Presbyterian Church in Pleasant Hill, Elder A. G. Hougas officiating. They are making their home in Dallas, Texas, where the groom is a student in the School of Electrical Engineering at Southern Methodist University.

Rickman-Piedimonte

Jean Piedimonte, daughter of Mr. and Mrs. A. M. Piedimonte of Independence, Missouri, and Ocran Rickman, son of Mr. and Mrs. Clarence Rickman of Newton, Kansas, were married September 16 at the Reorganized Church in Philadelphia, Pennsylvania. Elder Charles V. Graham performed the double-ring ceremony. The groom is a chief in the Navy and is stationed in New London, Connecticut.

Lautenschleger-Jousma

Loraine Jousma and Edward Lautenschleger were married on June 15 at the Reorganized Church in Ada, Michigan. Elder Owen Ellis performed the ceremony.

Miller-Jessup

Mary Jessup and Sgt. Harold Ray Miller, son of Elder and Mrs. J. P. Miller of Evansville, Indiana, were married September 6 at Shawneetown, Illinois. Sgt. Miller, a member of the Air Force, is stationed at Fort Worth, Texas.

Holden-Moser

Melitta Moser, daughter of Juliana Moser of Augsburg, Germany, and Hillion Holden of Memphis, Tennessee, were married at the Reorganized Church in Ft. Madison, Iowa, on August 12, Elder W. H. Gunn officiating. Melitta arrived from Germany in April and made her home with Elder and Mrs. Gunn. She will remain in Ft. Madison while Hillion, who is in military service, is stationed in Germany. He was baptized at the church in Ft. Madison on August 29.

Harrison-Hilburn

Ann Marie Hilburn, daughter of John C. Hilburn of Mobile, Alabama, and Edgar I. Harrison, son of Mr. and Mrs. John K. Harrison of Youngstown, Ohio, were married September 1 at the Reorganized Church in Mobile, Alabama, Elder R. L. Booker officiating. The bride attended Graceland College 1948-49.

Sheffer-Dial

Kathleen Dial, daughter of Mr. and Mrs. William Dial of Muskegon, Michigan, and Douglas Sheffer, son of Mr. and Mrs. Charles Sheffer, also of Muskegon, were married August 3 at the Reorganized Church in Muskegon. The groom's father, a priest, performed the double-ring ceremony. They are making their home in Muskegon.

Melcher-Evans

Geraldine Ethel Evans, daughter of Mr. and Mrs. Walter Evans of Sault Ste Marie, Ontario, and Carl Edward Melcher were married August 11 at the Reorganized Church in Sault Ste Marie.

Kidd-Evans

Mary Isabel Evans, daughter of Mr. and Mrs. Walter Evans of Sault Ste Marie, Ontario, and William Bernie Kidd of Sudbury, Ontario, were married August 18 in Virginiatown, Ontario.

Constance-Oehring

Elaine Oehring, daughter of Elder and Mrs. Earl Oehring of Rapid City, South Dakota, and Marlin Constance, son of Elder and Mrs. C. B. Constance of Omaha, Nebraska, were married August 18 at the Reorganized Church in Omaha, Nebraska. The bride's father performed the double-ring ceremony. They will make their home in Omaha.

Gray-Kindle

Ruth Anne Kindle, Macon, Missouri, daughter of Mrs. Anna Kindle, St. Louis, Missouri, and Eugene I. Gray, son of Mr. and Mrs. Irvin Gray of Macon, were married June 30 at the Reorganized Church in Bevier, Missouri, Elder Carl Weeks officiating. They are making their home in Macon.

BIRTHS

Seventy and Mrs. Ernest A. Ledsworth of Cameron, Missouri, announce the birth of a son, Gary Tim, born September 15 at the Independence Sanitarium. Mrs. Ledsworth is the former LaDora Ruth Timm.

A daughter, Janice Elaine, was born on July 14 to Mr. and Mrs. Robert Hinton of Kansas City, Missouri. She was blessed by Elders J. W. Middleton and Clyde Short. Mrs. Hinton, the former Mary Lillian Thomas, attended Graceland College 1943-45.

A daughter, Carol Lynne, was born on April 19 to Mr. and Mrs. Charles Davis at the Independence Sanitarium. Both parents are graduates of Graceland College.

A daughter, Jonna Sue, was born on August 4 to Mr. and Mrs. Mark Holmes of Aledo, Illinois. Mrs. Holmes is the former Ruth Ann Oliver. Both parents are graduates of Graceland College.

A daughter, Cynthia Lynn, was born on August 31 to Mr. and Mrs. John S. Thumm of Sandusky, Michigan. Mrs. Thumm is the former Joyce Dieterman. Both parents are graduates of Graceland College, class of '49.

A daughter, Sandra Gail, was born on September 15 to Mr. and Mrs. Wilbert L. Canniff of Belleville, Ontario. Mrs. Canniff, the former Pauline Chambers of Windsor, Ontario, is a graduate of Graceland College, class of '47.

A daughter, Mary Jane, was born on August 14 to Mr. and Mrs. Thomas R. Tucker at Yosemite National Park, California. Mrs. Tucker is the former Evelyn Buschlen, daughter of Mrs. Harold C. Buschlen of Glendale, California.

A son, Michael Ray, was born on August 17 to Mr. and Mrs. Joe Cimino, Jr., of Colorado Springs, Colorado. He was blessed on September 23 by Elder J. D. Curtis and Ray Ebeling.

A son, Stephen Craig, was born on August 3 to Mr. and Mrs. Roy G. Peck of Berkeley, California. He was blessed on September 23 by Elders John Carmichael and Alma C. Andrews. Mrs. Peck is the former Carolyn Andrews, daughter of Mr. and Mrs. Alma C. Andrews.

Capt. and Mrs. Charles E. Cockcroft announce the birth of a daughter, Beverly Ann, born September 20 at Patrick Air Force Base in Cocoa, Florida. Mrs. Cockcroft is the former Lillian Donlevy of Providence, Rhode Island.

Mr. and Mrs. Richard A. Smith of Independence, Missouri, announce the birth of a daughter, Nancy Ann, born September 18 at the Sanitarium. Mrs. Smith is the former Clidene Kettner.

Mr. and Mrs. Melvin Stoner of Buchanan, Michigan, announce the birth of a daughter, Janis Jean, born August 30. Mrs. Stoner is the former Olive Crutch.

A son, David Michael, was born on April 17 to Mr. and Mrs. Mitchell White of Bay Minette, Alabama. He was blessed on August 26 by Elders H. H. Jernigan and Jack Pray.

A son, Charles Lloyd, was born on August 5 to Mr. and Mrs. Lloyd R. Shannon. The father is pastor of Central Eastside Branch in Portland, Oregon.

Mr. and Mrs. S. Turner Allen, Independence, Missouri, announce the birth of a son, David Turner, born August 16 at Research Hospital. Mrs. Allen is the former Dorothy Deal.

A daughter, Patricia Colleene, was born on March 15 to Mr. and Mrs. Delbert Maxwell of Port Huron, Michigan. Mrs. Maxwell is the former Vida Grice.

A son, Denis Lee, was born on July 8 to Mr. and Mrs. Gordon Franklin of Port Huron, Michigan.

A daughter, Cynthia Kay, was born on June 8 to Mr. and Mrs. Cline Partridge of Indianapolis, Indiana. Mrs. Partridge is the former Joan Koehler of Marysville, Michigan.

A daughter, Kathleen Diane, was born on September 14 to Mr. and Mrs. Floyd Thomas, Jr., of Independence, Missouri. Mrs. Thomas is the former Bonnie Smart.

DEATHS

MOTHERSEAD.—Dolores, daughter of George O. and Dessie R. Pearson of Independence, Missouri, was born August 5, 1905, in Joplin, Missouri, and died September 1, 1951, in Memphis, Tennessee. Following graduation from high school she attended Miami Junior College and Ward-Belmont College. On August 3, 1913, she was baptized into the Reorganized Church, and on September 23, 1923, was married to W. H. Mothersead. For the past sixteen years they had made their home in Chicago, Illinois, moving to Memphis on May 1 of this year.

She is survived by her husband; her parents; and a sister, Mrs. F. C. Wallower, Jr., of St. Joseph, Missouri. Funeral services were held at Joplin in the Thornhill-Dillon Chapel, Dr. J. K. Howe and Elder Stephen Black officiating. Burial was in Mt. Hope Cemetery.

HIGGINS.—Edith Elizabeth, daughter of George and Emily West, was born October 3, 1881, in Nebraska City, Nebraska, and died August 26, 1951, at Ft. Dodge, Iowa, in the Lutheran Hospital. She was married on October 14, 1889, to Frank H. Higgins; two sons were born to them. She had been a member of the Reorganized Church since September 18, 1910, and was an active participant in church activities as long as her health permitted.

She is survived by her husband; two sons: George Herbert of Omaha, Nebraska, and James Lester of Fort Dodge, Iowa; thirteen grandchildren; and two great-grandchildren.

Services were held at the Wilder Bruce Funeral Home in Fort Dodge, Elder Harold E. Mann officiating, and at the mortuary in Nebraska City, Patriarch Harmon Higgins officiating. Interment was in the Nebraska City cemetery.

ARMSTRONG.—Annie Loretta, was born March 20, 1879, and died May 29, 1951. She was married to Irwin Armstrong. She had been a member of the Reorganized Church since September 13, 1938. Pastor G. A. Edwards officiated at the funeral. Interment was in Greenwood Cemetery.

GRIFFIN.—Annie Lucinda, was born December 21, 1878, near Paris, Tennessee, and died September 4, 1951, at Wingo, Kentucky. On December 17, 1895, she married J. T. Griffin. Four of the fourteen children born to them preceded her in death. She had been a member of the Reorganized Church for forty-nine years.

Besides her husband she leaves six daughters: Mrs. Ila Coltharp, Farmington, Kentucky; Mrs. Lela Barnes and Maxie Brown, Mayfield, Kentucky; Mrs. Nadine Johnson, Wingo; Mrs. Oris George, Kansas City, Missouri; and Mrs. Verla Pittman, Independence, Missouri; four sons: Francis of Independence; and Boyd, C. L., and Keith of Detroit, Michigan; twenty-two grandchildren; and eighteen great-grandchildren. Funeral services were held in the Reorganized Church at Tri-City, Elder Parvin Jimerson officiating. Interment was in the Pensen Cemetery near Wingo.

Introducing

HAZEL MAY NAPIER, Springfield, Missouri, (page 5) was born in Mountain Grove, Missouri, where she also was graduated from high school. She has always loved to write and has contributed several articles to the *Herald* during the past twelve years. She won first prize in a short story contest conducted by a national magazine. Her hobbies are composing music and raising potted plants.

In 1925 she was married to Jess Napier. They have two children: Paul 17, and Joseph 3.

She was baptized in Springfield in 1937 where she also attended the Draughons Business College. Her sight became impaired a few years ago, and she has become especially interested in the handicapped and the sightless. She is interested in making available the release of records on the Book of Mormon and Doctrine and Covenants, and even a monthly issue of the *Herald* in Braille. Sister Napier is a member of the S. and S. Progressive Club. She has served as church school and study class teacher for her branch and a *Herald* correspondent and publicity agent.

OLIVE (THOMAS) MORTIMORE, Lamoni, Iowa, (page 10) is a daughter of one of the great missionaries of the Reorganization, Seventy O. B. (Open Bible) Thomas. She has lived in and around Lamoni most of her life, though she was born in Ellston and baptized in Leon. She was graduated from the Lamoni high school in 1909, from Graceland College in 1911, and received her B.A. degree from the State University of Iowa in 1913. She taught school for twelve years, three in the Lamoni high school and seven at Graceland College, the last five starting in 1946. In 1917 she married Morris E. Mortimore. They have two sons, Thomas Nathan and James Edmund, both living in Washington, D.C. Sister Mortimore has followed her geologist husband who did oil prospecting in the Midwest fields and in the northern part of South America. He is now in government service as a soil conservationist. They are living on a small farm just south of Lamoni.

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P.S.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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* HONOR TO BISHOP BECKER

An unusual occurrence took place at the meeting of the Standing High Council on Friday, October 5. It was in the office of President Israel A. Smith, and he was in charge, assisted by President Edwards. There were a number of ordinations of high priests to be considered, and they were approved. After this routine had gone on for a while, President Smith declared a recess, and said that a brief party was to be held in honor of the birthday of one of the council, Bishop J. A. Becker. It was his seventy-seventh.

President Edwards reviewed briefly the services and contributions of Bishop Becker to the church. He was ordained an elder in 1902 and a seventy in 1905, going to Germany as a missionary in 1905 and 1906. He was ordained a bishop in April 19, 1908, and served as bishop of the Ohio, Pittsburgh, and Kirtland Districts. From 1918 to 1926 he was bishop of Independence. He was a counselor to Bishop A. Carmichael in the Presiding Bishopric from April 13, 1926, until February, 1931. He was secretary-treasurer of the Order of Bishops in 1913. Brother Becker served on the Standing High Council from 1922 to 1926, and from April 14, 1940, until the present time. Earlier in his career he had also served as secretary of the Order of Enoch.

President Smith made an appropriate talk in appreciation of Brother Becker's services, and then announced that refreshments would be served. O. W. Newton and Don Lents brought in the ice cream and cake, and Brother Becker cut the cake with true episcopal fairness, efficiency, and precision.

Brother Becker later responded with a talk about his experience and gave his testimony. President Smith did not know whether the High Council had ever before included such an item of business on its agenda. But he observed that there must always be a first time if a precedent is to be set. Members of the council were of the opinion that it was a very fine and happy occasion in an association which means so much to all of them.

The council then returned to its regular business, thus incorporating this pleasant interlude within framework of ordinations ending the evening by restoring a penitent applicant to membership in the church.

* "No man has a good enough memory to be a successful liar."—Abraham Lincoln.

* PASTOR

A news note records the fact that a New York City church has chosen for its pastor a man who has been blind from birth. His wife is also blind. In this act is a demonstration of Christian mercy that is a great credit to the congregation and its officers. No doubt they will find that they will experience an upsurge of spiritual strength and satisfaction. They will find that this man's spiritual and intellectual resources are not less because of his handicap.

Herald House

New Tracts:

Should I Be Baptized Again

BY JAMES C. DAUGHERTY

This small tract discusses this important question for nonmembers.

10 for 50¢ 50 for \$2.00
25 for \$1.10 100 for \$3.75

The Restoration Message

BY EVAN A. FRY

A brief discussion of the beliefs and message of our church.

10 for 50¢ 50 for \$2.00
25 for \$1.10 100 for \$3.75

More Truth and Light

BY GEORGE MESLEY

This 24-page tract discusses our belief that the scriptures were not closed—that "the Lord hath yet more truth and light to break forth from his word."

10 for 90¢ 50 for \$3.75
25 for \$2 100 for \$7.00

Are You Saved?

BY PAUL WELLINGTON

This is a reprint of the article which appeared in the "Saints' Herald" and clarifies this question for Reorganized Latter Day Saints.

10 for 50¢ 50 for \$2.00
25 for \$1.10 100 for \$3.75

Jose' Smith Relata Su Propia Historia (JOSEPH SMITH TELLS HIS OWN STORY)

This is our first tract printed in the Spanish language.

10 for \$1.40 50 for \$6.00
25 for \$3.25 100 for \$11.50

Independence,
Missouri

**in
this
issue**

A Living Church

Ruth M. Kirby

Baurak Ale

A. W. Lundeen

Word of Wisdom—Part IX

Florence Sanford Ourth

the Saints' Herald

November 5, 1951

VOLUME 98

www.LatterDayFaith.org

News and Notes

NEWS OF THE FIRST PRESIDENCY

President Israel A. Smith was in Portland, Oregon, October 20 and 21 for the district conference celebrating the fiftieth anniversary of the Portland District. He will be on the west coast for a few days attending to church business.

President W. Wallace Smith was in Washington, D.C., for anniversary services and will visit a number of eastern points returning to the office in November.

President F. Henry Edwards is working on plans for General Conference as well as routine matters with Don Lents, assistant to the First Presidency.

HOLD CONFERENCE

Forty-one priesthood members from ten districts in the eastern states met in Bloomsburg, Pennsylvania, for a two-day conference October 20 and 21. Directing the conference were Apostle Maurice L. Draper and President W. Wallace Smith. The conference was attended by district presidents, their counselors, bishop's agents, traveling missionaries, and missionary pastors. President Smith preached the morning sermon, and Apostle Draper delivered the evening address.

ATTEND INSTITUTE

Apostle Reed M. Holmes attended a church school institute in Joplin, Missouri, October 26, 27, and 28. He was joined on October 27 by Elder Carl Mesle.

SPEAK ON COLLEGE DAY

Several members of the Graceland faculty preached at branches in Independence on College Day. They were Delmar Goode at South Crysler, William Gould at Mount Washington, Richard Carter at West College, Roy Chevillie at Stone Church. Robert Farnham, president of the Lamoni Stake, also traveled to Independence to speak at Liberty Street Branch.

AWARD PRESENTED

Larry Pool of Flint, Michigan, was presented his God and Country award on October 7 by Elder R. Melvin Russell.

HOME BURNED

The home of Brother Lester Wildermuth, seventy-nine year old missionary, burned while he was out west in missionary activity. Brother Wildermuth had little insurance on his home, and at present is staying with his son Dick in Aurora, Illinois. His home was in Plano.

"STEPPING STONES" DATE CHANGE

The "Stepping Stones" which were mailed from the publishing house Friday, October 19, contained a duplication error. November 4, Number 44 should be the date of the issue containing "Chipper, the Cowbird" as a lead story. The issue with "The Legend of the Blue Spruce" as a front-page story should read November 11, Number 45.

(Continued on page 10.)



We'd Like You to Know . . .

Doris Conklin

Doris Conklin came to Graceland College as a student in 1944, and has been a member of the Graceland family ever since. After graduating from Graceland in 1946 she accepted a position in the business office, then in the spring of 1948 she became Director of Social Activities, and has, together with other responsibilities, served in this capacity ever since. In addition to the planning and directing of social activities for the entire campus, she is manager of the college bookstore, manager of the snackshop, director of the Memorial Student Center, chairman of the Concert and Lyceum Committee, counselor to the Student Council, supervisor of one full-time and twenty part-time employees, and in addition teaches two sections of the freshman communication course.

Doris was born and reared on a farm near Ithaca, Michigan. Her parents are both members of the Reorganized Church, as is she. Her father was pastor of the Alma, Michigan, congregation for about ten years, and Doris participated in church activities as a primary teacher and in the Zion's League and Women's Department.

As a student at Graceland, she was very active in campus life. She was business manager of the *Acacia*, for which she was awarded the Silver Seal for Journalism; a member of the Student Council, Graceland Players, Crescents—an honorary girls' service organization—and the Lambda Delta Sigma Society, which is an honorary society for scholarship and citizenship. Also, during her freshman year, she was president of North Hall, dormitory for women.

She attended Central Michigan College of Education in the summer of 1949, and from January until August, 1951, she attended Drake University at Des Moines, Iowa, where she majored in psychology. She is a member of the Psi Chi Fraternity, national psychology honorary society.

Because of her friendly manner, talent, and co-operativeness, Doris is given many responsibilities on the campus, but she is never too busy to counsel with students or converse with friends.

The Saints' Herald Vol. 98 November 5, 1951 No. 45

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

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Let's **Finish** the Auditorium

This great building, a symbol of the church and its people, needs to be completed in dignity and beauty to tell our story to the world.

THE AUDITORIUM, in more ways than we realize, is a symbol of the church, and it gives thousands of visitors their first and most lasting impression of us and our mission. It is a symbol, too, in the eyes of our neighbors and friends. It represents the gospel, the message of the Restoration, and the people.

As long as it remains unfinished, it tells an incomplete story and the world wonders about us and our work. Are we the kind of people who finish a task we have begun? Will we leave all our dreams of Zion, our hopes of the kingdom of God, in this same incomplete state?

Whether we like it or not, the Auditorium tells the whole world something about us. Do we like what it says?

We can change the statement! We can finish the story!

THE AUDITORIUM, with its great copper dome looming against the sky, now protected with a coat of green, is seen from the air by nearly every plane passenger approaching Kansas City. It is visible from the horizon on the highways from nearly every direction.

The beautiful gray limestone surface under the dome informs the beholder that this structure was built to endure. Beneath that dome a strong steel framework rests on reinforced concrete columns that go down to bedrock. Double walls, with corridors and ramps between them, add to its enormous strength. It would take natural forces that have not yet been displayed in this area to damage the building. As long as things fashioned by human hands remain, the Auditorium should

stand. We may be proud of how well it is built.

DRIVE PAST the Auditorium or stop and look, as many visitors do, and you will observe the plain but substantial front. As it stands now, it is good, but it lacks a great deal as a façade for the home of a church organization.

This picture of the Auditorium—and that's all its present appearance is, for the real Auditorium has not been seen yet—is not the

picture that President Frederick M. Smith held before the people in 1926 when it was begun. This is not the completed work of which the members dreamed and for which they sacrificed.

This picture of the Auditorium is not what President Israel A. Smith or his counselors have in mind. It isn't the ideal of the Council of Twelve or of the Presiding Bishopric. It isn't what you and I want, either. We're all thinking of something better.

We can imagine how other people say, as they drive by, "They never finished it." And some of them may ask, "Will they ever finish it?" Have you wondered sometimes too?

For a fair representation of the church to the world, for our own confidence and morale, for the com-
(Continued on page 15)

Years of Progress - Past and Future

OUR EFFORTS to finish the Auditorium, and the achievement of the goal of those efforts, will provide another indelible chapter in the history of the church.

This remarkable story of progress, which should be climaxed by the completion of the gigantic Auditorium, began nearly 100 years ago. In a small building which housed the Newark Branch near Beloit, Wisconsin, Jason W. Briggs stood before a tiny gathering of Saints and revealed a manifestation of God's mind and will that had been given him. That gathering constituted a conference, and the reaction to Jason Briggs' message started the Reorganization on its way.

A review of the long list of conferences, where legislative action has determined the course of action for the church, provides many interesting observations. All describe growth and development. All point toward achievement of sacred ideals. All have a definite place in the thrilling report of progress.

In addition to legislative action, the physical properties where conferences have been held are, in themselves, measuring sticks of progress for the church. One of the most interesting pages in the history of a humble, consecrated people is the description of the semiannual conference in 1859. It was held in the grain barn on the farm of Israel L. Rogers in Kendall County, Illinois. The entire conference was housed and fed by Brother and Sister Rogers. Contrast this story with the one written at the Conference in 1950 which described the overflow throngs seeking seating in the 7,000 capacity Auditorium.

The history describes the impressiveness of the Amboy, Illinois, Conference of 1860. On April 6 of that year Joseph Smith III was ordained President of the High Priesthood. That sacred service, in a most humble setting, provided a page in the history that has had its counterpart on
(Continued on page 15)

Official

GENERAL CONFERENCE

In establishing the program of having General Conference biannually, it was part of the plan to have the Conference include the date of the church's founding, April 6. Occasionally it will happen, as it will in 1952, that the Conference could either start on that date or end on that date. For that reason some are inquiring as to the actual date of the Conference next spring.

The dates fixed last General Conference as the time it would be held are March 30 to April 6. We call this to the attention of our readers so that delegates and others concerned may plan accordingly. C.B.H.

JOINT COUNCIL

The First Presidency, Council of Twelve and Presiding Bishopric were in Joint Council September 17 to 26. Considerable business of major importance was transacted.

Elder Oskar E. F. Stuve of Hamburg, Germany, was appointed and assigned to Germany.

Other appointments will be announced later.

Richard D. Andersen was transferred from the Eastern States Mission to the Southern Ohio District.

Lloyd R. Adams' assignment was changed from the state of Ohio to the Northwest Ohio and Kirtland Districts.

Donald L. Kyser was transferred from the Rich Hill District to the Southeastern Illinois District.

Calvin V. French was assigned to the Rich Hill District.

John T. Puckett was assigned to the Missouri Missionary Development Area with Norman E. Cox, Jr., as associate.

As of January 1, 1952, Eric Rowe will labor in the northern district of England and Thomas E. Worth in

the Midland and Southern England District.

Clifford A. Cole was granted a leave for a year for service at Grace-land College.

Sylvester R. Coleman was transferred from the Southeastern Illinois District to the Northwestern Iowa District.

Ralph A. Bobbitt was assigned to the Spring River District as missionary.

At his own request Elder Avon Yap of the Hawaiian District was released from appointment to pursue his education. Brother Yap has given good service in his home district, and he leaves the field with the thanks and good wishes of the general officers who have worked with him.

The ordinations of Elders Stephen A. Black and Charles D. Neff to the High Priesthood were recommended; these later received the approval of the Standing High Council. The ordinations have been referred to the apostles in the field and will take place at an early date.

District boundaries were adjusted as follows:

Missionary Development Area consists of the following counties in Missouri: Clark, Scotland, Schuyler, Putnam, Grundy, Sullivan, Adair, Knox, Lewis, Marion, Shelby, Macon, Linn, Livingston, Chariton, Randolph, Monroe, Ralls, Pike, Audrian, Boone, Howard, Calloway, Cooper, Moniteau, Cole, Osage, Morgan, Miller, Maries, Phelps, Pulaski, and Benton County south of the Lake of the Ozarks.

Apostle D. O. Chesworth is to have apostolic supervision of this Missionary Area. St. Louis District: Osage and Maries Counties in Missouri transferred to the Missouri Missionary Development Area.

South Missouri District: Phelps and Pulaski Counties in Missouri transferred to the Missouri Missionary Development Area.

Spring River District: Dade County, Missouri, transferred from Unorganized Territory to the Spring River District.

Rich Hill District: Polk and Dallas Counties in Missouri transferred from Unorganized Territory to the Rich Hill District.

Eastern Montana District name officially changed to "The Northern Plains District."

Eastern Colorado District: Scotts Bluff, Banner, and Kimball Counties, Nebraska, transferred from Unorganized Territory to the Eastern Colorado District.

Eastern Colorado District and Western Colorado District: Routt, Eagle, Lake, Chaffee, Saguache, Rio Grande, Alamosa, Costilla, and Conejos Counties of the Western Colorado District transferred to the Eastern Colorado District.

At the close of the Council the Presidency announced that Apostle Reed M. Holmes will be relieved of field responsibility until General Conference to enable him to give all of his time to supervision of the Department of Religious Education; that Apostle D. B. Jensen will be assigned to Eastern Colorado and Oklahoma, in addition to his continued supervision of the European fields; and that President W. Wallace Smith will visit Hawaii early in the new year, returning in time for the preconference Council meetings.

THE FIRST PRESIDENCY
By F. Henry Edwards

From Apostle D. O. Chesworth:

I thought you might be interested in hearing of my procedure in securing *Herald* subscriptions.

Yesterday at the district conference at the end of the business meeting, I asked for ten volunteers who would pledge themselves to the securing of five *Herald* subscriptions each from now until December. I had them raise their hands and the secretary made a notation. Instead of ten volunteers there were eighteen. If all are successful, there will be ninety more *Herald* subscribers in the Spring River District. I will follow through with the list personally or through the district secretary to see what our achievement is.

Across the Desk

BY THE FIRST PRESIDENCY

A Living Church

PART I

A LIVING CHURCH! Every organization seeks to define itself in its own terms. It sorts out of the language certain words for certain values. Yet words, by frequent use, may lose color and caste. They can become mouth fillers only. It is the purpose of language to convey meaning, and words which cease to convey it are not fully alive. It is the problem of a dynamic religion to keep its terminology alive.

What is a living church? So soon the flaming sword of God becomes a museum piece! So soon flame turns to ash, and meaning becomes the lettered outline of a printed word, and spirit, law! The flowing Spirit of the living God men cool to stone and hew into images to fit their dull perception. Jesus becomes a figurehead, and the cross a fetish for pagan worship. Men distort the heavenly imagery, and so disconsole themselves, perceiving only the shadowed statuary of their own minds in the eternal galleries.

Such is the universal tendency of man. No man, no body of men, is entirely exempt from guilt. For had not the spirit of living inspiration been frozen to the dull perception of man in every age, it would long ago have transformed the world. Yet the limitations of men to perceive the truth cannot lightly be pushed aside as a nonessential of the truth itself. Humanity cannot be summarily dismissed from a cloistered ivory tower of eternal verities; for truth in the abstract serves no function. The gospel of Jesus, as a vehicle for conveying truth to the human heart and giving it incarnation in matter, was designed for man. It cannot be impersonalized in a shrine of holi-

By Ruth McNickle Kirby

ness, untouched and untouchable by the common worshiper. To teach, the teacher must descend to the level of understanding of the pupil. To lift, the gospel must start at the level of men *where they are*. The danger is that men's concepts of it are so often petrified there.

A LIVING CHURCH! The words are our raw material for building a moving thought into a living fact. As such, they are important. But as patterned letters of a crusted creed they can mean exactly nothing. A living church? The claim has been made by various groups of men, made in the midst of a hundred fossilized doctrines and ossified ideals, in the stale air from the lungs of other generations—air venerated as holy only for the fact that it was once breathed by the fathers; made in a passion of ancestor worship hallowed by the rattling of bones.

Against such a background Mr. Emerson draws, by contrast, his ideal of a living religion.

The foregoing generations beheld God and nature face to face; we, through their eyes. Why should we not also enjoy an original relation to the universe? Why should we not also have a poetry and philosophy of insight, and not of tradition, and a religion of revelation to us, and not a history of theirs? Embosomed for a season in nature, whose floods of life stream around us and through us, and invite us, by the powers they supply, to action proportioned to nature, why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe.—Ralph Waldo Emerson, *The Complete Essays and Other Writings*, The Modern Library, New York, p. 3.

A LIVING CHURCH! It was a claim made by a new religion geared to the standards of a new world, laying aside the decadent doctrines of Europe, daring to live its own spiritual life and breathe its own spiritual air. It was a momentous effort, this new-old religion, which claimed a return to the original teachings of Jesus unsullied by the orthodox interpretations of the clerics—a return to the teachings of Jesus himself, teachings which rested on the living rock of a direct personal revelation in "an original relation to the universe," and not upon the dead traditions of the Pharisees. It was a momentous effort, this new religion, to shake off the shackles of tradition and free men to think and feel with new freshness of mind and heart. It was a practical effort, too, dealing with the prosaic fact of men *as they are*, yet seeking to lift them to the heights of poetic truth seen by men like Emerson and Whitman. But, as in days of old, even when the flame of God burned brightest, it was scarcely understood. After its initial successes and failures, the ideal of the new religion grew slowly. It is still in its dawning, while the night presses close, beckoning the children of the Day to rest after the manner of the old traditions, in the valley of bones.

A LIVING CHURCH! The words were never intended to be trite. They sum, to every age, the thought behind a new ideal. They symbolize a fresh approach to God. But like the words of many other familiar phrases, they may be applied to a meaning wholly antithetical to their original intent, or they may be taken for granted without question or analysis. Yet in a day when religion is being considered by many thinkers as outmoded, because it has frozen in a thought pattern of another day, there was never greater need of a keen awareness of a religion which is not frozen, but fluid; which is not creed, but spirit. In a day when sociologists and anthro-

polo­gists, despairing at the spectacle of the great organized religions of the world, seek sal­va­tion for the race in a *scientific humanism*¹ where the hope of man is re­le­gated to the province of his own petty theories, and hu­manity is left to the dubious sal­va­tion of lifting itself by its own boot straps, there is need, possibly as never before, of a working religion which can give life mean­ing today and which can interpret and solve the problems of the contemporary world. For with his awak­en­ing mind, man needs more than ever the link of living Fatherhood to give him a sense of home in his widening estate. A living religion is God's answer to the pitiful spectacle of the struggle, past creeds outgrown into a science it is not big enough to com­pre­hend, of the orphaned soul of man.

For although science is a great collector of facts, in religion alone is found the co-ordination of being to interpret those facts into an over-all picture of life. Science, by its own creed, bogs down there, incapable of a spiritual focus to put its facts in order. By its own definition of itself, it can never supplant religion. It is too self-limiting. In the extremity of its logic it is illogical; for skeptical of all else, it has unquestioningly accepted the materialistic limits of its own "scientific method." Yet in a world of superstitious gullibility science has rendered a great service by its unemotional scrutiny of facts, by its debunking of many of the ancient mental and social stumbling-blocks. But skepticism can go too far—so far, indeed, that it becomes itself a form of gullibility. Science without God is as pitiable and irrational as religion without science.

IT IS THE PROVINCE of a living church, in a scientific age, to furnish the sound emotional raw materials out of which intelligent ideas can be wrought; for regardless

¹Clyde Kluckhohn, *Mirror for Man*, Whittlesey House, McGraw-Hill Book Company, New York, page 261.

of how coldly we *think*, in actuality we think from what we feel about life. We perceive facts, but we interpret facts in our thought processes by the emotional and spiritual colorings of the soul—hence the need of the emotional and spiritual security of a sense of living Fatherhood behind our lives.

The significance of a living religion is that it works in those elemental deeps of emotion which lie at the basis of thought. Our love of God, which is reflected in a love of good inseparable from God, is the emotional foundation for our perception of all that is true. There is no "pure" thought untouched by the personality of God. God is the emotional foundation for all the qualities of a more abundant life. He is the foundation of a living church, a foundation so firm and so strong that the height and breadth of the reasoned superstructure can be infinite.

A living church needs no set walls of creed. The static creeds of mediocrity and a living concept of God

do not walk side by side. A people alive to a living God will always be "a peculiar people," a unique people, a pioneering people. The American fluidity of concept has been a fitting background for such a religious expression.

Yet the warning remains: "Stand fast therefore in the liberty where-with Christ has made us free, and be not entangled again with the yoke of bondage." The horny-handed traditions of the ages have reaching fingers. Freedom is forever in jeopardy. Yet it is endangered most, not from enemies without who can kill only the body, but from enemies within who can deaden the flames in the living soul. Without its soul, the name of freedom is a travesty. Civil freedom will always be measured by the deeper freedom of the soul, and American freedom will finally be saved or lost on the strength or weakness of its spiritual acuity. If the freedom of the gospel of Jesus fails in America, the freedom of America must also surely fail.

(To Be Continued)

PUBLICITY FOR "MESSIAH" BROADCAST

December 23, 10:30-12:00 p.m. CST

Plans are in operation for a nation-wide campaign for the thirteenth "Messiah" network presentation. Our "Christmas Gift to the Nation" will be an hour-and-a-half broadcast on December 23 over the Columbia Broadcasting System and its affiliated stations, originating from the TV Playhouse of Radio Station KMBC in Kansas City, Missouri.

Each year brings many new listeners, according to reports received at church headquarters. This is made possible by the great interest shown in each branch and area where members work. This year an effort is being made to reach all leaders of every branch, district, and stake. Because a complete mailing list is not available so soon after branch elections, some leaders may not receive the Christmas cards, newspaper, and radio publicity for the branch. Those who do not receive a supply for their branch by December 1 should write the Radio Department, the Auditorium, Independence, Missouri, and ask for the publicity material available.

Because only a pro-rated amount of Christmas cards will be sent to each branch, individuals are urged to write headquarters for additional cards. There will be enough for everyone to send to friends who want to listen. A free supply of cards should be ordered early from the publicity office.

Available this year will be newspaper mats and copy for local publicity. This attractive newspaper ad is urged wherever the branches and individuals will make the effort to publicize one of the finest public relations efforts of the church. A poster will be sent for each church bulletin board, and more are available upon request.

The nature of "Messiah" advertising calls for individual help. Every member must be a "committee of one" to invite friends to hear this immortal classic. Arthur J. Rock has been appointed "Messiah" Publicity Director. Requests for this free material, Christmas cards, and all information should be sent to: "Messiah" Publicity Director, The Auditorium, Independence, Missouri.

*11:30-1:00 a.m. EST; 10:30-12:00 p.m. CST; 9:30-11:00 p.m. MST; 8:30-10:00 p.m. PST

THE FIRST PRESIDENCY

By F. Henry Edwards

Baurak Ale

By Adolph W. Lundeen

(See page 23)

SOME OF OUR PEOPLE have been disturbed when elders of the Mormon Church have attempted to prove that Brigham Young, as president of the Council of Twelve at the time of the death of Joseph Smith II, had the right of presiding because of the wording of Section 104: 11 of the Doctrine and Covenants (107: 24 Utah Doctrine and Covenants).

There is no reference made here to succession to presidents of the church, but only to equality of authority of First Presidency, Twelve, and Seventy under certain conditions when the quorums are all functioning. The law of succession given to the church is found in Sections 43: 2 and 99: 6 of the Doctrine and Covenants (Utah Doctrine and Covenants 43: 3-7 and 102: 9-10). If we examine several revelations given to the church during the time of trouble in Missouri we will discover that the successor to Joseph Smith II was actually named through a code word as early as 1834, ten years before the death of the prophet when his successor was but fifteen and a half months old.

On November 7 and 8, 1833, the Saints were driven from Jackson County, Missouri. On December 16, 1833, Section 98 was received. This revelation gives the reason why the Saints were driven from their homes; it also contains a parable, which many refer to as the parable of the vineyard:

And now, I will show unto you a parable that you may know my will concerning the redemption of Zion. A certain nobleman had a spot of land, very choice; and he said unto his servants, Go ye into my vineyard, even upon this very choice piece of land, and plant twelve olive trees; and set watchmen round about them and build a tower, that one may overlook the land round about, to be a watchman upon the tower; that mine olive trees may not be broken down, when the enemy shall come to spoil

and take unto themselves the fruit of my vineyard. Now the servants of the nobleman went and did as their lord commanded them; and planted the olive trees, and built a hedge round about; and set watchmen, and began to build a tower. And while they were yet laying the foundation thereof, they began to say among themselves, And what need hath my lord of this tower? and consulted for a long time, saying among themselves, What need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? for there is no need of these things! And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord, and the enemy came by night and broke down the hedge, and the servants of the nobleman arose, and were affrighted, and fled; and the enemy destroyed their works and broke down the olive trees.

Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? ought ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set the watchmen upon the walls thereof, built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? and, behold, the watchman upon the tower would have seen the enemy while he was yet afar off, and then you could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. And the lord of the vineyard said unto one of his servants, Go and gather together the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and go ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money. Therefore, get ye straightway unto my land; break down the walls of mine enemies, throw down their tower, and scatter their watchmen; and inasmuch as they gather together against you, avenge me of mine enemies; that by and by I may come

with the residue of mine house and possess the land.

And the servant said unto his lord, When shall these things be? And he said unto his servant, When I will: go ye straightway, and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise steward in the midst of mine house; a ruler in my kingdom. And his servant went straightway, and did all things whatsoever his lord commanded him, and after many days all things were fulfilled.

On February 24, 1834, Joseph received Section 100:

Verily, verily I say unto you, that my servant Baurak Ale is the man to whom I likened the servant to whom the Lord of the vineyard spoke in the parable which I have given unto you.

Therefore, let my servant Baurak Ale say unto the strength of my house, my young men and the middle-aged, Gather yourselves together unto the land of Zion, upon the land which I have bought with moneys that have been consecrated unto me; and let all the churches send up wise men, with their moneys, and purchase lands even as I have commanded them; and inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion; even from your own lands after these testimonies, which ye have brought before me, against them, ye shall curse them; and whomsoever ye curse, I will curse; and ye shall avenge me of mine enemies; and my presence shall be with you, even in avenging me of mine enemies unto the third and fourth generation of them that hate me.

AS A RESULT of the instruction given in paragraph 5, Joseph Smith II, with others named in paragraph 7, went to eastern church groups to recruit young and middle-aged men for the purpose of regathering to Zion. (See *Church History*, volume 1, pages 440 to 443.) These volunteers left Kirtland on May 1, 1834, for Zion, but were disbanded near Liberty, Missouri, in the midst of a cholera plague on June 25, 1834. This adventure became known as Zion's Camp.

On June 22, 1834, Joseph received Section 102, which is known as the Fishing River revelation. This had more to say about the redemption of Zion. Here is paragraph 5:

Behold, I have commanded my servant Baurak Ale, to say unto the strength of my house, even my warriors, my young men and middle-aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen; but the strength of mine house have not hearkened unto my words; but inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers, and will accept their offering; and it is expedient in me, that they should be brought thus far, for a trial of their faith.

So it appears from reading the revelations we have quoted, first, that Section 98: 7, 8 gives a definite promise of the redemption of Zion through a servant, chosen for the task, and all described by the parable; second, in Section 100: 4, that Baurak Ale, who is supposed to represent Joseph Smith, is the name of the servant in the parable; third, that Baurak Ale (Joseph Smith) is commanded to say to young men and those of middle age to gather themselves together to the land of Zion as instructed in paragraphs 5, 6, and 7; fourth, that the Lord declared his commandments were not obeyed by the strength of his house (Section 102: 5), which resulted in failure to redeem Zion, but promised a blessing on those who tried. Joseph Smith never did return to Zion, except as it was reported, that he stood once again upon the goodly land (*Church History*, volume 1, page 481). So, if Joseph Smith II was the servant of the parable, we could question the revelation in which the parable is mentioned. We will learn later that Baurak Ale of paragraph 5 is not the Baurak Ale of 100: 4. Both the Reorganized Church and the Utah Church believe that Baurak Ale refers to the name, Joseph Smith. The words "Baurak Ale" mean "the Lord blesseth" in Hebrew, a name well suited to those for whom it was intended. Baurak Ale is mentioned five times in the Doctrine and Covenants; sections 100: 4, 5, 6, and 102: 6, 8. The only other place I know where the name is mentioned is in a purported revelation through Granville Hedrick (*Church History*, volume 3, page 641) in which the Lord was supposed to have accused Joseph Smith of practicing fraud by calling himself Baurak Ale, which resulted in God's withdrawing his Spirit from Joseph and leaving the church without a seer. We will learn, however, that by God's infinite wisdom he would use the words "Baurak Ale" to bring about his divine purposes.

LET US EXAMINE the words of each section. Section 98: "The lord of the vineyard said to *one* of his servants . . ." (not to twelve) that he was to "go"

and gather the "residue." The residue consisted of those who remained in the "regions round about" when the Saints were driven from Zion. He would go with them. He would also take the strength of the Lord's house (the warriors, who consisted of the young and middle-aged men). These are the functioning church members from all branches or groups and could apply to any age of time. "Save those whom I have appointed to tarry"—these are also of the strength of God's house, who would be needed in God's work elsewhere, for all were not to go to Zion. *He was to go straightway into the land of Zion.* He would have God's seal and blessing upon him—in other words, divine approval. He was to be a faithful and wise steward in the midst of God's house, not betraying God's people by leading them into sin and polygamy. He was a ruler (prophet) in God's kingdom. He was given the promise that after many days all things would be fulfilled.

We refer again to Section 100: 4, 5. Here the Lord gives the name of the man in the parable, which parable was to show his will concerning means and methods of redeeming Zion. He said the servant's name is Baurak Ale. In paragraph 5 we learn that Baurak Ale (Joseph Smith, the prophet) is given a commandment for the gathering to Zion. This commandment came three months and sixteen days after the Saints were driven from Missouri and was never revoked.

IN THIS REVELATION, Joseph Smith II, I who here is called Baurak Ale, is commanded to say to the strength of God's house, "Gather *yourselves* together unto the land of Zion." The Lord does not say for Baurak Ale (Joseph Smith II) to go with them, neither does he say or refer to the residue as he did in the parable, except in the closing sentence of the revelation, when he says, "and leave the residue in my hands," indicating that this was not the fulfillment of the parable. This commandment is addressed to the strength of God's house, and it is plain to see that God is giving the church an opportunity to redeem Zion through obedience in sending wise men with money donated by all the churches to purchase land.

He also makes it possible for Baurak Ale (Joseph Smith II) to go with them, for he says in paragraph 6:

Pray earnestly that peradventure my servant, Baurak Ale, may go with you and preside in the midst of my people, and organize my kingdom upon the consecrated land; and establish the children of Zion, upon the laws and commandments which have been, and which shall be given, unto you.

The attempt to redeem Zion by Zion's Camp failed, as we have previously men-

tioned, so it is plain to see that the parable and Zion's Camp are two distinct attempts. God said one would succeed, and the other would fail. Both would have the leadership of men called Baurak Ale.

THE FAILURE of Zion's Camp to redeem Zion is blamed on the church abroad. There were some who said, "Where is their God?" *Behold He will deliver in time of trouble, otherwise we will not go up unto Zion and will keep our moneys.*—Section 102: 3. Two reasons are given here. The people would not contribute for purchasing lands as commanded, and many of the "strength of God's house" refused to volunteer, saying, "We will not go up unto Zion." We have proof of this in Section 102: 5.

Behold, I have commanded my servant, Baurak Ale, [Joseph Smith II] to say unto the strength of my house, even my warriors, my young men and middle-aged, to gather together for the redemption of my people, and throw down the towers of my enemies, and scatter their watchmen; but the strength of mine house have not hearkened. . . .

Here we see why Zion's Camp failed and why Baurak Ale (Joseph Smith II) could not perform the task that would have been made possible had the church members abroad been obedient to God's commandments. Here also we see why the Lord said, "mine elders" (who are called Baneemy in paragraph 8) would have to wait a little season for the redemption of Zion.

If more than one Joseph Smith had claimed to be the successor of the prophet, we would have a situation worthy of close investigation, but there was only one who made the claim, and he fulfilled the parable: he was Joseph Smith, son of the Palmyra Seer.

The Fishing River revelation states that Baurak Ale (Joseph III) would accomplish the task of redeeming Zion (geographically). Here we read in paragraph 8:

Now behold, I say unto you, my friends, in this way you may find favor in the eyes of the people [referring to statements in paragraphs 6 and 7] until the army of Israel becomes very great; and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant Baurak Ale, and Baneemy [elders] whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men, to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson County, that can be purchased, and in the adjoining counties round about; for it is my will that these lands should be purchased, and after they are purchased that my saints should possess them according to the laws of consecration [stewardship] which I have given.

The word "until" indicated that the task would be accomplished—Baurak Ale would do it. Land would be purchased

and possessed. This paragraph proves that the commandment given to Joseph Smith in Section 100 was never revoked, that the task would be accomplished, and that the strength of God's house—his active, elective, working body consisting of the young and middle aged, who carry the responsibility because of their physical and mental ability—would return under the leadership of a man whose name was represented by the code word "Baurak Ale" (Joseph III).

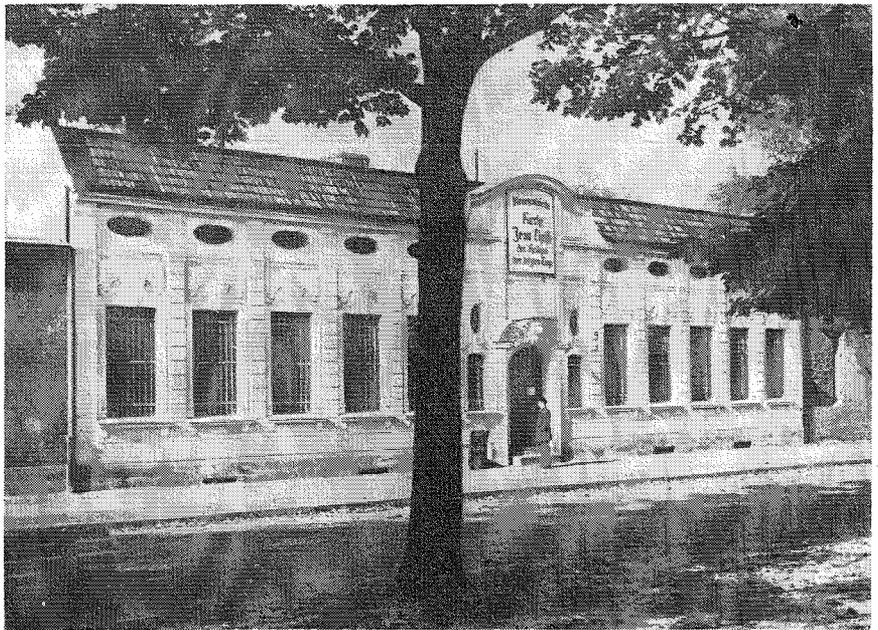
THE STORY of the Reorganized Church of Jesus Christ of Latter Day Saints is known to all of us. In it the prophecy was fulfilled. The residue of those driven from Missouri did return. The strength of God's house did return to Zion, except those who were appointed to tarry, for they are those of branches, districts, and stakes, who are needed in God's work elsewhere. They did purchase lands and possess them in Jackson County and adjoining counties.

Maybe we can also say there is significance to the statement in Section 100: 3: "The redemption of Zion must needs come by power. Therefore I will raise up unto my people a man who shall lead them as Moses led the children of Israel . . ." The Saints were driven from Independence in 1833. The first branch, after the return, was organized there in 1873, which was forty years. Moses was forty years in the wilderness.

And again, from paragraph 3:

Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, Mine angel shall go up before you, but not my presence; but I say unto you, Mine angels shall go before you, and also my presence, and *in time* ye shall possess the goodly land.

The testimony of the missionaries of the Reorganized Church of Jesus Christ of Latter Day Saints is known to all. We can say that this has been fulfilled, for have not Christ and his angels appeared to many and gone before them? God knew the events that would follow the restoration of the church. He knew there would be false leaders, who would claim to be the successor of the prophet. So he named the successor, the man who would return to the land of Zion, by the code word "Baurak Ale." He then reveals the meaning of the code word by calling Joseph Smith, Baurak Ale. So we know that Baurak Ale does not mean Young, Cutler, Strang, Rigdon, or any other of the men who claimed to be leaders. It stands for the man who fulfilled prophecy. The Baurak Ale of Sections 100: 4 and 102: 8 is Joseph Smith III, son of Joseph Smith II. The Baurak Ale of Sections 100: 5, 6 and 102: 5 is Joseph Smith II.



New Church in Berlin, Germany (American Sector)

The new church in Berlin, located at 15 Fontanepromenade, was built from ruins in 1949 by the Saints in that city. It was purchased by the general church when Bishop G. L. DeLapp, F. Henry Edwards of the First Presidency, Apostle D. B. Jensen, and Mission President Eugene A. Theys were in Berlin in October, 1950.

The church has a main auditorium which seats 125 people, a junior church school room for seventy-five children, a large upper room, a full basement, and a central heating system. Attendance averages from 100 to 110 each Sunday. Ninety-five per cent of the members live in the Russian sector of Berlin.

The church stands as a symbol of faith in God, for any building constructed under such circumstances requires the fire of divine incentive.

THE LORD SAID in Section 102: 3: "It is expedient in me that mine elders should wait for a little season for the redemption of Zion. . . ." This "little season" is past, and the prophecy was fulfilled by the return of the Saints to Zion, whose leader was Baurak Ale.

It is not my claim that all has been fulfilled, for we read:

The church has been directed to accede to the rendition of the Bishopric with respect to the temporal law; and until such heed is paid to the word which has been given and which is in accordance with other revelations given to the church, which had been before given, the church cannot receive and enjoy the blessings which have been looked for when Zion should be *fully redeemed*.—Doctrine and Covenants 129: 8.

This proves that Zion has not been fully redeemed, but it does indicate a partial redemption, which we can at least say is geographical.

The preceding paragraph, no doubt, refers partly to Section 102: 8 where instruction is given that the lands which have been purchased should be possessed by the Saints according to the laws of consecration they had been given: Until we possess Zion by the laws of stewardship, the full redemption cannot come.

Ugliness and Fame

In London, go to that most interesting museum, the National Portrait Gallery. There you will find portraits of all the men who for the last 400 years have been important in every profession in England. You will be struck by their prevailing ugliness—great archbishops, distinguished scholars, statesmen and men of affairs.

Ugliness has positive moral values. First, the man afflicted with it is thereby deprived of a too-easy success in love; this deprivation spurs him all the more eagerly to conquer—he has only the brilliancy of his accomplishments by which to please.

Moreover, ugliness in a man, if it accompanies strength, almost always prejudices one in its favor. His superiors almost never have a feeling of jealousy toward a really ugly man; nor are they indifferent to him, either. One remembers unusual features rather than a handsome but commonplace head.

—ANDRE MAUROIS

By Chris B. Hartshorn

MUCH IS APPEARING in the press and being said by public speakers concerning the breakdown of morals throughout the nation. Many cases are cited among the public servants in positions of responsibility in local, state, and national government which are only indications or symbols of the disease that has fastened itself upon the entire population. It is much easier to point these out and to lament the condition than to take steps personally or in conjunction with others which have any guarantee of improvement.

To say that "the gospel has the remedy for all of the ills of the world" is idle when so few of the one hundred fifty million Americans—to say nothing of the rest of the world—are permitting the gospel to influence their lives. Only those who are made to know the truth have the promise that "the truth shall make you free." This statement should not be interpreted to say that the gospel has not power to remedy the ills of the world, but take cognizance of the fact that it has not been given a chance to build a higher moral standard in this enlightened country.

One of the latest to call our attention to this deplorable situation is former President Herbert Hoover who spoke at the Iowa State Fair in Des Moines on August 30. According to the press accounts of this subject, he feels that "public tolerance of scandalous behavior" can destroy the nation. Mr. Hoover went on to say: "Our greatest danger is not from invasion by foreign armies, for no army on earth can land on our shores. Our dangers are that we may commit suicide from within by complaisance with evil, or by public tolerance of scandalous behavior, or by cynical acceptance of dishonor. These evils have defeated nations many times in human history."

One of the high points in this Des Moines dispatch demands that we face this moral situation without any sedatives. Mr. Hoover declares: "Those are deadly sleeping pills. No public man can be just a little crooked. There is no such thing as a no-man's-land between honesty and dishonesty. Our strength is not in politics, prices, or production, or price controls. Our strength lies in spiritual concepts, in public sensitivity to evil."

Two thousand years ago the Apostle Paul analyzed the evils of our materialistic age when he said, "The love of money is the root of all evil." The only new element in the present situation is the complacency of the majority of our nation who are good people but not sufficiently aroused to demand decency, honesty, and justice of their public servants. Latter Day Saints were challenged over one hundred years ago: "Honest men and wise men should be sought for, diligently, and good and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil."—Doctrine and Covenants 95: 2. It would, therefore, seem that it is our business to take an active part individually and with like-minded groups to bring to justice those who are untrue to their public trust.

News and Notes

(Continued from page 2.)

ATTEND DINNER

Approximately 250 men were present at the second meeting of the Independence Men's Club which was held in the Laurel Club dining room at the Auditorium. Bishop Mark Siegfried lectured on his recent trip. His topic was "Grass Roots Level of the European Countries."

MISSIONARY SERIES HELD

Elder Dan B. Sorden is conducting a missionary series for eight Sunday evenings at the Englewood Branch in Independence, Missouri. Seventy Glen Johnson completed a week's series at the South Chrysler Branch.

LEADERSHIP CLASSES HELD

A series of leadership training classes for Zion's League leaders was held at the Stake youth offices for five consecutive Thursday evenings, ending October 18. The opening session which stressed the relationship of the various commission chairmen in the League program was under the direction of Carl Mesle, General Church Youth Director. Apostle Reed M. Holmes spoke on worship; Fred O. Davies instructed on study; Lee Hart conducted a class on recreation; and Carl Mesle spoke to the group on service. The average attendance was approximately forty-five persons.

SYMPHONY ORCHESTRA PLAYS

The Independence Symphony Orchestra presented the first concert of the season in Memorial Hall October 21. Under the direction of Franklyn Weddle, the orchestra presented the Rosamundo Overture of Schubert, a Somerset Rhapsody by Gustav Holst, the Mother Goose Suite of Ravel. Guest soloist was Miss Beverly Phillips of Kansas City. The sixteen-year-old pianist played the Liszt Hungarian Fantasie for piano and orchestra. The "Messiah" Choir held no practice session, but resumed practice October 28.

RECEPTION HELD

A reception for Carl Mesle, who has assumed the duties of General Church Youth Director, was held October 26 in the basement of the Auditorium. Special tribute was paid to Brother Mesle for his outstanding contribution as Center Stake Youth Director, and a gift was presented. Brother Mesle has moved into his new office at the Auditorium in the Department of Religious Education. He is replaced in the stake by Lee Hart.

WHITE MASQUE PLAY GIVEN

"Dear Ruth," a three-act comedy was presented by the White Masque Players October 22, 23, 25, and 26, in the Stone Church Little Theater. The play was presented in the center of the main floor with the audience seated around the stage setting in a circle. Members of the cast included Dan Sorden, Louise Smith, Bruce Reynolds, Barbara Strawhacker, Bob Akers, Retta Desmond, Ruth Hays, Dorothy Ferguson, and Mark Foster. Mrs. Nina Maloney was the director.

The Eclipse of Christ in Restoration Preaching

By Dan B. Sorden

And now behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven, whereby man can be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen.—II Nephi 13: 31, 32

And moreover, I say unto you, that there shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.—Mosiab 1: 116.

AFTER RADIO BROADCASTING by our church ceased, I was told to report to the managing editor of the *Herald* for some work. Brother Hartshorn said that reports had come to him about the number of sermons which had been preached recently without any reference to Christ—hence the title of this article.

Due credit should be given to all other agencies than Christ which do have influence for good toward our salvation. We should remember, however, that the love of God in sending his Son and the perfect sacrifice of that Son for us are responsible for all other agencies which influence us heavenward. People often testify of what the church has done for them, and it has been a great thing in the lives of many.

Only recently an article appeared in this publication titled "The Church Can Help in Times of Crisis." The church does help in many ways if people will permit it to do so. If the officers of the church only know about the needs of its members in their times of stress, they can help make the rough places smooth. It is through the church that we are taught in regular classes and from the pulpit of the things of God. There is an atmosphere in most churches that helps us feel and do better. Its purpose is to bring about the salvation of men. Its music, its classes, its preaching, its fellowship, all are aimed toward this end.

But it was Christ who said, "I will build my church." He knew that men needed just such an organization. And he organized it so that it could be of the greatest help in saving them. He put the ordinances and blessings of heaven in his church. He sent an angel to earth to restore the church through the one to whom he had given the keys of the everlasting gospel while he was yet on the earth in person. He continues to watch over the church and, through his Spirit, guides its destinies and inspires its leaders. Therefore it is to Christ that we must continue to look and to return thanks. Paul said that he gloried only in Christ. So must we.

MANY PEOPLE testify to what the gospel has done for them. This is good if they always remember that it was Christ who brought the gospel. Paul knew that the "gospel is the power of God unto salvation unto all who believe," yet returned thanks to God for Christ, his unspeakable gift.

Sometimes we hear people praising Joseph Smith—so much, in fact, that it seems they believe salvation comes through the prophet. Here again, it is good to give due credit to one who gave so much to the world. Paul planted and Apollos watered, but it was God who gave the increase. All honor to Joseph Smith and his heirs who still lead us, but they lead us in the ways of Jesus Christ. Joseph Smith cannot save us, nor can any other man. It is Christ who died for the sins of the world, and it is through him that salvation comes. There should be no eclipse of Christ in Restoration preaching.

Many members of our church look askance at the beliefs and practices, and particularly at the "carrying on" of some religious fraternities whose members talk, preach, and sing so much about the blood of Jesus Christ and about being washed in the blood. These people may have some erroneous beliefs, but believing in and talking about the precious blood of Jesus is not one of them. The church—that is the faithful believers in Christ—has been purchased with his blood. We believe in good works, and we believe that faith without works is dead; but after all is said and done, we are saved by grace. John saw the multitude that had come out of the "great tribulation and who had washed their robes, and made them white in the blood of the Lamb."—Revelation 7: 14.

In Romans 3: 23-25, we find this language, "For all have sinned, and come short of the glory of God; being justified only by his grace through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are

past." Let us not neglect the preaching of the saving grace of Jesus Christ.

OUR CHURCH is built upon the foundation of apostles and prophets, but Jesus Christ is the chief cornerstone. We can worship God only through his Son. In addition to the two passages of Scripture at the beginning of this article here is another significant one: "As the Lord God liveth, there is none other name given under heaven, save it be this Jesus Christ of whom I have spoken, whereby man can be saved."—II Nephi 11: 39. These words of Nephi are part of one of the great sermons of the world. In this sermon, Nephi tells of the vision he had of the crucifixion of the Son of God. He saw that after Christ was in the sepulcher for the space of three days he would "rise from the dead, with healing in his wings, and all those who believe on his name, shall be saved in the kingdom of God."

Nephi continues his sermon and says that his people still keep the law because of the commandments, but "we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, that our children may know to what source they may look for a remission of their sins." In the margin of the page on which I find these words in my Book of Mormon, I have written, "Christ, Christ, Christ, Christ." It was and still is distressing that several years ago our church was denied a seat at the International Council of Religious Education because it was said that we were not Christian, that we did not believe in Christ. Jacob, writing in the third chapter of his book, tells us that he could write but little because of the difficulty of inscribing metal plates, but that he must write a little so his children and those who follow them might know "that we knew of Christ, and we had a hope of his glory, many hundred years before his coming, . . . and also all the holy prophets which were before us. Behold, they believed in Christ and worshiped the Father in his name."—Jacob 3: 4, 5. Yes, we are Christians.

WE KNOW of no other being ever born over whom a special star shone at his birth, or for whom there were two days without any night of darkness between them as was true at the birth of Jesus. Neither do we know of any other over whom the God of nature so showed his displeasure as at

(Continued on page 15.)

A Shepherd's Story

The Autobiography of Marcus H. Cook

VII. A Stronghold in the Scriptures

THE HAWES FAMILY

I spent about two years in different parts of eastern Oregon. Among other things I might mention that when I was holding meetings in Condon, Brother N. E. Austin asked me to go over into the John Day country where he had a son and a daughter living. One of his daughters was married to a man named Dan Hawes, and her brother had married one of the Hawes girls. There were four boys in the Hawes family, grandfather Hawes, and his wife, whose maiden name was Moore. She was a sister of John Moore, an active elder in the church.

I asked Brother Austin about who belonged to the church over there, and he told me that all the Hawes boys were members, but the oldest boy, Amos, was not very active, and his wife was quite bitter against the church. I said I would try to get her interested, but he thought I had better not because she hated the church and would likely order anyone out of the house who attempted to talk to her about it. I went over there and stayed at the home of Dan Hawes, whose wife was Brother Austin's daughter. They received me gladly, and made me feel welcome in their home.

It was Saturday when I arrived, so Sister Hawes got busy on the phone and arranged for me to begin services Sunday at the schoolhouse where Fred Hawes was teaching. The people of the neighborhood had built a small church on a lot adjoining the schoolhouse, but the Methodists had it and would not let us use it. Mrs. Amos Hawes, whom I mentioned as being opposed to our church (a member of the Christian Church), conducted a Sunday school in this little congregation so Mrs.

Dan Hawes phoned and asked her if she would hold Sunday school promptly at ten, as Brother Cook would preach at 11 and those who attended Sunday school could also attend preaching service.

We went to the church expecting to attend Sunday school, but the old man who had the key to the Methodist Church didn't come and unlock the building until 11 o'clock. But the schoolhouse was unlocked and a fire was started, and we all went into the building. The woman who had charge said it was too late to hold Sunday school, so we might just as well go on with the preaching service. She stayed and helped with the singing, and I preached. Boards were laid on the desks, and a bountiful dinner was served at noon.

Again at 3 p.m. I preached another sermon, and Amos Hawes, whose wife was the Sunday school superintendent, asked us to go to their house for supper. I avoided any argument with Mrs. Hawes, as I had been warned. She was very genial, which surprised me, in view of what I had been told regarding her attitude toward the church.

After supper she went with us to the schoolhouse where I preached. Again to my surprise, her husband invited me to come home with them for the night. I had been told that she was bitter against the church and had always been angry with anyone who tried to talk to her about it. I knew that if I refused the invitation, she would feel that I was avoiding her; and that if I accepted, I would have to be extremely careful what I said. I accepted the invitation, was treated very kindly, and given a comfortable room and bed for the night.

Next morning Brother Hawes said he had cattle on the range and

would have to ride that day to look after them. So I was left with Mrs. Hawes. We talked about ordinary things, and she was friendly enough, but I didn't say anything about the church. The day passed, she attended evening services. Again I was invited to return home with them, the same thing being repeated on Tuesday and Wednesday.

On Wednesday she started to talk about religion. She surprised me by saying that she could not understand why it is necessary to have apostles in the church now. I told her I thought the Bible was quite clear on that question, and I understood she belonged to the Disciples Church, which has a slogan, "Where the Bible speaks, we speak, and where the Bible is silent, we are silent." If she wanted to know why we believed there should be apostles in the church today, we would see what the Bible said about it.

She got her Bible, and I asked her to read Matthew 28: 18, where Jesus said, "All power is given unto me, in heaven and in earth." I noted the fact that if Jesus had all power or authority in heaven and in earth, no one could set aside what he had decreed. Therefore nothing was left but to comply with what he said. I then asked her to read I Corinthians 12: 27, 28: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Also in Matthew 16: 18, Jesus says, "And I say unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." In I Corinthians, 1: 2, we find that the Corinthian letter was addressed to the church of God at Corinth.

These quotations show that Jesus would build his church; that God had set apostles in the church referred to in I Corinthians 12: 27 as the body of Christ. But as to their still being necessary, Paul says:

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men . . . and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. —Ephesians 4: 4-8, 11-14.

HOW THE BIBLE ANSWERED QUESTIONS

After Mrs. Hawes read these texts, I called her attention to the following facts:

1. Jesus Christ had all power in heaven and on earth.
2. The church is the body of Christ.
3. God set apostles and prophets in the church.
4. Jesus Christ gave gifts to men —apostles, prophets, and other officers.
5. They were given for the perfecting of the saints, for the edifying of the body of Christ.

He gave these offices to men for the purposes stated. Since he had all power (authority) in heaven and earth, no man, angel, or combination could do the work by a different way than he had ordered. And it was to be in force until "We all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

With several hundred different churches that cannot agree as to what the Scriptures teach, we certainly have not come to the unity of the faith. With the various understandings of God, all have not come to the knowledge of God. None of us can truthfully say that we have become perfect. The means that Jesus Christ established are certainly necessary. And since the purpose was "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of man, and cunning craftiness, whereby they lie in wait to deceive," and these gifts were given us to safeguard us from deception, I asked her if it would be safe for His church to dispense with them? She appeared to be deeply touched and answered, "That is what it says."

I made my home with them the rest of the week, and each day we would canvass some feature of the gospel in the same way, I simply asked her to read her answer from the Bible. When I bade them goodbye, she told me that I had brought many things to her attention that she had never seen before, that she was going to study it out, and finally do what she was convinced was right. Some time later I came back to the neighborhood and baptized her and two of their children. At that time I baptized ten people, including a son of the old Methodist gentleman who didn't bring the key to unlock the church in time for Sunday school the first Sunday I was there.

PLEASANT VALLEY

In eastern Oregon I held meetings in two schoolhouses on Burnt River, some distance from Baker. While there, I received a letter from Brother William Ferguson, who lived near Pleasant Valley, requesting me to come over there. I accepted his invitation, and on arrival at his place, I found that there was a little church owned by the neighborhood which might be used by any minister who came there. A few Southern Methodists met there occasionally. Brother

Ferguson arranged for me to hold a series of meetings, and I began on a Sunday evening. Monday night the house was filled, and the attention unusually good.

On Wednesday evening the presiding elder of the Southern Methodists had been announced to speak, and I rather expected that he would oppose my meetings, but he said nothing unfavorable, merely announcing that as meetings had been started there, he would speak only the one evening. I continued three weeks, with a full house every night. One woman came seven miles on horseback and missed only three meetings in the three weeks. Later I returned and baptized three people.

At the close of the meetings, an Englishman who was not a member of any church, arose and asked permission to make a few remarks. He stated that the people there were fortunate in having a minister of my ability come and give them the sermons they had heard. He said that he had traveled extensively and heard some of the greatest pulpit orators of the world, but that he had heard more plain Bible truth here than he had ever heard before. He told them that while I had not asked for money, the railroads did not carry me about for nothing, and that I had been to the expense of coming there, and he was going to ask them for a collection for my benefit. He proceeded to take up a collection, and I received enough to pay my expenses. I spent some time in that part of the country, trying to strengthen the scattered Saints, and occasionally baptized a few people.

In 1917 I was appointed to southern Oregon, where I labored for two years. I baptized a few there, including Sylvia Marshall, who later married A. C. Martin. Elder Martin and I worked together for about three years. Our association was pleasant, and I believe resulted in much good.

(Next installment: Reaching the Hearts of Men)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Question:

Were not the Reformers called of God?
Missouri E.E.J.

Answer:

God uses all kinds of men for the accomplishment of his purposes—not always to the honor and glory of the men however. The Bible says, "God raised up Pharaoh that he might show forth his power in him." Such a self-willed and wicked man was necessary on the throne to make possible the dramatic deliverance of Israel. It cost the lives of Pharaoh and his army.

The Reformers did not bring back the lost faith and the original church. In fact they made little change except in one thing, namely, the repudiating and breaking down of the dictatorial and tyrannical power of the apostate church which for centuries had blocked the world's progress. This the Lord wanted done, and this they did by his help. It was the dawning of a new day of freedom, political as well as religious, even as the tyranny had been both political and religious. The Reformation broke the civil authority of the church which never rightfully belonged to it, and herein lay the greater accomplishment of these men as instruments in the hands of God.

CHARLES FRY

Question:

What should be our attitude toward such practices as:

a. Consecration of olive oil by the elders for use by the members?

b. Anointing self or others with consecrated oil by members?

c. Use of consecrated oil by the quart or gallon for cooking or regular dietary purposes?

d. Blessing of oil for special uses, such as taking a drop on the tongue in

the place of tobacco to help break the habit?

e. Blessing of handkerchiefs by the elders to be used by members for healing or general blessings?
Missouri J.D.A.

Answer:

a. The consecration of olive oil by the elders for use by the members of the church has a long history among us, and we know of no reason why this should be discontinued. It should be understood, of course, that such oil has no special healing properties in and of itself. Its use must be attended by the prayer of faith and must not be so frequent as to breed a casual attitude toward what is essentially sacred. It should be remembered, also, that the full scriptural practice is for the prayer of anointing and confirmation to be by the elders of the church (James 5: 14; Doctrine and Covenants 125: 15). Reverent personal use is not a substitute for this ordinance, but the practice of the church permits it, especially when the elders are not available.

b. This is covered in the answer already given.

c. The use of consecrated oil by the quart or gallon for cooking or regular dietary purposes is not in harmony with our fundamental church philosophy and practice.

d. We know of no law or principle which would forbid the blessing of oil for special uses as indicated in the question, but there are some strong arguments against making a general practice of this. For example, such a practice would tend to encourage superstitious reverence for consecrated oil to the detriment of the necessary element of faith in its use.

e. There have been occasions when handkerchiefs and other objects have been blessed by the elders to be used by members for healing or for general blessing. Undoubtedly this has been predicated on the incident reported in Acts 19: 11, 12:

And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

It will be noted that these miracles are called "special," although it is a little difficult to know just what this means. In Father Ronald Knox's recent translation he substitutes for "special" the phrase "beyond all wont," and in the Moffatt translation verse 11 reads: "God also worked no ordinary miracles by means of Paul." Perhaps we should think of "special" in this connection in the sense of unusual or extraordinary. This would hardly mean that the Pauline miracles could not be repeated, but it would mean that the experience of Paul should not be accepted as the basis for an established practice without further and clearer instructions. A roughly parallel situation is recorded in Acts 5: 15, 16 where the sick were laid in the streets so that the shadow of Peter passing by might bring healing.

F. HENRY EDWARDS

Question:

"Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues they shall cease." In the light of this Scripture how can Latter Day Saints claim to have all the ancient gifts?

Michigan

J.R.G.

Answer:

Very easily! In the first place prophecies, tongues, etc., are gifts of the Spirit which are an essential accompaniment of the gospel and church of Jesus Christ and constitute some of the necessary forms by which the Spirit of Christ expresses itself within the church. They are evidences of Christ's presence within the church, and the working of his Spirit in the interests of the people. Without such evidences of the indwelling of the Holy Spirit the church would be lifeless and dead to Christ.

Second, speaking of these things being done away with or failing, Paul was not referring to this present world. While comparing them with charity he showed that charity or love "never faileth" but continues eternally in the future life, while prophecy, tongues, etc., are temporary as to this world when "now we see through a glass darkly, but then face to face; now I know in part, but then I shall know even as also I am known." It is "when that which is perfect is come, then that which is in part shall be done away." (See I Corinthians 13). The Scriptures do not so much as intimate that the spiritual gifts would ever be withheld from the church in this world.

CHARLES FRY

Let's Finish the Auditorium

(Continued from page 3)

pletion of the story of the Restoration as this building tells it, let us give to it the dignity and beauty that are appropriate to its strength and its capacity for service.

A time comes when we get tired of making excuses for what we have not done, and when other people are tired of hearing them. We think that time has come.

EVERY BUILDING, from the greatest to the least, is a visible and tangible symbol of the purposes and ideals of those who built it. It is a witness of their power to conceive a plan and to complete a project. Are they a people who finish what they start out to do? The building is a testimony to the world about its people.

Until very recent times, our first concern has been the protection of the building and its contents. After every rain, puddles of water stood here and there in the corridors. There are no puddles now. We had an investment to protect. At present that is assured.

Another concern was to make good use of the space that the building afforded. Steady progress has been made in the development of offices for the many workers and the various services they perform. Much has been accomplished in this respect. There is more to be done.

THIS IS MORE than a matter of pride, though a justifiable pride must be considered too. It is a matter of revealing our character, our will, our purpose, and our strength to the world. If we are content to leave such a task incomplete, we are content with failure. If we are not content, there is hope for us. If we finish this, we declare ourselves ready to go on to the completion of other and greater tasks. If we are stopped here, we establish a habit of weakness that may cause disaster for greater things.

In a very few years, we can finish the Auditorium. We can make it a building of dignity and beauty as

well as of strength and service. When that time comes, we shall be proud of it as the headquarters of our church.

Now, don't you think we ought to finish the Auditorium? L.J.L.

Years of Progress— Past and Future

(Continued from page 3)

just two occasions. But it pointed to a time, in *our* lives, when a prophet should be set apart in a service attended by many thousands of persons in a structure of potential genuine beauty.

At present-day Conferences it is not unusual for representatives from every state and many foreign countries to be in attendance. What a contrast to the early Conferences when just three or four branches had delegates present. It was a day of marked achievement when, at Galland's Grove, Iowa, in 1862, twenty-eight branches from four states and Canada were represented.

The annals of history tell the story of Conferences held in small rooms, rented halls, the small brick church in Plano, a larger brick structure in Lamoni, tents, the basement of the Stone Church, the unfinished lower room of the Auditorium, and now in the latter building in its present state of completion.

THIS STORY OF PROGRESS is in dire need of another chapter. It is being written now by the Saints who have sensed the need for a structure symbolic of the sacred ideals of our movement. It will be a finished chapter only when we become imbued with the spirit of sacrifice and desire that marked the lives of the pioneers.

We are looking to the day when the condition of our church shall provide even greater contrast than has been described. This will happen as the center of activity of the church gains strength. The Auditorium must be completed! Ours is the generation to grasp the vision and complete the story.

As we recount the events of the early pioneers in the growth of the

church, it seems indeed fitting that tribute in some fashion be paid them. It's likewise significant that November 18 is Thanksgiving Sunday. As we take inventory of the blessings we enjoy, high on the list will be the church and its program. And just as we solemnly remember the struggle of the Pilgrims, so will we remember the price paid by the early Saints who pointed the church toward its present state. The normal response will be to assume the responsibility for greater accomplishment toward the end purpose of their efforts. Thus, it becomes logical for each of us to make a tangible gift to the institution most representative of those efforts, aims, and ideals—the Auditorium.

We're going to finish the Auditorium!
C.D.N.

The Eclipse of Christ in Restoration Preaching

(Continued from page 11.)

the death of Jesus, when on the Eastern Hemisphere there were earthquakes and darkness, which was also true on this continent. It is to this One to whom we must look at all times.

We must continue to preach about the organization of the church, the fundamentals or principles of our doctrine, the divine authority of Joseph Smith, and about stewardship, yet all the while we preach the love of God and our Redeemer interwoven in all that has been done for our salvation. When Jesus came to the people in this land his first words were, "Behold, I am Jesus Christ. I am the light and the life of the world." When the assembled people recognized him the record says that they fell down at his feet and worshiped him. Jesus said, "I will declare unto you my doctrine, and it is the doctrine which the Father hath given unto me; And I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me; . . . whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God."—III Nephi 5: 32-34.

When Jesus was baptized a voice from heaven said, "This is my beloved Son, hear him."—Mark 9: 5. John knew this before the baptism, for he said, "Behold the Lamb of God." May there be no eclipse of Christ in Restoration preaching.

The Word of Wisdom - Part IX

Meat in the Diet

By Florence Sanford Ourth

FOR MANY YEARS meat has been thought of as a necessary part of our diet and is usually considered the "main dish" around which the rest of the meal is planned. For generations we have been taught that we need meat to make red blood and keep up our strength—particularly in the case of working men. Several years ago Steffanson and a companion completed a year's experiment in the North, subsisting exclusively on meat. Then he came back to New York and went on a meat diet to prove to science that it was entirely adequate, and to this day advocates a heavy meat diet.

There are, however, several groups that abstain from meat entirely and are strictly vegetarian. They are happy, healthy people. They believe according to Isaiah 11:9 that when the kingdom of Christ is set up, "They shall not hurt nor destroy in all my holy mountain," and they are willing to practice that principle now.

In the early days of the church the Shakers abstained from the use of meat and Brother F. Henry Edwards says in *A Commentary on the Doctrine and Covenants*, page 283:

A number of the brethren had come into the church from the Shakers and had continued to urge that Christian people should abstain from the use of meat. Because of this, the Saints had been instructed as early as March, that "whoso forbiddeth to abstain from meat, that man should not eat the same, is not ordained of God."—*Doctrine and Covenants* 49: 3. Less than a week after the dedication of the land of Zion, and before the elders began their return journey, this instruction was repeated. Now, once again (in Section 86) the Saints are told that "flesh, also, . . . I, the Lord, hath ordained for the use of man, with thanksgiving." A great many food specialists have found that large quantities of meat are not good for the human body. Some have therefore jumped to the conclusion that all flesh food, at all times, is injurious. The Word of Wisdom does not teach this, but on the contrary, says that meat, in common with other foods, has been "ordained for the use of man." The extreme of urging that no meat be eaten at any time is no doubt preferable to the other extreme of over-indulgence, but neither extreme is wise or necessary.

Then this revelation goes on to state:

Nevertheless, they (the flesh of beasts and of the fowls of the air) are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or cold, or famine.*

Here we are given to understand that meat, according to God's plan, should not receive the prominent place which we have given it in our menus. It is to be used sparingly and only in times of winter and cold. Attention is focused on grain as the staff of life and on herbs (vegetables) and fruit, which are particularly ordained for the constitution, nature, and use of man. And during the months of spring, summer, and fall when these fruits and vegetables are abundant and fresh, they should become our "main dishes," for they are full of the vitamins and minerals that build up our resistance to disease and give us health.

We all realize that meat is very satisfying to the appetite, and that when we have meat we do not eat the amount of vegetables we would otherwise. The nutritionist's criticism of the American diet is that too often it consists of "meat, potatoes, and dessert," which excludes those things the Lord has particularly intended for our diet.

J. E. Andes, M.D., says,

One of the chief objections to meat is that we tend to eat too much of it because of its desirable taste. Meat eaters do tend to overeat, and therefore do not eat certain other foods that provide roughage and vitamins not abundant in meats. The heavy meat eater tends to have a sluggish bowel action, and the extractions in meat (juices) tend to produce high blood pressure. In addition, meat produces more body heat than any known food, hence its best use is in the winter time.

*Footnote: Some have been concerned with the wording of this paragraph in Section 86, reading it "they should *not* be used *only* in times of winter, or of cold, or famine" but at all times. Sister Mildred Nelson Smith explains this saying, "The English usage of the word 'only' often is the same as our usage of the word 'except.' Brother H. I. Velt was much amazed that any should question that meaning of it, for he uses it that way today."

THE OLD DOCTRINE that meat is peculiarly able to endow men with strength, endurance, and courage was long ago proved to be fallacious. Dr. A. W. Teel, church physician for many years, tells us that meat is not essential to sustain life, and points out that animals noted for their strength—the ox, the camel, and the elephant—are herbivorous and have never been known to eat flesh.

Dr. Chittenden of Yale University conducted experiments in which university students trained in athletics were placed on a diet low in animal protein, in some cases wholly vegetarian. The men remained in good health or improved in health, and showed an increase in physical vigor and strength.

Dr. Fisher, also of Yale, conducted experiments in endurance between flesh eaters and flesh abstainers and reports, "The results would indicate that the users of nonflesh dietaries have a far greater endurance than those accustomed to the ordinary American diet" which is generally quite heavy in meat.

A few years ago we heard a great deal about the master race of Germany. Yet in 1935 the German Army figures were showing that nearly 50 per cent of the men examined were being rejected. Leading physicians and special institutions were set up to study the problem. It was found that 0.4 grams of protein per kilogram of body weight was sufficient for growth or maintenance in human nutrition. Whole rye bread and potatoes were given a major position in the army diet. Vegetables and fruit were used in large quantities, and there was a considerable decrease in the consumption of meat. This swing to a stronger vegetarian diet was thought to be important not only for increased efficiency produced but also for the defense against and cure of diseases. This calls to mind *Doctrine and Covenants* 42: 12: "Whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs [plants, vegetables] and mild food." Improvement and even cure of neurotic and depressive conditions were reported. This preference for a stronger vegetarian diet was inaugurated as a result of extensive studies of the problem of preventing fatigue. It was found that certain protoplasmic poisons interfere with the capillary circulation and thus interrupt the recovery of fatigued cells. "The daily intake of all protoplasmic poisons has therefore been reduced to a minimum, including the consumption of nicotine, alcohol, tea, and hot spices, as well as excessive

Home Column

metabolic stimulation from protein overfeeding," states Dr. Max Gerson.

During the First World War, Dr. M. Hindhede of Denmark had the opportunity of carrying out the greatest large scale nutrition experiment in the world's history. The Allied war blockade compelled Denmark, which imported cattle and hog feeds, to slaughter and sell four-fifths of its hogs and to reduce the dairy cattle by 34 per cent. A low meat, or protein diet, became necessary. All flour was milled 100 per cent. By governmental order, under Hindhede's advice, each person (from October, 1917) was allowed a daily diet carefully weighed out, of very little meat, small amounts of butter and milk, and substantial quantities of bread, cereals, and potatoes. Alcoholic beverages were forbidden; tea and coffee were unavailable. There had been very little change in the death rate from disease other than contagious diseases in Denmark until the years of this forced dietary change. Then there was a sudden and striking drop of 30 per cent to the lowest figure Denmark has ever had. When in October of that year the influenza epidemic broke out, Denmark was the only noncombatant nation in Europe with a death rate, during the course of the disease, below the prewar mortality records. Abstinence from alcohol, tea, and coffee no doubt was a great factor in bringing about these remarkable results, but careful statistical studies have shown that the simple, natural diet was a prime factor in reducing the normal death rate and in giving the nation resistance against the influenza scourge.

These experiences push meat back into the place the Lord designed for it—a food to be used sparingly and only in times of cold, or winter, or famine.

MEAT IS USED to meet the protein requirements of the body. Vida E. Butterworth in *The Voice of Health* says:

Proteins are especially for the purpose of building new tissue and repairing worn out tissues. It is therefore more necessary that growing children and older people have a larger percentage of proteins in their diet than adults who are healthy and merely maintaining their own weight. The adult should have about 10 per cent of his diet protein, while the growing child needs 15 per cent of his diet proteins, the extra being made up mostly by extra milk. Proteins are contained in such foods as milk, beans, bread, eggs, peas, and meat.

It is not advisable for a person to eat too large a quantity of protein because an excess is often toxic to the body. No protein is stored in the body in the form of protein. That which is not used right after absorption from the intestines is broken down by the liver. Each gram of protein (amino acid as it is found in the blood stream) is rebuilt into about 2-3 grams of carbohydrate, its nitrogenous waste products being carried by the blood to the kidneys, from which it is eliminated. An excess amount of nitrogenous

waste products that must pass through the kidneys is irritating to the kidney cells placing such a heavy burden upon the kidneys that they frequently become diseased.

The question is frequently asked, "What can we serve as meat substitutes in summer?" We asked the women of Nauvoo Branch each to bring a meat substitute dish to a meeting. We sampled these at refreshment time and exchanged recipes. We found there were many egg and cheese dishes that could be served, and fish, which is not classed with meat and poultry. Split green peas with a salad makes an inexpensive meal; and there are lentils, which history claims were used to make the mess of pottage for which Esau sold his birthright. There are many varieties of beans often spoken of as "rich man's medicine and poor man's food." Baked beans are the traditional Saturday night supper for Boston. Soy beans, rich in calcium as well as protein, have been made into meat loaves and choplets and canned by Worthington Foods, Worthington, Ohio. They are handy to have on the emergency shelf for unexpected guests.

THE TESTING TIME comes when one makes plans for company. Traditionally, perhaps dating back to the time the fatted calf was killed for the prodigal son, we have felt that it was a gesture of hospitality to serve meat to our guests, and perhaps wondered what they would think if we did not serve it. But the decision will not be hard to make if we remember the words "*it is pleasing unto me* that they should not be used only in times of winter or of cold or famine." It should be more important to please God than please our friends. At one time the Lord said to Joseph Smith, "For behold, you should not have feared man more than God."—Doctrine and Covenants 2: 3.

In the May-June *Guidelines* will be found a set of menus by Mildred Nelson Smith planned as a suggestion for those responsible for camp and reunion foods, but this can well serve as a pattern for family meals. They have been designed primarily for summer usage with large quantities of fresh fruits and vegetables, no meat or poultry being necessary for complete meals. They were also planned to provide nutritious, well-balanced meals at a minimum cost in terms of labor and money. High caloric main dishes and rich desserts are lacking. "It is expected that generous amounts of milk and 100 per cent whole-wheat bread will provide extra energy for those who need it," says Sister Smith.

These menus were followed quite closely by the Nauvoo Reunion Commissary. The women of the district baked the whole-wheat bread ahead of time and stored it in frozen-food lockers.

If we get a sufficient amount of whole wheat and milk we need not be too concerned about other protein dishes. Dr. Sherman, of Columbia University, has fed a colony of white rats through fifty generations on a diet of whole wheat, milk, and a little salt, and noted increased strength resulting in each generation.

Dr. Stare of Harvard University Medical School says: "It appears evident from the available studies that the protein of these [wheat and corn] germs must be considered as essentially the equivalent of first class animal proteins, both when used as a sole source of protein or as protein supplements in the diet."

In the bulletin, *Using Whole Grains in Family Meals*, by Carl and Jopling (published by the University of Missouri) is this statement:

Milk and whole-grain cereals or whole-grain bread supplement each other so effectively that they may well be used as a basis upon which to build one's meals. Add to these some fruit or vegetable, as strawberries, cantaloupe, tomatoes, or raw salad greens and practically all the food elements actually needed for health and growth are provided. For this reason whole-wheat bread and milk with fruit or a green salad make an excellent supper or luncheon.

There is a small amount of protein in all fruits and vegetables.

SUCH DIETS as these are easy to prepare. We are told that the American housewife spends an average of half of her day in the preparation and serving of food; but Christ has said, "My yoke is easy and my burden is light."

These diets are inexpensive. It is an admitted fact that meat is about the biggest item of expense in the average family's food bill, averaging about one third of the food budget. But God has always been mindful of the poor, and in the preface to the Word of Wisdom we are told that this is his will in our temporal salvation, which includes the economic side of life. Diminishing the meat quantity and discarding it altogether except in times of winter and cold, will often turn the tide for those "hardly able to get along." Isaiah 29: 30 says, "And in that day . . . the poor among men shall rejoice in the Holy One of Israel."

These diets are plain and simple. Historians all agree that there is a decided relationship between the food of nations and the character and stability of the people. It has been said that Rome literally ate, drank, and "pleasured" herself to death. All history may be cited as evidence to prove that no nation has preserved its vigor unless its people lived temperately, frugally, and simply.

Truly the Word of Wisdom contains the plan for our temporal salvation.

Briefs

SALINAS, CALIFORNIA.—The Saints meeting at 532 Cedar Avenue, Seaside, California, have been working on an increase in attendance. Speakers have included Missionary George J. Njeim, Elder Lewis H. Adams, Priests Robert Brown and George Anderson of the San Leandro mission.

Three candidates were baptized at the Happy Valley conference on September 30 by Elder Lewis H. Adams. Over thirty people attended the baptismal service. The women have been organized by Sister Justine D. Adams, and Sister Patricia Lindamood of Salinas is leader.—Reported by ROBERT PARK

HOUSTON, TEXAS.—The following officers have been elected: Roy Vandel, pastor; Albert Banta and Arthur Funk, counselors; Elsie Hegwood, branch secretary; Fred Banta, church school director; Rexford Post, music director; Marion Bishop, young people's supervisor; C. J. Wight, adult supervisor; Crete Arnold, children's supervisor; J. V. Suggs, junior church pastor; Shirley Arnold, church school secretary; Audentia L'Roy, women's department leader; Lynn Mitchell, branch solicitor; Nelle Funk, book steward; Bonnie Crossland, librarian; Lucile Crooker, publicity.

James Wright has enrolled at Graceland; Jerome Wagner at University of Houston; Brad Thompson at Rice University; Jimmie Grubbs, University of Houston; William Pitt, University of Wisconsin; Millard Payne, University of Texas; Elsie Hegwood, Ethel Mae Dorrow, University of Houston School of Nursing; and Joe Hitchcock, Texas A. & M.—Reported by LUCILE CROOKER

MODESTO, CALIFORNIA.—Vacation Bible school was held in the church auditorium June 18-22. There was a total attendance of 223. Those in charge were principal, Florence Davis; secretary, Elsie G. King; music, Irene Gatchett; supplies, Virginia Elliott; teachers, Ruby Cooley, Sadie Reese, Judy Simpson, Ruby Powell, Eva Kettner, Pearl Winters, Eva Stark, Mary Stark, and Zora Lonzo. Sister Lonzo was visiting from Independence.

Priest Homer Gatchett, junior church pastor, was the guest speaker.

An adult missionary group has been organized with Homer Gatchett as chairman of an executive board of five rotating members. The average attendance for the first five months has been forty-eight with an average of six visitors.

Twenty new members have been baptized from Turlock and Modesto. Brother Homer Gatchett conducted a prebaptism class among the children out of which nine were baptized.

A mission was organized in Turlock on September 16, with Elder Will Hays as leader. Those in charge of the meeting were Elder A. C. Andrews, pastor of East Bay congregation of Berkeley; Bishop E. C. Burdick of Sacramento, and David C. Elliott. More than fifty were present for the organization meeting.—Reported by ILAH G. ROSE

BARBERTON, OHIO.—The annual business meeting, under the direction of Elder Charles Brockway, district president, elected the following: pastor, Elder W. W. Crispin; church school director, Delbert Tice; treasurer, Alvin Jones; solicitor, Earl Braman; women's leader, Virginia Culp; recorder, Elmer Harpley; chorister, Ruth Langer; pianist, Virginia Culp; secretary, Margaret Crispin; book steward and publicity agent, Lodema Spurrier; Zion's League director, Charlotte Jones.—Reported by MRS. LODEMA A. SPURRIER

NOEL, MISSOURI.—The mission was organized by District President Stephen Black on September 7, with the following officers elected: L. V. Aldridge, pastor; Lillian Shockley, secretary-publicity; Dick Cantrell, branch solicitor and treasurer; Leo Gardner, church school director; R. W. Mann, assistant church school director; Mrs. L. V. Aldridge, women's leader; Fay Penn, young people's leader; Doris Cantrell, music leader.

The following have been baptized: Dorothy Penn, Lillian Shockley, Zora Buxton, Joyce Darnaby, Freda Givens, making a total of nineteen baptisms during the year. On September 30, Elder Arthur Dickson of Miami, Oklahoma, spoke in the morning and assisted in the confirmation service in the afternoon.

Sister T. W. Bath of Pittsburg, Kansas, district women's leader, visited the group in the afternoon and officially organized the women's group with the following officers: Mrs. L. V. Aldridge, leader; Mrs. Kelly, assistant leader; Doris Cantrell, secretary-treasurer; Lillian Shockley, music; Mrs. R. W. Mann, friendly visitor.—Reported by LILLIAN SHOCKLEY.

OMAHA, NEBRASKA.—The annual business meeting of Central church was held September 11. General Church appointee, Elder Charles Neff was unanimously sustained as pastor. Other officers elected include C. B. Constance, associate pastor; Elaine Comstock Gollehon, secretary; H. A. Scott, treasurer; Mr. and Mrs. Esmond Crown, church school directors; Frances Neff, director of music; Valeria Frederickson, chairman of the department of women; Marlin Constance, young people's supervisor.

A budget of slightly over \$5,000 was approved and plans for expansion were discussed. The branch had a net increase in membership of twenty-nine during the past year, making the present membership 663.

Vacation Bible school was conducted in June. District church school director, Sister Maxine Link was principal and was assisted by an able staff. There were fifty-eight children enrolled in the school.

The eighty-fifth anniversary of the branch was celebrated May 19 and 20. Apostle E. J. Gleazer was guest speaker.

During August a group of junior and junior high young people made a trip to historic points of the church. The tour was called "Expedition Pioneer," and included Nauvoo, Carthage, and Lamoni. It was a church school project and was under the leadership of church school directors Mr. and Mrs. Esmond Crown, and Pastor Neff. Thirty-six members took the trip. A full report, including pictures taken and presented on slides was given at the church September 9.—Reported by C. B. CONSTANCE

POPLAR CREEK, ILLINOIS.—The annual business meeting was held September 16. Officers sustained were Bradford Henson, pastor; Eber Slover, church school director; Zelma Henson, women's leader; Delores Lamb, church pianist; Grace Burkett, publicity agent; Zelma Henson, branch secretary. New officers elected were Jake Knauss, branch treasurer; Stanley Greathouse, young people's leader; Shelba Slover, church school secretary; Laura Henson, church school music director; Bessie Lamb, church music director; Shelba Slover, church school pianist.

The Zion's League and church school held a picnic and fish fry on September 30. That evening the members attended the service at the mission in Salem. Brother Sylvester Coleman preached.—Reported by GRACE BURKETT

ANCHORAGE, ALASKA.—The mission was organized August 29, after Seventy Arthur Gibbs conducted a missionary campaign for old and new members during July and August.

From a small group that met first in the home of Captain Pershing Tousley and his wife Eva in 1949, the Saints have grown into a mission, soon to become a branch. At the initial business meeting on August 26, the following officers were elected: Elder William Sterling, pastor; Deacon Ted Fowler, counselor and church school director; Ruth Alice Briggs, assistant church school director; Deacon Roger Langdon, treasurer and custodian; Althea Zieger, secretary; Mazie Graham, music director; Dixie South, assistant music director; Dale Briggs, young people's director, Merle Wright, assistant young people's director; Ruth Alice Briggs, publicity.

Brother Gibbs appointed a committee consisting of Sisters Smith, Langdon, Turner, Kirkpatrick, and Briggs to organize the women's department. The building committee consists of Brothers Langdon, Zieger, Stubbart, Thomas, DeMers, and Briggs.

Church school teachers are adult, Dale Briggs; assistants, Ted Fowler and Ruth Alice Briggs; junior, Stella Sterling; assistant, Dorothy Smith; primary, Merle Wright; assistant, Dixie South. Plans have been made for a young people's class.

As a climax to his ministry, Brother Gibbs baptized ten persons during August in Lake Spenard. The new members are George Zieger, Michael and Mark Briggs, Jacqueline and Sandra Smith, Larry Hoeldt, Dwight and Betty DeMers, Oliver Smith and Dale Briggs. The following babies were blessed also: Michael Sellers Wright, Thomas Wayne Lyons, Connie Lee Morris, and Vicky Lynn Smith. Brother Gibbs ordained William Sterling to the office of elder and Roger Langdon to the office of deacon.

A farewell party was held August 30, for Rodney and Audrey Hammond and family and Georgia Harrison who returned to the states.—Reported by RUTH ALICE BRIGGS

EAST INDEPENDENCE, MISSOURI.—The pastor of the branch is Lyndon L. Wagener. At the annual business meeting the following were elected to offices: bishop's agent, Paul Clements; director of religious education, Jack Carlile; youth co-ordinator, Lynn Thatcher; Zion's League leader, Ray Beem; young adult leader, Earl Carlile; women's leader, Mrs. Ruby Case; music director, Don Pyper; girl's leader, Mrs. Charlotte Wagener; historian and secretary, Mrs. Madge Thatcher; building committee, Fred Witte, Ray Beem, Earl Carlile, T. W. Thatcher, and Don Stark.—Reported by MADGE A. THATCHER

ELORA, ONTARIO.—The following were elected at the business meeting September 19: pastor, Allen Mortimer; assistant pastor and church school director, Arthur Dunn; women's department leader, Martha Mortimer; Zion's League supervisor and director of music, Harry Towers; children's supervisor, Evelyn Hayes; secretary, Luette Heseltine; assistant secretary, librarian, and publicity agent, Marjorie Towers; treasurer, Charles Arnold; auditors, Leonard Clark and James Tarzwell; flower committee, Allen Mortimer and Luette Heseltine; and the priesthood is in charge of the property committee.—Reported by MARJORIE TOWERS

DALLAS, TEXAS.—The Dallas Branch held the annual business meeting for the election of officers for the new year. They are pastor, Elder Linden E. Wheeler; secretary, Mrs. Thelma Mottashed; treasurer, Mrs. Hubert Bratcher; church school supervisor, Priest Glenn Fordham; auditor, Miss Helena Rivers; music director, Deacon Earl Hoisington; adult supervisor, Mrs. George Logan; Book Steward, Harold Lewis; bishop's agent, Priest Frank Tey; correspondent, Mrs. Harold Lewis.

The Central Texas Reunion at Bandera, Texas, was attended by approximately fifty members from Dallas. The youth retreat on August 30 was attended by Linda Davenport, Frances Davenport, and Judy Mottashed.

Baptisms on Children's Day included Jo Davenport, Janice Tey, and George Poston. Confirmation of the children was performed by Elders Hal Davenport, Linden Wheeler, and C. R. Richardson.

The purchase of three lots has been made by the Dallas Branch as the cite for the new church. Plans for the future are incomplete at this time.

Guest speakers during the past months have been District President C. W. Thatcher, Apostle Percy E. Farrow, Elder Alfred Yale, and Elder C. R. Richardson.

Deacon Earl Hoisington and his mother Sister Ada Hoisington of Kansas City have recently moved to Dallas where Earl is continuing his education at Southern Methodist University.

Mrs. W. E. Everett, Miss Helena Rivers, and Miss Mamie Dallas attended the Women's Institute the week of October 8 through 12.—Reported by LOIS LEWIS

WELLSBURG, WEST VIRGINIA.—Lawrence Eko of Honolulu, Hawaii, a young man of the Mormon faith, in the armed forces was baptized by Priest Roy Hanes while both were on leave at the home of Brother Hanes. They met while attending Adjutant General School at Fort Benjamin Harrison, Indiana.

Officers elected for the coming year were branch president, Elder John Treiber; superintendent of church school, Don Treiber; publicity agent and historian, Dolores Staffilino; treasurer, Elmer Vincent; branch clerk and recorder, Leona Hanes; women's department and chorister, Lenora Nixon; organist, Helen Phillips; youth leader, Don Treiber; auditing committee, Otto Melcher, Helen Treiber, and Anna Givens; building committee, Otto Melcher, Williard Melcher, Williard Allen, Harvey Jones, Samuel Zonker, Clyde Zonker, and Paul Lannum.

Evangelist Robert Rodgers conducted an ordination service on October 17. Don Treiber was ordained to the office of priest. Those participating in the service were Pastor John Treiber, District President Samuel Zonker, Solicitor Otto Melcher, Elder Williard Allen, and Priest Paul Lannum. Sally Young sang "Remember Your Evening Prayer." Leona Hanes and Lenora Nixon sang "Consecration."

"Increase your talents" was the theme of the service Sunday, October 14, when Pastor John Treiber distributed one-dollar bills to families who were urged to use talents God had given them in increasing the dollar and returning the results at Christmas.—Reported by LEONA HANES

FAR WEST STAKE.—Missionary series and cottage meetings were conducted in all the congregations of the Stake. Seventy Ernest Ledsworth is the Stake Missionary. Seventy Donald Harvey is the missionary for the three St. Joseph congregations and Elder Gerald Gabriel the supervising minister in the Cameron, Osborn, Stewartville, and Maple Grove congregations.

April 1, 1951, Brother Clair Weldon began a Book of Mormon series of lectures accompanied with pictures and continued each Sunday evening.

Pre-Easter services were held in each congregation of the stake. The Cameron choir under the direction of Sister Lorraine Curtis rendered the cantata "The Living Christ" by Henry Wildermere, March 25.

The Cameron congregation is now under the leadership of Elder Henry Hampton, pastor; Elders Marvin Fry and Page Bruch are asso-



Married Fifty-seven Years

Mr. and Mrs. W. T. Cothorn of Independence, Missouri, observed their fifty-seventh wedding anniversary on July 25. They were married near Breckenridge, Texas, and were baptized into the Reorganized Church in 1917 at Claudell, New Mexico. They have four living children, nineteen grandchildren, and eleven great-grandchildren. One son, Reuben, died in 1929.

ciates, and Brother Gabriel, supervising minister.

The Hamilton congregation, with Elder Donald Bowman as pastor, are remodeling the brick school building they purchased in Hamilton. The auditorium is near completion. There will be classrooms upstairs and a kitchen and complete basement downstairs.

The Osborn congregation have added a new hardwood floor and aisle carpets to the main building and have recently purchased a house and two lots adjacent to the church building. With a minimum of labor and expense the Saints converted the house into an adequate junior church. Seventy Ernest Ledsworth was guest speaker at the opening service of the new junior church on April 8, 1951.

The junior church of Cameron is under the direction of Sister Virginia Bean. The junior choir has been reorganized and has shared in the various activities of the church.

A Zion's League basketball tournament for boys and girls was held at Cameron and the players were from the various congregations of the stake.

A group of Zion's Leaguers spent the week end of June 9 and 10 at Nauvoo, Illinois visiting the places of historical interest.

Elder E. J. Gleazer, Jr., president of Grace-land College, was the guest speaker at the St. Joseph young adult rally at First Church April 20, with Stewartville and Maple Grove young adults as guests.

A stake-wide women's meeting was held in Cameron October 26, 1950. The theme was "Be not Weary in Well Doing." Sister Pauline Arnsen and Evangelist Ray Whiting were the guest speakers.

On May 24 a stake-wide women's fellowship day was held at the reunion grounds near Stewartville. The stake-wide missionary fund project sponsored by the women's department amounts to \$1,013.20 for this year.

The women of Bedison have sponsored various projects. The women's department of Maysville are sponsoring the sale of cookbooks, composed of their own recipes, and those of their neighbors, to help on their building fund.

The adults of Maysville hold social meetings once a month in their homes and have good attendance.

Branch night was sponsored by the women's department of Cameron with an attendance of

190. The program was based on the local church history, starting with the organization of the Delano Branch, three miles north of Cameron, in 1893 and ending with the construction of the new church. The oldest member, Sister T. J. Sloan, and the youngest member, Jacky Parks, were honored.

Elder and Mrs. Ivor Surrudge of Bevier, Missouri, celebrated their golden wedding anniversary, April 22, 1951. The Macon and Bevier congregations honored Brother Surrudge for his forty-one years of ministry to the church.

A special service for the blessing of children was held at Cameron, April 8, 1951. Seven were presented for blessing.

At Guilford, Missouri, two babies were blessed the first of the year. They were Mona Lee, daughter of Mr. and Mrs. Leonard Beck; Venita Leigh, daughter of Mr. and Mrs. Virgil Morris.

Two of Guilford's young men have entered the armed services. They are Calvin Nelson and William Wright.—Reported by MARIE AGENSTEIN

MINNESOTA DISTRICT.—District Conference was held in Duluth, Minnesota, on October 6 and 7. Apostle Chesworth, Seventy Cecil Ettinger, and Missionary Delbert Smith were the speakers.

The conference assembled in business session with District President Wesley Elvin, and Apostle Chesworth in charge. The following ordinations were approved: Frank Parsons and Roger Lundeen, elders; Roy Brown and Kenneth Kyle, deacons.

Officers elected were Wesley Elvin, district president; Donna Atwood, district secretary; Frank Parsons, district treasurer; Blanche Metcalfe, district church school director; Laura Olson, district women's group leader; Walter Conway, Zion's League leader; Helen Lundeen, district music leader; Mary Miller, district historian; Frank Parsons, bishops' agent. Evangelist Thomas and Elder Clive Metcalf were selected as counselors to the district president.

Two additional members to serve on the Land O' Lakes reunion committee were also elected. They are Ada Carlson and Laura Olson.—Reported by DONNA ATWOOD

At Home in White Mountain

By Maxine Evans, R.N.

as told to Naomi Russell

FOR FIFTEEN MONTHS my husband, young son, and I made our home in White Mountain, Alaska. Here, only forty minutes flying time from Russia, we lived in a snowy Shangri-La where fur coats are worn inside out, whale blubber is considered a delicacy, and nobody worries about automobile accidents. Here the sun shines twenty-four hours a day for four months during the year, while January and February are one monotonously long night. Here the mercury frequently drops to 40° below in winter and rises to over 80° in summer. Here people with large families give children away to childless couples without the formalities of adoption. To them it's as logical as sharing vegetables from a big garden with neighbors who have none.

There were ten other white people besides us, 150 natives, and ninety boarding school students in the village. My husband taught the three upper grades—seventh, eighth, and ninth—at the school and served as boy's adviser and recreational director. As adviser he was responsible for maintaining good behavior in the dormitory and for keeping the sticky fingers out of the meat locker. Eskimos have an inordinate appetite for raw meat. As coach he taught the boys to play basketball, although games frequently had to be called off before the last half because the ball would get so cold it wouldn't bounce. Many sports enjoyed in the States are out of the question, of course, and despite the fact we had a beautiful river at our front door-

stop, no one ever went swimming. By winter it was a highway for husky sleds and a landing field for ski planes. In summer it provided fish and seal—two main items in the Eskimo diet.

AS PUBLIC HEALTH NURSE I was responsible for keeping down epidemics, conducting prenatal class-

Maxine Yahnig Evans . . .



is a graduate of the Independence Sanitarium and Hospital School of Nursing, class of 1942. Her husband Jack is a veteran of World War II, a graduate of Graceland College and Houston University, and a member of the priesthood.

They were married in 1943 at Stone Church in Independence soon after his return from service. Before going to Alaska they lived in Missouri, California, and Texas. Now that they have two sons, Dan and Don, they've decided to make their home in Ventura, California, where Jack is an insurance claim adjuster. Maxine has been supervising the maternity floor in an Oxnard hospital. Despite their full schedules they both find time to be active workers in the Santa Paula Branch.

es, delivering babies when no midwife was available, stitching up cuts, and treating anything from croup to stomach-aches until the company doctor came from headquarters 300 miles away for biannual checkups. In emergencies I resorted to short-wave radio, and if a plane were available, critical cases were flown to the hospital.



The major health problem was—and probably still is—tuberculosis. In spite of the subzero temperatures, the disease spreads rapidly and takes more lives than any other illness. Lack of education, especially among the older people, is largely responsible for this menace. Like Indians, Eskimos respect age, and no young person ever disagrees with what his elders choose to do, even when health is at stake. A middle-aged woman with active tuberculosis was public enemy number one in White Mountain. She insisted on going to church and kissing the babies. When I advised bed rest, her husband protested. Like most native men, he left the hunting, fishing, tanning, cooking, and wood-cutting up to mamma. When spring came and the ice on the river melted, he took her along to fish camp explaining, "She would not be happy if she had to stay home." She died soon after camp was over.

Hers was the first Eskimo funeral I attended. I could understand little of the service since both songs and sermon were in the native language. I was even more unprepared for the procession which followed. After the coffin was loaded on the school tractor, half a dozen youngsters climbed up on top, and as many others as could hang on the tractor, laughing and singing lustily as it chugged up the hill to the cemetery. Fortunately the ground had thawed sufficiently for a grave to be dug. In many places in Alaska the bodies of those who die in winter must be "saved" (usually on top of the house where huskies can't get to them) until spring for burial.

New Horizons



Margaret and Isaac Oksaktaruk and children—a typical young Eskimo family.

MEASLES ARE AS MUCH FEARED as tuberculosis since Eskimos have little natural resistance to the disease. The first case I was called to investigate proved to be more of a psychological than physical disturbance. The woman insisted she had eaten poison fish which caused the rash. I looked at her and then at her daughter, who also had a rash, and reported them both as measles cases. All the neighbors protested, "Not measles—fish poison!" But at the risk of ruining my professional reputation I stuck to my story. It was something of a relief when, several weeks later, I discovered another case of measles in camp. There were no fatalities from the disease during my stay in White Mountain.

While huskies are indispensable to transportation in the Arctic, they are a menace if not kept under control. Since they run best when hungry, their owners usually keep them half-starved—a nice arrangement unless the driver happens to lose his balance and falls off the sled. Almost unfailingly the dogs will attack him, and many an Eskimo has lost an arm or leg in an attempt to free himself from these second cousins to a wolf.

I thought I was getting a victim of such an attack one night when a man came limping into the clinic

with a blood-stained mukluk. I found, instead, that he had fallen on an ax and cut his foot. After washing the wound I noticed a large lump just beneath the skin. I had never seen anything quite like it, so I applied cold packs and awaited further developments. Soon the lump grew smaller, and then came to the surface. A blood clot had frozen in the 30° below blizzard and remained solid until the warmth of the room melted it. For once I said a little prayer of thanks for the frigid tem-

peratures of White Mountain. The extreme cold not only had served as an anesthetic but had stopped the bleeding. I took seven sutures in the cut and sent the patient home via

peratures of White Mountain. The extreme cold not only had served as an anesthetic but had stopped the bleeding. I took seven sutures in the cut and sent the patient home via husky ambulance. In three days he was back on his feet. My steadiest customer was Albert, a thirteen-year-old boarding school student. Whether he deliberately got hurt to get attention or was the unfortunate victim of some strange fate I never was able to decide. The first time he came with a good-sized knot on his head—he had run into a building. The next time he bumped his head on the bedstead. Then he fell in a well and cut his leg—forty-seven stitches worth. If he hadn't been so well-padded this could easily have been his last fall.



Rhythm band composed of first, second, and third graders at the boarding school. Even indoors they wear fur mukluks on their feet.

peratures of White Mountain. The extreme cold not only had served as an anesthetic but had stopped the bleeding. I took seven sutures in the cut and sent the patient home via

FIVE WEEKS before our second son was born we left White Mountain for California. Fresh vegetables and milk were so scarce I decided against making the Arctic our home while we reared our family. Yet even though we were eager to get back to "civilization," we felt a kind of nostalgia as we boarded the plane that would take us away from this primitive little village with its frozen river, and Northern Lights, and naive, brown-skinned citizens. They had welcomed us as unquestioningly as children; they had come to us often for help; now they stood waving awkward good-bys in their wrong-side-out coats and high-peaked parkas. There was a lump in my throat as we circled over White Mountain and headed south. I wondered, as a mother does about her offspring when she goes on a long vacation, how they would manage after we were gone.



Teen-age boys from the boarding school. White Mountain, for which the village was named, is visible in the background.

Bulletin Board

Series at Great Bend, Kansas

Seventy James Daugherty will present a series of illustrated lectures from October 18 to November 18. These meetings will be held in the G.A.R. Hall every night except Wednesdays, when they will be held in the homes. The group will be officially organized into a mission sometime during the series. All in the area of Great Bend are invited to attend these meetings.

DARLIN HARDIE
Reporter

Central Illinois District Conference and Priesthood Institute

A priesthood institute and conference for Central Illinois District will be held November 17 and 18 at Taylorville. The institute will begin at 10:00 a.m. Saturday with classes and continue throughout the day. Sunday's activities include a prayer service at 9:15 a.m.; a sermon by Apostle D. O. Chesworth at 11:00; and a business session at 2:00 p.m. for the election of district officers and delegates to General Conference. All branch, priesthood, and district officer reports should be in the hands of the district secretary before November 3.

HELEN HUNT
District Secretary

Youngstown District Institute

An institute for the women of Youngstown District will be held November 10 at the church in Sharon. The theme is "Laborers Together With God." Dell Menzies will conduct a class on women's work in evangelism, and District President George Franklin will be in charge of the 9:30 a.m. prayer service.

Women from other districts are invited to attend also.

LEONE DARLING
District Women's Leader

Correction on Address

Mr. and Mrs. Norman Cox
1205 Madison
Columbia, Missouri

Change of Address

Mr. and Mrs. Jerry C. Fitch
2705 Woodlawn Drive
Nashville, Tennessee

Books Wanted

David J. Wheeler, 3543 East Virgin Street, Tulsa 10, Oklahoma, would like to purchase a copy of Macgregor's *A Marvelous Work and a Wonder*.

Edgar L. Skinner, 235 Termino Avenue, Apartment 1, Long Beach 3, California, would like to obtain a copy of Isaac M. Smith's *The Book of Mormon Vindicated*.

Request for Prayers

The family of Mrs. Zelma B. Senevey requests prayers for her. She has been critically ill for five weeks following a heart attack and is a patient at the Goshen County Memorial Hospital in Torrington, Wyoming.

Prayers are requested for James Etter, 134 South Hardy, Kansas City, Missouri, who is a victim of cancer.

ENGAGEMENTS

McLean-Farthing

Mr. and Mrs. R. J. Farthing of Grand Valley, Ontario, announce the engagement of their daughter, Gloria Oue, to Max Shield McLean, son of Mr. and Mrs. Fred C. Mc-

Lean of Guelph, Ontario. Gloria is a graduate of Graceland College, class of 1950. The wedding will take place November 3 at the Reorganized Church in Grand Valley.

Wells-Friend

Mr. and Mrs. Harry A. Friend, Independence, Missouri, announce the engagement of their daughter, Elaine, Richland, Washington, to Arthur W. Wells, son of Mrs. Bruce Hawks, Pendleton, Oregon, and Mr. Morris A. Wells, Waitsburg, Washington. Miss Friend is a graduate of Graceland College, and Mr. Wells is a graduate of Oregon State College. They have chosen December 22 for their wedding day.

WEDDINGS

Allen-Savage

Donna Savage, daughter of Mr. and Mrs. Paul Savage of Burlington, Iowa, and Wilbur Allen, son of Mrs. Mary K. Allen of Des Moines, Iowa, were married September 30 at the Reorganized Church in Burlington. Elder D. J. Williams, pastor of Burlington Branch, performed the ceremony.

Cole-Mottashed

Nancy Mottashed, daughter of Mrs. Thelma Mottashed of Dallas, Texas, and the late Ralph Mottashed, and Elbert Cole, son of Mr. and Mrs. F. V. Cole of Lamoni, Iowa, were married June 2 at the Reorganized Church in Dallas, Elder Hal E. Davenport officiating. They are making their home in Dallas, where the groom is attending Southern Methodist University. He was graduated from Graceland in 1951, and the bride attended Graceland last year.

Everett-Schulerman

Anna Mae Schulerman, daughter of Mr. and Mrs. Henry S. Schulerman of Subiaco, Arkansas, and Sgt. Donald Robert Everett, son of Mr. and Mrs. W. E. Everett of Dallas, Texas, were married September 1 at Fort Riley, Kansas. They are making their home in Fort Riley where Sgt. Everett is in officer candidate school. He attended Graceland College and the University of Texas.

Hall-Miller

Velma Lorene Miller, daughter of Mr. and Mrs. Orval Miller of Montrose, Iowa, and Earl Weston Hall, son of Mrs. Amy Hall of Lamoni, Iowa, were married at the Reorganized Church in Montrose on October 13, Elder Dale Ballantyne officiating. Mrs. Hall attended Graceland College and the University of Iowa; she is now secretary to the director of the School of Social Work there. Mr. Hall also attended Graceland and is now a senior at the University of Iowa.

Snider-Bowen

Verna Eloise Bowen, daughter of Mr. and Mrs. Fred Bowen of Hamilton, Missouri, and John Coleman Snider, son of Mr. and Mrs. Ernest Snider of Hamilton, were married July 8 at the Methodist Church in Hamilton. John C. Harrington, uncle of the groom, performed the ceremony. Mr. Snider, a 1951 graduate of Graceland College, is now attending Missouri State College in Warrensburg. Mrs. Snider is employed by the People's National Bank in Warrensburg.

Squire-Kelly

Mary Kelly, daughter of Mr. Leo Kelly of McCook, Nebraska, and Alan Paul Squire, son of Mr. and Mrs. E. LeRoy Squire of Brooklyn, New York, were married September 2 in Brooklyn. Alan is a graduate of Graceland College, class of '47, and both are graduates of the University of Michigan. They are teaching in Baldwin Wallace College at Berea, Ohio, and Alan is serving as pastor of the West Park Branch in Cleveland.

Hillis-Taylor

Betty Ann Taylor, daughter of Mr. and Mrs. Hilliard Taylor of East Luther, Ontario, and Roy Francis Hillis, son of Mr. and Mrs. Harry Francis Hillis of East Garafaxa, Ontario, were married September 29, 1951, at the Reorganized Church in Grand Valley, Ontario. Elder H. A. Dayton performed the double-ring ceremony. They are making their home on a farm near East Garafaxa.

BIRTHS

Mr. and Mrs. Richard May of Independence, Missouri, announce the birth of a daughter, Debra Christine, born August 17. She was blessed on October 7 at the Englewood Reorganized Church by Elders Howard

Andersen and Lyle McFarlane. Mrs. May is the former Adah Marie Hall, daughter of Mrs. Christine Hall of Independence. Mr. May is the son of Patriarch J. Charles May, now serving in the Society Islands.

A son, William Anthony, was born on July 8 to Mr. and Mrs. Frank Estrada of Stockton, California. Mrs. Estrada is the former Doris Perkins.

A son, Ronald Floyd, was born on July 27 to Mr. and Mrs. Floyd Mabry of Fanshawe, Oklahoma. Mrs. Mabry is the former Norma Perkins.

A daughter, Penny Lee, was born on September 7 to Mr. and Mrs. Everett Pettersson of Melrose Park, Illinois.

A daughter, Nancy Sherrill, was born on July 14 to Mr. and Mrs. Ray Gamet of Moline, Illinois.

Twin daughters, Jeanette and Lynette, were born on October 5 to Mr. and Mrs. Dave Early of San Juan, Texas.

A son, Richard Wayne, was born on October 11 to Mr. and Mrs. Wayne Jackel of Harlingen, Texas. Mrs. Jackel is the former Mary Jo Wilder. Both parents attended Graceland College.

A daughter, Diana Dean, was born on July 17 to Mr. and Mrs. Ronald Doolin of Dallas, Texas. Mrs. Doolin is the former Ruth Young Clymer.

A daughter, Laura Kaye, was born on September 21 to Mr. and Mrs. James C. Reneau of Lamoni, Iowa. Mrs. Reneau is the former Joan Poe of Council Bluffs, Iowa. Mr. Reneau, a 1947 graduate of Graceland, now teaches in Lamoni high school.

DEATHS

EDWARDS.—Joseph Henry, son of Joseph and Annie Edwards, was born November 12, 1910, in Ohio and died suddenly on August 15, 1951, in Baltimore, Maryland. He was married on September 3, 1933, to Ruth Evelyn Rice; three children were born to them. He had been a member of the Reorganized Church since August 17, 1919, and had held the office of teacher since November 2, 1934.

He is survived by his wife; three children; his stepmother; a brother; and a sister.

KALER.—Mary Salvina, daughter of Mr. and Mrs. Ira Babbitt, was born February 11, 1863, at Troy, Kansas, and died September 4, 1951, at the Independence Sanitarium. She was baptized into the Reorganized Church on October 7, 1890, at Knobnoster, Missouri, and was married on June 13, 1893, to Elder John Kaler at Denver, Colorado. Soon after their marriage they were assigned a mission in Australia, where they served for ten years; their three children were born there. Upon returning to the States they settled for a time at Knobnoster, and in 1907 were sent under General Conference appointment to Portland, Oregon. Due to Sister Kaler's health, they returned to the Middle West and made their home in Independence where Elder Kaler died in 1912. While in Australia, she began to have trouble with her eyes, and in later years she had to spend much of her time in darkened rooms. Several months before her death she was cared for at Resthaven.

Surviving are three sons: Elmer A. Kaler of Independence; Asa H. Kaler of Johnson County, Kansas; and John Healy (by a former marriage) of Walla Walla, Washington; a daughter, Edna May, of Raytown, Missouri; a sister, Mrs. Katie Parks of Miami, Oklahoma; eight grandchildren; and five great-grandchildren. Funeral services were conducted at the Roland Speaks Chapel in Independence, by Elders W. S. Macrae and Gomer R. Wells. Interment was in Mound Grove Cemetery.

BARRETT.—Edna Crawley, was born July 15, 1891, at Weir, Kansas, and died at the age of sixty in the home of her sister, Mrs. W. Evan Davis, Tulsa, Oklahoma. Following her graduation from Kansas State Teachers' College, she taught domestic science for several years. Her husband, William Barrett, preceded her in death three months ago. She had been a member of the Reorganized Church since her youth.

She leaves three sisters: Mrs. Davis; Mrs. Agnes Bartholomew of Berkeley, California; and Mrs. Arthur Malams of St. Louis, Missouri. Funeral services were held at the Reorganized Church in Weir, Elder A. J. Jones officiating.

KETTLES.—James Henry, was born July 14, 1864, at Peterborough, Ontario, and died September 7, 1951, at Leamington, Ontario, after a long illness. Most of his eighty-seven years he lived in Essex County. Although he had been isolated from the church for nearly forty years, he tried to live his religion as he understood it.

He is survived by his wife, Ellen Rush; a daughter, Mrs. Walter Bauer; and a sister, Alice Kettles. Funeral services were held at Hick's Mortuary in Essex, Elders James Pycock and Gordon Brown officiating. Interment was in South Woodslee cemetery.

LOHMOLDER.—Edward Henry, was born December 24, 1877, at Hopkins, Michigan, and died August 27, 1951, at the Independence Sanitarium. He was converted to the Restored Gospel by some Mormon elders and moved from Michigan to Salt Lake City with his wife and family. In 1928 he was baptized into the Reorganized Church and was ordained an elder the following year. In 1943 he and his wife moved to Independence and became active in the South Crystals congregation. On August 1, 1950, they celebrated their golden wedding anniversary with all their children and grandchildren present.

He is survived by his wife, Clara; two daughters: Mrs. Leta Hansen and Mrs. Alberta Peterson, both of Salt Lake City; a son, Elmer E. Lohmolder of Independence; a brother, Otto L. Lohmolder of Salt Lake City; a sister, Mrs. Linda Berens of Allegan, Michigan; and seven grandchildren. Funeral services were conducted by Apostle E. J. Gleazer and Evangelist M. A. McConley. Burial was in Floral Hills Cemetery.

MALCOLM.—Vivian A., was born September 20, 1893, in Balsam Lake, Wisconsin, and died August 16, 1951, at her home in Quincy, Washington. She attended Iowa State College and was active in church work, P.T.A., Y.W.C.A., and other community projects.

She is survived by her husband, Frank; two sons: Jim and Don, and two daughters: Jean and Mrs. Ray Frykholm.

SMITH.—Andrew W., was born September 23, 1867, in Anglage County, Ohio, and died August 25, 1951, at the home of his daughter, Mrs. W. P. Rumsey in Sperry, Oklahoma. His wife, the former Mattie Erwin, and a son, Erwin, preceded him in death. He was a member of the Reorganized Church.

Besides his daughter he leaves a son, John A. of Turley, Oklahoma; a brother; four sisters; ten grandchildren; and thirteen great-grandchildren. Funeral services were held at the Reorganized Church in Sperry, Elders O. A. McDowell and John Stephens officiating. Interment was in Rose Hill Cemetery, Tulsa, Oklahoma.

GRAY.—William James, was born December 25, 1871, at Teeterville, Ontario, and died August 22, 1951, in Windsor, Ontario, following a long illness. Fifty-eight years ago he married Margaret Rebecca Burger who survives him. He was employed by the Ford Company of Canada for some years before his retirement. He had been a member of the Reorganized Church for over fifty-five years and held the office of priest.

Besides his wife he leaves a son, David; a brother, Wallace; three grandchildren; and six great-grandchildren. Funeral services were conducted by Elders James Pycock and William G. Garnier. Interment was in Windsor Grove Cemetery.

PETERSON.—Raymond, was born January 21, 1896, at Silkeborg, Denmark, and died July 31, 1951, at a hospital in Iowa City, Iowa, after sixteen months of illness. He came to America when he was eighteen, served three years in the Canadian Army and three years in the United States Marine Corps. He spent most of his life on a farm. On June 27, 1926, he was married to Nellie Wadley; five children were born to them. One daughter preceded him in death. He had belonged to the Reorganized Church since November 2, 1919, and was also a member of the Pottawattamie County Farm Bureau.

Besides his wife he leaves four sons: Malcolm, Warren, Raymond, Jr., and Norman Allen, all of Council Bluffs, Iowa; three brothers: Hans C. and Peter of Council Bluffs, and Torkil of San Francisco, California; a half-brother, Henry Jorgenson of Texas; four sisters: Mrs. Alfred Carlson of Omaha, Nebraska; Ingrid Peterson of Denmark; Mrs. Nels P. Johnson and Mrs. Henry

Anderson of Lynwood, California; and a half-sister, Mrs. William Cordes of Lohrville, Iowa. Funeral services were held at the Meyer Funeral Home in Council Bluffs, Elder V. D. Ruch officiating. Interment was in Hazel Dell Cemetery near Council Bluffs.

JONES.—Joseph Elvin, son of Richard and Margaret Jones, was born September 11, 1892, at Renick, Missouri, and died August 27, 1951, at the Independence Sanitarium. He was baptized into the Reorganized Church on September 11, 1892, and became active in church work after moving to Independence in 1914. He had held the office of priest since September 10, 1916. On January 18, 1920, he was married to Tessie Watson; two sons were born to them. For the past thirty-six years he had been with the First National Bank of Independence, beginning as a bookkeeper and becoming an officer in that organization.

He is survived by his wife, Tessie; two sons: Dr. Alexander E. Jones of Fayetteville, Arkansas, and Lt. Joseph William Jones of Baltimore, Maryland; a brother, Isaac Jones of Higbee, Missouri; and three grandchildren. Funeral services were conducted at the Stone Church, Pastor Glaude A. Smith officiating. Interment was in Mound Grove Cemetery.

BARTHOLOMEW.—Elmer Oden, was born October 21, 1870, at Preparation, Iowa, and died August 26, 1951, at Mercy Hospital in Council Bluffs, Iowa. He had been a member of the Reorganized Church since April 19, 1891. His wife, Elizabeth Sarah, preceded him in death in September, 1941.

Surviving are four sons: James L., Cecil M., Wilbur E., and Chester O., all of Council Bluffs; a daughter, Ada May Glaser of Columbus, Nebraska; three sisters: Mrs. Mary Ballantyne and Mrs. Eley Lewis, both of Lamoni, Iowa, and Mrs. Lora Ballantyne of Des Moines, Iowa; six grandchildren; and four great-grandchildren. Funeral services were held at the Woodring Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Interment was in Cedar Lawn Cemetery, Council Bluffs.

ROBINSON.—John Alfred, was born September 5, 1881, at Carmi, Illinois, and died September 17, 1951, at his home in Wilburton, Oklahoma. He was married to Effie Wishard on November 5, 1902; seven children were born to them. He had been a member of the Reorganized Church since August, 1910.

He is survived by his wife, Effie; three daughters: Mrs. Emil Spadafore of LaPorte, Texas; Mrs. Grady Caldwell of Houston, Texas; and Mrs. Cecil Johnston of Independence, Missouri; three sons: Edgar of Tulsa, Oklahoma; John of Freer, Texas; and Joe of Independence. Funeral services were conducted in the Reorganized Church at Wilburton, Victor Witte and Orville Dollins officiating.

FLYNN.—John Patrick, son of Mont J. and Elizabeth Flynn, was born September 30, 1928, at Kansas City, Missouri, and died September 3, 1951, at St. Mary's Hospital in Kansas City. With his parents he moved to a farm at Peculiar, Missouri, four months ago. He was a member of the Harrisonville, Missouri, congregation.

Besides his parents he leaves his maternal grandmother, Mrs. P. J. Raw, and his paternal grandfather, John Flynn. Funeral services were held at the Bentley Mortuary in Kansas City. Burial was in Mound Grove Cemetery, Independence, Missouri.

SHEEHY.—Emily Beebe, was born May 19, 1862, at Council Bluffs, and died October 3, 1951, at Council Bluffs, after being bed-fast nearly four years. She was baptized into the Reorganized Church as a child and was active in the music department. At the time of her death she had been a member for approximately eighty years. She was the wife of Apostle F. M. Sheehy, who preceded her in death.

She is survived by a sister, Mrs. Frank R. Hoagland of Omaha, Nebraska. Funeral services were held in the Cutler Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Interment was in the Fairview Cemetery at Council Bluffs.

Introducing

RUTH McNICKLE KIRBY, Battle Creek, Michigan (page 5), was introduced July 10, 1950.

ADOLPH WILLIAM LUNDEEN, Bremerton, Washington (page 7), is a new contributor to the *Herald*. He was born in Wisconsin, but spent most of his life in the Northwest. He was graduated from the Jenkins' Institute at Spokane in 1912 and married Eva V. Haseltine in 1917. They have two daughters: Mrs. Persia Updike and Mrs. Gladys Glover. Brother Lundeen was baptized in 1926, ordained a teacher in 1927, an elder in 1931, and an evangelist in 1948. At the present time, besides his general duties of an evangelist in the Seattle District, he is assigned to minister to the isolated Saints of Olympia Peninsula and to missionary work in Bremerton Branch. A machinist by trade he worked in the naval shipyards fifteen years as a supervisor and five years in the U.S. Navy, a total of thirty-seven years in government service, from which he retired in 1950. He is a member of the National Supervisor's Association of Retired Civil Employees. His hobbies are gardening, fishing, and "puttering." His special interests are ships, history, and people.

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Graceland

Gazette

The Graceland congregation gathered around the fireplace of the Student Center for a campfire service on a recent Wednesday evening. Dr. F. M. McDowell, one of the pioneers in youth camping in the church, told of significant experiences he had had in campfire fellowships and many students then described some of their outstanding campfire experiences at reunion, youth camps, and at Graceland.

* * *

Graceland's 1951-52 enrollment has dropped less than 5 per cent under last year's, although the national trend in college enrollment, due to the lowered birth rate during the depression, has been toward a much sharper drop. The combined Iowa public junior colleges have suffered losses of 20 per cent in student body membership. This would indicate that church young people are becoming increasingly conscious of the importance of Christian higher education and of the job that Graceland is doing in that field.

* * *

The college has purchased additional football bleachers which will accommodate 315 people. The bleachers, which will be in place in time for homecoming, were purchased with five hundred dollars donated by the crowd at last year's homecoming game plus a contribution from the alumni association.

* * *

Workmen are fast bringing to completion the first two floors of Gunsolley Hall, the new dormitory for men. Students are living on these floors while workmen put up woodwork and hang doors. The college administration hopes to be able to move men now living in Lamoni homes to the third and fourth floors of Gunsolley in a short time.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

92635

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Graceland students gathered on September 27 for the traditional "States Assembly." Students from each state and foreign country sat together, each group indicated by a sign, and a representative from each group gave a thirty second description of the virtues of his home area. Students achieved a greater feeling of unity through this graphic presentation of their classmates' geographical backgrounds.

* * *

The Graceland College Concert Choir, a select singing ensemble of about forty voices, has been organized and will begin making public appearances in a few weeks. In addition to providing church music for the campus congregation and presenting concerts on and off the campus, the choir plans to produce an operetta during the second semester. The members of the choir come from as far separated places as Florida and Canada, England and Hawaii.

* * *

Graceland's new students were divided into four groups for orientation and registration activities this year. Each group was given a fictitious college name such as Injun Institute, Attaboy Academy, or Siwash Seminary, and was headed by two sophomore leaders who encouraged rivalry between the colleges. Each group presented a skit at a general assembly in competition with the other three groups. Some of these skits showed a great deal of leadership.

This division into registration groups not only provides for handling new students with maximum efficiency, but also helps them to make a number of acquaintances in their first few days on the campus and gives new students a chance to display their talents and qualities of talent and ingenuity.

P.S.

* GROWTH

Time flies—moments go rushing by like telegraph poles when you are riding the train and have no control of the speed.

Our nice neighbors across the street bought the cutest little puppy for their children, a fluffy little bit of a thing with gentle eyes, staggering about on his baby feet, the curl on his tummy barely clearing the ground. He would be such a nice little pet.

Then we went on a short trip. When we came back the puppy was gone, and in his place—vaguely resembling him—was a tall gangling growing creature in dog adolescence, if there is such a thing, eager, friendly, and just too big for himself. The children are as amazed as their parents, and are tentatively trying to adjust themselves to the transformation that has taken place.

The same thing happens to people. You go to church, and sometimes you wonder, where are the beautiful children of yesteryear? Where is the dainty baby girl with eyes cerulean blue, the small quiet lad with curly brown hair and eyes limpid pools of thought?

Look around and you'll see them—home from college a couple of times—then married and bringing their own children to church.

Check your thatch, Brother—Time is doing things to you, too!

* M. T. SHORT

We asked Bishop Mark H. Siegfried to let us publish an interesting statement he made in a recent talk to the Men's Club at the Auditorium, Independence:

"I am reminded by the presence of June Short here tonight of what happened fifty-three years ago on the second of this month in a little church at Rock Creek, Illinois, while I was sitting in the back seat of the church.

"June's father, M. T. Short, had been introduced to speak that afternoon. He read his text. He had a distinctive habit of putting both arms under his coat tail and giving it a couple of flops, which he did on this occasion. While doing this he said, 'What I have to say will take just about one hour. If any of you think you do not want to stay that long, I would rather that you would leave now.'

"He stood still, but no one got up to leave. He went ahead and preached his sermon. I do not remember a single thing he said, but somehow it convinced me, and I went forward to give my name for baptism to the district president, Frank M. Weld. This sermon was the last one I heard before being baptized the next day, October 3, 1898."

M. T. Short was a big man, both tall and broad. This is but one of many anecdotes that survive concerning him. Those were days when individualism was strong, and there was more freedom of expression and less formality than at present. Probably he made his amusing yet serious statement as a kind of shock-treatment, since audiences, too, were less formal in those days.

**in
this
issue**

A Completed Auditorium

A Symposium

The "Present Look"—Then and Now

Israel A. Smith

**Centering Our Children's Lives
in the Church**

Mrs. Walter N. Johnson

the Saints' Herald

November 12, 1951

VOLUME 98

www.LateDayFaith.org

News and Notes

MEETINGS IN NORTHWEST

Apostle E. J. Gleazer reports an excellent response in the conference and other special meetings being conducted in the Northwest. Meetings were held in Seattle, Washington, October 13-14, and in Portland, Oregon, October 20-21. Brother Gleazer also made mention that the ministry of President Israel A. Smith drew a large attendance.

APOSTLE HOLMES SPEAKS

Apostle Reed M. Holmes spoke to the Zion's League of Second Church in Independence and delivered the evening sermon for the branch on November 4. Brother Holmes met with all the church school teachers of the Center Stake on November 2.

COLLEGE STUDENTS MEET

A conference for the campus representatives of the college student's committee was held November 3 and 4 in Independence, Missouri. The group met in the assembly room of the Sanitarium on Saturday afternoon and Sunday morning under the direction of Dr. L. O. Brockway.

ORDAINED HIGH PRIEST

Stephen Black was ordained to the office of high priest at a special conference of the Spring River District on October 21 by Apostle D. O. Chesworth.

WAHDEMNA CHORAL CLUB

The first home-coming of the Wahdemna Choral Club in the past seven years was held October 19 in the Laurel Club dining room at the Auditorium. The a capella group sang October 21 at the Stone Church. Sponsored by the Stone Church, the club has members from many churches and organizations.

INSTITUTE IN JOPLIN

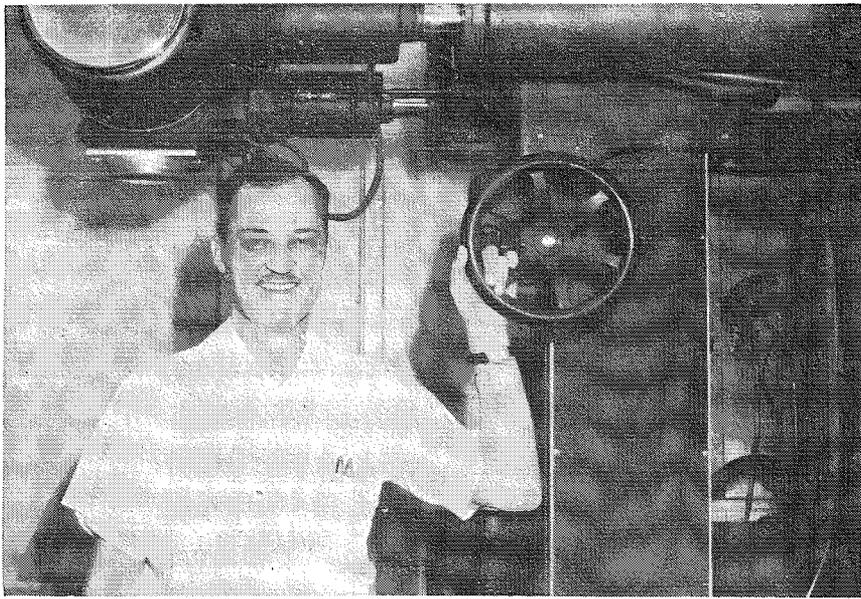
Apostle Reed M. Holmes and Elder Carl Mesle attended a church school institute in Joplin, Missouri, October 26, 27, and 28. Also serving as leaders at the institute were Stephen Black, district president, and E. G. Gilbert, district church school director.

VISIT NAUVOO

Thirty-nine members of the Walnut Park Zion's League traveled to Nauvoo in a stock truck October 27. The group stayed overnight in the Nauvoo House and the Zion's League choir sang at the Graceland Day program on Sunday. Mrs. Olive Mortimore of the Graceland faculty was the guest speaker. The group returned to Independence Sunday evening.

SPEAKS IN IOWA

Elder Arthur Rock presented a review of the book "Lost Boundaries" by W. L. White at the women's preparation day program in the Stone Church November 1. Brother Rock was in Arnolds Park, Iowa, to perform a wedding ceremony November 10. He was invited by the Methodist church to stay over and preach the morning sermon November 11. Brother Rock preached for this group once during the summer, and returned to preach this time by special invitation.



We'd Like You to Know . . .

Dalmer Avery Blankenship

When one understands this formidable looking machine and the blessing it has proved both to doctors and patients, he can pet it and smile as Dalmer does. A registered X-ray technician, he works in the "deep therapy room" with X-ray equipment used in treating cancer, enlarged thymus, and nonmalignant growths.

He was born on the Kansas side, but baptized and educated on the Missouri side of Kansas City. He was graduated from Westport High in 1930, and has since taken specialized courses at the University of Kansas City in bacteriology and chemistry. Following his graduation he worked in the drug business four years and for a surgical supply company two years, then did industrial work as an analyst and bacteriologist until he went into the army in 1945. He took his training for X-ray technician at the Independence Sanitarium and Hospital where he now is senior instructor in the school for X-ray technicians.

He married Audene Graves in 1939. Their son Charles Gary is nine. Sister Blankenship is a registered nurse in the office of Dr. R. D. Etzenhouser. She formerly served two years in the surgical department at the Sanitarium and as night supervisor.

Dalmer is a member of the American Society of X-ray Technicians, of the Missouri Society of X-ray Technicians, and of the Kansas City Society of X-ray Technicians (he is currently serving as president of this organization). He is also a committeeman for the Boy Scouts of America. While living in Kansas City, he and his wife and son attended Central Church; now they are making their home in Independence and are in the Englewood congregation.

The Saints' Herald Vol. 98 November 12, 1951 No. 46

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

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The Thankful Heart

"Thanks be to God."—I Corinthians 15:57.

A MONTH AGO it was October. Those were days when one felt glad—thankful—to be alive. There was a smell of autumn in the air, of fields freshly washed by the rain, of the woods bedding themselves down for winter. Day after balmy day was wreathed in golden glory. Small clouds floated like feathers on the bright blue surface of the sky. Beautiful as the burning bush that Moses saw were the hard maples, all flame and scarlet in the honey-colored sunlight. The whole country was like something out of the fairy tales, extravaganzas of miraculous loveliness.

One couldn't look at such beauty without wishing to say "Thank you," to somebody.

This beauty was no human creation. There was no one to thank but God.

Whether you look up and say, "Thank You, Sir," because you know nothing better, or, "I thank Thee, Lord," it is a prayer. And probably the best prayer anybody could make.

WE SAT DOWN to the table at home, and the fragrance of good food tempted our appetites.

As we bowed our heads for the blessing, our hearts suddenly filled up, and it was difficult to speak. We had more than food to return thanks for: the dear companion; the home itself, so comfortable and attractive to the eyes, so filled with memories; the good friends and family who were with us there. These blessings called for the deepest of all gratitude, and it could be expressed only in prayer.

CHECK UP your experience with prayer meetings. You have attended many. Perhaps you have been in charge of some of them. You know with what hope and anxiety

you begin and try to guide the thoughts of the people into constructive channels. Sometimes you succeed; sometimes you fail. Once you think you have found the key to divine grace; another time you appear to have lost it.

One thing you will observe. The best meetings are those in which people give thanks to God for his love and goodness. The poorest are those in which people talk about themselves, or try to give little sermonettes. These do well enough on other occasions, but if they do not witness or bear testimony they kill the meeting.

We are at our best when we give thanks to God.

AS YOU PASS people on the street, you see the difference between those who are thankful and those

who are not. The thankful ones are the happy ones.

The face is a mirror where every passing mood and fancy casts its shadow, however fleeting it may be. There is hardly anything in this world that will make a face more beautiful to behold than a thankful heart; for all beauty depends more on spiritual than on physical conditions. No matter what cosmetics a woman may buy—let the name be the most famous in the world—they will all be futile, as dull as mud and dead as withered roses, if she lacks the one indispensable beautifier of the spirit.

ONE of our good businessmen had the privilege of going abroad and visiting a number of different countries. What he saw and learned made him sympathize with the people. He observed their trials and problems. He learned the value of their contributions to the world. Sometimes he saw hard conditions, *(Continued on page 15)*

Defenders of the Faith

IT is reassuring that from time to time members of the church challenge erroneous statements in press and pulpit about the church and its founder.

Recently the Vancouver, British Columbia, *Daily Province* published an article about the church in which the writer implicated Joseph Smith with the doctrine of polygamy. Elder Edwin Spargo at once wrote the editor of this paper, and his letter was published.

Brother Spargo's vigorous protest was succinct and to the point, and he spoke as "one having authority." We commend him heartily for his prompt and successful defense.

The Mormon Church has recently stated in an official publication that

Joseph Smith did not present the alleged revelation on polygamy to the church. And a prominent Mormon official not long ago admitted that it was never submitted to the church for acceptance or rejection, and said it was not necessary to do so. How, in the name of reason, could anyone ever claim it was a law unto or binding in any way on the church, even the Mormon Church, in the absence of its approval by a General Conference? Where was man's agency or the law of "common consent"? What became of the procedure of 1835 and the law by which revelations were approved? ISRAEL A. SMITH

Official

Immigration of Saints From European Mission

In the recent session of the Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric, consideration was given to the need for co-operating with those who are qualified and desirous of migrating to the United States. General Church officials have been helpful in a number of instances in the last year in assisting those who have come to this country from abroad. There are some few others who are eligible and who are, in our opinion, worthy of receiving the help needed to make their immigration possible.

The church does not act directly as a sponsor, but there have been individuals who have been co-operating with the church in assuming sponsorship responsibilities. Each sponsor must fill out forms which contain the following information:

DOCUMENTARY EVIDENCE OF SUPPORT

No alien who is likely to become a public charge may be admitted to the United States. Each applicant must present clear and convincing evidence that he will have adequate means of support for an indefinite period after arrival in the United States. Evidence of applicant's own financial resources should be in the form of letters or statements from his bankers or solicitors.

An applicant proceeding to the United States to join relatives or friends in the United States, upon whom he will be dependent, must present affidavits executed by them guaranteeing his support.

Affidavits of support from sponsors in the United States should cover the following points:

1) The name and address of the sponsor, and a statement of his relationship to the applicant.

2) The citizenship of sponsor, and if he is an alien, the place and date of legal admission to the United States and name of the ship which bore him to that

port (see note). If the sponsor is an American citizen, he should state how the citizenship was acquired. A naturalized American citizen should state the time and place of naturalization, the name of the court that naturalized him, and the number of his naturalization certificate.

3) The yearly income of the sponsor (which may be required to be supported by corroborative evidence).

4) Amount of present bank deposit and average balance during the past five years.

5) Market value of other property including stocks, bonds, or real estate. If there is an encumbrance on the real estate, the amount should be stated.

6) A list of sponsor's dependents, showing the age and sex of each.

7) An assurance that the sponsor is able and willing to support the applicant for as long a time as necessary and solemn guarantee that he will not permit the applicant to become a public charge if admitted to the United States.

8) If the sponsor and the applicant are engaged, the affidavit should contain a solemn declaration of intent to wed upon the applicant's arrival in the United States.

9) A person in the United States sponsoring an applicant to whom he is under no moral or legal obligation to support, should outline the plans being made for the applicant's economic assistance upon his arrival in the United States. The sponsor should also touch upon the reasons to undertake the burden of the applicant's support in the absence of a legal or moral obligation to do so. Moreover, the sponsor should give the names and addresses and economic condition of any other applicants he has agreed to assist.

Note: An alien resident of the United States sponsoring the immigration of relatives or friends must prove that he was legally admitted to the United States. In order to do so, he should complete form I-475 verifying his legal admission to the United States. Form I-475 may be obtained from the office of the Immigration and Naturalization Service nearest his home. The completed form should be returned to the Immigration and Naturalization Service in accordance with the instructions on the form.

This was previously printed in the *Herald* of May 21, 1951. The foregoing is more formidable in appearance than is actually the case when it is completed.

We would appreciate having any who are interested in serving as sponsors to contact the Presiding Bishopric.

Information will be given relative to those that will be recommended by the committee appointed by the Joint Council.

THE PRESIDING BISHOPRIC

By G. L. DeLapp

Appointment of District President

Notice is hereby given of the appointment of Elder Calvin French as president of the Rich Hill District to succeed Elder D. L. Kyser, who leaves the district because of change in missionary assignment. This appointment is made subject to the ratification of the next conference of the district.

THE FIRST PRESIDENCY

By Israel A. Smith

Another Edition of "Church History"

The recent reprint of the *Church History*, in four volumes, has been sold and orders are still coming. Therefore another edition will be reprinted soon. It is not certain how many copies the old plates will produce, but they will be used up to their limit and then sold as scrap metal.

Orders will now be accepted and filled according to the date they are received and entered here.

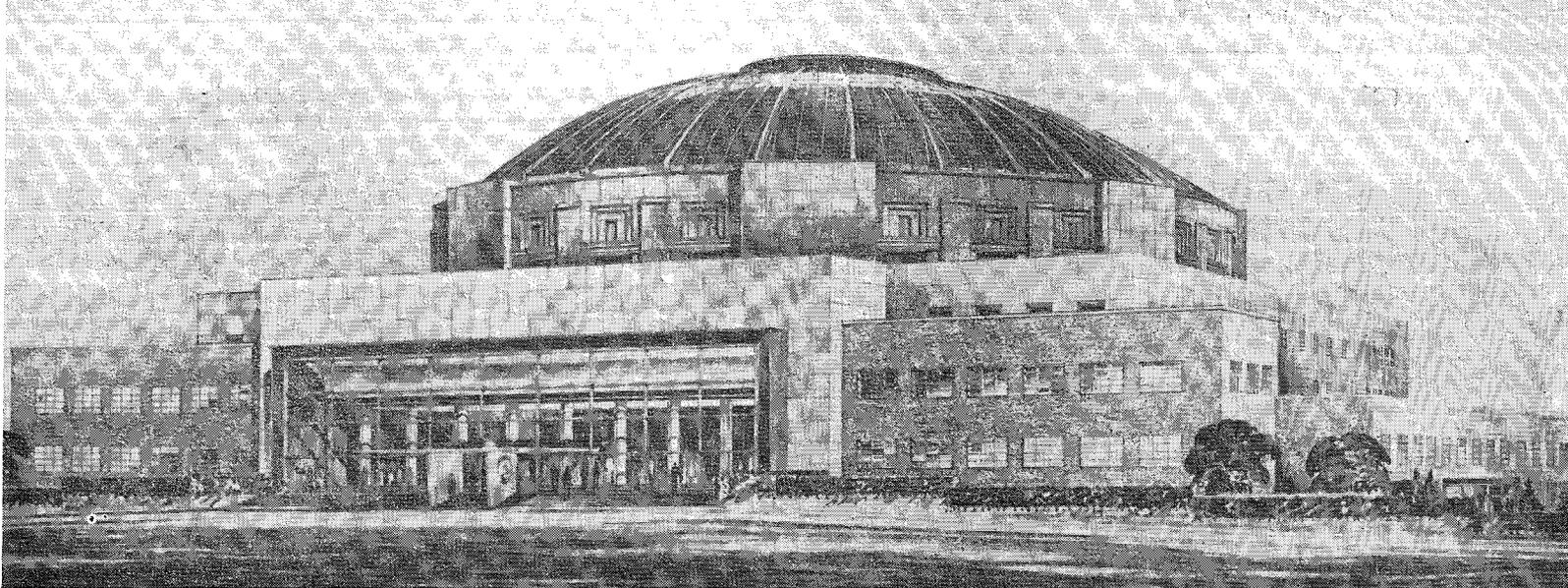
Minister in Tokyo

Elder Carl F. Crum, formerly of Seattle, Washington, has been transferred to Tokyo, Japan. His mailing address is

Carl F. Crum
General Service Administration
Emergency Procurement Service,
GHQ, FEC
APO-500

c/o P. O. San Francisco, California
Members and friends of the church in the area can reach Elder Crum at the General Service Administration office, 226 San Shin Building, where his telephone is 57-8178; or they can call him at the Yaesu

(Continued on page 15)



**Our Hope
Our Need
Our Task**

A Completed Auditorium

THE WORLD HEADQUARTERS BUILDING of the church is to be completed! The first part of the effort to raise funds for this project will be staged Sunday, November 18. It is anticipated that on that day, and during the remainder of 1951, \$100,000 will be offered by members and friends. During each of the next two ensuing years, \$200,000 will be raised from the same sources.

The decision to work toward the completion of the Auditorium at this time has world-wide implications. In fact, the verdict was handed down by the vote of the General Conference, the legislative power of which was composed of official representatives from nearly every region where the program of the church has function.

The enthusiastic acceptance of the proposal, approved by the leading quorums of the church and presented by the Presiding Bishopric at the 1950 Conference, is indication of the sincere conviction in the hearts of the membership that this task is extremely important and should maintain prominence in our steadfast program of growth.

The picture above is the fruit of such conviction. It is the result of lengthy and arduous consideration by the persons charged with the responsibility assigned to them. Interpretation of the needs and desires of the church in this regard, as stipulated by the Bishopric and other General Church officers, has been set down in blueprint by specialists who are proclaimed outstanding in the field of architecture.

No stones have purposely been left unturned in the effort to build a sound plan of action in this great task. We have now reached the place where the membership must support its decision. Let us face the responsibility with the same degree of enthusiasm that prompted our action in April, 1950! If we do, the job will be completed with a minimum of sacrifice. But if greater sacrifice is demanded, may it be exercised in the same spirit that has marked the church down through the years. In that spirit there shall be complete absence of doubt or hesitation. The task will be accomplished.

We will finish the Auditorium!

Turn the Page for Additional Data
www.LatterDayTruth.org

The Obligation General

I RECALL VIVIDLY the General Conference of 1920 when the delegates and ex-officios rose with great enthusiasm in response to the suggestion of President Frederick M. Smith that a building be authorized to adequately house such general church meetings as our General Conferences. The action of the church then taken was decisive, and today, though much remains to be done to complete it, we have a structure that not only meets many important needs of the church but also provides facilities for many necessary community activities.

If we needed such a building in 1920, we need it much more in 1951. Today we hold many more institutes and interim conference gatherings than were held thirty years ago, and this trend will not be reversed.

The Auditorium—our Auditorium—is an object of great interest to all who visit Independence. Recently a journalist who came to write up the home town of our Chief Executive referred to the Auditorium as “breath-taking.” Gradually this edifice is becoming inseparably associated with our city in the public mind.

How necessary, then—indeed how profitable it will prove—to bring it to a permanent completion!

Our members are as loyal—it has been demonstrated—as any in the world, and we are confident that their response to our appeal will be wholehearted support, and all together we will “get the job done.”

THE FIRST PRESIDENCY

By Israel A. Smith

November 18 —!

NOVEMBER 18 is an important date. The last two decades have been marked with great changes—deflation, depression, inflation, abnormal prosperity, war. Through it all the church has gradually girded itself for its great task of preaching the gospel of Jesus Christ and establishing Zion. While our missionary force is being increased, there is also need for strengthening the Center Place.

The end purpose of the gospel is not only for the personal salvation of the individual, but also for the gathering of God's people in harmony with his divine law. The true missionary relates these together as one common cause. Thus a focal and vital point to which the attention of all is called is Independence, the Center Place of the gathering. “Behold, the place which is now called Independence is the center place. . . .” In Independence is to be found the most outstanding building project to which the church has committed itself. It is the Auditorium. It must be finished to give continued evidence of the vitality of our movement; what the church is, it can and will reflect.

Our financial policy during these two decades has been premised upon sound principle, “Keep the Law.” Continued compliance with the law will enable us to maintain our financial solidarity. The law makes provision for offerings and surplus, and from these the work of completing the Auditorium can be realized.

November 18 therefore becomes the date of moving forward into a new era, an era of progressive and sound expansion. It is the day we have been waiting for. Let us contribute. Let us build.

THE PRESIDING BISHOPRIC

By G. L. DeLapp

At the Crossroads

OF INESTIMABLE WORTH is the light of God in one's life and purposes. With the restoration of the gospel of Jesus Christ this blessing is our privilege to enjoy today. In the coming forth of the work of God in the last days, some were honored in laying the foundation of Zion; now we are being equally honored in having a part in erecting some of its walls.

In moving toward the completion of our Auditorium, adding to its beauty and utility, the church will have an edifice to which all its members and friends can turn with special pride and appreciation. The unity, sacrificial devotion, and joy present in the church will cause it to move forward noticeably in attainment of its goals.

Many people already are visiting the Auditorium. Guides are present to inform them of its unique architectural features, and through available literature, visitors learn of the church, its doctrine and mission. This notable structure of the church is destined to play a growing part in meeting administrative and missionary needs. Time will increase its missionary import. As the redemption of Zion progresses, the Auditorium, situated at the crossroads of the United States and serving as headquarters of our world-wide church, will be visited by many people.

On behalf of the Council of Twelve we urge members and friends of the church to give their generous support to the fund-raising campaign designed to finance the completion of the structure.

COUNCIL OF TWELVE

By Paul M. Hanson, President

Meet the Architects

A DETAILED ARTICLE is being prepared which will provide an objective account of the training and experience of the staff of architects that are at work on the Auditorium completion project. In lieu of such a presentation, the following is a brief synopsis which may serve as an introduction to each man.

JOSEPH D. MURPHY has been retained as a consulting architect for this project. He is dean of the School of Architecture at Washington University, St. Louis, Missouri. He has been a member of the architectural staff at the university since 1935, as well as serving in various private and civic capacities related to his field. Mr. Murphy spent two years at Rockhurst College in Kansas City, after which he was graduated from the Massachusetts Institute of Technology. While at the latter school he won scholarships which awarded him opportunities for travel and study in Europe. He comes highly recommended and has given enthusiastic evidence of his desire to render excellent service to this phase of the church.

BLOOMGARTEN AND FROHWERK, a firm of architects in Kansas City, have charge of the architectural work on the Auditorium. This reputable business organization has a wide background of experience in planning and building. Its professional history lists more than 150 projects, including factories, office buildings, banks, retail and department stores, hotels, hospitals, funeral homes, houses, theaters, schools, and churches.

Robert Bloomgarten, a graduate architect from the University of Kansas, is the holder of various awards for outstanding performance in the field of architecture and has commendable experience background as a designer and draftsman.

D. Kent Frohwerk has had more than thirty years experience as a draftsman and designer with various architectural firms. He has degrees in architecture and architectural engineering from the University of Kansas, has done post graduate work in his professional field at Columbia University, is widely traveled in his studies, and has a splendid record of awards and achievements for ability in the architectural profession.

HENRY C. SMITH is the appointed church architect. Thus he has the interests of the church directly in mind and is closely associated with any architectural work being done on church properties. In addition, he is a general engineer in charge of architectural design for the treasury department—which means he is in charge of federal building projects in a district which includes seven states. The Auditorium has been a prime concern of Brother Smith's since the time of its conception. Of course, his experience includes work on many of the church buildings in addition to the Auditorium. Included are the Hospital and Sanitarium, Graceland College buildings, and various houses of worship. His educational background includes graduation from Graceland College and a degree from Massachusetts Institute of Technology.

Your Offering Is Needed

THE THANKSGIVING SEASON, perhaps above all others, is a time for soul-searching. It is a time of inventory of the bountiful blessings we enjoy. In that spirit, there invariably comes a heartfelt appreciation of God's love for us, and a broader vision of the work of his church. The normal response of a grateful people is to present a gift to that which is representative of the Lord's work. The Auditorium best encompasses the broad purpose of Christ's church. This year as grateful people we should find it possible to contribute toward its completion.

Here are a number of ways you can do it—take your choice:

1. If your branch uses the envelope system, and a special one is not provided, use the envelope for November 18, put your offering inside it, mark "Auditorium" in the blank space, and put it in the collection.
2. Give your contribution directly to a solicitor, bishop's agent, or bishop. You will be given a receipt.
3. Mail your contribution to The Presiding Bishopric, The Auditorium, Independence, Missouri.
4. If you wish to participate according to the principle of consecration of surplus, contact the Presiding Bishopric.
5. Although November 18 is a day of special emphasis, an offering from you for the Auditorium will be welcomed at any time.

A Shepherd's Story

The Autobiography of Marcus H. Cook

VIII. Reaching the Hearts of Men

SEATTLE AND BRITISH COLUMBIA

In 1925 I was appointed to work in the Seattle and British Columbia District, where I found many devoted people and enjoyed my association with them. Brother D. S. McDole was a man of unusual ability, both in the church and in the business world. He and his good wife did much in helping me get acquainted.

At district conference, I was elected district president, and made a trip over the district in order to meet and know all the people. I visited British Columbia for the first time in my life and shall always remember the loyalty with which the members there stood by me in the work. Brother S. Pope was an outstanding man who did a fine work as pastor in New Westminster. I have often said that his wife was one of the most saintly women I have ever met. I never heard her speak an unkind word about anyone; she seemed to see some good in everybody, and was loved by all. The New Westminster Branch was getting along nicely. I preached a few sermons there, and then went to Vancouver and got acquainted with the Saints. Old Brother Spargo was pastor, but as he lived about thirty miles out in the country, he could come only to the Sunday services. The former pastor had resigned because of some difficulties in the branch. After giving the matter prayerful thought, I decided the work should be taken over by an elder who belonged to the New Westminster Branch. His name was Robins. I consulted Brother Pope, and he agreed to my plan. I had a talk with Brother Spargo, who said that if anyone else could take over the work, he would like to be relieved. I called a meeting of the Vancouver Branch and explained that Brother Spargo felt that the work of serving as pastor, while living so far from the church, was too heavy for him; and the further fact that whenever possible, it should be an elder who presides over a branch. Therefore, I nominated Brother Robins as pastor, and he was unanimously elected. It proved to be a wise move.

A CHURCH AT VANCOUVER, B. C.

The Saints at Vancouver met in a hall until the year that General Conference was

held in the fall. I went to Conference, and when I returned a letter awaited me, asking that I come to Vancouver the next Sunday. The letter offered no explanation, and I was rather worried lest something had caused trouble. But when I arrived I was surprised and pleased to find that the congregation had bought a nice little church building, had paid cash for it, and wanted me to be there to open the new building. The church is at the corner of Slocan and Dundas Streets about three blocks from the Hastings street car line. This congregation has continued to grow, and at the present time is in a healthy condition.

A COURSE OF BIBLE STUDIES

While I was in this district, I arranged a course of Bible studies, starting with the elements of worship. Here is a definition of the word:

Worship—The state of worth, or worthiness. The act of paying divine homage to the Supreme Being. Religious homage, reverence, adoration paid to God.

The Douay version never uses the word "worship," instead it uses the word "adore."

In order to worship God it is imperative that we understand something of his character and infinite perfection. The word "infinite" means unlimited.

1. God is infinite in power (Matthew 22: 29; Luke 9: 43; Acts 17: 24, 25. All Scriptures are from the Authorized Version).

2. He is infinite in knowledge (I Samuel 2: 3; Isaiah 41: 21, 22, 26; 42:5).

3. He is infinite in resources (Psalm 24: 1, 2; Psalm 50: 11, 12; Isaiah 40: 12, 13).

4. He is infinite in justice (Genesis 18: 25; Psalm 89: 14; Isaiah 45: 21; 9: 7; Jeremiah 31: 23).

5. He is infinite in mercy (Psalm 136; Psalm 103: 17).

6. He is infinite in love (John 3: 16; John 16: 27; Romans 8: 37).

7. He is infinite in his unchangeableness (Malachi 3: 6; Hebrews 13: 8; James 1: 17; Psalm 102: 24-27; Hebrews 1: 11, 12; Psalm 33: 11).

I used these quotations to illustrate the different subjects, and I asked all attending the class to bring their Bibles. I

would call a text and give the privilege of reading it to the one who found it first. Many times children ten or twelve found the texts sooner than the older people. The next subject was man's limitations, showing how he is subject to misunderstanding, necessitating God's revelation to him of what he must do to be saved.

The next lesson was "The God we worship is a God of the present tense." Then: "God Manifest in the Flesh, Dwelling Among Us"; "Future Possibilities, such as Salvation and the Different Glories"; "The Church—Why Necessary, a Part of the Divine Plan" (Matthew 16: 18; I Corinthians 1: 10; John 1: 20-23; Ephesians 4: 4-6; I Corinthians 12: 13-27); "For Mutual Co-operation" (I Corinthians 3: 9; II Corinthians 6: 1); "It Gives System to Religious Work"; "It Is a Safeguard Against Deceptions" (Ephesians 4: 11-13); and "Authority" (Matthew 28: 18-20; II Corinthians 5: 18-20; John 20: 23).

These were followed up with lessons on the principles of the gospel: faith, repentance, baptism, laying on of hands, resurrection of the dead, and eternal judgment; then the Book of Mormon.

SUPERANNUATION

I continued my work in the Seattle and British Columbia District until 1930 when I was superannuated. At that time I was past seventy years old but for a time I served wherever I could.

The next winter, after I became seventy, I preached one Sunday in Silverton, Oregon. Some Saints who lived in Salem came over to the morning service, and an old German couple by the name of Zilke came with them. After the service Mr. Zilke asked me why I didn't come to Salem to preach. I assured him I would be very glad to do so if we could arrange a place to meet. I told him a private house with a room large enough for a crowd to meet in would be all right. Turning to his wife he said, "We have a large front room." Others were speaking to me, and nothing more was said at that time, but after the people left I began to think that perhaps there might be an opportunity to open up the work in Salem. At the evening service I told the people what Mr. Zilke had said and added that if they would find out if we could use their front room, I would go to Salem and preach there.

(Next installment: The Sunset Years)

The "Present Look" - Then and Now

By Israel A. Smith

SOON AFTER THE TURN of the century a "symposium of views" by certain of the elders expressed at the late (then) General Conference was published in *Autumn Leaves*. Sometimes it is extremely interesting to hear voices out of the past. We note again the similarity of experiences and the identity of purpose, just as we find them today.

The men who spoke at that General Conference, whose words were preserved for use in *Autumn Leaves*, were President Joseph Smith, Apostle John W. Rushton, High Priest Frederick G. Pitt, Bishop Charles J. Hunt, Patriarch Alexander H. Smith, and Seventy Thomas W. Chatburn. Of these only Bishop Hunt survives, a grand veteran, whose mind at ninety years seems as bright and as alert as ever.

Just a paragraph or two from each will be given space.

President Joseph Smith:

The fight, so far, has been a long and a tedious one. It has taken us a long while to secure an open arena in which we have been recognized; but our experience now teaches us that those things through which we have passed have been productive of good to us as individuals. And while it has taught us this, it has also taught us that there is no one of us so peculiarly essential to God's work that the work must necessarily come to a standstill if he drops out of it.

I should be very loath to think . . . that if I should be taken out of the work that it would necessarily go to pieces and become a prey to ambitious men or ambitious spirits. If it has been properly grounded this can not possibly occur. . . .

And I can not think of the work, so far as I myself am personally concerned, without feeling a restful assurance that no matter what may be my fate, if I keep the faith, the work will be cared for by him who instituted it, and my place will be amply supplied so far as human agency may supply it, and the work will still go on.

I called to the attention of people some years ago, and stated prophetically,

that the time would come when it would require that the representatives of the Reorganization should be qualified men for exalted positions, to stand between the church and the world.

Apostle John W. Rushton:

Our church, in my opinion, has reached a crisis—a period of transition. In every way things are different to what they were when our venerable President took his place, which has been so nobly and ably maintained. He was the man for the times. The work he has done his father could not have done, nor could he have filled his father's place. The crisis that came upon the church sixty years ago seems to very sharply mark off the difference between the two periods. But today even more so than before, we are made to realize that we are rapidly merging out of one condition into another, and there exists an urgent need for a change in methods by which our work is to be accomplished.

It is common experience that the methods which were adequate twenty-five or thirty years ago are altogether obsolete now. Many times has it been said that our ministers do not preach like they used to years ago! Yet, we tell the same entrancing story of the love of God that found favor with our parents and our grandparents. May we not suggest that the difference is not that we present a different picture, but that we see the same picture from different points of elevation? We preach the same gospel, but the demand of the present is drawing to our view some new perspective. The changes grow more radical as the years come and go; almost every day there needs to be some new adjustment—a refocusing, so to speak—to keep the image sharp and rectilinear. Unless we so adjust we get out of touch and have only an aberrated vision. . . .

The church is proving herself equal to the occasion. . . . And as long as she will continue to enshrine the truth, so long will she prove her right to survive as a force for the amelioration of the evils and sorrows which are afflicting the world, and a power for uplifting fallen humanity. Hence the attempt [is made] to place a means of education which will conduce to increased efficiency in the coming generation.

High Priest F. G. Pitt:

The college problem being solved is a great relief. The law concerning church finances is being better understood, resulting in greater unity along that line, as evidenced by the late action of the body.

The earnestness and zeal, together with the kindly spirit manifest by the great body of ministers present at Conference, speak well for the future of the church. The number of bright young men among the ministry is another encouraging feature. The indications of growth and development, also a degree of prosperity, are everywhere manifest.

Right here, however, is where we shall need to exercise care. . . . While it is our duty to educate ourselves by study, observation, and every other means within our power, we need to remember Christ's words, "Without me ye can do nothing." Our greatest effort, then, should be to live in close touch with our great Head, that we may enjoy in fullness the influence and power of God's Holy Spirit.

Bishop C. J. Hunt:

Let us go out from this Conference knowing that none will be able to present a more beautiful gospel than this which we preach. The Lord made no mistake when he told us we were sent out to teach, not to be taught.

Every minister in this church should be the very embodiment of hope and assurance, giving light and instruction to all. The Lord said to the church, "Be of good cheer"; and every elder ought to study and exercise faith so as to give full evidence of that heavenly blessing.

When someone says the whole church is going wrong and can see no light, it reminds me of the man who sat on the ground, covered himself with an umbrella, shutting out the sun's rays; then said to one passing by, "The sun has ceased to shine."

Saints, do not let the soul-destroying clouds of skepticism separate your love from the Master's glorious gospel work, but with love for him and his words, which will not fail, be of good cheer; raise the artificial cloud, the umbrella, and sing the words, "There is sunshine in my soul today"—and there can be in yours.

Patriarch Alexander H. Smith:

Something like forty years ago the Reorganization met in conference in Brother Israel Rogers' barn in Northern Illinois. At that time there was not a house of worship in all the United States that the Reorganization could call its own—not one.

Now, while we stand upon the foundation, our feet fixed, and the building has been going on, the superstructure has been spreading abroad until from Maine to Florida, and from the Atlantic to the Pacific, over all this broad land, aye, and across the deep waters on each side have sprung up houses of worship that belong to the Reorganization, the people of God.

Almost every one of the representatives of this church, . . . (and I have had my hands on the heads of a good many of them) are positive. . . . And one of the peculiar reasons of their success (I say one of them) is the fact that every man of them, when he is out represent-

ing this work, stands, feeling that the weight of the work rests upon him, and he is ready to defend it under all circumstances and against all forces that are brought against him. . . .

I like the work because it is progressive. I like . . . the thought that church buildings are springing up, being built over all the land, because it is an evidence to the world that we have come, and that we are here to stay. We are here to stay till Christ comes, and we are building for that purpose.

Seventy T. W. Chatburn:

We had thought years ago that the Lord would hasten his work more than he has; but we are growing more patient as we get older, and we believe that God will perform his work in his own time, and that the final culmination will come. I feel grateful that God has been so merciful to me as he has; and I am thankful that this work ever saluted my ears. I am satisfied that it has done me good and made me what I am, and

though we are sinking into the sear and yellow leaf and soon the last sunset gun will be fired, yet we hope that, come what may—whether it be the palsied hand or the tottering limb—through all the changes that go to make up the last great change . . . I hope to live and die a Latter Day Saint. And I am satisfied that the work has come to stay.

I have seen the time in my early life when I thought perhaps it was a bubble or a splinter off of the old church, but I have grown out of that, and I can bear testimony that so long as the rivers flow, so long as the hills remain and have been worn out or washed down, so long as those angry clouds shall give their gushing rains to enliven the babbling springs by the mountainsides this work will remain and will yet cheer thousands unborn. And as we grow older and see the final culmination coming on, I feel to thank God that we have been so well grounded and so well fastened upon the eternal rocks that it shall remain.

Sustaining Prayers for Missionary Endeavor

By Arthur F. Gibbs

THE SAINTS IN MICHIGAN, Chicago, Washington, and Oregon said, "We will pray that the Lord will bless your work up there in Alaska." The letters I received from members in Kansas City and Oklahoma said, "We will be praying that the Lord will prosper you in your work in the territory." I was grateful for the well wishes, but I did not imagine the power of guidance, strength, and help these prayers were to bring us as we went on our mission. Where I might have been down-hearted and travel-worn from the death of my father, I felt the assuring presence of God's spirit and strength for the task. And it did appear to be a task. I felt that a year would have been more of a reasonable time to complete the work that was seemingly assigned to us to try to carry out in two months.

Arriving at Anchorage where we hoped to meet with the many isolated Saints and effect an organization, we found the Lord had gone before us to open doors and bring about circumstances that would help us. Through friends and the contacts of our people, fine public meeting places were made available. We started out to find the lost sheep of the fold, (we have quite a large list) some of whom

were very hard to locate, but we found them all without losing any time. Through them we located other members of whom we had no record. The Lord had preceded us and most of these were reinterested to the extent of being willing to participate.

When it came to winning new members, the Lord worked with us also. Ten people were baptized at Anchorage—six adults and four children. Three families were completed and a new family won to the church. Numerous other things happened to give us the assurance that the Lord was with us.

At Fairbanks it was the same. The public meeting places were available, the Saints responded, the directing spirit helped us to find people, and in the short time we were there three were baptized—one complete family and a young lady.

We felt the directing power and inspiration of the Lord in calling men to the ministry and organizing the missions at Anchorage and Fairbanks, as well as in our contacts at Whitehorse and Juneau. It seems that the Lord had directed a man and his wife in St. Louis to move to Alaska to provide priesthood leadership for the mission at Anchorage.

All this gave us the assurance of the power of sustaining prayers for mission-

ary endeavor. These prayers should not be just for new endeavors, but for the work in Hawaii, Tahiti, Australia, Europe, everywhere. We are neglecting one of the great sources of missionary power if we do not offer many fervent prayers to the Lord in behalf of missionary endeavors.

These prayers were not without works. The small group of Saints in Anchorage who had been meeting regularly raised approximately \$500 to bring a missionary to Alaska. The letters of information sent about Saints and friends in Alaska helped to find many people and the consecrated efforts of men and women like Pershing Tousley, Ted Fowler, Ruth Briggs, Georgia Harrison, and other members in Alaska laid the foundation for the work there.

Church Tracts in Greek

Brother Stylianos Pouloupoulos, 3 Garden Court, Haverhill, Massachusetts, has undertaken a difficult and worthy task—the translation of three church tracts into the Greek language, and their publication. The tracts are "Prophecies of the Restoration," by Evan A. Fry; "The Latter-Day Glory," by Elbert A. Smith; and "The Church of Jesus Christ," by William Lewis. Copies of these tracts have been received by the First Presidency.

A Living Church

Part II

A LIVING WORLD needs a living religion. Science, to the extent it has been more fluid and truth-seeking, and therefore more alive, has stolen the thunder from much of what has been called religion. But science too has its creeds, its petrifications of concept. Neither religion nor science can be wholly honest where the human heart itself is not wholly honest. A living religion, which acts upon the basic materials of the heart, is the world's foremost necessity.

Modern science, in its intense study of minutiae, has divided its knowledge into convenient subspecies. It has dissected man, divorcing his anatomy into fields of various specialties, sometimes forgetting that an odd assortment of organs and attributes adds up to one entity. It has carried the idea also into the field of mind, trusting reason, distrusting emotion, and often denying the existence of spiritual perception. Yet it is doubtful that, trusting and using only a specified part of what man is, an open avenue can be found to all there is to explore. The language of the heart, its longings for love and immortality, speaks eloquently above and through reasoned theories. What the heart knows can never be gainsaid.

Yet modern science, bound to its province of reasoned materiality, has categorized men's parts and potentials. It has walled itself securely inside its material walls, and walled itself so thick and high that it cannot see the immortal landscape. By its methods alone it can never prove God, for the spirit of God cannot be perceived by the divorced elements of man. It is something that must be experienced by the whole man. A quiet faith, the wisdom to "be still and know that I am God," may be more scientific for discovering certain facets of truth than the strictest scientific method of today.

BUT REGARDLESS of any criticisms which are due modern science, it is, even at its worst, a challenge. Religion can no longer make a claim with no burden of proof. Men are now recognizing that if religion is to survive it must

By Ruth McNickle Kirby

meet the challenge of modern minds. A living religion will be more than a groove for mental hibernation. A living religion will be open to the weather. It will breathe and move in a living world and face the problems of contemporary living.

Science—operating by force of experiment and reason, repulsed by antiquated concepts of moral law, and confused by varying concepts among different peoples—seemingly attempts to throw the whole idea of moral law overboard. Hence much of the turmoil of contemporary values. Yet while science apparently seeks to deny the existence of moral law, psychologists are delving into the laws of the mind, determining by experiment and analysis what responses to life are constructive, what destructive. Thus while science at one breath may appear to deny moral law, at the next it dabbles in the very substance of moral law—the laws of man's being. Probably much of the confusion in regard to moral law comes from failure to understand that life is spiritual, and that "right" and "wrong" are spiritual values rather than specific physical acts. What is right in one case may be wrong in another. A living concept of moral law comes of the difference between the spirit and the letter of the law.

WITHOUT A LIVING CONCEPT of God we have no focus to perceive spiritual values. The modern mind, outgrown from the lettered laws of old moral codes, needs more than ever an understanding of the spirit behind the law. Such a concept of God cannot be inherited. It cannot be embodied in any ritualistic form. It cannot be conveyed by terminology. *God must be felt.* He cannot be merely thought. Yet a personal perception of God lies within the right and power of every man; but like physical sight, it is something that must be learned, and it is limited by the degree of spiritual and mental maturation.

God must be felt. The foundations of human thought lie in the realm of feeling, or hedonic tone, and it is impossible to build a thought structure which does

not lie upon the foundation of our senses. But our senses are by no means limited to a few elementary neural responses. We are spiritual. We are emotional. We are capable of responding to spiritual and emotional values with a sight that lies beyond the lens of our physical eye, in the exaltation of worship, in reverence for the beautiful and true, in the sense of ethics that burns forever in the crucible of social reform. No man can think truly in realms where he cannot feel, and where Love is not felt a God who *is Love* can scarcely be perceived. "What is hell?"² Father Zossima challenges us. "I maintain that it is the suffering of a being unable to love." It may be that the depths or shallows of our emotional responses, as products of an eternal agency, determine the limits of our heaven or hell, on earth and in all time to come.

God must be felt. Without a sense perception of divine love we have no emotional resting place—no sure foundation on which to build a superstructure of character and thought. Our moral concepts waver and fail before the forces of change, for without God-consciousness we have no inward spiritual measure for good and evil, no scales to weigh between the pseudo and the real. Yet for every reality there is a pseudo reality, and no religion and no science is safe on the basis of creed or thought without the deeper reality of divine feeling. The letter of the law is but the cofined corpse of what some beating heart once felt. It brings no inner enlightenment. And the purely mental view of science, relying on experiment and reason untouched by emotion, is often confused, not being able to distinguish—by limitation of the means to which it restricts itself—between an oasis and a mirage. But the mirage does not disprove, in any sense, the oasis, nor pseudo-Christianity nor a pseudo-Christian disprove revealed religion. Yet the oasis and the mirage may appear as one to the physical eye. It takes a living perception of divine Spirit to be able to differentiate, in the psychic realm, the pseudo from the real. Such a living perception is called, in religious terminology, the discernment of spirits. A spiritual awareness, a divine sensitivity of soul, it is a primary requisite to Christian experience. Spiritual discernment is an elemental attribute of a living religion. So too, a people can die, not from any lack of organization, but merely through separation from the vital breath

²Fyodor Dostoyevsky, *The Brothers Karamazov*, Part II, Book Six, Section i, paragraph 1.

(Continued on page 14)

Question Time

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Question:

Why are Reorganized Latter Day Saints close communionists?
Missouri

E.E.J.

Answer:

One of the main purposes of the Sacrament of the Lord's supper is to seal and preserve the unity and integrity of the church, the maintaining of oneness among its members, each with the others, and all with Christ. This is impossible of accomplishment with a divided Christianity, especially with many different organizations, holding conflicting doctrines and having various methods and aims. Such divisions of Christianity can not by any possible means constitute the church of Jesus Christ as he designed it, neither can they all eat at the same table under the unity that belongs to family life, particularly the family of Christ.

In setting up his own church in the Restoration of 1830, the Lord Jesus Christ expressed his attitude toward this state of Christianity: "They have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world." Of the church which he established he declares he had given commandments and power to the men chosen, and that "those to whom these commandments were given might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased." To this church the Lord calls all men, promising the ancient blessings in this life, and eternal life in the world to come.

Some of the conditions attaching to the observance of the Lord's supper are these:

1. The administrator must be one called, ordained, and commissioned under the authority of Christ.

2. The emblems are to be administered only "to the people of my church."

3. They are to be received only by those who repent, believe, and are baptized by his authority.

4. Partaking of the bread and wine is a certification of the partaker's willingness to keep all the commandments of Christ.

5. Members of the church under unrepented sin, or with unreconciled estrangements with others, are not to receive the emblems until reconciliation has taken place.

6. Persons not of the church, who evidently have not complied with the church's laws and ordinances, are not to partake, and this for their own sakes, for to eat and drink unworthily is condemnatory (I Corinthians 11: 29). However, the church is to minister to such in other ways and pray for them in all charity and good will, seeking their salvation.

In the light of all these things the church could not with consistency, or in righteousness, invite to the table of the Lord any and all people who might choose to come in their own way, and with differing motives. The Lord has commanded regarding newly baptized members, that "The elders and priests are to have sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament." Visiting nonmembers would not have the essential information regarding this sacrament, and consequently could not act understandingly. The communion is of the Lord's founding; the rules and regulations governing its observance are his; and the church to be true to its trust must abide by those rules.

Question:

Is it possible in any local branch to have a storehouse where provisions of canned foods, potatoes, and the like can be stored for immediate use in emergencies of our people or in feeding and caring for the poor?
L.A.C.
Indiana

Answer:

It is commendable that a branch of the church, located in an area where fruits and vegetables or other food stuffs are plentiful, should preserve them for emergency use by our people and in caring for the poor. Any group of people who do this are prudent, which means that they practice economy, thrift, and frugality. A branch which follows this plan should not think of it, however, in terms of the storehouse. The storehouse of the church is definitely located by commandment in Independence, Missouri, and is to be presided over by the Bishopric. A local branch in California or in Maine might gather food stuffs for emergency use, but such practice should not be confused with the law of the church for the functioning of the storehouse.
MYRON REED SCHALL

Question:

When a gift of prophecy is manifested in the church how can we know it is of God?
Michigan

J.R.G.

Answer:

There are several ways. The Lord has provided another gift which is a check on some of the others, the gift of discernment, which belongs to the presiding officers. This gift in a presiding elder is a safeguard to the membership against spurious manifestations which the adversary may seek to interject among the Saints. It is not designed that this gift should be had by all the members. The manner of the person giving the prophecy may create or destroy confidence in his message. The message itself also is a basis of judgment, but a member's ability to judge safely upon such a matter is largely determined by his familiarity with the Scriptures and the ways of the church. Personally, where doubt has existed we have patiently waited the proof of time in harmony with Deuteronomy 18: 22. Judgment should always be tempered with charity and patience.

CHARLES FRY

Letters

Miraculous Experiences

The Lord has been very good to me. Once before I got into a wagon I felt a great urge to pray for protection, so I did. Later I struck my head and became unconscious, but I recovered. I don't know what would have happened to me if I hadn't prayed. I have also been healed in time of sickness.

My father, who was doing some stripping in a quarry, felt led to work alone rather than with the other men. The bank caved in, killing one man and injuring others. As he started to fall, some unseen power seemed to pull Father back. In his later years he developed what the doctor said was a cancer on his face. He rubbed oil on it every day, and it came out.

I would like to hear from all the Saints who have written to me before.

GUS PETERSON

Gladstone, Illinois

Enjoys the "Herald"

In renewing my subscription I want to express my sincere appreciation for the blessings I receive from reading the *Herald*. I wish it were possible for me to thank each contributor individually. I am not able to attend church as I have done in years past, but I receive comfort and inspiration from the church paper. After I have finished reading it I like to share it with those I know who are seeking the truth. May God bless all who are responsible for it.

MAUDE M. MASON

9521 Cosgrove Street
Rivera, California

Why I Joined the Reorganized Church

When I was a young girl I joined a popular Protestant church and was a regular attendant at all the services. After Sunday school it gave me great pleasure to watch the people assemble for church service. With dignity and reverence they filed in and took their seats; and then with profound respect and adoration they sat quietly, waiting for the service.

When it was time for the service to begin, the organist took her place at the big pipe organ, and the melodious strains of sacred music gradually filled the room. The solemnity and majesty of the occasion was inspiring.

Years passed, and instead of a school girl attending one of the very best educational institutions, I was a farmer's wife and the proud mother of a girl two-and-a-half-years old and a boy six months old. Our pastor had visited us and told us that whatever we did, not to neglect to have our children christened, "For," said he, "just think of the awfulness of these two wonderful children having to suffer eternal damnation because of your neglect to do your duty." This statement caused me a great deal of anxiety, but not because I feared that our kind, loving Heavenly Father would be guilty of perpetrating such a cruel and dreadful deed, for I knew the Bible says that Jesus called the children unto him and said to his disciples, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."—Luke 16, 17.

The thing that caused me great distress of mind and perplexity of spirit was that my church was teaching those things contrary to

the Bible. I began to wonder if it could possibly be that it was not the true church of God. Then my mind was filled with curiosity and a desire to understand why there are so many Christian churches all teaching differently and all more or less at variance with each other. Why didn't the reformers agree on one church which corresponded with the pattern laid down in the Holy Bible?

I was at a loss to know what to do; but decided to read my Bible three times each day. One day when I picked it up, it automatically opened to the first chapter of James. The fifth verse seemed to stand out as though a magnifying glass had been placed over it. This surprised me at first; then I read: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." *Why, I thought, that means I should pray about this matter!* Why hadn't I thought of that?

From then on, I did not allow a day to pass that I did not offer an earnest prayer that the Heavenly Father would give me light and truth and let me know what to do.

Later an elder of the Reorganized Church began a series of meetings in our schoolhouse. The whole neighborhood turned out to hear him. The service had begun. The elder was explaining Scriptures as none of us had ever heard them expounded before. He interpreted them as one who knew—as one having authority. A voice, other than that of the elder's, spoke out clearly and distinctly to me. It said: "This is the true gospel for which you have been praying this long time." I thought, *Why, no one in the world knew that I was praying for light and truth.* Then I began to realize that God had, indeed, heard my prayers and was answering them. I had lacked wisdom; I had asked him for light and truth; and by the time that elder had finished his series of meetings, I realized that God had indeed been very liberal in giving me the information which I needed.

When it had been made known to me that this was God's true church, I began to wonder if I would be misunderstood when I joined it, for I knew that my relatives and acquaintances were prejudiced against it. One day while I was thinking about this, a voice said very plainly and distinctly to me: "You have prayed this long time that you might be shown which of all the churches is God's true church. It has been shown to you; and now it is up to you to either accept or reject." Needless to say, I accepted. This was over forty-five years ago, and I rejoice more and more that I was shown light and truth.

MINNIE A. HARRING

307 West Gay Street
Warrensburg, Missouri

Is Helped by Keeping Word of Wisdom

I was suffering from malnutrition to such an extent that little children on the street commented on how I staggered as I walked. Then I read the wonderful testimonies about the benefits received from eating whole wheat that appeared in a *Herald* article last year. I bought a small mill and began grinding my own wheat. Now I feel so much better and look so much healthier that a little boy of nine told his grandmother: "I believe Mr. Rockwood will live to be a hundred and fifty years old."

I encourage everyone to read the warning in the first verse of the Word of Wisdom and also the beautiful promises God has made to those who observe his instruction. I believe that when all members are converted to the Word of Wisdom and the financial law of the church Zion will be well on the road to completion.

J. H. ROCKWOOD

338 Fourteenth Street West
Prince Albert, Saskatchewan

Finds Restored Gospel in America

I was born in Sweden, near the Baltic Sea, in 1875. As a baby I was sprinkled in the Lutheran Church. When I was eighteen years old I came to Detroit, Michigan, and found the true church. I was baptized by Elder George Shippy on a cold winter morning about forty years ago. The people standing around said, "He will surely die." But Elder Shippy and I walked a block in our wet clothes and did not catch cold. Now I am seventy-six years old, and I still enjoy the gospel. I attend the Buffalo, New York, church.

CHARLIE ANDERSON

85 Newman Street
Springville, New York

Healed Through Administration

Some years ago I married a man who had belonged to the Reorganized Church since childhood. He had four children to whom he had taught the gospel, although they had not been baptized. I belonged to another church and was very opposed to the ordinances involving the laying on of hands. To me administration was like children playing doctor.

One day I began to feel ill. Months passed, and I became no better. The doctor, thinking I had appendicitis, arranged for me to enter the hospital for an operation. I had never been in a hospital and was very fearful, but I prepared to go anyway. Then the desire for administration came to me, and I asked my husband to send for the elders. They came, and during the ordinance I felt like a little child who is repentant for his wrongdoing. I wept, and then went soundly to sleep—something I had not done in many nights. When I awoke I dressed and went about my work. I never did have the operation.

When I saw how wrong I had been, I asked for baptism. The four children and I were baptized together. I have always been grateful for this experience.

MRS. LORNA STEINHAUS

5526 Dove Road, Route 3
Port Huron, Michigan

Wants to Contact Members in Northeastern Kansas

My husband and I would like to find a church near us—nearer than Topeka. There may be other members in this vicinity, but we have not been able to find them. Surely there are enough in Manhattan, Junction City, and Fort Riley to form a group. If there are any Saints in this area we would like to hear from them.

MRS. T. P. PARSONS

Building 2081, Apartment 1
Fort Riley, Kansas

The Seed of Faith

We need to plant the seed of faith and then cultivate it every day. We should let this faith grow in us until it is visible on our faces. Life is very short, and we should not waste a minute of it. We must have faith and learn to study diligently if we would grow as God wants us to. We must be kind and considerate in our approach to those who do not believe as we do.

I am thankful to those who brought the gospel message to me when I needed it so much. I can truly say it has been my anchor in the storms of life. I only hope my life will give courage to someone else.

MRS. CURTIS PARMAN

Denver, Missouri

Returns From Tour of British Isles

I have returned from visiting Great Britain where I have friends and relatives. I took my youngest sister with me to the mission at Skewen, and she was very interested in the gospel. I heard Frank Fry speak the first Sunday I was in Llanelly. I also listened to sermons by Tom Worth and Apostle Blair Jensen in Birmingham. Apostle Jensen took me sight-seeing around Birmingham while I was staying there. I attended a Zion's League institute and had the privilege of delivering a gift of *Young People's Hymnals* from the students at Graceland to the young people in Llanelly.

While in Wales I told the gospel story to many and passed out books and tracts—some even to ministers of other faiths. On board ship I gave a Navy man and his wife the *Call at Evening* to read, and they seemed to appreciate it. I also met a young colored man en route to London, and he said he would find our church there. In Llandilo I met a man whose brother had recently been baptized in Colorado. Another I met had heard R. C. Evans preach in Toronto years ago.

I had not been in the British Isles for forty-eight years, but people were very friendly to me, taking me into their homes, feeding me well, and making me feel welcome. The farms there are modern; most of them have water piped to the houses and barns from springs in the hills. In Birmingham I attended an exhibition of products manufactured in Britain. The country produced many wonderful things.

The church in England has grown too, and a man in Wales said, "This church is growing in leaps and bounds." This is encouraging and promises much for the future.

J. H. THOMAS

Lamoni, Iowa

He Makes Our Burdens Lighter

Every time I think of this theme, I remember an experience which happened during our last Far West Stake Reunion. A storm hit with sudden fury. A sharp clap of lightning, a strong gust of wind, and out of this confusion a limb from a tree above came through our tent, ripping a hole about one foot long and landing in the middle of our bed. Immediately the rain began to pour through on me.

My wife jumped out of bed, pushed the limb back through the hole in the tent, got me out of bed, dressed, and in my wheel chair. I remember the sinking feeling I experienced as I wondered what we should do.

My wife rolled the bed clothing up over the foot of the bed to keep it from getting wet, then stationed herself at one end of the tent to hold the flaps, while our young son held the others.

During the next few minutes the storm raged. The wind, lightning, thunder, and rain seemed determined to destroy us. The water began to run under our feet. My wife was still holding down the tent, and in the meantime trying to soothe two children who were frightened almost to the point of hysterics.

While all this was going on, I was fascinated with something else. There was no water coming through the hole in the tent. Yet, how could this be? Finally I asked my wife to hold her hand under the opening to see if it was leaking. She answered "no." After a few more minutes I asked, "Are you sure it is not leaking?" She held her hand under the opening, and again assured me, "It is not leaking."

I called the attention of the children to this phenomenon that was taking place. We

tried to point out what we thought was significant and impress it on their minds so they would always remember it. Then very calmly I asked that the tent be returned to its place since the tent was not going to leak.

The first storm had now subsided. Although the rest of the family went back to sleep, I could do nothing but look at the opening above in our tent. Every time there was lightning I could see it through the hole.

I continued to stay awake until the second storm came up, bringing a downpour of rain that would be hard to describe. My wife and children were again awakened by the noise, but there was no further need for concern.

After witnessing such a manifestation of the power of God, I know the Heavenly Father lives, and his Spirit was available to those on the reunion grounds that night.

BYRON W. KAGAY

Stewartsville, Mo.

Blessed Through Service

I have received many blessings through administration. Since there was not money enough for me to go to the doctor, I came to consider divine help as natural as the help I received from my mother and father. I know God has given me strength to assist in his work. For two years I had had a severe pain in my leg and back. Administration brought some relief, but always the pain returned. One day I was asked to take care of cleaning the church, since the person who had been doing it was having heart trouble. At first I thought that I couldn't possibly do it because I felt so bad, but then I reasoned that if I used what strength I had in doing God's work, I had nothing to lose. Now, after taking care of the church cleaning for three months, I am hardly bothered at all. Service, in this case, has brought a blessing that administration didn't. I believe that if we use our time, energy, and money for God's work we will never want for anything.

RACHEL MILLER

1022 South Clinton Street,
Albia, Iowa

Meetings Held in Home

I love to read the articles and letters of testimony in the *Herald*. I am deeply interested in all who request prayers too. As I read of what the Lord can do for others, I know his promises are sure.

We have an active group of members meeting in our home every Sunday. We have Sunday school at 2:00 p.m., preaching at 3:00, and Communion every first Sunday of the month. The Lord has been with us in our meetings.

FLORENCE WILLIAMS
Greenwood, West Virginia

A Living Church

(Continued from page 11.)*

of God. The idea of organizational perfection, like the Roman Catholic claim of direct descent, proves nothing one way or another concerning the life of a body or a church. While the democratic idea behind the church as it was organized by Jesus is admirable, organizational perfection as an argument for the divinity of a church is inconclusive.

IF NOT BY PHYSICAL OUTLINES, how can we tell a living church? How can we measure the pulse beats of its

life? How can we weigh it against the dead ash of the old orthodoxy which creeps, in every age, like fate across the living flame? Granted, a complete and well-integrated body can operate better than one handicapped by crippling impediments; yet spiritually as well as physically we are capable of a wide variety of vicarious functions, and the test of the life of a body is in its functioning. Life, moreover, is not the physical organism itself, but a spiritual condition, the end which the physical organism is meant to serve. A living church will therefore gauge its life, not by its ritual, nor by its nominal orders of priesthood, but by its living breath of the Divine Essence in a living experience sought anew by each new generation and by each new hour.

A living church. The terminology sticks in the throat, vital, real—and hackneyed. It is an actuating ideal, yet so long as there is an element of life which is still spiritually unawakened, there is a breach between the ideal and the real still to be spanned. We ourselves are workmen architects, bungling, inept, yet wondering at the blueprints of a great Design.

(To be continued)

The Thankful Heart

(Continued from page 3)

and he wished it could be possible to share the blessings of his homeland with those in need. What we consider commonplace would be luxuries in other lands.

When he came home he was even more thankful than when he went away.

ALL TRUE GRATITUDE finds expression in action. It is not worthy of the best that is in us to be content with words. If people are kind to us, we try to show our gratitude in practical, visible ways.

But when God is kind to us, we may forget. We are sometimes content to express our thanks with words.

Who is richer: one who has abundance and is discontented with it, or one who has a thankful heart?

The real treasure, the real source of happiness, is the thankful heart.

L.J.L.

Minister in Tokyo

(Continued from page 4.)

Hotel, Tokyo, where his telephone is 26-7271.

He will be happy to have any servicemen or any other church members or friends in or near Tokyo contact him. He is a man of integrity and devoted to the work of the church. We feel sure that such contacts as he proposes will prove very helpful.

THE FIRST PRESIDENCY

By F. Henry Edwards

Across the Desk

BY THE FIRST PRESIDENCY

We have had some inquiries concerning the initials C.D.N. in recent issues of the *Herald* following articles concerning the completion of the Auditorium. No one intended to be mysterious about this. It is just that C.D.N. is a temporary addition to our editorial staff and used his initials rather than have his name appear too frequently.

Charles Daniel Neff was born March 24, 1922, at Hardin, Missouri. He was baptized November 3, 1946, at St. Louis, Missouri, and ordained a priest a little less than a year later. He has been an elder since November 21, 1948, and his ordination to the High Priesthood is to take place at Omaha, where he is appointee pastor, on November 18, 1951. His wife was Frances L. Dillon. She is a charming lady and a devoted church worker. They have three children: Robert, who is four; Nancy, who is two; and Susan, who arrived quite recently.

After his return from the Navy (lieutenant junior grade) Brother Neff completed his work for his degree in economics, with a major in journalism. Between the time of his graduation and his appointment he was employed in the field of industrial journalism.

Since the members of the editorial staff of the *Herald* are always quite busy, the Presidency and Bishopric

called Brother Neff into consultation in connection with the "Complete the Auditorium" campaign, and his fine contribution is already fulfilling expectations. *Herald* readers may expect to see "C.D.N." as long as the campaign lasts. F.H.E.

From Apostle D. O. Chesworth:

I feel that you will be interested in the achievement registered in the Spring River and Rich Hill Districts, which are united on many projects such as the Ozarks Reunion, priesthood retreats, Zion's League activities, and occasionally women's department gatherings.

The ten-year baptisms for the Spring River District totaled 683. During the years of 1950 and 1951 (to date—October 21) we have secured 276 baptisms, or 40 per cent of the ten-year period. In 1950 we secured 145 baptisms, and this year up to the present time we have 131, with nine missionary series scheduled for the remainder of the year.

In the Rich Hill District for ten years there were 298 baptisms recorded. In 1950 and 1951 we have secured 119, or 40 per cent likewise of all that was gained in the previous ten years. In 1950 there were 58 decisions, and (to date) we have received 61, including 12 baptized at Osceola—one of our new missions—last Sunday. We have four good prospects before us and, with the two two-weeks missionary series to be conducted by Calvin French during the remainder of this year, we hope our year's total will be 75.

Since this area is so close to the Center Place, we feel that this news will be of particular interest to you. The accomplishment of these two districts is the best of the ten districts to which I have been assigned. Although Southeast Illinois, with a total of 311 decisions in ten years, has recorded 156 for 1950 and 1951, or 50 per cent of that which was gained during the ten years previously.

From Evangelist John R. Grice:

I want you to know that I am still on the job and finding a lot of pleasure in my labors for the Master. I just finished a two weeks' series at Fort Madison, Iowa, where we had splendid services and quite regular attenders from Nauvoo, Montrose, and Burlington. The largest attendance was 175 and the smallest seventy-five (on Monday night). The last Sunday night, following the preaching service, we baptized seven, and on Monday night had a prayer and confirmation service. We left the Saints feeling happy over the results of the meetings. I was able to do a lot of visiting and gave nine patriarchal blessings.

Elder W. S. Shea, pastor at Rochester, New York, recently sent a letter to the *Rochester Democrat and Chronicle* concerning differences between this church and the Mormon church. This was published in the issue of September 16. As usual, some local publicity concerning Mormon pageantry at Cumorah failed to discriminate between the churches.

We congratulate Brother Shea on his success in getting a comprehensive statement before the public.

A letter from Miss Nelle Morgan, who is taking some additional university work in Ann Arbor in further preparation for her responsibilities as Director of the Sanitarium School of Nursing, indicates that in addition to her college work she is active in the Ann Arbor church school. She lists discussion topics drawn up by the council of one of the church school classes. This is so commendable that we pass it along for others who may be interested.

The Framework of Early Church Experience

Basic Law, Individual Belief and Attitude

Basic Law, Instruction on Social Groups

Basic Law, Instruction on Economics

Basic Law, Instruction on the Gathering

The Vision of Zion in the 1830's
Abundant Living in a Good Community

History of Planned Communities in the United States

R.L.D.S. Experiments

R.L.D.S. Proposals for Community Relations and Functions

Zion's Standards for the Individual
The Temporal Law and Family Management

Building the Kingdom Through Vocation and Avocation

Congregational Activity and Kingdom-building

Experiments in Zion's Living for Small Groups

Preparation for the Gathering
Zion's Communities vs. Nonchurch Communities and State and Federal Government

Progress of the Last Fifteen Years

The Present Official View

The Gathering and the Future

The Twentieth Century Uniqueness of the Restoration Movement.

Centering Our Children's Lives in the Church

PART I

By Mrs. Walter N. Johnson

An address given at the Women's Institute.

WE HAVE ALL HEARD SERMONS which began with great promise, and the reason appeared to lie in the reading of some beautiful selection of Scripture. You can rest assured I am not going to preach a sermon, but to assure my talk of a good beginning I am reading a portion of Scripture which is very meaningful to Latter Day Saints.

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord.—Doctrine and Covenants 68: 4.

We live in a time when many varied activities compete for our children's attention. It is so easy today for the lives of children to be centered on the things of the world, and as we see the breakdown of morality in high places, we are concerned about the strengthening and maintaining of character in our own children and those with whom they associate.

I recently heard a sermon in which the speaker told of the breakdown of morals and of religious training in the country today. He expressed deep concern for the future because our society fails so often in developing men and women of integrity and high principles. Religion is no

longer taught in the public schools, and too large a proportion of young people are growing up without vital religious experiences. Many good, conscientious leaders are perplexed by these problems and unable to find the answers.

We believe the answers to these problems are to be found in our Scripture reading. The responsibility for teaching the distinctive doctrines of the church is here placed directly upon the parents. They are charged specifically with the task of preparing their children for baptism at the age of eight. They are further charged with the responsibility of teaching their children to pray and to walk uprightly before the Lord. With all due respect being paid the church school, reunion, youth camp, Zion's League, and other church activities, the major portion of religious training must be obtained in the home. There are no substitutes for the influence of the good home in the religious development of the child.

IT IS INTERESTING to note that in the earliest days of our church the Lord placed the responsibility for religious education directly upon the parents. Many times this responsibility for the children's religious training rests on the mother, particularly in homes where the father is engaged in pastoral or missionary duties, or must be away from home much of the time. Sometimes otherwise competent fathers are almost totally inadequate in providing any religious instruction or a religious atmosphere in the home. Despite the problems involved in properly instructing our children, our recognition of the spiritual qualities of life which they will need most in the uncertain future

should make it easy for us to accept this admonition of the Lord and put it into effect in our lives.

WHEN WE CONSIDER seriously the spiritual needs of our children, we quickly begin to look at ourselves. How shall we center our children's lives in the church? We can be assured it will not be done unless our own lives are first centered in the church. We shall not find the deeper values of life for our children unless we have first found them for ourselves. At best we can only give guidance and direction—we can never transfer our religious convictions in neatly wrapped and labeled packages to our offspring.

First and most important (and perhaps the only way) to effectively center our children's lives in the church is by the examples we set in our lives. Many times we have heard the old saying, "What we do shouts so loudly that what we say cannot be heard." We can never preach one code and practice another. The ten-year-old boy who breaks the ordinance prohibiting the shooting of firecrackers in the city limits is not likely to be greatly impressed by father's lecture if he knows that dad ignores stop signs when driving his automobile and has his speeding tickets "fixed." Children are not readily fooled—they have an uncanny perception of the insincere. It is tremendously important that parents' lives shall be genuinely centered in the church, that they maintain good Christian attitudes at all times, that they believe in and live the good life to the fullest extent possible.

We begin to center our children's lives in the church by establishing the habit of attendance of all the activities of the church. Of course, mere church attendance is not enough. We must also set an example of participation in the activities of the entire church program. We show our love for the church

when we work for it, when we spend time and energy in its cause, when we expect and encourage our children to participate in its program. Children need the association of others of their own age and should therefore be encouraged to take an active part in girl and boy organizations, church school, Zion's League, and vacation church school. They should be encouraged to attend youth camps, retreats, group family nights, and reunions. They will have experiences at these activities which will serve to tie them to the church in a way not easily achieved by routine church services from Sunday to Sunday. These "mountaintop" experiences need to be renewed from time to time. Those who attend them feel the value of close associations, of oneness, unity, and power to achieve which are difficult to capture in a small struggling group, or even in large, conservative branches. In this close fellowship of living together children get a glimpse of Zion and feel the nearness of the Holy Spirit as they pray and work and share together in this thing which is so close to their hearts.

This habit of church attendance needs to be established early in family life so that the child never remembers a time when the church was not an important part of the home life. Families need to establish a pattern or way of life in which some things are habits, or an accepted part of life and about which no recurring decisions are necessary.

Sunday morning we go to church school and church; Wednesday evening we go to prayer meeting. These things are part of our lives, and there is no decision to be made when the time for church approaches. Moreover we take our children to church.

Unless there is some very good reason for it, the child should never be sent to church; he should go with the family as a group. Here example plays a vital part in establishing the habit of church attendance. The child should feel early that his attendance is necessary, not only for his own benefit and religious growth but also that he might help the

church and those who are members of the church with him. Many activities of life today tend to take the children away from the family activities. This one great bond of family unity should be conscientiously maintained.

WE CENTER OUR CHILDREN'S LIVES in the church by teaching them to pray and by making prayer a fundamental and vital part of their lives. Here again our example plays an important part. When the disciples asked Jesus about prayer, he didn't

ARTICLES LEFT BY WOMEN'S INSTITUTE VISITORS

- 1 sack of baby clothes and shoes
- 7 cotton handkerchiefs, crocheted edges and prints
- 1 pair white fabric gloves
- 1 pair tan crocheted gloves
- 1 pair black kid gloves
- several odd gloves
- 2 chiffon scarfs
- 1 covered compote—Fostoria glass
- 2 books—"Sermon Stories of Faith and Hope," "Best Loved Religious Poems"
- 1 green button

We shall be happy to send these to owners if mailing costs are paid. Write to General Department of Women, c/o The Auditorium, Independence, Missouri.

give them a lecture about praying, but showed them how to pray by saying for them the beautiful Lord's Prayer. He first of all set them an example to follow.

We must be as aware of the spiritual needs of our children as we are of their physical needs, and we can be sure that the child who does not know how to pray will never mature spiritually. We must not wait until a child is five or six years old before

beginning to teach him to pray. Long before a child understands what we are saying we begin teaching him to pray by saying our own prayers. I have gained much strength in praying with my children by their cribs long before they knew what I was doing, that I might be directed in training them and in establishing a Zion home in which they could live and grow in such a way as to be prepared to take an active part in the program of the church. I did not want them ever to remember a time when prayer was not a powerful influence in our home.

Very early in life the child will follow his parents' example and will want to pray too. Teaching him how to pray becomes a perfectly natural process, because he has been prepared for this experience from early infancy.

The tone for the prayer period should be set by a story time or some quiet form of activity just before bedtime. Perhaps we talk over the day's activities and introduce the things for which we should give thanks. At first the children may not know what to pray for, and we help them by letting them repeat a few sentences after us. It is surprising how soon they will take it away from us and finish a sentence or the entire prayer for themselves. Memorized or rote prayers should be used with caution, for they tend to become meaningless and a mere mouthing of words.

Many parents do not seem to realize how important it is that they pray each evening and not merely hear the child say his prayers. He learns how to pray and what things to pray for as he listens to his mother and father. He comes to realize how everyone, great or small, is dependent on the Father in heaven for strength and direction.

(Continued on page 24.)

Home Column

Briefs

WICHITA FALLS, TEXAS.—A combined business and social meeting was held October 5 in the home of Sister L. A. Carrow. All former officers of the mission were sustained with the exception of a new church school director, M/Sgt. Floyd Goff and assistant Sgt. George Rummel. The pastor, Elder R. W. Bunch, was in charge of the meeting. After the business session, an ice-cream supper was held.—Reported by DOROTHY GOFF

PARKERSBURG, WEST VIRGINIA.—The annual branch business meeting was held September 12 with the following officers elected: Clyde S. Rice, pastor; Wayne Wilson and Harry Smith, counselors; Harry Smith, church school supervisor; Dell Menzies, women's department leader and Zion's League leader; Mae Griffin, secretary and treasurer; Gene Danford, historian; Dell Menzies, music director; and Virginia Cottrill, *Herald* correspondent.

The annual district conference was held in Parkersburg September 29, 30. A business session was conducted by Apostle Maurice Draper with the following officers elected: Samuel Zonker of Wellsburg and Wayne Wilson of Parkersburg, counselors; Mae Griffin of Parkersburg, secretary-treasurer and historian; Lawrence Phillips of Clarksburg, young people's leader; Anna Schoenian of Moundsville, music director; Carl Anderson of Clarksburg, church school director; Blanche Martin of Wheeling, women's department leader; Mabel Smith of Parkersburg, *Herald* reporter; and Clyde Rice and Wayne Wilson, auditors for the meeting.

Seventy James Menzies spoke on Saturday evening. Brother Zonker led the fellowship service Sunday morning and Apostle Draper spoke on Sunday afternoon.

Brother Draper was in charge of an ordination service Sunday. Gomer Williams and Charles Miracle, Jr., of Parkersburg were ordained deacons, and Orval Cottrill of Parkersburg and Hubert Hinkle of Beckley were ordained elders.

Approximately 250 persons attended the conference.

Sisters Van Rice and Laura M. Wilson attended the women's institute in Independence.—Reported by VIRGINIA COTTRILL

McALLEN, TEXAS.—Elder John Wight held a series of meetings in homes beginning October 16. He began working in the area October 6, and held meetings at the church.—Reported by SALLY WILSON

NIAGARA FALLS, ONTARIO.—The following were elected at the annual business meeting: Elder George Towers, pastor; Elder Charles Tomlinson, assistant pastor; Nellie Towers, secretary and organist; William Stover, pianist; Arnold Ware, chorister; George Towers, branch historian; Arnold Ware, presiding deacon; Mona Cochrane, treasurer; Arnold Ware and George Towers, auditors; Charles Van Meer, church school superintendent; Helen Scott, women's department leader; Margaret Conham, Skylark leader and book steward; Arnold Ware, League leader; Audrey Ware, reporter and junior church leader.

A harvest festival was planned for the Thanksgiving week end of October 7. The Saints brought gifts of fruit and vegetables to the church. A special service was held on Sunday, and on Monday the produce was auctioned. This is an annual affair in the branch.

The daughter of Shirley and Arthur Batstone, Rosemarie Elizabeth, was blessed September 16. The baby was born June 5. Her mother is the former Shirley Tomlinson. The grandfather, Charles Tomlinson, officiated at the ordinance, assisted by Arnold Ware.—Reported by AUDREY WARE

VANCOUVER, WASHINGTON.—The annual branch election was held September 5. Officers chosen were pastor, Paul Fishel; church school director, Ruby Fishel; secretary, Guy Locke; treasurer, Darrell Moreland; music director, Lois Prince; women's leader, Delphine Founts; Zion's League supervisor, Bob Taylor; drama leader, Wanda Taylor; social leader, Bob Maxon; auditor; Walter Webberley; historian (sustained) A. E. Waterman; building committee, Roy Keiser, Don Moreland, Darrell Moreland. Charles Taylor was sustained as bishop's solicitor.

There were eight baptisms the past church year: Lela and Audrey Gilmore, Elizabeth Jordan, Allen Moreland, Ruth Jones, Lois Prince, Blanche Sturgeon, and Dorothy Christensen. Some of these baptisms were the result of cottage meetings held in the homes. A vacation church school was held in July with an average attendance of fifty children, with a large percentage of nonmembers.

Plans are being made for more intensive priesthood visiting cottage meetings, and for increased enrollment in church school and church services this year. Elder Walter Webberley is in charge of weekly fellowship services and High Priest M. H. Cook is assisting in the teaching of priesthood classes. In spite of his almost eighty-eight years he is a regular attendant at all church services. His autobiography, now appearing in the *Herald*, has brought messages from many old friends who have expressed appreciation.

The Zion's League class meets each Sunday evening and has charge of the worship service for all age groups at that hour. Wanda Taylor is class teacher; Darrell Moreland is president. There are about twenty young people of League age who attend services and engage in League activities in the branch and the district. Their supervisor, Bob Taylor, and his wife, Wanda, meet with a mission at Sapoose, Oregon, each Sunday morning, with Bob as their pastor.

At the recent Oregon District conference, October 20, Will J. Chapman and Bob Taylor were ordained to the office of deacon.—Reported by RUBY FISHEL

MCKENZIE, ALABAMA.—District President Elder W. J. Breshears met with the Pleasant Hill Branch September 2-5. He delivered the Communion talk and preached the evening service on Sunday. The following three nights a forum was held on branch organization.

The annual homecoming was held September 16. Elder Ammon Calhoun delivered the morning sermon. A basket dinner was served in the basement of the church. Elder Breshears preached in the afternoon. Brother Gwynn Odom, district supervisor of music, sang at both services. In connection with the homecoming service, the women's department held a kitchen shower. Many gifts were received for the kitchen of the church.

The annual business meeting was held September 9. The following were elected: pastor, Elder Heamon F. Salter; counselors, Elders Rogene Odom and W. H. Drake; church school director, Rogene Odom; junior church director, Julia Dour; young people's leader, Mary Lou Buntz; women's leader, Mylan Odom; chorister, B. E. Barlow; pianist, Edith Odom; secretary and recorder, Gertrude Wingard; treasurer, G. W. Miniard; auditor, A. A. Odom; publicity agent, Cora Booker; caretaker, Ben Parker, cemetery committee, E. B. Odom, Z. K. Patrick, and H. F. Salter, Sr.—Reported by CORA W. BOOKER

ALBUQUERQUE, NEW MEXICO.—Alvie Barrett was given an approval vote as appointed pastor of the group at the annual business meeting in September. Other officers elected were Gerald Rose, director of religious education; Zelma Schrader, secretary; Max Jones, treasurer; Jane Watson, music supervisor; Georgia Rose, social chairman; Mrs. Newt Shepher, women's leader; Mrs. Ruby Ruyle, children's supervisor; Mrs. Mildred Moffett, reporter; Ott Jones, building fund chairman.

The women met at the home of Mrs. Ruth Barrett for their first meeting. Sixteen ladies were present, and activities were planned for the year. A combination bazaar and bake sale was planned for December 1.

Elder Chester Richards of Wichita preached September 30. Meetings are held in the VFW Hall, 416 North Second Street, on Sunday mornings, and in the various homes on Sunday evenings. Visiting members or priesthood are urged to contact the pastor, Alvie A. Barrett, Route 3, Box 3502, or telephone 3-3616.—Reported by Mildred Moffett.

FORT WAYNE, INDIANA.—The annual business meeting and election of officers was held August 27. Elder L. S. Troyer was in charge of the meeting. The following officers were elected: Elder G. E. Burt, pastor; Bertha Trim, secretary and children's supervisor; A. W. Fauver, treasurer; Florence Fauver, music director; Elder Marion Blanchard, church school director; Mabel Neff, adult supervisor; Dale Wismer, young people's supervisor; Florence Fauver, women's leader; Eudora Blanchard, librarian. Ned Tarney was sustained as solicitor, and Elder Burt appointed as counselors, Elders S. M. Nichols and Marion Blanchard.—Reported by MRS. S. M. NICHOLS

DAYTON, OHIO.—The following officers have been elected: pastor, Theodore Boeckman; treasurer and church school director, James Gregg; women's leader, Mrs. George Hunter; music director and branch clerk, Priscilla Boeckman; youth leader, Marvin Reed; book steward, Mrs. John Cunningham; *Herald* representative, Heber Colvin; branch auditor, Marvin Reed; bishop's solicitor, John Cunningham.—Reported by PRISCILLA BOECKMAN

NATIONAL CITY, CALIFORNIA.—The second annual business meeting of the mission was held September 21 in the Mission Hall at 17 West 3rd Street, with High Priest P. S. Whalley officiating.

The reports of the departments showed that the women's department had been active in caring for the Mission Hall and aiding the needy. The treasurer's report disclosed an increase of over \$500 in the past year, making a total of over \$1,000 cash on hand.

The following officers were sustained: Elder Ellis Shimmel, pastor; Sister Gertrude Lang, secretary; Sister Williams, church school director; Sister Edna Floto, treasurer and director of music. These officers were elected for new positions: Deacon Harold Fowler, bishop's agent; Bruce Bozarth, publicity officer and historian. Brothers Bozarth and Fowler were also elected as auditors.—Reported by BRUCE BOZARTH

BERRYVILLE, ARKANSAS.—The annual business meeting for the mission was held October 4 with District President Stephen Black in charge. Marie Gamet, secretary, reported that progress is being made on the building fund. An ice cream social and food sale held August 17 contributed to the fund. The following officers were elected: Elder Lester Hunt, pastor; Priest Clarence Gamet, director of religious education; Marie Gamet, secretary; Herbert Meyers, treasurer and bishop's solicitor; Mary Meyers, women's leader; Hazel Hunt, young

people's supervisor; Jack Farmer, custodian; and Mary Meyers, music director.

Brother Black met with the women's department in the afternoon and delivered a talk concerning women's work in the church.

The ordinance of the blessing of a baby was observed October 14. Jay Len, son of Mr. and Mrs. George Wright of Corpus Christi, Texas, was blessed by his grandfather, Elder Lester Hunt. Miss Dally Hunt, aunt of the baby, gave a reading, followed by a song presented by Mrs. George Smalley and Mrs. Lester Hunt, grandmothers, and Mrs. Mary Bebe, great-grandmother of the baby.

Mrs. Clarence Gamet attended the Women's Institute at Independence.—Reported by MRS. GEORGE SMALLEY

MOBILE, ALABAMA.—A meeting of church school officers and teachers was held September 20, in the church annex auditorium. After a potluck supper, J. A. Pray, pastor, presented the challenge concerning the qualities which church school leaders and teachers must possess. Church school director, Wayne Hough presented some of the standards which the church school should attain during the year.

At the installation service, September 23, the following officers were recognized: J. A. Pray, pastor; Brewton Greene and R. L. Booker, associate pastors; Wayne Hough, church school director; Jarvis Grace, assistant director; Clara Paul, adult supervisor; A. V. Peavy, supervisor of young people; Julia Wilson, children's supervisor; Alma Peavy, leader of women; Louis Starr, treasurer; Jeanne Hough, director of music; Laura Vickrey, secretary; George Tillman, head usher; Delma Wilson, custodian deacon; Lonnie Rogers, book steward; R. L. Booker, solicitor of General Church funds; Gomer Miller, junior pastor and church recorder; Ardieth Vickrey, reporter for the *Herald*; T. C. Salter and J. C. Barlow, Sr., auditors; Brewton Greene, R. L. Booker, Clara Paul, Hale Miller, Louis Starr, and J. C. Barlow, Sr., finance committee; Gladys Barnes, church school secretary.

On September 24, the following new officers of the women's department were installed in a service under the direction of Addilean Booker, the leader for the past two years: Alma Peavy, leader; Marion Brandeau, assistant leader; Roselean Williamson, secretary-treasurer; Elizabeth Greene, Homemaker Group leader; Marion Brandeau, Young Matron's Group leader; Gladys Booker, Chickasaw Group leader; Ada Steiner, Theodore Group leader; Ardieth Vickrey, Business Women Group leader.

The branch business meeting was held September 26, with the pastor, J. A. Pray, presiding. Several appointments made since the election of officers in July were sustained. The \$6,560 budget for the coming year was proposed and after discussion and minor revision was accepted unanimously.

Julia Wilson, children's department leader, was in charge of the church school promotion day held September 30. This was followed by a dinner on the church lawn.

October 7 was church school attendance day. A total of more than 250 were present.

A baptismal service was held in the evening of October 7. Elder Wayne Hough baptized William Thompson and John "Petey" Williamson.—Reported by ARDIETH VICKREY

CHICO, CALIFORNIA.—Forty Boy Scouts and their troop leader, Major B. W. Glaeser of the Salvation Army, attended a banquet in the lower auditorium of the church in April.

Elder and Mrs. Walter J. Menzies, formerly of Compton, California, have recently moved to Oroville, California, and are attending church at Chico.

Sisters Pauline Brown and Fern Sliger attended the district women's conference at Berkeley the latter part of April at which time Sister Pauline Arnsen of the General Council of Women was present from Independence, Missouri, and addressed the assembly.

The women's department had a very successful year under the leadership of Sister Emily Roney. Rummage sales, food sales, and a booth at the District Fair have assisted their efforts to aid the church financially. The women participated in the recent educator's tea given by the local council of church women and also helped with the council fellowship luncheon in May. Pastors and their wives were present from the local churches to greet college, high school, and elementary teachers.

H. D. Hintz, pastor of Chico Branch, attended the Priesthood Conference at Graceland College in June.

The church sanctuary has been completely remodeled and redecored under the direction of H. M. Brown, and his committees. L. L. Ultican was the contractor in charge. Many hours of labor were given by members. Additions include a study and administration room and a choir room. The walls were replastered and tinted; pews were spray painted by a non-member friend who donated his time. New carpeting covers the rostrum with matching runners in the aisles.

The annual Homecoming was held September 8 and 9 with invitations issued to former members throughout Northern California District. Elder Walter J. Menzies conducted a class Saturday afternoon on "The Responsibilities of a Church Member." A similar class for the young people was taught by the pastor. Zion's Home Builders served the banquet in the evening on the lawn of the pastor's new home. A campfire and song service followed with Marjie Hintz directing. Robert Wallis, a guest from Los Angeles, gave a testimony at the close of the evening on what Latter Day Saintism meant to him. On Sunday morning the fellowship service was conducted by Priest H. M. Brown with the pastor giving the eleven o'clock sermon, "Hidden Reserves."

At the annual branch business meeting, held September 16, President L. A. MacDonald of Northern California District was present and conducted the meeting. New officers for the year are as follows: H. D. Hintz, pastor; H. M. Brown, director of religious education; Evelyn Riley, director of women; Marjie Hintz, director of music; Harold White, director of young people; Maude Hutler, director of drama; Helen Hintz, secretary-recorder; Larry V. Richardson, treasurer; Jack White, bishop's solicitor; Ellen Glatz, librarian; Fern Sliger, historian; and Frank Ferguson, auditor.

Guest speakers have been Bishop Edwin Burdick, Evangelist W. H. Dawson, District President L. A. MacDonald of Sacramento, Elder E. L. Hamilton of Yuba City, and Elder Glen Smith of San Francisco. Apostle E. J. Gleazer visited Chico Branch March 16.—Reported by HELEN E. HINTZ

FAR WEST STAKE.—The fifty-ninth Far West Stake Reunion was held August 9-19, at Stewartville, Missouri, with a camp population of 550 in 150 tents. The theme was "Sources of Spiritual Power." The reunion opened with a two-act drama, "The House on the Sand," given by members of the three congregations of St. Joseph, Missouri.

The daily schedule opened with special classes beginning at eight o'clock each morning. The class "Outlook for the Future," was taught by Sister Mildred Nelson Smith, Ames, Iowa; Walter N. Johnson, member of Presiding Bishopric; and C. E. Klinger, Extension Economist, Columbia, Missouri. The music class by Sister Aleta Runkle, and the

religious education class by Brother William Twombly and Sister Virginia Bean. The general class being taught each morning by Brother Evan Fry, Independence, Missouri. Other classes were conducted for the priesthood and women. Sister Ranes played the harp each morning before the general prayer service which was in charge of Stake President Emery E. Jennings.

There were 150 Zion's Leaguers under the direction of Brother Garland Snapp, who began each day with a prayer service. On Wednesday morning they held their annual sunrise prayer service at Maple Grove.

The Junior Zion's League boys were under the direction of Elder Gerald Gabriel and the Junior Zion's League girls under the direction of Sister Doris Gabriel. Campfire circles were held each evening.

There were 125 children under the supervision of Brother Evan R. Agenstein. Classes and worship services for each age group were held every morning and religious films were featured each evening under the direction of Sister Virginia Bean.

The well-equipped nursery provided for over thirty children under the age of three years. This was in charge of Sister Mae Salisbury.

A missionary class was held each afternoon with Seventy Donald E. Harvey as teacher. A baptismal service was held Saturday afternoon August 18. Twelve persons were baptized.

On Monday, August 13, four men were called to the priesthood. William J. Rounds of Hamilton, Missouri, to the office of elder; Clark Ballinger of Stewartville, Missouri, and Eben Estle to the office of priest, and Merlin White of Sabetha, Kansas, to the office of teacher.

Evangelist Orman Salisbury and Evangelist A. B. Constance were present during the ten days.

Brother Evan Fry was the speaker each evening. On Sunday the speakers were Bishop Walter N. Johnson, Stake Bishop Lewis E. Landsberg, President F. Henry Edwards, and Stake President Emery E. Jennings.

The stake choir of over one hundred voices under the direction of Sister Ruth Haden furnished the music for the reunion.

Other activities included handicraft and afternoon recreation for everyone. Playground equipment including swings, teeter-totters, and slides were provided for children of each age group.

Meals were served in the dining hall, there being no charge to attendants. All expenses were met by voluntary contributions.—Reported by MARIE AGENSTEIN

EVANSVILLE, INDIANA.—Robert O. Glenn was ordained to the office of elder, under the hands of Elder Chester Metcalf, district president, and Elder J. P. Miller, on October 14, 1951.—Reported by ODIE ELLEN CAMPBELL

TRI-CITY, KENTUCKY.—The Oakhill Branch began the new year with the election of officers: pastor, C. L. Ross, secretary, Freida Colthrup; chorister, Ada Farris; publicity, Alma Harrison; church school director, Corley Harding, church school secretary, Elsie McBee. Brother S. E. Dixon from Columbus, Ohio, held a series of meetings in September. Brother Joseph Baldwin from Alabama was guest speaker September 16.

Two of the oldest sisters in the branch died this year: Sisters Betty Blalock and Annie Griffin.

Progress is noted in priesthood activity in the branch.—Reported by ALMA HARRISON

He Walked Alone

By Ione Sartwell

THE ROAD WAS LONG and filled with travelers—travelers on foot, of course, for no vehicles or animals were allowed here. Nor was the road paved. It was laid, instead, with loose gravel which tended to roll under the feet. That was why the wayfarers traveled in small bands—to hold each other up and to steady each other's steps.

But Duter traveled alone. He was strong, and his step was sure, so he swung along lightly, freely, without need of help. Sometimes he had to step off the road to pass a group of three or four with their arms entwined; he cast scornful glances as he did so. Sometimes he had to squirm between two groups as they all but blocked his way, and he complained as he did so.

Duter was proud that he traveled alone. He had strength and confidence. Besides, he had faith in his God.

* * *

The road was long and filled with loose pebbles. Duter's foot slipped. He stumbled and would have fallen, but the traveler behind caught and steadied him.

"The stones are slippery," he said to Duter. "Catch hold of my arm and walk with us."

But Duter waved him away. "No," he mumbled to himself. "Soon I would be holding up all of them." Besides, he did not need them, for he had faith in his God.

* * *

The road was long, and the pebbles were slippery, and the furrows grew deeper and deeper. Duter's foot slipped on a pebble and caught in a rut, and he fell to the ground.

A fellow-traveler jumped to his side and lifted him to his feet.

"Are you hurt?" he asked.

"No," muttered Duter.

"The road is getting much worse. Link arms with me, and we will steady one another."

"No," replied Duter as he turned aside. "He could not help me," he said, complainingly, to himself. "He is not nearly so strong as I. Besides, I do not need him, for I have faith in my God."

* * *

The road was long, the pebbles were slippery, the furrows grew deeper and deeper, and daylight was almost gone.

Duter stepped gingerly for he could no longer see the holes in the road in the darkness. He was losing time now; more and more groups of travelers passed him as he struggled to find the smoothest part of the road.

A fellow-traveler swung his flashlight toward him. "Here," he called, "come close and walk in my light. There is plenty for both."

But Duter stepped out of the circle of light and groped onward. "I have no light to offer in return," he grumbled to himself. "Besides, I do not need it, for I have faith in my God."

* * *

The road was long and slippery and dark. Duter was stiff and worn from the tenseness with which he had to walk to avoid the ruts, and his feet were bruised from the ever-slipping stones. His foot caught in a crevice and threw him headlong to the road. He felt a sharp pain through his head as his face struck the ground, and his ankle seemed



to twist in its socket. He tried to raise himself, but the stones cut his arms, and a pain shot through his ankle as his foot twisted in the hole.

Two other travelers bent over him. "Put your arms around our shoulders," they encouraged. "We will help. . . ."

"No," answered Duter sharply, and his arms remained limp. "I cannot accept—"

Suddenly his speech faltered, for he felt someone talking to him.

The voice was kind, for it belonged to his God. "Why seek ye me alone, my son?" it questioned. "Thy faith is little to me without thy love for these, thy fellow-men."

"But I love . . ." Duter began.

"Then why dost thou scorn their service to thee? They seek me too through faith—and love of their fellow-men."

Duter raised his arms and let himself be lifted to his feet. Then he placed his arms firmly around the waists of his companions and added what strength he had to theirs. Suddenly daylight broke through. Duter felt strong and light and free once more, and he knew the road was shorter now.

Graceland

Gazette

A "Messiah" chorus has been organized and began rehearsals on October 21. This large choral group is open to all Graceland students, faculty, and staff and to singers in the Lamoni Stake area. The group will present Handel's popular oratorio, *The Messiah*, on December 16. If possible the service of music will be in the new Lamoni church.

* * *

Mr. and Mrs. Harold Smith of Nauvoo, Illinois, recently completed photographing Graceland students for *The Acacia*, Graceland yearbook. It is compiled and edited by a student staff under supervision of the Student Publications Board. The book provides students with a tangible reminder of their year at Graceland and gives others a student's-eye view of life at Graceland. This year's editor is Carol Freeman, Independence, Missouri, and the business manager is Jim Christenson of Holden, Missouri.

* * *

F. Henry Edwards spoke to the campus congregation at a recent Sunday morning worship service. He based his sermon on the scripture, "Bear ye one another's burdens."

* * *

Henry Anderson, Graceland voice instructor well known for his cartooning, has designed a "Go Graceland" button to be worn by spectators at Graceland athletic contests. The design features a yellow and blue striped yellow jacket holding a dagger in the position of a wasp's stinger and, over it, the words, "Go Graceland." The buttons were first sold at the '51 homecoming.

* * *

An estimated one thousand people attended the 1951 Graceland College homecoming. The theme was "Community Comradeship." Five hundred homecomers registered during the three-day celebration, and as

many are estimated to have attended without registering. This, the largest crowd ever to attend a Graceland homecoming, consisted partly of the many women who concluded their week at the Church Women's Institute in Independence by coming to the homecoming festivities in Lamoni.

The Graceland Players presented *Heaven Can Wait*, directed by Roscoe Faunce, for the homecomers on Friday evening, after having done it on Thursday for the students. Featured in the cast were Dick Dunlap of the Graceland staff; Les Gardner, Wallsend, Australia; Daryl McKee, Rock Island, Illinois; Mary Midgorden, Osceola, Iowa; Bill Bruch, Cameron, Missouri; Charles Hield, Independence, Missouri; and Jeanne Slasor, Detroit, Michigan.

Graceland's Yellow Jackets held the team of Wentworth Military Academy to a 13-13 tie Saturday afternoon. Jim Kirkendall of Cameron, Missouri, and George Ku of Honolulu, Hawaii, did the scoring for the Yellow Jackets. The game was unusual in that all the scoring for both sides was done in the first half.

The homecoming fellowship service was held at 8:45 Sunday morning. Almer Sheehy, Chaplain of the Independence Hospital and Sanitarium, spoke at the 10:30 worship service, which closed the homecoming week end, on "The Expanding Community in 1951." Zimmermann Hall was filled to capacity for these services.

Between events on the homecoming schedule, alums renewed old acquaintances, reviewed familiar scenes, and grew nostalgic thinking of their student days. Those who had been gone for a few years noticed the changes on the campus that are inevitable to a growing institution—among them, the Memorial

Student Center, Gunsolley Hall, the newly redecorated lounge in Walker Hall, and the innumerable smaller changes that only someone who has been away from a place and at length returns ever sees.

* * *

Dick Cheville, a Graceland sophomore recently returned from a tour of Europe, described his experiences to an attentive assembly audience on October 4. Dick and two Graceland friends, Jim Allingham of Cedar Rapids, Iowa, and Don Olmsted of Des Moines, Iowa, bicycled through eight countries staying in youth hostels or, when necessary, sleeping in the fields. They visited European branches of the church and met families of Graceland students from abroad. Dick encourages everyone to duplicate their experience and says, "If you want to do it, you just have to get up and go."

* * *

KGRA, Graceland's student radio station, began a period of trial broadcasting on Monday, October 8. The rapid turnover of the staff, unavoidable in a two-year college, makes a few weeks of organization necessary each year before broadcasting can begin. This year's staff includes Manager Russell Walsh, Long Lake, Minnesota; Program Director Harold Keairnes, Kansas City, Missouri; Business Manager Perry Mair, Hammond, Indiana; and Chief Engineer Bob Creviston, Indianapolis, Indiana.

The station, which broadcasts three evenings a week to the college community, presents programs of news, music, interviews, and drama. Erleta Covalt from Los Angeles, California, in charge of radio drama, is producing and directing a series, *In the Shelter of the Little Brown Cottage*, dramatized by Lea Black from Estella Wight's novel of the same name and presented a few years ago over KMBC in Independence.

New Horizons

Bulletin Board

Attention Antelope Valley, California, Members

Los Angeles Stake officers desire to contact church members living in the Antelope Valley in the area of Lancaster, California, who are not already on the Stake records. Consideration is being given to forming a church group in this community if interest and activity of the Saints give evidence of sufficient support to insure success of the venture. Those interested should write to High Priest Albert Knowlton, 1219 West 105 Street, Los Angeles 44, California.

Services in New York City

Church services are now being conducted in Manhattan at the chapel of the West Side YMCA, 5 West Sixty-third Street on Monday evenings. These are in addition to the Sunday meetings at the YMCA, 570 Jamaica Avenue, Highland Park, and the week-night cottage meetings in Flatbush.

Members visiting New York City, or those who know other Saints visiting or residing in the greater New York area, are invited to contact the pastor, Perce R. Judd, 144-35 Charter Road, Jamaica, Queens; Norman Bernauer at the West Side YMCA, 5 West Sixty-third Street, Manhattan; or Charles W. Harris, 2055 East Nineteenth Street, Flatbush, Brooklyn (telephone SH 3-0904).

Kirtland District Women's Institute

The Kirtland District women's institute will be held December 1 and 2 at Kirtland, Ohio. Guest speakers are to be Alice Johnson and Apostle Maurice Draper. Saturday sessions will begin at 2:00 p.m. with registration, followed by classwork, dinner at 6:30, and a candlelight service in the Temple at 8:00 p.m. Sunday services will begin at 9:30 and conclude at 3:00 p.m. Reservations for the Saturday evening and Sunday noon meals as well as Saturday night housing may be made with Mrs. William Williams, Route 2, Willoughby, Ohio.

C. E. BROCKWAY
District President

West Virginia District Organization Anniversary

An anniversary observance for West Virginia District will be held at the church in Parkersburg (Twenty-fifth Street and Murdoch Avenue) on December 7, 8, and 9. President Israel A. Smith and Apostle Maurice L. Draper are to be present for the occasion. It will begin with a reception at the church on Friday evening. The schedule for the rest of the week is as follows: Saturday: 2:30 p.m., anniversary service in the log church at Goose Creek where the district was organized on December 10, 1892; 7:00, business session at Parkersburg church; 8:00, sermon by Apostle Draper; Sunday: 8:00 a.m., priesthood meeting at the church (all other services during the day at Parkersburg High School auditorium); 9:00, fellowship service; 11:00, sermon by President Smith; 2:30 p.m., sermon by Apostle Draper. Sunday dinner will be served in the Masonic auditorium at \$1.25 per plate. All who plan to attend should make reservations with Mrs. May Griffin, 2001-19th Street, Parkersburg, by December 1.

Book Wanted

A. W. Christie, 546 Kenyon Street, Seattle 8, Washington, wants to purchase a copy of *The Bible at a Glance*.

Group Meetings at Los Alamos, New Mexico

Meetings are now being held in Los Alamos. Fourteen persons attended the first, and they are eager to contact others in that area who may be interested in coming. Those who wish to join this study group should contact J. F. Shadel, 2282-B 36th Street, Los Alamos (telephone 2-2076).

Change of Address

Mr. and Mrs. James E. Renfroe
215 Bayles Street
Hot Springs, Arkansas
(Telephone 167-J)

John T. Puckett
800 East McCarty
Jefferson City, Missouri

Alan Tyree
1729 Massachusetts, Apt. 7
Lawrence, Kansas

Northwestern Ohio District Conference

The Northwestern Ohio District conference will be held November 24 and 25 at the church in Toledo, Ohio, 2524 Lawrence Avenue. The theme is "Significance of the Restoration." On Saturday evening there will be activities for young people from 7:00 to 8:00, and preaching by Apostle Maurice Draper from 8:00 to 9:00. Sunday's schedule includes a prayer service from 9:00 to 10:00 a.m., a business meeting from 10:45 to 12:00, and a sermon by Apostle Draper from 1:45 to 2:45 p.m.

ALVIN WADSWORTH
District President

Wanted: Matron for Saints' Home in Lamoni

Applicant should be either a registered nurse or a licensed practical nurse.

Anyone interested may contact The Presiding Bishop's office for more information, giving qualifications and references.

Request for Prayers

Margaret Harmer, 828 Lym Street, Parkersburg, West Virginia, requests prayers for herself.

WEDDINGS

Hilker-Oakes

Rose Marie Oakes, daughter of Mr. and Mrs. Arthur Oakes of Chicago, Illinois, and William W. Hilker were married July 8 at the Englewood Reorganized Church in Independence, Missouri. Elder Donald V. Lents officiating. The bride is a senior student at the Independence Sanitarium and Hospital School of Nursing. The groom, who attended Graceland College, is now serving in the Army.

Carter-Crooker

Margaret Lucile Crooker, daughter of Mr. and Mrs. Clayton B. Crooker, and Clarence Charles Carter, Jr., son of Mr. and Mrs. Clarence C. Carter, Sr., all of Houston, Texas, were married October 5 at the Reorganized Church in Houston. Pastor Roy Vandel officiated, assisted by Fred Banta.

Sheetz-DeGruccio

Lucille DeGruccio, daughter of Mr. and Mrs. Vincent A. DeGruccio of Los Angeles, California, and Robert Vernon Sheetz, son of Mr. and Mrs. Robert Sheetz, also of Los Angeles, were married October 20 at the Reorganized Church in Compton, California. Elder Thomas R. Beil performed the double-ring ceremony.

Costlow-Fuller

Kathleen Fuller, daughter of Mrs. James E. Storms of Pleasant Hill, Missouri, and Milton Costlow son of Mrs. H. E. McArthur of Dalton, Georgia, were married October 29 at the Reorganized Church in Des Moines,

Iowa, Pastor Herbert Scott officiating. They are making their home in Independence, Missouri. Mrs. Costlow is a graduate of Graceland College, class of '48.

BIRTHS

A son, Stanley De Forest, was born on September 26 to Cpl. and Mrs. Weldon Davis of Pontiac, Michigan. Cpl. Davis is now serving with the 107th Ordnance Company in Korea.

Mr. and Mrs. Albert M. Pearson of Inglewood, California, announce the birth of a son, Dennis Albert, born October 3. The father is pastor of Lennox Congregation in Inglewood.

Mr. and Mrs. Frank D. Grossman of Arlington, Virginia, announce the birth of a son, Glenn David, born August 23. Mrs. Grossman is the former Helen Lotz of St. Louis, Missouri.

A daughter, Carol Lynne, was born on April 19 to Mr. and Mrs. Charles Davis at the Independence Sanitarium. Mrs. Davis is the former Ona Lee Surbrook. Both parents are graduates of Graceland College.

Mr. and Mrs. Byron R. Graybill of Kansas, announce the birth of a son, Glaude Leroy, born October 19.

A son, Jay Len, was born on July 8 to Mr. and Mrs. George E. Wright of Corpus Christi, Texas.

DEATHS

ASHER.—Erskene Johnson, was born February 5, 1895, at Manchester, Kentucky, and died June 24, 1951, at Salem, Oregon. On May 18, 1918, he was married to Madeline Rakes; five children were born to them. He served in the Armed Forces during World War I and after that worked principally as a truck driver. In 1945 he was in an accident which left him disabled. He had been a member of the Reorganized Church since March, 1947.

He is survived by his wife; two daughters: Mrs. Rose Smoots of Chehalis, Washington, and Mrs. Madeline Dupree of Eugene, Oregon; three sons: Erskine E., Earle, and Lawrence, all of Salem; his mother, Mrs. Sudie Asher of Tyler, Texas; three sisters: Mrs. J. C. Clayton of Tyler, Texas; Mrs. Juanita Thornton of Tyler; and Mrs. Joe Lancaster of Cincinnati, Ohio; two brothers: Charles H. of Salem and Burt of Klamath Falls, Oregon; and three grandchildren.

LAMBERT.—Hattie J., daughter of George and Ann Wilson, was born July 9, 1859, at Keokuk, Iowa, and died September 25, 1951 at St. Joseph's Hospital in Keokuk. On October 28, 1891, she was married to George P. Lambert; three children were born to them. Mr. Lambert and a son, Leland G., preceded her in death. She was baptized into the Reorganized Church in her youth and remained a faithful, active member throughout her life. She also belonged to the Women's Christian Temperance Union.

Surviving are two children: Elbert W. Lambert of Burnside, Illinois, and Grace I. Salisbury of Stewartville, Missouri; and two grandchildren. Funeral services were conducted at Nauvoo, Illinois, by Evangelist J. R. Grice and Elder Arnold Ourth. Interment was in Thornber Cemetery east of Nauvoo.

ROZELL.—James William, son of Jefferson and Jane Rozell, was born June 13, 1867, at Sweet Home, Oregon, and died September 23, 1951, at the Cottage Convalescent Home in Salem, Oregon. By vocation he was a watchmaker. He leaves to mourn his passing a nephew, Ben Rozell of Albany, Oregon, and the Saints of Oregon District.

SMITH.—Thomas Jefferson, was born July 24, 1872, in Boomer Township, Iowa, and died September 18, 1951, at the Jennie Edmondson Memorial Hospital in Council Bluffs, Iowa, after a lengthy illness. He was married on March 24, 1897; three daughters were born to him and his wife, Dora, but two of them died in infancy. He was baptized into the Reorganized Church on April 21, 1915; ordained a priest on May 29, 1916, and an elder on August 3, 1921. As long as his health permitted he was active in church work. For many years he engaged in farming, later becoming a merchant, real estate agent, and a worker at the county court house.

He is survived by his wife, Dora; a daughter, Mrs. Viola Moore of Council Bluffs; two brothers: D. D. Smith of Council Bluffs and B. A. Smith of Missouri Valley, Iowa; four grandchildren; and one great-grandchild. Funeral services were held at the Woodring Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Interment was in the Grange Cemetery near Council Bluffs.

OSBORN.—Sarah Almeda, was born October 4, 1866, in Iowa and died September 27, 1951, at Mercy Hospital in Council Bluffs, Iowa, after a brief illness. She had been a member of the Reorganized Church since August 2, 1950.

Surviving are three daughters: Mrs. Margaret Nichols and Mrs. Blanche Moore of Council Bluffs and Mrs. Viola Murphy of Chicago, Illinois; two sons: Oscar Osborn of Omaha, Nebraska, and Howard Osborn of Chicago; seventeen grandchildren; and twenty-six great-grandchildren. The funeral service was held at Woodring Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Burial was in Memorial Cemetery at Council Bluffs.

FRANKS.—Fred, was born September 20, 1905, at Council Bluffs, Iowa, was killed September 29, 1951, in an automobile accident on Manawa Road near Council Bluffs. He had lived in Council Bluffs most of his life and was employed the past twenty-five years by the Union Pacific Railroad. He had been a member of the Reorganized Church since August 10, 1930.

He is survived by a daughter, Mary Louise Franks; and four brothers: Dan, Howard, Raymond, and Leo, all of Council Bluffs. The funeral service was held at Meyer Chapel in Council Bluffs, Elder V. D. Ruch in charge. Interment was in Cedar Lawn Cemetery, Council Bluffs.

LUKE.—John Nelson, was born May 14, 1873, in Indiana, and died September 15, 1951, in Hillsboro, Indiana. He is survived by his wife May; four sons: Ray, Ernest, Fred, and William; seven daughters: Mrs. Mona Kazmar, Mrs. Mary Wallace, Mrs. Hattie Christensen, Mrs. Florence Gilbert, Mrs. Lillie Caldwell, Mrs. Goldie Curtis, and Mrs. Alice Thew; twenty-three grandchildren; and five great-grandchildren. Concluding services were held at the Riverview Abbey Crematorium.

HARRINGTON.—Janet Sue, daughter of Mr. and Mrs. John C. Harrington of East Moline, Illinois, was born September 27 and died six hours later. She is survived by her parents; three brothers: John, Elbert, and Richard, and a sister Kathryn, all of the home; her paternal grandparents, Mr. and Mrs. John C. Harrington of Hamilton, Missouri; and her maternal grandfather, Joseph Willey of Davenport. Graveside services were conducted by Elder Lyle Woodstock.

HAYWORTH.—William Tell, son of George W. and Eleanor J. Hayworth, was born August 17, 1867, at Converse, Indiana, and died September 25, 1951, at Nowata, Oklahoma. He was married on March 2, 1912, to Mrs. Louise Crosby, and together they were baptized into the Reorganized Church on May 28 of that same year. On November 26, 1933, he was ordained to the office of deacon; until ill health prevented his activities he was a faithful worker in the church. He was a Christian gentleman, loved and respected by all who knew him.

He is survived by his wife, Louise; four daughters: Mrs. Eleanor Couch, Mrs. J. N. Duncan, Mrs. J. L. Reynolds of Nowata, and Mrs. J. D. Rousculp of Los Angeles, California; a son George of Nowata; two sisters: Mrs. Pearl Harrison and Mrs. Daisy Yattaw, and a brother Oliver, all of Marlon, Indiana; eight grandchildren; and four great-grandchildren. Funeral services were conducted by Elders Stephen A. Black and O. A. Duncan.

HURLEY.—Sophronia Alira, daughter of Mr. and Mrs. W. W. Brown, was born August 19, 1861, at Johnsonville, Illinois, and died September 17, 1951, at Dinuba, California. She was baptized into the Reorganized Church at the age of sixteen and remained a faithful member until her death. In 1880 she was married to Edwin Hurley; six children were born to them. Her husband and two children preceded her in death.

Surviving are three sons: Robert and Preston of Dinuba, and Hilliard, a patient in the Veterans' Hospital in Palo Alto, California; a daughter, Mattie Scott, with whom

she made her home; a brother, Miles Brown of Johnsonville, Illinois; five grandchildren; and one great-grandchild. Funeral services were conducted by Elders E. E. Workman and W. A. Slover at Dopkins Chapel in Dinuba. Interment was in Smith Mountain Cemetery.

MINTHORN.—Alice Amelia, daughter of Ezra T. and Rhoda Hager Whitehead, was born April 5, 1860, near Mexico, New York, and died September 9, 1951, at Lamoni, Iowa. She was baptized into the Reorganized Church early in life and was a faithful member until death. As a young woman she taught school in New York, then married George B. Minthorn in 1887. From New York they moved to Michigan, where they resided for three years, then made their home in Lamoni. Five children were born to them; two daughters, Mable and Kezia, preceded her in death.

She is survived by her husband; three sons: Maynard L. of Kellerton, Iowa; Eber J. of Prescott, Arizona; and Joseph W. of Kalispell, Montana; and eleven grandchildren in Lamoni. Funeral services were conducted in Lamoni, and burial was in Rose Hill Cemetery.

JOHNSON.—Ira Robert, was born June 16, 1886, and died August 20, 1951. He had been a member of the Reorganized Church since June 11, 1933.

He is survived by his wife, Jennie; a daughter, Catherine; and five sons: Robert, William, Ray, Guy, and John. Funeral services were conducted at the Miller-Cross chapel in Caledonia, Michigan, Elder Macey A. Ellis officiating.

HILBURN.—Fannie Mae, was born November 9, 1910, at Bay Minette, Alabama, and died July 13, 1951, at her home in Mobile, Alabama. She had been a member of the Reorganized Church since early youth.

She is survived by her husband, John G. Hilburn; a daughter, Ann Marie; two sons: Raymond and John; her mother, Mrs. Lula Page of Bay Minette; four sisters: Mrs. A. C.

Ray and Mrs. Ralph Hilburn of Mobile; Mrs. Louis White and Mrs. Bessie Pettis of Bay Minette; and four brothers: John, Joe, Chester, and Jack Page of Bay Minette. Funeral services were held at the Reorganized Church in Mobile, Elders J. W. Breshars and E. L. Booker officiating. Burial was in Bay Minette cemetery.

O'DELL.—Claud, was born April 22, 1875, at Carrollton, Missouri, and died September 7, 1951, at Mt. Vernon Sanatorium, Mt. Vernon, Missouri. With his parents he moved to Lockwood, Missouri, at the age of six and remained in that vicinity most of his life. In 1922 he was baptized into the Reorganized Church, and in the same year was called to the priesthood. He was active in the work until the time of his death. In 1894 he was married to Leona Stoddard; four children were born to them. Leona died in 1917, and in 1918 he was married to Eunice Vanlandingham, who preceded him in death on March 17, 1948.

Surviving are three sons: Owen D. and James H. of Laramie, Wyoming, and Paul J. of Lebanon, Oregon; a daughter Mrs. E. E. Warren of Greeley, Colorado; two brothers: L. P. of Lockwood and Burd of Republic, Missouri; sixteen grandchildren; and three great-grandchildren. Funeral services were held at the Reorganized Church, Elder Ed Heide and Reverend McNealy of the Methodist Church officiating.

BALSOVER.—Curtis Ray, son of Mr. and Mrs. Granville E. Balsover, was born January 3, 1934, at Springerton, Illinois, and was killed in an automobile accident near Carni, Illinois, on September 27, 1951. He had spent his entire life in and near Springerton and was graduated from Enfield High School this spring. In school he was a good student and a good athlete, being a star player on the Enfield basketball team last year. He had been a member of the Reorganized Church since February 26, 1943.

He is survived by his parents; two brothers: Donald and Dean; and two sisters: Betty and Joy.

Introducing

BERTHA (GARVER) JOHNSON, Independence, Missouri, (page 16) is a member of the General Council of Women and presents in this issue an interesting report on the recent Women's Department Institute. She was born in Lamoni where she was also baptized, educated, and married. She graduated from high school in 1931, from Graceland College in 1934, and received her B.A. degree from the State University of Iowa in 1935. Following this she entered the teaching profession and taught two years in the Lamoni schools and three years in the Council Bluffs, Iowa, schools. In 1940 she was married to Walter N. Johnson. They have two children: Lois Kay, 8½, and Garver William 6. Sister Johnson's hobby is knitting.

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Centering Our Children's Lives in the Church—Part I

(Continued from page 17.)

AS A CHILD IS LEARNING to pray we need to be informal and not be too much concerned about the mechanics of prayer or the posture he assumes. Whether he is kneeling or has his hands folded is not of vital importance. The enjoyment of the prayer may be greatly increased for a child if the prayer is said when he is warmly tucked in bed with father or mother kneeling beside him. He will watch his parents and gradually come to do as they do. The physical contortions a youngster may go through when he first begins to kneel can be most amusing, but the important thing is that the prayer goes on, and he is developing the attitude of thankfulness for blessings received and evidencing concern for the welfare of others.

Children should never be forced to pray. Sometimes they are tired and don't feel like praying. On such occasions, it may be well for the parents to ask, "Would you like me to say a prayer for you tonight?" Occasionally my children have said, "Mother, may I pray silently tonight?" This is as it should be as a child grows and develops spiritually.

Parents should never laugh at a child's prayers or repeat them to others in his presence, no matter how amusing they may be. Sometimes it is necessary to humor a childish whim. When our little girl was very young she was frightened by the unusual appearance of an elderly man who wore a beard. That night she refused to pray and announced that she didn't like Jesus anymore. When we questioned her further she said, "I don't like Jesus because he has a beard, and I'm not going to say my prayers to him ever again until he shaves every morning like my daddy does." I tried to tell her that all the men who lived with Jesus wore beards as it was the custom of that day. The more I talked the more determined she became in her stand

that she was not going to pray to Jesus as long as he wore a beard. I went ahead, said my prayer, kissed her, and tucked her in bed. This fixation of hers continued for nearly a month, and each night I continued to say my prayer by her bed. One night she slipped out of bed by me and said a prayer of her own. I feel sure I could have done much harm if I had forced her in any way, or told her how foolish she was. She forgot unpleasant memories of beards as I continued to pray each night and once again found herself loving Jesus and wanting to pray to him.

I have often heard it said and have come to believe that the family that prays together stays together. In the ideal situation prayer should always be a shared experience. In some homes the blessing at the table is always said by the children—in other homes the praying is reserved for adults. Neither situation is desirable. It is a good thing for all members of the family to participate in prayer, for children learn to improve their own prayers if adults give thought to the blessings asked on the food and the other prayers they say. It is a good thing if the father shares in the evening storytelling when the youngsters are little and hears their prayers and says his own with them as he tucks them into bed.

(To be continued)

No Complaints

A wise clergyman kept on his desk a special notebook labeled "Complaints of Members." Whenever one of his people began to criticize another's doings, he would say, "I'll just write it out so I can take it up with the board."

The sight of the complaint book and the ready pen had its effect. The clergyman kept the book for 40 years, opened it hundreds of times, and never had occasion to write a line in it.

—LEEWIN B. WILLIAMS

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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P.S.

* MORE ON GRANDMA DAVISON

In the issue of October 8, P.S. carried a note about "Grandma Davison" and her great-great-grandchildren in the church. Brother George D. Gates, 4402 St. Paul Avenue, Lincoln, Nebraska, president of the Graceland Class of 1926, himself a great grandson of Grandma Davison, sends further information on the group of great-great-grandchildren attending Graceland this year. His own daughter, Bonita Gates, is attending Graceland as one of the four great-great-grandchildren. Nova Cox, a cousin of Bonita's, daughter of a sister of Brother Gates, plans to attend Graceland next year, making a group of five, if all the others return.

* THE TEST OF TRUTH

We can't believe everything our friends tell us, although they may be perfectly honest and sincere; but we do not stop taking with them. They may be mistaken or misinformed.

We can't believe everything we hear on the radio, even though commentators and advertisers may intend to tell the truth. The newscaster's obligation to deliver a good story, the prejudices and blind spots that flourish in the fertile soil of the advertiser's desire to sell something, all result in certain diminutions of accuracy and elasticities of judgment. But we do not stop listening to the radio.

We cannot believe everything we read in the papers, books, and magazines. All the normal human fallacies and limitations are represented in them. But we do not stop reading them.

We cannot even believe everything that comes to us purporting to be the word of God or the will of the Lord. False prophets can and do walk in the paths where true prophets have gone. But we do not refuse to listen, nor do we quit going to church.

Paul wrote to Timothy (II, 2:7), "Consider what I say; and the Lord give thee understanding in all things."

For our own good we ought to consider. We are not obliged to accept.

The literary apostle also gave this good advice, "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good."—I Thessalonians 5:10-21.

In more modern language we would use the word "test" instead of "prove." Good-speed translates the passage, "Do not stifle the Spirit. Do not disregard the utterances it inspires, but test them all, retaining what is good and avoiding every kind of evil."

Driving through a large city at night, one must learn to disregard the many brilliantly illuminated commercial signs, and concentrate on the small traffic lights. It isn't easy, but safety depends on it. In intellectual and spiritual affairs, we must learn to identify the traffic signals of truth.



**in
this
issue**

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W. J. Haworth

Designs Against Health
Chris B. Hartsborn

On Giving Thanks
Josephine Montgomery

the Saints' Herald

November 19, 1951
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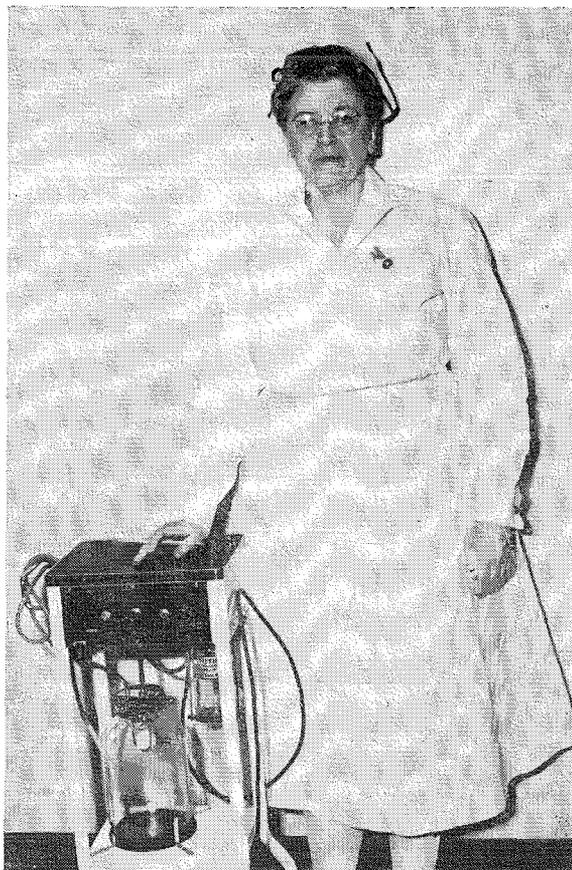
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We'd
Like
You
To
Know . . .

Faye Franklin, R.N.

The nursing supervisor on third floor is shown here resting her hand on a gom-coaction pump—a handy gadget to have around when there is a wound or a stomach to clean out. Miss Faye was a schoolteacher before she started her nursing career. Her great-grandfather, Van Ausdale, was the first district president of the Gallands Grove (Iowa) District. She was only eleven when her parents moved to Kidder, Missouri. Here she was graduated from high school and then attended Kidder Institute at Denison, Iowa. She received her R.N. pin from the Sanitarium in 1921 and became the Visiting Nurse in Independence and outlying districts for the Metropolitan Insurance Company and the outpatient department of the Sanitarium. In 1930 she went to Missouri University Hospitals where she was in charge of student clinic and free clinic. Later she became night supervisor of Missouri University Hospitals and the crippled children division of the state of Missouri. She then went to the Ellis Fiscal Cancer Hospital where she was night supervisor for nearly three years. Her hobbies include cooking, handwork, and farming. She owns a farm of 120 acres north of Columbia. Each summer for many years she has taken a month's vacation and traveled. These trips have taken her to Alaska, Canada, Mexico, four times to California, and to every state in the union except the southeastern states.

Since 1948 Miss Franklin has been a member of the supervisory staff of the Independence Sanitarium and Hospital. She is a member of the American Nurses Association, and a past president of the Professional Nursing Association of Missouri, District No. 7. She has been a regular church attender all her life, and is a member of the West College Street congregation. Her sister, Eva, also has been a nursing supervisor at the San for many years. Though her training gives her a professional bearing, Faye likes people and finds it easy to mingle with the group.



News and Notes

PRESIDENT RETURNS

President Israel A. Smith has returned from Washington, D.C., where he attended a conference with State Department officials.

ATTENDS INSTITUTE

Elder Don Lents, assistant to the First Presidency, was in Midland, Michigan, November 3 and 4 for an institute for the South Central Michigan District.

WORK IN SOUTH

A branch was organized at Birmingham, Alabama, with Elder J. Henry Porter as pastor. Apostle Percy Farrow and District President W. J. Breshears were present at the organization meeting. Apostle Farrow was also present at the organization of a branch at DeKalb, Texas. Arvil Wilson is pastor there.

Brother Farrow also reports that Bishop Joseph E. Baldwin has taken up his responsibilities in the southern mission. He mentions that a missionary rally was held in Pensacola, Florida, October 14 which had an attendance of 500.

PROGRESS IN THE WEST

Apostles Charles R. Hield and D. T. Williams traveled in the west from October 23-November 2. They were in Phoenix, Arizona, for the ordination of Keith Rogers to the office of evangelist. While in Tucson, Arizona, both apostles preached. They also preached at El Paso, Texas. The men contacted some church friends in Nogales, Sonora, Mexico.

They reported that Elder Wayne Simmons is working in the Rio Grande Valley with Brownsville, Texas, as his objective. He is contacting Spanish-speaking people while there. His work in this area will continue until around Christmas.

COUNCIL MEETS IN KANSAS

The General Council of Women met at the home of Mrs. Frank Hoecker at Lawrence, Kansas, on November 13. Mrs. Pauline Arnsen who is director of the council reports that the women are making a scrapbook from the Women's Institute to aid future workers in the department.

WILDERMUTH FIRE

A letter from Lester Wildermuth advises us that the report published in this column in the issue of November 5 was incorrect in some particulars. The fire damaged some goods stored in the basement and the front rooms of the house. There was not much damage to the furniture, much of which was removed. Brother Wildermuth had been in Aurora with his son, Richard, who lives in Plano and is pastor of the branch. He returned to his home about 9:00 p.m. while the house was still burning. The insurance seems adequate to cover the loss.

COLLEGE GROUP MEETS

Nine colleges and universities were represented at the conference of college students held at the assembly room of the Sanitarium November 3 and 4. Speakers who addressed the group were Miss Gertrude Copeland, superintendent of the hospital, and Apostle Charles R. Hield. Among those present at the meeting were F. Carl Mesle, A. Neal Deaver, Harley Morris, Ray Zinser, Mrs. Luella Krahl, Mrs. Dutton, and Dr. L. O. Brockway, who directed the meeting.

The Saints' Herald Vol. 98 November 19, 1951 No. 47

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

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How the Auditorium Serves all the Church

Our world-wide organization has its administrative headquarters and conducts its many lines of leadership and service in this building.

CONVERSATIONS with visitors reveal the fact that many people do not realize the number of ways in which the Auditorium serves all the church through the various departments and activities within its walls.

The Auditorium is a large office building, as well as a meeting place for the General Conference, and is in use for church work throughout the year. If members know the extensive service that the Auditorium renders, they will understand better why it should be completed.

FOR the sake of brevity, the various offices and departments housed by the Auditorium are simply listed, with no description. In spite of the care taken, it is possible that the list is not complete.

1. World headquarters of the church
2. Home of the General Conference
3. The First Presidency
4. Council of Twelve
5. Presiding Bishopric
6. Joint Council
7. Seventies
8. Order of Bishops
9. Standing High Council
10. Presiding Evangelist
11. Department of Religious Education
12. Department of Priesthood Education
13. Department of Music
14. Department of Radio and Transcriptions
15. Department of Women
16. Legal Department
17. General Office
18. Administration of Church Institutions
19. Department of Statistics
20. Agricultural Service
21. Historian
22. Library
23. Information Service

24. Guide Service
25. Museum
26. Special institutes and conferences of a church-wide nature
27. Laurel Club dining room

IN ADDITION to these, there are special council rooms and offices that are used occasionally, and are in great demand during General Conferences and institutes.

Sometimes a man under appointment, who is especially qualified for certain work, is called in to work for a limited time and needs office space. It is usually available. Such an instance occurred when Charles Neff was called from Omaha to plan this present campaign for the Auditorium. At the committee meeting Bishop DeLapp said to him, "We can give you an office and some furniture. Will you want a typewriter?" Brother Neff accepted. "We can also give you stenographic help if you want it," Bishop DeLapp continued. At the Auditorium the church is able to meet such special needs.

IT WOULD NOT DO to give the impression that the Auditorium is like the Pentagon building in Washington. However, for this part of the country, it is quite large. There are parts of it where numbers of office workers have never been, simply because it would involve a long walk around corridors and up ramps to places they have no reason to visit.

Every department serves the General Church in some way. The smallest branch and the farthest district are served by this building and its people. The Auditorium is the crossroads of the church. One meets people from all parts of the world there.

It is probable that not one casual visitor or Conference registrant in a hundred visits all of the offices in the building. Guides say that the

total length of the corridors, ramps, and approaches to the offices is one and a fourth miles. At Conference time, it is not unusual for a few visitors, without benefit of chart or compass, and deficient in that personal quality known as "sense of direction," to become lost, wander about for a while, and then have to ask the way out. However, the building plan is easily learned, and visitors find their way about with no difficulty by the second day. A little attention to the markers by the ramps will enable anybody to find his way.

AS THE CHURCH GROWS—and it will grow—the increase in membership will call for an increase in the number of services by the General Church to the branches and the membership. That is natural. This will increase the usefulness and the demands made upon the Auditorium. It is another reason why the building should be finished.

You wouldn't want to live for many years in an unpainted house, with the walls unfinished, no rugs on the floors, and makeshift furniture in the living room to receive your company. For cultural and spiritual reasons you want your home to be bright and pretty.

The Auditorium is the home of the church. It is unfinished. For our own sake, as well as for good public relations, we ought to get it done.

We remember what a very good woman, who has given years of loyal service to the church in its organizations, said at a prayer meeting: "Why don't we finish the Auditorium? Why don't we get busy and raise the money for it? It seems to me that our sense of pride, our respect for the church, and our love of God would not let us rest until we have completed this work!"

L.J.L.

Editorial

Official

Comparative Report, Nine Months' Income, 1950-1951

The following unaudited figures herewith submitted cover the income for the first nine months of this year as compared with the first nine months of 1950. The trend con-

	1950	1951	Gain	%
January	\$155,693.65	\$162,756.17	\$ 7,062.52	4.54
February	105,508.28	128,535.69	23,027.41	21.82
March	97,444.73	106,087.72	8,642.99	8.87
April	99,498.12	109,852.07	10,353.95	10.41
May	77,713.41	95,549.08	17,835.67	22.95
June	75,376.25	88,935.06	13,558.81	17.98
July	79,447.04	87,926.42	8,479.38	10.67
August	66,393.93	90,756.73	24,362.80	36.69
September	92,605.63	99,554.79	6,949.16	7.50
Total	\$849,681.04	\$969,953.73	\$120,272.69	14.16

(The above figures include \$18,967.52 from Missions Abroad.)

tinues to be favorable. As indicated in previous reports, however, there is also a substantial increase in expenditures for the same period, leaving a reasonable margin, however, of gain in income over gain in expenses. Continued response on the part of our members in compliance with the financial law will assure us of maintaining this favorable position, and we trust will also enable us to reach our goal in raising funds for work on the Auditorium.

THE PRESIDING BISHOPRIC
By G. L. DeLapp

to invite others to hear "one of the top programs of the Christmas season."²

If you are isolated, or your church leader does not have enough of these cards and you want more, send a card or letter to the "MESSIAH" PUBLICITY DIRECTOR, THE AUDITORIUM, INDEPENDENCE, MISSOURI, and your request will be promptly filled free of charge.

¹Letter of October 2, 1951, Radio Station KOMA, Oklahoma City, Oklahoma.

²Letter of October 25, 1951, Radio Stations KFH and KFH-FM, Wichita, Kansas.

Washington, D.C., Church Building Project

The *Herald* for August 13, 1951, presented an official announcement and invitation as follows:

Erection of the Washington, D. C., church is undoubtedly one of the most important projects now being undertaken by the Washington Branch and the General Church. A beautiful lot has already been purchased in a very fine area, and it is highly important that the building to be placed on this site shall be representative of the church and provide for the functional needs of the branch, and at the same time serve as a point to which interested inquirers can go for information concerning the Restoration.

In designing this Capital City building the following points must be considered:

A sanctuary to seat not less than 150 and not to exceed 225

An assembly room for overflow crowds which could be used for other general meetings

A kitchen adjacent to this assembly room

Classrooms to provide for church school for the congregation

The pastor's study, serving also as a library

Baptismal font

No decision has been made up to the present time as to whether the design of the church shall be contemporary or traditional or modified traditional. A Colonial tone would blend with the surrounding buildings. It is a requisite that the building shall look like a church from the outside, as well as the interior. Landscaping should be tied into the total design. The amount of money available for this project will be approximately \$100,000.00.

(Continued on page 13.)

We Invite Our Friends to Share "Our Christmas Gift to the Nation"

This is the card you will receive through your pastor, district president, stake officers, appointee, or directly from the *Messiah* publicity office. This is the card you will be proud to mail to your friends and

acquaintances because it invites them to share with you one of the "high-points of the Christmas season."¹

Printed with a white lettering on the royal purple church color, this card offers an opportunity for you



You are cordially invited
to hear **The Messiah**
Handel's immortal classic, presented by the
Independence Messiah Choir, forty-three members
of the Kansas City Philharmonic Orchestra,
and soloists, under the direction of Franklyn
S. Weddle . . . Sunday evening, December 23rd,
at 10:30 PM, Central Standard Time.
Check your local CBS station schedule for
exact time in your city. This broadcast is presented
as a Christmas gift to the nation by the
Reorganized Church of Jesus Christ
of Latter Day Saints

Faith of Our Fathers

By W. J. Haworth

ONE OF THE MOST EXALTED spiritual moments of my life was when, for the first time, I sang the hymn "Faith of Our Fathers." It was in the Auditorium at Independence. That hymn, sung from the heart by about 8,000 of God's people, seemed to link me with all the spiritual joys of the Restoration Movement and with the sacrifices and great sufferings of its pioneers.

I rejoiced that I was a humble unit in the grand army of the King of Kings, triumphantly marching forward to the accomplishment of the divine purposes—the deathless army of God's servants in which generation succeeds generation. When I sing this hymn with my brothers and sisters in smaller congregations it is accompanied with the same soul-exaltation.

To my regret I am not able to bring all of my own physical forebears into the background of my faith. If they could be assembled I cannot vision the pagans, Roman Catholics, Anglicans, and nonconformists among them standing together in any church and singing "Faith of Our Fathers."

But I am not worried about that, for I remember Paul's statement: "We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits, and live?"—Hebrews 12: 9. And do not all Christians pray: "Our Father who art in heaven, hallowed be thy name"?

THE TRUE FAITH OF OUR FATHERS is that which originated with the great All-Father. He sent Jesus to earth as the Author of eternal salvation to all those who accept this faith. Though the Savior was the Captain of our salvation by divine appointment, he said: "I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting."—John 12: 49, 50.

Your fathers and mine gave their allegiance to the Restoration Movement because they believed it originated with God. That it embraced the truths of the faith which Jude indicated was "once delivered to the saints forever."—Jude 9, Basic English Version.

Christ was the one who "delivered" the true faith to the saints. He did not tamper with its provisions though it is recorded that he "thought it not robbery to be called equal with God." Hence our fathers cast off the faiths of men and gave their loyalty to what they termed "the Old Jerusalem Gospel" and the church organized according to the plan of Jesus.

There is a oneness about the faith that originated in heaven which makes it most distinctive. Paul wrote the saints of Ephesus: "Endeavoring to keep the unity of the Spirit in the bond of peace, in one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and

Father of all, who is above all, and through all, and in you all."—Ephesians 4: 3-6.

The faith which we and our fathers accepted is one in which the participants are members of the "one body" and in which they endeavor to keep the unity of the Spirit in the bonds of peace, recognizing the hope of their calling in One Lord, the Author of salvation through the one faith.

Under the influence of the "one Spirit" our fathers were "baptized into Christ" and thus shared in the worship of the "one God and Father of all who is above all" and to those who obey becomes the One who is "through all and in you all."

THERE IS NO DIVERSITY in God the Father, no other saving name than the one Lord, our Savior. Nor can there be any authorized divergence in the one faith. Doubtless it was comprehension of this fact that caused Paul to declare: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Galatians 1: 8. The apostle was so sure on this point that he repeated the anathema against any person or angel who would pervert the truth. Since Jesus, the equal of God, who brought the divine commandments to earth, declared them without change, why should any man or men assume the responsibility of making changes? We know that changes have been made, but not with the authority of God or his Son Jesus Christ.

In the sixth chapter of the Hebrew letter the author writes of the "principles of the doctrine of Christ" and enumerates them as being "faith in God," "repentance from dead works," "the doctrine of baptisms," "the laying on of hands," "resurrection," and "eternal judgment." Now the dictionaries define a "principle" as "a fundamental truth on which others are founded and from which they spring." From these fundamental truths or laws, Paul adjures

us to "go on unto perfection," building a perfect man in Christ thereon.

These basic principles appealed to our fathers because Jesus brought them direct from his Father in heaven. They recognized Christ as their Savior and these fundamentals as the first steps in their salvation. There were scoffers who said it was folly to be baptized by immersion. It was just a command and few Christians believed it essential. It could be honored either in the breach or the observance. People do not worry much about obeying laws now. There may be fines for disobedience of state ordinances, but nearly everybody breaks them, and few are fined. So why worry? A strange philosophy, this; but it is pretty general. But our fathers had been taught to pray, "Thy will be done on earth as it is done in heaven." They prayed that way because they wished the divine will to prevail among men.

They were obedient because Christ said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." They reasoned, "How can we pray for the kingdom of God to come and his will to be done on earth as it is in heaven if we neglect the simple ordinances without which we cannot even enter that kingdom? When the kingdom of God comes we want to be in it." They remembered also that Paul had said: "By one Spirit are ye all baptized into one body"—the dual baptism of water and the Spirit. They thus became members of the "one body."

A BODY OF PEOPLE is defined as "a number of members united by a common tie." Discussing the "one body," Paul says, "As the body is one and hath many members, and all the members of that one body being many, are one body; so also is Christ."—I Corinthians 12: 12.

Again, he says,

The body is not one member but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing where were the smelling?—I Corinthians 12: 14-17.

All this leads on to the statement: "That there be no schism in the body, but that the members should have the same care one for another. . . . Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversity of tongues."—Verses 25-28.

God "set" these officers and operations of the Spirit in the one body, just as he also "set" the nose on a man's face, and gave the eyes, ears, and all other functionaries their places in the human body. No human body functions perfectly without them. Reasoning from these premises, our fathers accepted the belief that apostles, prophets, teachers, priests, high priests, evangelists, bishops, and all the gifts of the Spirit were "set" in the church as permanencies.

Discussing the "one body" further Paul gives us three reasons why apostles and their helpers were "set" in the church:

1. For the perfecting of the saints.
2. For the work of the ministry.
3. For the edifying of the body of Christ.

Without doubt these three objectives remain unfulfilled, and can be properly performed only in the God-appointed way.

Further, the apostle states their tenure of office: "Till we in the *unity of the faith* all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Ephesians 4: 13. The Christian world has spurned these officers and gifts of the Spirit, and their disunity is apparent.

OUR FATHERS accepted this type of ministry on the recommendation of Paul:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and *compact* by *that which every joint supplieth*, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love.—Verses 14-16.

We are as cognizant today as were the men and women of the past that a God-directed effort is needed to prevent people from being tossed about by the variable winds of the doctrines of men. Our fathers wished to attain the "unity of the faith," to obey the will of God, the originator of the "one faith." It was not enough for them to pray "Thy kingdom come, thy will be done on earth as it is done in heaven" without doing something to bring it about.

They had been taught to pray, "Give us this day our daily bread," but they had learned also that Christ is the "bread sent down from heaven." They yearned for the true bread, for it is written, "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." Christ had assured them that words which proceeded from that source were "life everlasting."

They had failed to find the "one faith" and the distinguishing features of the "one body" among the popular churches. They were told, "It is foolish to look for Pentecost today; nor for any of the spiritual gifts of the first century. It would be sacrilegious to set up apostles and prophets now." These all had been "done away," because "that which is perfect has come"—prophecies had failed, tongues had ceased, and the other spiritual gifts with them.

But the fathers of this church had read early Christian history and learned that these links with Deity had been broken because of apostasy—that the "one body" had suffered the fate Jesus foretold it would when he said, "The kingdom of heaven suffereth violence and the violent take it by force."—Matthew 11: 12. I might quote at length from ecclesiastical historians which convinced them of this, but space is limited. It will suffice to quote from John Wesley, father of Methodism, with regard to these matters:

It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian; and, from a vain imagination of promoting the Christian cause thereby, heaped riches, power and honor upon the Christians in general, but in particular upon the Christian clergy. From this time they almost totally ceased; very few instances of the kind were found. The cause of this was not (as has been vulgarly supposed) "because there was no occasion for them," because all the world had become Christians. This is a miserable mistake; not a twentieth part of it was then nominally Christian. The real cause was "the love of many," almost all Christians, "waxed cold." The Christians had no more of the Spirit than the other heathens. The Son of Man, when he came to examine his church, could scarcely "find faith on the earth." This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church; because the Christians had turned heathens again, and had only a dead form left.—*Eighty-ninth Sermon*, Beacham's Edition.

THROUGH TWELVE AND A HALF CENTURIES Catholics and Protestants were satisfied with the loss of the divine touch and ministry which graced the church of the first century. True, the reformers altered some of the practices of the Roman Catholic Church, but they adopted others, such as infant baptism, sprinkling instead of immersion, and the general adoption of the title "reverend" for their ministers—a title which in the Bible is ascribed to God only (Psalm 111: 9).

With the exception of a percentage of honest souls who sincerely desire to do the will of God, these churches are full of nominal Christians whose moral practices are identical with those of the non-religious with whom they associate. It was because of the prevalence of such a

condition in the last days that the Lord spoke through Isaiah:

Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men, therefore I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder: for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.—Isaiah 29: 26, I.V.

This marvelous work was to be commenced in the time of the fathers of this church, for the word of the Lord continued: "Is it not yet a very little while and Lebanon shall be turned into a fruitful field." Lebanon is part of the Holy Land which lay barren for eighteen centuries and was miraculously returned to fertility about 1853, separated only "a little while" from the commencement of the marvelous "work."

In his fortieth chapter, Isaiah again takes up the "work" that was to precede the second advent of the Savior. Further, in chapter 62: 11, 12 he indicates that the "work" would be one of seeking out a people who should be the redeemed of the Lord, sought out, a city not forsaken.

Malachi takes up the story of this seeking out of honest souls: "Behold, I shall send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple."—Malachi 3: 1. Just as John the Baptist was the forerunner of the Lord in his first appearing, this and other scriptural evidences forecasted the appearance of a divine messenger to prepare the way for the Second Advent:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying, with a loud voice, *fear God*, and give glory to him for the hour of his judgment is come.—Revelation 14: 6, 7.

This is one of the things which John said "must be hereafter."

This angel message surely qualifies as the commencement of the "marvelous work and a wonder" which God said, through Isaiah, he would proceed to do among a people who gave him only lip service while their hearts were turned from him.

THE "MARVELOUS WORK and a wonder" has started. It was ushered in when the angel came to Joseph Smith and Oliver Cowdery in May, 1829. As a result of that and other angel visits, together with the restoration of divine revelation, the Church of Jesus Christ was organized on April 6, 1830, "a very little while" before the restoration of the fertility of Lebanon. The missionaries of the Restored Church presented two pictures for the consideration of our fathers.

The first is a word picture of the true church, "the one body" found in Revelation 12—a beautiful woman clothed with the sun, standing on the moon, and having her head adorned with an apostolic diadem of twelve stars. She represented the kingdom of God about to suffer violence. John saw her driven into a waste land for 1,260 years, at the end of which time she would come again to bear the remnant of her seed.

Here is the other scriptural word picture (I quote the Basic English Version):

And he took me away in the Spirit into a waste land; and I saw a woman seated on a bright red beast, full of evil names . . . And the woman was clothed in purple and bright red, with ornaments of gold and stones of great price and jewels; and in her hand was a gold cup full of evil things . . . And on her brow was a name SECRET, BABYLON THE GREAT, THE MOTHER OF EVIL WOMEN AND OF THE UNCLEAN THINGS OF THE EARTH. And I saw the woman overcome as with the wine of the blood of the saints and of those put to death because of Jesus.—Revelation 17: 3-6.

As I have already pointed out, history records the wholesale entry of worldliness into the church under Constantine. Pagan temples became the cathedrals of the perverted Christian church, which became the State Church under the Roman Emperors—while they lasted. Gradually that Empire declined, and there were no more emperors after the invasion of the Lombards in 568 A. D. and the crowning of their first king in 570.

THE PERVERTED CHURCH then became the Roman Catholic Church, with its popes striving for temporal power over all the earth. It flouted divine laws and substituted laws of the church's own making. It discarded apostles, prophets, and all priesthood offices except the popes, cardinals, archbishops, et cetera of their own making. The priests, for a fee, granted indulgences to those followers who wished to embark on some special sin; they gave absolution to all who confessed. The majority of nominal Christians in either Catholic or Protestant churches simply continued in their sinning without the approval of the priests.

The fact stands out clearly that the practice of the churches in disobeying God with regard to his plain gospel requirements has had much to do with opening the floodgates of evil doing until there is little difference between the pagans and the nominal Christians. Our fathers were shown word pictures of the bride of Christ versus the usurper who fraternizes with the workers of iniquity. She promises worldly advantages to her membership—and so do her daughters.

Our fathers read the biblical warning:

Do you not see that your bodies are part of the body of Christ? How then may I take

what is part of the body of Christ and make it part of the body of a loose woman? Such a thing can not be. Or do you not see that he who is joined to a loose woman is one body with her? . . . But he that is joined to the Lord is one spirit.—I Corinthians 6: 15-17 B. E. V.

ON THE OTHER HAND, the true church, the bride of Christ, back from the "waste land" into which the powers of evil drove her, demands of her members obedience to God's laws. She promises them no worldly reward. But, organized in 1830, after being in retreat for 1,260 years from A. D. 570, her challenge to all men is "Fear God and keep his commandments." The rewards she offers are spiritual ones—all that goes with the "at-one-ment" wrought by Jesus Christ—all that makes a person one with God and an heir to the spiritual good that flows through the "one body."

The church invites all to partake of these great joys: "The Spirit and the bride say, come. . . . And let him that is athirst come. And whosoever will, let him take the water of life freely."—Revelation 22: 17.

Fifty years and more ago our fathers decided for the Christ-bride and the "one faith." We have made the same choice. The issue is plainly before all who have not yet so decided—the woman typifying evil on the one hand; on the other, the bride of Christ, symbolizing all that is good. No one should delay in making the choice.

The Savior spoke a warning parable about ten virgins; five of whom were wise and five foolish. Some were prepared, and some not. While they awaited the coming of the bridegroom to claim them, they all slept. "And at midnight was a cry made, Behold, the bridegroom cometh. Go ye out to meet him."

Jesus is coming again. Then the choice will be for him to make. He will know his bride. In her the "one faith" will be maintained, for she will be the "one body." With joy he will claim her. Then it will have been too late for those who hung back to unite with the body of the Christ-bride, his church. Here is his promise of return:

"Behold I come quickly, and my reward is with me to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last."—Revelation 22: 12, 13.

Finally, John comments: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Revelation 22: 14.

A Living Church

Part III

GOD IS LOVE. A church alive to God will reflect the love of God. Its prayers will be not only for its own, but for all men. For the gospel of the Man who died for the sins of the world is *for the world*. Truth is not the restricted property of a "chosen few." The light of God, like the light of the sun, cannot be enclosed in the hollow of the hand as property, for the very closing of the hand shuts out the light from the hand which claims it. The gospel of Jesus cannot be owned. Only by assimilation and reflection can it be possessed.

A living church will be concerned with life. It will not be primarily concerned with the problems of its treasury department. Jesus taught his disciples:

Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

This counsel of Jesus is more than an idealist's dream. It is practical economically and psychologically, for although he focuses attention on souls and not on gold, yet sufficient intelligent concern for souls makes full churches, and full churches make full treasuries; but concern for the church coffers, so that the church activities are centered there, is a thread that grows thinner and thinner with the spinning. Temples of stone are not the objective of a living church. The real objective is the temple of God in the living man. Adjust the human heart, and all the complex problems of economics and sociology and government will fall into line. Improvement of social problems by any other means is only superficial. Poverty, by a living evaluation, is to be found in the spirit and not in the purse. A living church will be rich in living values.

A CHURCH will be as rich in its brotherhood as it is in its Fatherhood. A living church will be socially rich, because it will be brotherhood conscious toward all humanity, not simply toward

By Ruth McNickle Kirby

its own denominational "brethren," drawing a line of caste between the member and the nonmember. Jesus said, "If ye love only them that love you, what thanks have ye? For sinners also love those that love them. . . . But love your enemies." A church alive to the gospel of Jesus will rise above a me-and-thee attitude among its members to extend a mighty friendship. For a living concept of universal Fatherhood cannot exist without a simultaneous living concept of universal brotherhood, regardless of the nearer affinity of the like-minded. Terms of address which distinguish members from nonmembers may express genuine sentiment, and they may be convenient and effective for certain purposes, but they probably had their origin in the Medieval Orders and are not necessarily inherent in the Christian religion itself. The important thing about brotherhood lies deeper than the superficialities of address. The important thing about brotherhood is that it be felt.

A living church will be God-centered. Mere church-centeredness is a kind of self-centeredness—a flaw as fatal to an organization as to an individual, and one which produces the same kind of warped personality. The quality of life owes its first loyalty to the living God in its own heart. A lesser loyalty can defeat the very purpose of a living church, for the divine ceases to be the divine when it becomes institutionalized in a frozen pattern of human interpretation. Above all things, all ideas, all interpretations, in a living church, stands God; and the examples which inspiration has used most often to attempt a description of its God—water, light, breath, life—have the quality of flow. The inspiration of a God-centered church, therefore, is a moving inspiration in living hearts, and not a mere static shadow of the interpretations of other men. He who will accept principles of creed which are opposed to the sense of justice in his own heart is not wholly honest with his heart. He is not alive to God.

A GOD-CENTERED CHURCH will be engaged not merely in church service, but in God service. The Good Samaritan did not inquire the affiliations of the

man he served. He accepted him as a human being, as his neighbor. On the other hand, church service which is not God-centered can be a frustrating experience. Until a man's first loyalty is to God, he cannot be true either to himself or to an ideal. A church which is alive to God will give its first loyalty to the eternal values, not to personal or denominational concepts of those values.

A God-centered church will not rely for its salvation upon mere tokens of church membership. For the promises of God are not made on condition of a certified baptismal "pass." They depend not on superficialities of creed or name, but on actual qualities of soul. "Blessed are the *merciful*. Blessed are the *pure in heart*. Blessed are the *peacemakers*." The laws men comply with bring their blessing, regardless of denomination. The value of the principles of faith, repentance, baptism and so on, as taught by Jesus, is that they provide a favorable breeding ground for the development of virtuous qualities of soul. As naturally as the sun gives light, they open to the human heart the divine help it needs to build virtuous qualities of character. The need of the heart for this divine help is one reason why it has been said that man is saved *through grace*. But there is no place for artificiality in the doctrine of Jesus. There is no room for seeming. Doctrinal smugness and denominational astigmatism are not properties of a living religion.

IN ONE OF THE PARABLES, two sons were asked to labor in their father's vineyard. One agreed, but did not work. The other made no agreement, but he did the work. The unpromised son of God who did the work of God was a truer son than the son of the unfulfilled promise. Baptism, among other things, is a promise. But it is only a first step toward fulfillment. It is not the *work*. A God-centered church will do the *work* of God in the vineyard of the world.

Yet righteousness is more than works. It reaches into the basic spiritual materials of motives and attitudes, of which thoughts and acts are only the fruits. Men cannot purchase God by virtue, for the blessings of God are without price. The light and power of God cannot be bought by a simony of works any more than it can be bought by a simony of gold. We are not righteous because we do good. We do good because we are righteous. The Pharisee who kept the law was still a sinner because his acts were not righteously motivated; while the publican, who did not keep the law, was accounted righteous because of the greater purity of his motivation. The righteousness of a living religion lies deeper than a superficial righteousness of works. It begins

in the elemental substance of *what men are*. For the living gospel which Jesus taught is more than an exterior adhesive plaster for broken lives. It generates *new life*. It *re-creates*. It makes a man whole.

Yet the fruits of the spirit are sure, whatever the spirit men harbor. The convictions which find summation in the language of the heart express a man. What a man's heart is, the man is. Therefore faith without works is dead.

THUS THE AUTHORITY of God bears the image and superscription of God. A child of God will show the traits of God. There are no artificial by-ways to truth—no easy correspondence courses in ten lessons. Out of the elements of heart a Way of Life is to be wrought by work. Salvation is something to be achieved. Only bullbilly or hypocrisy will seek to cloak itself under the guise of religion in an artificial and effortless attempt to achieve life's goals. For anyone to suppose himself to have a special benefit of Providence merely for physical compliance with a few rites which establish him as a member of a church is to classify himself as a thief and a robber, seeking to take for his own that for which he is unwilling to pay the price in daily living. Jesus said, "I am the door." That "I" includes the whole Jesus—every elevation of his character, not merely the dead Jesus on a Cross, his empty name, or a few choice tenets of his doctrine. There is no hocus-pocus of empty ritual which exempts a man from the effects of broken law. God is not mocked. There is no way of being but by becoming, through the tedious and arduous processes of growth. Rites and ordinances have value as covenants to be fulfilled, but it is in fulfillment that salvation lies. Baptism, confirmation, ordination—all the ritual of the church—can be either a desert wilderness in which men's souls are lost, or a fertile valley wherein they are sheltered and fed, for ritual is watered by the Spirit of God only through the channel of the heart's desires. A living church will be a positive expression of elevated desires.

NOR ARE THE PRINCIPLES of Jesus' gospel an authoritarian pronouncement of an arbitrary taskmaster. Such a concept comes of failure to understand the nature of the divine. Baptism, for instance, is not designed as a trap for nonbelievers. It is rather a loving invitation to a new birth, a new life, with an infinite heritage unlimited by the social traditions of family and community, where the bitter mistakes of the past are sloughed off with the past itself, being all the while *not* an impediment to the mercy of an all-loving God, but an impediment to the *mind*, a barrier to the *spirit*, a restriction to man's faith in

himself to do something constructive about his life. Nothing hinders the future like the past, and the very essence of the gospel of Jesus is that it is focused upon a better future. The gospel of Jesus is not something apart from life. The laws of his gospel are *actual laws of the mind*. Out of forms which existed in the Hebrew world he chose certain acts to dramatize to the human mind, according to the laws of the human mind, the steps inherent in its spiritual growth.

Closely associated with baptism is the sacrament of the Communion. Various views of Communion exist in Christian churches, but in practice neither open nor close Communion insures against a light and thoughtless participation, for physical membership carries no guarantee of spiritual membership in the "body of Christ." In addition, the argument of close communionists that the blood of Jesus does not flow outside his body is subject to questioning, for if the blood of Jesus means anything at all, its significance lies in the fact that it *did* flow outside his body. If there is an argument for close communion it must lie in a view of communion as a renewal of the original covenant of baptism, and that until the original covenant is made it cannot plausibly be renewed.

Yet Communion, as a covenant of the continual extension of God's helping hand through the processes of growth, is more than renewal. For both life and death are continuing processes, and growth is a grander and grander repetition of being born again. Spiritual death is the continuous exercise of the destructive choices of evil, causing the life to grow less and less, narrowing the borders of being. Eternal life is also the exercise of repeated choices, but of good, expanding the borders of being, enlarging the spiritual faculties, reaching out to higher and better things. Thus new forces of life, as long as we live and grow, are continually being born in us. Hence the utility of a covenant of continual rebirth. In the processes of bodily growth and repair, and of decline and death, men acquire a complete new body periodically. Communion, as a covenant for spiritual growth and repair, can create a new mind, a new spirit, a new life, according to the processes which are inherent in nature. For spiritual growth, like physical growth, requires not only that we are born again, but that we are born again and again forever.

ALIVING CHURCH is, above all other things, a home for the Spirit of the Divine. And spirit, regardless of modern scientific materialism, is a living fact. Forever flowing, it is found everywhere, operating at every level at which life thinks and feels. It moves in a mob,

at a football game, in a song. In men this subtle spiritual emanation is labeled personality; in place, atmosphere; in worship, God.

Spirit is the great transformer. Meek men can turn lynching beasts under the influence of a violent mob spirit. Similarly, the Spirit of the Divine, operating through groups of men, can transform them into the spiritual likeness of God. It is only through the spread of such a spirit through the world that an age of the Golden Rule will ever come to supplant the Rule of Gold—an age when the soul of a man shall be esteemed of more value than the gold of Ophir. The fostering and spreading of such a Spirit, by the conception and rearing of spiritual children of God, is the work of the church as bride of the Divine.

A THOUGHT IS A REALITY. It exists in matter. Actual electrical impulses are sent out from the head of a man as he thinks. These impulses may eventually be differentiated to a degree where his very thoughts may be read. As actual material impulses generated in the world, thoughts take on a new significance and importance. It may be possible that they have an effect even on nature. It may verily be that faith, as a positive thought process, can move mountains. The very miracles of Jesus may have been accomplished by the operation of thought functioning at a divine level. The scientific discovery of the material reality of thought brings close the focal point of the materiality of mind and the spirituality of matter. Here spirit comes out of its misty realm of nothingness and takes on reality, and God, at once the Thinker and the Thought behind the material universe, becomes the deepest reality of all.

In the mind of man is a divine receptacle for light which is still in process of development. Psychologists refer to its functioning as insight or intuition, or merely as a hunch. Some people possess this gift in a far greater degree than others. It lies outside the field of reason—above it and beyond it—yet reason itself cannot exist without it, for the hunch is the living nucleus of every sound syllogism. Intuition underlies and pervades all things. Intelligence cannot exist without it.

We see. But the mechanism of the eye cannot explain sight. Sight, for all the physical phenomena involved, is a spiritual concept, with the same relationship to the physical mechanism as life has to the body, and God to the world. This relationship is true of every faculty and sense.

(To Be Continued)

A Shepherd's Story

The Autobiography of Marcus H. Cook

IX. The Sunset Years

LAST MISSIONARY SERIES

A few days later I received word that arrangements had been made. When I arrived in Salem, I found that Mr. and Mrs. Zilke had asked that I make my home with them while conducting the meetings. One of the brethren rented an organ and some of the singers came from Portland part of the time to help with the music. I preached two weeks to congregations of from twenty to forty, and the interest was all a minister could hope for.

Brother Boatwright invited a man who was working with him to attend the services, but the man told him he was not interested; he considered religion a lot of emotion and didn't care for it. Brother Boatwright asked him to come and hear the man who was preaching and he would hear something different. He consented, and on the night he came I had announced that I would speak that evening on the financial law. I saw this man and his wife in the audience, and as it was the first sermon he had ever heard by one of our ministers, I wondered how he would react to it. He was interested. He came the next night and gave very close attention.

The next night closed the series, so I gave a special talk for the benefit of those who had decided to be baptized. When the people began to arrive, this man's wife said she wanted to be baptized and asked me what was required of people who desired membership. I was somewhat surprised and feared that she did not understand sufficiently what it meant. She and her husband had come early, so she could have a talk with me, and I explained as clearly as I could the seriousness of making a covenant, or contract, with God, the high ideals of the church, and the importance of being adopted as a child of God. When I finished, she again said she wanted to be baptized. At the close of the service ten people had given their names for baptism. When I bade them good-by after the service, her husband asked me if he should also decide to be baptized, would it be all right? He said he had not yet fully decided. I told him that he had heard what I had said to his wife, and that if

he decided he was willing to accept, I would gladly baptize him.

The baptismal service was held in Portland, and this man came prepared. Eleven were baptized and confirmed. The man I have been writing about was soon called to the priesthood and has done excellent work. Most of the time he has acted as pastor in Salem. A mission was organized, which later became a branch. The branch has grown until now the congregation has a nice church building, all paid for.

This was the last missionary series I preached. I have sometimes visited branches where I labored in the past and have received a warm welcome. I have tried to encourage people to faithfulness and to strengthen the Saints. I have helped wherever I had the opportunity. I try to do as St. Peter says (I Peter 3: 15): "But sanctify the Lord God in your hearts: and be ready always to give an answer with meekness and fear to every man that asketh of you a reason for the hope that is in you."

Occasionally, while riding on a train I meet someone who wants to know something about the church. Sometimes when I least expect it I meet people who want to know what we believe. Therefore I try to keep myself informed so that I may be ready to teach the gospel whenever opportunity offers. Sometimes it requires tact and care to create sufficient interest that people want to know what we stand for. I have studied human nature carefully that I might be able to know where and when and how to interest people. I believe I have done some good and hope that as long as I remain in the flesh, I may be a help to the work.

I love the Saints. I love the old people, who, by their faithfulness, have made possible the advantages we enjoy. I love the middle-aged, who are bearing the brunt of the battle, and pray that God may give them strength to do better work than I was able to do. I love the young people, who have their lives before them, and pray that they may qualify for the great work that may yet be possible to accomplish.

REFLECTIONS AT EIGHTY-SEVEN

Since old age has disqualified me to be a leader as I once was, I want to get

behind and push and do all I can that the work may go forward. I hope that when the returns are all in, I may be one who has made a little contribution to its success. I have been successful in winning the love and esteem of many, both old and young, and the confidence they have in me is a challenge that makes me tremble lest I fail to measure up to the standard they have set for me. Above all, I love my Savior, whose life and example I have tried to follow and whose teachings and wisdom surpass every other life lived on this earth.

I share the hope expressed by John:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure.—I John 3: 1-3.

I am now past eighty-seven years of age. There is not much I can do because of physical weakness resulting from advancing age, but I hope that my life will be an inspiration to those who must continue the work until Zion shall be established, and the pure in heart shall be gathered from all over the earth.

(The End.)

Graceland Man Goes to Washington

A recent announcement from John Dale Russell, Assistant Commissioner for Higher Education, tells of the appointment of Granville K. Thompson as specialist for College Business Management in the Office of Education at Washington, D.C. The announcement, among other things, contains these items:

Mr. Thompson comes to the Office of Education from Graceland College, Lamoni, Iowa, where for the past four years he has been business manager and treasurer. During World War II he served in the Communications Branch of the Office of Strategic Services, spending thirty months in the European Theatre.

In his capacity as specialist for college business management Mr. Thompson will conduct studies on the problems of college accounting, procurement, and maintenance, and will act as consultant to state and regional groups of college business officers.

C.B.H.

Question Time

Question:

1. Since all sin is spiritual, please explain how Christ's blood, which was physical and also dead when shed by the spear thrust into his side, can atone for a spiritual sin. F.W. Iowa

Answer:

All scriptural references to the atoning blood of Jesus should be understood as typical of his entire sacrifice of love that sinners might be saved through obedience to his teaching. Jesus, the Creator of the world (John 1: 3, Colossians 1: 17) willingly and humbly submitted to the worst that Satan and sinful man could do to him in human flesh that God's way of life and its power of love over sin and death might be made manifest. Unselfish obedience, even unto death, was a necessary part of the atonement.

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.—Romans 5: 19.

Though he were a son, yet learned he obedience through the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him.—Hebrews 5: 8, 9.

Question:

2. In what sense was the shedding of Christ's blood for the remission of sin?

Answer:

The cleansing power of the Holy Spirit emanating from Jesus, whose blood was shed, brings remission of sin and regeneration of life to all who accept his way of salvation. That way is faith in God, repentance and baptism for the remission of sins (Acts 2: 38; 22: 16), the laying on of hands by authorized ministers for the gift of the Holy Ghost (Acts 8: 13-18; 19: 2-6, Moroni 2: 1-4; Doctrine and Covenants 32: 3; 34: 2), and a continuance in obedience to the end (Matthew 24: 13, Authorized Version).

But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—I John 1: 7.

H. I. VELT

Question:

Do not all Christian churches taken together constitute the universal church of God? Missouri E.E.J.

Answer:

Were it possible that in the course of time the United States government should divide and subdivide into a number of distinct governments, each outwardly cherishing the early constitution yet greatly varying in form of organization inasmuch that none followed the original pattern; and if all groups adopted different and conflicting principles, some holding to democratic, some to monarchical, some to socialist, and some to communist principles, each one following its own independent policy, their differences becoming so great that contentions entered, leading at times to devastating wars; would you say that such a group could be called "the United States of America"?

The parallel with modern Christianity in relation to the constitutional system left by Christ is not overdrawn. The differences here described are not in the least less than those that exist in modern Christianity. For Christ to accept all, he must accept a multitude of irreconcilable doctrines, antagonistic forms of organization, and discordant policies. Instead of leading the Christian world in his own appointed way, he would find it necessary to follow in devious and diverse paths where erring men lead. Can he do it? If so, what becomes of his leadership? What becomes of the immovable and unchangeable rock upon which he said he would build his church? What becomes of his church when it has moved over to other shifting foundations?

The church's constitution is for one church, for which there is but one foundation, one Head, one unchanging form and doctrine. Great as that foundation may be it is not great enough for two or more churches. In that one church only can Christ find perfect expression and the opportunity for the full and complete accomplishment of his eternal purposes; and only in it can the children of men find unlimited salvation and eternal life. Any and all other organizations the world might provide could not add one whit beyond what the church of Christ offers. CHARLES FRY

Question:

Is it possible to interpret the Word of Wisdom to mean we should not can, freeze, or otherwise process fruits and vegetables so we may have them 'out of season'? Mrs. L.H. Iowa

Answer:

I believe it would be contrary to the mind and will of God to interpret that part of the Word of Wisdom relative to fruits and vegetables in season as to mean that we could use them at no other time. Section 86: 2 reads in part as follows: "All wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving."

Intelligent reasoning teaches us to use fruits when they are ripe and vegetables when they are mature. When fruit is ripe and vegetables have grown to maturity they are "in their season." If these fruits and vegetables are taken in season and preserved by present-day methods, then we may use them in their preserved or "in season" form to satisfy our constitution and nature. We need to be reminded that God has stated in Section 86 that all these are to be used with prudence. Prudence implies economy, frugality, thrift, wise and saving practices.

It would be contrary to intelligence, light, and truth, or the glory of God, to think that our present-day methods of canning and freezing fruits and vegetables are at variance with the Word of Wisdom. Canned, preserved, and frozen foods lose very little or none of their power to nourish and strengthen the physical man. Furthermore, when they are taken in their ripened state, preserved by canning or freezing, their goodness and value as food is sealed for future use. MYRON REED SCHALL

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

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Designs Against Health

By Chris B. Hartshorn

PLEASE PASS the emulsified bread. It's soft like newly baked bread." The "bread softener" product has been in use among bakers since 1947. By adding a chemical called polyoxyethylene monostearate a softer bread can be produced with a 50 per cent saving in shortening according to House Committee Report No. 3254. This report says that the findings do "not permit a conclusion that bread containing [these] compounds was safe for continuous use." Evidently it is not immediately dangerous to health, but also it is not desirable.

"In consequence of the evils and designs which do and will exist in the hearts of conspiring men in the last days," said the Lord in the revelation of 1833, "I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation. . . ." The bakers who use this commercial emulsifier may be innocent of any design to injure the health of their customers. They are assured by the suppliers that their product is good and will save them money. Nevertheless, they are guilty with the manufacturer who spawns the concoction for the harm done. Ignorance cannot be plead as an excuse when health and life are at stake.

This government report tells of the flour-milling industry using nitrogen trichloride (Agene) to artificially age certain types of flour for nearly thirty years before any harmful effects were observed. Through the research of Sir Edward Mellanby in 1946 it was learned that bread made with flour which had been treated with Agene would produce "running fits" in dogs eating it. Although they were not able to establish any evidence of harm to human beings from the use of the chemical, the Food and Drug Administration prohibited its further use.

Foods Not Protected

Experiments with the use of the chemical known as thiourea to prevent mold on citrus fruits in 1946 produced much more positive results. It was evident that its poison penetrated the skins of the fruit and got into the juice. Its use was therefore banned. Then some manufacturer came up with the discovery that thiourea did wonders to frozen fruits in keeping their fresh appearance and color. A packer sent out a shipment of fresh peaches. About the same time a second packer who tried it called in the Food and Drug Administration and learned that the food was poisonous. The word

went back to the first packer, and an exciting and dramatic chase was on. Fortunately the goods were located before the population of any cemeteries was enlarged. The most distressing comment in the report on the episode is this: "Under the present provisions of the Federal Food, Drug, and Cosmetic Act a person wishing to use a chemical in food is not required to consult with the Food and Drug Administration."

A sweetening substitute in use for diabetics and others for over fifty years came under study by the FDA three years ago. This chemical, para-phenetyl urea, was found to be poisonous. However, one firm continued to use the product "even after being repeatedly warned of its toxicity."

A salt substitute, lithium chloride, was put on the market about two years ago. Subsequently it was discovered that after a person has been on a saltless diet for some time that lithium chloride "is extremely poisonous." Action was taken and it was removed from the market, but only after "several deaths had occurred."

Soft Drinks and Meat

By the extravagant advertising campaigns in America we have become a nation of soft drink users. Many do not realize, however, that these carbonated drinks, which contain phosphoric acid, are quite harmful to the enamel of the teeth. Experiments at the Naval Medical Research Institute showed that a human tooth put in soft drinks containing this chemical lost its enamel and became soft in twenty-four hours. In experiments on rats it was shown that their molars were dissolved down to the gum line after being given nothing to drink except these beverages for a period of six months. Dr. Clive McCay, Cornell University nutritionist, stated that the acid, not the sugar, in the drink is responsible for this harmful result.

There has been much discussion about the harmful effects of meat, usually based upon interpretations of the Word of Wisdom. However, these discussions have centered upon the climate and scarcity of other foods, more than on the point raised in this House Committee Report. Its investigations show that some of the new chemicals reach our food indirectly through the use of insecticides and fungicides. For instance, DDT which has been used in dusting crops is hailed as a wonder chemical in keeping the insect army under control. Although investigations have gone on for years and

no immediate toxic effect on humans was shown to be discernible, it was not realized until recently that DDT will store itself in the body fat and can have a serious and cumulative effect on the liver.

The Texas Research Foundation, an independent, nonprofit organization, recently analyzed ordinary meat products bought at random in local meat stores, and found that the degree of DDT contamination in fat meat ran as high as 69 parts per million. The Food and Drug Administration has set 5 parts only as a safe maximum.

Mineral Oil and Chemicals

For years the druggists have recommended mineral oil as a bowel regulator. It was regarded as nonfattening and harmless. It was also used in a variety of special dietary foods such as salad dressing, as a substitute for food oils. As a result of some studies which began some ten years ago, it has been proved that mineral oil taken into the body with foods interferes with the absorption of various vitamins. It was also found that when mineral oil was given to infants they sometimes developed lipoid pneumonia. As a result of this evidence mineral oil is no longer permitted as a food ingredient.

A witness for the Food and Drug Administration testified before the House Committee that over 800 chemicals are used, or have been used, or have been suggested for use in foods. Of this total, it has been estimated that 704 are in use today, and of this number now in use only 428 are "definitely known to be safe as used. . . ." Thus there are approximately 276 chemicals being used in food today, the safety of which has not been established to the satisfaction of the Food and Drug Administration and many other groups concerned with the health and safety of the public."

Under the present setup FDA cannot act legally before the food product has been put on the market. In contrast to this situation, the Food and Drug Act of 1938, with regard to drugs, requires that all manufacturers submit evidence to show that a new chemical is non-injurious before they introduce it—even if the tests take ten years to be completed.

All the testimony given before the committee leads to one obvious question: What can the average housewife do to protect herself against the ever-increasing use of chemicals which eminent nutritionists have called "alarming"? In the opinion of most of those who are discussing the subject, the solution is not for the housewife to become an amateur chemist, but to insist that Congress give the Food and Drug Administration adequate legislation to handle the problem before the product gets on the market.

Washington, D.C., Church Building Project

(Continued from page 4.)

We will be very happy to receive suggestions which may be sent to the office of the Presiding Bishopric, The Auditorium, Independence, Missouri, incorporating the features herein enumerated. These suggestions should be in the form of sketches and detailed drawings, to give both idea and perspective and functional arrangement. We will welcome these especially from our church architects, who we are sure will have a deep interest in this project. These suggestions and ideas will be of material assistance in final decision as to plans and the selection of an architect. We would like to receive all such by September 1. Lot sketch showing topography can be obtained from the Presiding Bishopric on request.

If any who are interested in this important project have materials in course of preparation, they should be sent to the Presiding Bishopric without delay or—if this is not now possible—word should be sent to the Bishopric as to when they will be available.

THE FIRST PRESIDENCY

By F. Henry Edwards

Across the Desk

BY THE FIRST PRESIDENCY

From Russell F. Ralston:

As I look back over the reunion season of this past summer I am conscious of the fact that God certainly blessed the people in the reunions held in this area. The degree of the spirit that accompanied these meetings was truly outstanding. In each reunion the spirit of prophecy was present, and the people were encouraged, admonished, and instructed. It is not possible for me to relate all that was given, but I do desire to tell you of some of the things that came to us in the reunion at Hagerman, Idaho. From the beginning it was evident that the people of the Utah and Idaho Districts had made spiritual preparation for their week together.

During the week God spoke to us in many ways. The sweet peace of his Spirit pervaded our services, and many felt the beauty of its presence. His voice

was heard in the testimonies of his people, in the classes, in the preached word, and in many other ways as we sought to attune ourselves to him. In the latter part of the reunion God spoke directly to us, giving us words of counsel. Throughout the messages that came was the assurance that if we would but be true to the Christ he would always be with us to strengthen and to bless. We were challenged to show our thanks to him in all things.

In the matter of spiritual blessings we were admonished as he reminded us that all too frequently we look forward to the spiritual feast we might have in meetings such as this, and then when they are over we leave the Spirit where we found it rather than taking it with us in our lives permitting it to lead us, teach us, and mold us into godlike people.

Our attention was called to the awfulness of petty contentions that so often rule our lives and thus restrain us from accomplishing God's purposes. We were admonished that we should spend our time in self-examination and in any effort to correct our own faults rather than wasting ourselves in criticism of our brothers.

Finally we were challenged with the reassurance that God is leading his people and that if we will but put our trust in the leadership of those whom he has called to positions of responsibility that he would bless them beyond their human abilities. Not only did this mean the men of full-time work, but as well their associates of the local ministry. We were admonished to support them in faith and prayer and promised that if we would do so God would bless them with sufficient strength to accomplish their work.

From Eugene Theys, Rotterdam, Holland:

More and more of our men and women are coming to Germany in the American uniform. Often we learn of their whereabouts long after they have contacted some of our German members. Brother Louis Zonker and I are doing our best to keep in contact with them, but this isn't always easy. We would appreciate your putting a statement in the *Herald* asking all those who are known to be in Germany or Europe to get in contact with our mission office in Rotterdam (Annastraat 2, Rotterdam, Holland). I believe we have at least eighteen of our young people in Germany at the present time. We have contacted many of those who are here and we hope to continue this ministry in the future.

We had the privilege of having Captain Floyd H. Engstrom, our church Army chaplain, at our last mission conference in Hannover. Brother Engstrom was our morning speaker at the conference. Sister Engstrom came with him. We also had Cpl. Ralph Ruckman, a teacher in the priesthood. The German Saints enjoyed our American guests, and I am sure that everyone had a good time. We have recently received word that Lt. Barbara E. Metcalf is stationed in Frankfurt, and she has already contacted our members in Offenbach. Brother Ruckman has been to Holland twice, several times to our group in Offenbach, and once to Hannover, so you can see that our men and women in service are interested in our work here.

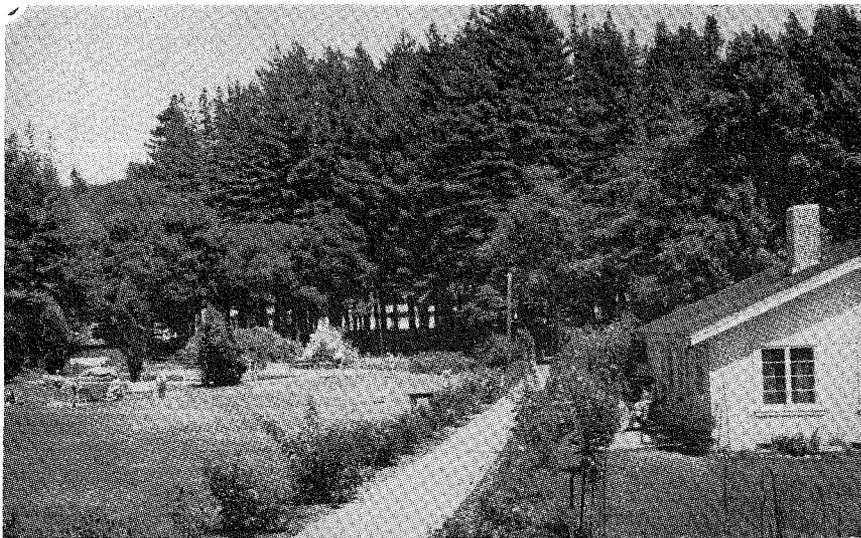
Brother Zonker and I have made two trips into Germany since his arrival, and we leave for Germany again in November. After this coming trip, I will be occupied in the building of our mission house in Hannover, but Brother Zonker is fitting into his work very well, so my hands will be free for this new task.

A New Church Building for the German Mission

The surveys made by representatives of the Joint Council in 1947 and in 1950 pointed to the necessity of establishing a Mission Headquarters in Germany. The first survey in 1947, made by President F. Henry Edwards, Apostle M. A. McConley, and Bishop G. L. DeLapp, showed the advisability of this, but conditions at that time were most unfavorable, and the matter was held in abeyance until the fall of 1950 when Brethren Edwards and DeLapp again visited Europe. In company with Apostle Blair Jensen and Seventy Eugene Theys they covered the German Mission, meeting with all the congregations. This survey and study confirmed the need for a church building to provide headquarters facilities for the Mission.

A lot was selected and purchased in a fine, central location in the city of Hannover. Plans have been drawn up and a contract entered into for this building. It will provide a small chapel for the Saints in Hannover, and living quarters for the missionary to Germany. We know that this forward move in further establishing our work in Germany will be noted with a great deal of satisfaction on the part of the church members everywhere.

Israel A. Smith



The Disposition of Sin

By Bessie Taylor

SIN IS AN UGLY WORD. Openly, we hate it and avoid it, but inwardly we are infested with it in some measure. To eradicate sin from our lives is a big problem, not only for the new convert, but also for the seasoned Christian as well. The difficulty is that old habits and patterns refuse to be uprooted. The consequence is we find ourselves in two environments. No man can serve two masters, yet we attempt to commune with sin and purity, light and darkness, time and eternity, God and the Devil. How can we triumph over sin?

To die would be one solution, for this would arrest all physical environment; but happily or unhappily we continue to live. The spiritual man having been born in us in baptism comes into life, and this necessitates that the natural man must pass from life into death. Regeneration for the new is degeneration for the old. The method by which this withdrawal is accomplished may be achieved in three ways: (1) by quick extraction, (2) by gradual process, (3) by limitation.

Paul says, "If the Christian is to live unto God, he must die unto sin." If he does not kill sin, sin will kill him. A large class of sins can be met only by a quick method. Sins of the appetite and flesh must be discontinued outright. Paul says if anything offends thee, cut it off. Alcohol and tobacco are best stopped with one slashing operation. Thievery, too, can not be slowly reduced. Neither can wife-beating nor lying. An uncompromising rupture with the past will not dissipate the soul's vitality, for the wound will heal quickly.

THE SECOND METHOD of eliminating sin is again expressed by Paul in Romans 8: 13: "If ye through the Spirit do mortify the deeds of the body, ye shall live." Colossians 3: 5: "Mortify therefore your members which are upon the earth: fornication, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

In contrast with the quick eradication, this mortification Paul refers to is a gradual process. To break suddenly at every point with the past would be impossible. Power over some temptations is to be won only by degrees. The difference between the sin of drunkenness and the sins of temper and covetousness is that with the first, the convert is dealing with his environment, but in the second case, it is a matter of adaptation. The drunkard's temptation is a known and definite quantity. His safety lies in avoiding some external and material substance.

Northern California District Reunion Grounds

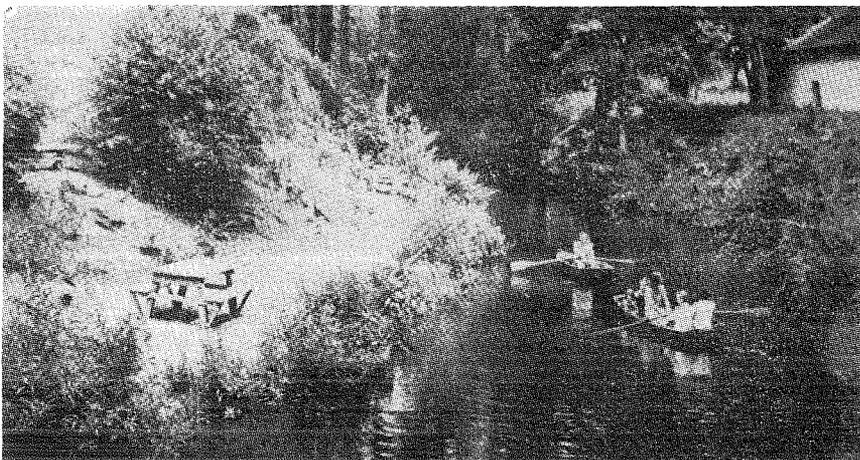
FOR A NUMBER OF YEARS the presidency and bishopric of Northern California District have been attempting to locate suitable grounds for reunions and other district gatherings. This was finally consummated with the purchase of the property known as "Happy Valley Resort," three miles northeast of Santa Cruz and seventy miles south of San Francisco. There are twenty acres with groves of redwood trees, a small stream, a frontage of two and a half acres of beautiful lawn, a large swimming pool, numerous cottages, a house, and a dining room. A recreational hall is now being used for church services. Plans are under way to add additional cottages, dormitories, assembly hall, and a class hall. An addition to the dining hall has already been begun. It is said by general church officers that this is one of the finest properties owned by the church for reunion purposes.

The first district conference was held the week end of July 14 on these grounds with representatives from all over the district. Apostle E. J. Gleazer, Seventy George A. Njeim, and High Priest Alma C. Andrews of the general ministry were associated with the district presidency and bishopric in conducting the conference, classes, and preaching services. The Saints will long remember the fine spirit present throughout the entire session.

On Memorial Day and the Fourth of July about two hundred members gathered on the grounds in work clothes to prepare the property for church purposes. The same spirit of mutual helpfulness was in evidence in this recent gathering, and it is planned that as much labor as possible be contributed in the erection of additional buildings.

During the Saturday session of the conference it was pointed out by District President L. A. MacDonald that this venture should be financed so as not to interfere with the income of the local branches or the general church. The Saints responded readily to a request that they pledge 1 per cent of their income for a five-year period.

Arrangements have been made for the management of the property through a Board of Stewards with Brother Irvin Petz of Tracy as chairman.



The ill-tempered grouch on the other hand can make very little of his environment. What he has to deal with is temper and attitude itself. His case is not a surgical one, nor a medical one; here the knife is of no more use than in a fever. His remedy lies in the gradual sweetening of the inward spirit. The man whose blood is pure has no disease to fear, and likewise, he whose spirit is purified becomes proof against the sins of anger, malice, jealousy, etc.

These two methods of dealing with sin depend upon two different principles. The first may be compared to horticultural pruning—the useless organs are removed so that the vital processes may be more active in the more fruitful parts. The second method is based on the law of degeneration. The useless members are not cut off but are denied exercise. This encourages the gradual decay and as temper, etc., are less exercised they cease to become a part of life. What we don't use, we lose.

THE THIRD METHOD—that of limitation, treats those correspondences which cannot be cut off, or reduced by mortification. We have many correspondences that are not wrong in themselves, but only in their extremes. Up to a certain point they are lawful and useful. They are closely related to the vital parts, and the organism cannot afford to lose them. The proper treatment in this case is that of limitation. There is no set rule where the limit may be. It is up to the individual to determine, but here the economical law of the "diminishing good" comes into play. "In all things there is that marginal unit where added units diminish rather than improve."

It is an art to know just how much we should eat, and how much to love money and be saving. Up to a point it is necessary, beyond that it becomes one of the worst sins. Another thing to keep in balance is pleasure. Recreation and leisure are vital, yet when carried too far they take us away from God. Where is the marginal unit of "legitimate pleasure"? Limitation demands self-denial. It is natural to resent self-denial, yet no one is called to a life of self-denial for its own sake. Self-denial is giving up correspondence, in which there is a little life, to enjoy a correspondence in which there is an abundant life. To concentrate upon a few great correspondences means we must deny our time and effort on the less vital, temporal things. It is only limitation that can secure the illimitable, the infinite. The penalty of evading self-denial also is that we get the lesser instead of the larger good. To re-

(Continued on page 23.)



Cornerstone for New Council Bluffs Church

On Sunday, September 30, 1951, at 2:30 p.m., the Council Bluffs, Iowa, Branch had the happy experience of laying the cornerstone of the new church that is under construction.

The weather was fine, and about 500 people were in attendance. W. Wallace Smith, of the First Presidency, and Sister Smith were present representing the General Church. Mayor Marion L. Shugart made a statement of appreciation for the city officials. The hymn, "The Church's One Foundation," was sung as an opening number. After a call to worship by Pastor V. D. Ruch, the congregation sang, "How Firm a Foundation," and Elder Arthur E. Dempsey, Jr., gave the invocation. Mayor Shugart's talk was followed with a Scripture reading by Elder L. M. Spence from I Chronicles 29: 10-18. President W. Wallace Smith then brought greetings from the General Church, and Pastor Ruch spoke briefly on "The Joy and Meaning of the Occasion."

The cornerstone was laid by Arnold Ranch, general contractor, and Ray Jensen, mason. The cornerstone of the old church, which had been laid when that building was last remodeled in 1913, had previously been opened and the little copper box and its contents removed to be placed in the cornerstone of the new church. That stone contained the Three Books and a brief typewritten history of the branch from its organization in 1862 until 1913, the time of the laying of that stone.

For the new church a much larger copper box had been provided and the following articles were placed in it by various individuals: The copper box and its contents from the old church, an up-to-date typewritten history of the branch, the Three Standard Books of the church in leather binding, a complete membership list of the branch at present, the names of the priesthood now living in Council Bluffs, a list of the twenty-five pastors who have served this branch during its eighty-nine years of existence, the names of all the officers serving at present, the 1951 yearbook of the women's department, names of the officers and committees of the Men's Fellowship Club, a list of the four choirs with directors and accompanists, names of the building committee and trustees, names of the people who served on the planning committee for the new church, names of the architect and contractor, a copy of the program of the ground-breaking ceremony, a copy of the program used at the laying of the cornerstone, and four copies of the Council Bluffs Nonpareil which carried important items about events in connection with the building fund dinners, etc. Whoever may open this cornerstone a hundred or two hundred years from now will get a good deal of information about the Saints who built the church.

After the articles were put in the copper box an appropriate responsive reading was given by the pastor and the congregation. The pastor then consecrated the cornerstone. When the congregation had finished singing, "We're Marching to Zion," Elder O. A. Currie pronounced the benediction.

By the time the building is completely furnished, counting the lot, the building, and the furnishings, the entire project will probably cost two hundred twenty-five thousand dollars. The membership of the branch is about thirteen hundred.—Reported by V. D. RUCH

Centering Our Children's Lives in the Church

Part II

By Mrs. Walter N. Johnson

An address given at the Women's Institute

WE CENTER OUR CHILDREN'S LIVES in the church by our financial support of the church. They follow the example of accounting and giving we set. The attitudes of stewardship can be instilled in them at an early age. If we are good stewards of our possessions, complying with the financial law and giving willingly and generously to the church, our children will want to participate also. It is easy for us to teach the financial law at home, to assist our children in filing their tithing statements and keeping their records so that they know the amount of tithing they should pay. They will come to love the church and to think highly of it as we encourage them to contribute to it.

This matter of generous giving is important. We teach a powerful lesson when we give a child a quarter for popcorn and a show on Saturday afternoon, and a penny or two for church school on Sunday morning. He quickly arrives at a logical deduction concerning the value to be placed on the church. I do not like to see a child given a penny for church. This is not because the church isn't interested in small contributions, but because the child is impressed by the fact that we give the least we have, the smallest coin made, to the work of God. If the youngster's allowance must be counted in pennies, then pennies are adequate because they are in keeping with his pocketbook. If he is spending nickels and dimes for candy, ice cream and comics, he should give to the church accordingly. If we are a little hard pressed on the Sunday before pay day, and the offering has to be reduced, it is better for us parents to ignore the collection plate as it goes by and let the child give more generously.

Children should be taught to give regularly. Our children saw us using the duplex envelopes for our contributions and wanted them for their own use. Each month they look forward to getting their receipts from the bishop's office; these receipts are kept among their best treasures. If the church is to fulfill its mission it must win increasing numbers to the financial law. In our homes we are laying the foundations for the financial stability of the church and missionary expansion in the next generation. We can and must do better than we have done in the past. We must remember that we have the responsibility and the opportunity to develop good stewards for the church of tomorrow. This admonition goes beyond teaching the child to pray and charges us to teach our children to walk uprightly before the Lord. We are required to build into their lives the old-fashioned virtues of truthfulness, honesty, industriousness, and trustworthiness. This is all important in the moral confusion in which we find ourselves living today. With all the good agencies available in the public schools, church school, Boy and Girl Scouts, and other youth organizations the major responsibility for building integrity into the lives of our children still rests with us. The Lord told the church that this was true in 1831. It is just as true in 1951. If the lives of our children are successfully centered in the church, our chances of developing church members of unquestioned integrity and stout moral fiber are increased tremendously.

WE CENTER OUR CHILDREN'S LIVES in the church by providing education, understanding, and knowledge of what the church teaches as basic doctrine. Many of us are vitally interested in the secular education of our children. We rejoice in the fact

that we have compulsory public education, but there is a need for educating the heart and emotions as well as the mind. This education in the church must be more than a rote learning of beliefs. It must reach out constantly toward an appreciation of the real meaning and over-all view of the church, and it must always be concerned with making the knowledge gained effective in our own lives. We are never truly educated, no matter how many degrees we are awarded, if we have not also matured spiritually. Sometimes we see men and women who are brilliant and well educated in their special field of interest yet cling to a child's faith and belief. Then there are those who have turned away from the church because their spiritual experiences and religious understanding have not kept pace with their intellectual development.

WE CENTER OUR CHILDREN'S LIVES in the church from a very early age by looking toward the experience of baptism. Children will anticipate the experience of baptism if they are properly prepared for it. Occasionally children who are afraid of the water may have some fear of the actual rite of baptism, but if taken to see their friends baptized, confirmed and partaking of the Lord's Supper, they can usually overcome this without much difficulty. A little girl witnessed her first baptismal service when she was four years old, and as each candidate was baptized she clutched her daddy's fingers more firmly. She was very quiet on the way home, and sometime later said, "Mother, when I'm eight years old I want you to tell my daddy 'Here's a little girl eight years old who wants to be baptized when she is nine.'" Baptism didn't look inviting to her at four, but months before she was eight she was eagerly awaiting the day when she would

be old enough to become a member of the church. Preparation for baptism is only the beginning and after children become members the work of tying them into the life of the church must continue.

We should encourage our children from early in childhood to train and develop their talents for service in the church and community. It is a wonderful experience for our young people to continue their education at Graceland or the Sanitarium School of Nursing, for here many are tied into the church picture more fully than ever before and at a time in their lives when they have quite an adjustment to make in their thinking. As their religious understanding changes and develops they may be greatly helped by association with others of like faith and by the ministry of priesthood and faculty available in these church institutions.

WE CENTER OUR CHILDREN'S LIVES in the church by giving moral support to the church program. We need to be constructive in our expressions, and general conversations, watching carefully our criticisms of the church, and its leaders and members in the presence of our children. It is in these formative years that the seeds of doubt, suspicion, and discord are planted. A church appointee found his child repeating his own words of criticism about the church and different men in official positions. He and his wife promised each other never to say anything in the presence of the children that might cause them to doubt the call of these men or to feel that the work of the church was not proceeding satisfactorily. We need to teach respect for our church leaders and to make opportunities for our children to really know them. We must never repeat rumors and the stories of misinformation about the church that are always circulating. If we wholeheartedly support the church leaders and the activities of the church it is bound to make a difference in the way our children feel about the church.

We need to provide books, tracts, and all the church literature that breathes the spirit of the Restoration Movement for those who can read. Much earlier when the child is small we can tell the thrilling stories from the history of the church and of the lives of the outstanding characters of this movement. A young child will thoroughly enjoy stories from the Book of Mormon or Bible right along with the familiar nursery characters, and thus grow up with this rich knowledge long before he can read for himself. We can make these stories meaningful to them in our daily activities and conversations.

All these activities should be shared with children at the earliest possible age. A friend took her little girl to see a play depicting the life of Christ, and the child learned for the first time of the Crucifixion. She was much disturbed by this, and her mother, trying to help her understand, told her that everyone did not know Jesus and did not appreciate the great gift he had brought to the world. She said to her little girl, "Aren't you glad that Mother told you about Jesus so you can love him and want to be like him?" The little girl looked up in surprise and said, "Why, Mother, you didn't tell me about Jesus, I have always known about him." Jesus had been with them in their home and his story had been told so many times that the little girl couldn't remember when she had first learned of him!

IT IS THE SAME with the knowledge of the Restoration Movement. If we find opportunities to tell our children the basic beliefs of the church and its history, these things become a part of them. We need to talk of our own personal experiences and the experiences of others. It is our responsibility and ours alone to teach our

children the fundamental beliefs of the church. We need to teach that this is not just another church but *the* church of Jesus Christ restored in these latter days; that God is a God who reveals himself to us today; that the priesthood is divinely called. God is unchangeable, the same yesterday and forever, and his purposes are being worked out through us. We need to teach our children to live a life of faith and not to fear the things in the world but to do the best they can, living uprightly. If they do, life should work out well for them. The future may look discouraging to young people of today, and they need the assurance that sometime God's way will triumph and evil will indeed be driven from the earth.

The responsibility for centering our children's lives in the church rests squarely on us because of the admonition of the Lord and because we are the ones who can most effectively pass on the values of the Restoration to our children. Before we can have children with their lives deeply rooted in the church we must first have church-centered homes.

I am a fifth generation Reorganized Latter Day Saint. The parents in the generations preceding me preserved this rich heritage for me, and I feel very keenly my responsibility of guarding it well and of passing it on to my children that the values to be gained from this movement might enrich their lives and the homes they will establish for themselves. We really can't be sure how much of a success we have been as parents until we have seen the kind of homes our children establish. If they are to be church-centered we must heed well the admonition of Section 68 and be engaged in centering our own homes strongly in the Restoration Movement.

Home Column

Briefs

MACON, MISSOURI.—After being closed three months for redecorating, the church was opened for services on September 23. Ed Moss was in charge of the church school, and Elder Carl Weeks gave the morning address. Special music was provided by Mrs. M. E. Walker, soloist, accompanied by Miss Thelma Burns, pianist.

Mrs. Jennie Hoyle was in charge of a Book of Mormon class in the evening. Lloyd E. Clarke delivered the evening sermon with special music by Joy Hattan, violinist, accompanied by his wife. The members of the congregation redecorated the church. While it was closed private classes were held and some members attended the Bevier church.

Thena Walker of Macon began a series of radio programs of Hammond organ music September 24 which is broadcast over KCMC each afternoon Monday through Friday. Sister Walker plays favorite music from her living room on her organ. She and her husband, Dr. M. E. Walker, are both blind and live in an upstairs apartment adjoining Dr. Walker's office. Sister Walker and her seeing-eye dog, Nickie, are regular attendants at church.—Reported by MRS. CHARLES BAILEY

CENTRAL MISSOURI STAKE.—The senior Zion's League retreat was held September 1 and 2 at Knob Noster State Park, under the supervision of Merton Loveland, stake League leader, and his assistant Raymond Day. Serving as leaders at the retreat were Forrest Swall, Evangelist Ray Whiting, Sister Carrie Baird, Stake President H. J. Simons, Bishop and Sister W. C. Becker, and Brother and Sister Paul Hensen.

The junior Zion's League retreat was held September 8 and 9. This was also held at Knob Noster and was under the direction of Brothers Loveland and Day. Serving on the staff were Earl Phillips, Sister Carrie Baird, Harry J. Simons, Evangelist A. C. Martin, and Bishop and Sister W. C. Becker. The young people attended a baptismal service where Elder Carlos Smith baptized his daughter, Jacquelyn Inez, and Kenneth Thompson.

The young adult retreat for the stake was held September 15. Serving on the staff were Forrest Swall, Velma Smith, and Seventy and Sister Glen Johnson. Brother Johnson showed slides of scenes in Europe and related experiences the family had while there. The young adults from Marshall, Missouri, prepared the meals.

SEATTLE SECOND CHURCH (SEATTLE) WASHINGTON.—Apostle Edmund J. Gleazer, Bishop Monte E. Lasater, High Priests Granville Swenson, Alma Johnson, Paul Wellington, and local officers have been speakers at the branch.

Branch officers for the year are president, Alvin Twilligear; branch missionary, Elder Charles H. Powers; secretary, Augusta Nelson; treasurer, Glen Earl; director of religious education, Deacon Neil Reynolds; director of music, Sister Rose Clisby; leader of women's department, Dorothy Wragge; leader of young married group, Marie Skoor; junior church conductor, Louella Skaw; junior church school supervisor, Priest Kenneth Nelson; auditor, B. McGinnis; historian, Lorna Anderson; leader of Zion's League, Fern Gage; publicity, Ella Chapman; adult supervisor, Mary Durocher; librarian, Gail Twilligear; solicitor, Deacon Ray Chapman; book steward, Andrew Christy.

Elder Charles H. Powers has been pastor since the branch was organized in 1940.

New officers of the Laurel Club were installed by the pastor, Charles Powers, assisted by the district leader of women, Eva Lundeen. They are leader, Dorothy Wragge; first vice-president, Evelyn Earl; second vice-president, Elaine Harrington; treasurer, Ada Powers; corresponding secretary, Lorna Anderson; secretary, Shirley Sorg. Florence Gilmore has been appointed the teacher of the study class, where she has served for some time. Dorothy Wragge is in charge of devotionals. Daisy L. Christiansen, librarian, is also a representative in the council of church women, and serves on the council of churches as a representative of the church.

A vacation school of one week was held in June, conducted by Sister Selzer, who was assisted by many helpers. Classes were held in scriptures, music, drama, and handwork. The subject was "Jesus the Light of the World." The attendance was fifty-two. Many children were nonmembers. A church school picnic was held on the evening of the last day, and the following Sunday was Achievement Day when the achievements of the children were shown and a dinner given for the parents. This is the largest church school in the district.

Sister Wana McDole, district director of religious education, held two classes of six session each in teacher-training. Many attended and received certificates.

A candlelight court of honor service for the Boy Scouts was participated in by officers of the troop and parents. Awards were given.

Babies blessed were Mark Nelson, Gregory Morris, Marcella Lee, Henry Jardine, Lois Matix, Douglas Anderson, Launi Clark and Donna Collins.

Baptisms were John David Green, Evelyn Earl, Helen Powers, Collene Schuttler, Barbara Pollard, Joyce Duncan, Louise Ann Twilligear, Donald Izzley, LeRoy E. Morris, Stanley and Mae Clark, Shirley Sorg, Elmina Duncan, Linda Simpson, Billy Wragge, and Mina Duncan. Confirmation services were held later.

The adult, junior, and children's choirs are all busy. The church is building an addition and making many improvements.

A branch bus, which enables many to attend service who could not attend otherwise, has been obtained.

Many of the group attended the reunion at Silver Lake. Sister Florence Gilmore taught the class in the women's hour. Sister Ruth Selzer taught the children and Myrtle Smith taught handcraft. Andrew Christy was there two weeks.

Many tracts have been placed in the lounge at the USO in the YMCA.

Classes were held for some time to study the booklets put out by Seventy Arthur F. Gibbs, which were very helpful and resulted in baptisms.

A dinner is held each month, on the first Sunday, furnished by the members. A nominal price is charged netting about \$45 each month. Many church publications have been placed in public libraries. The young people are helping. The group has made plain the church's identity in the city directory, and in a guide book of the city.—Reported by DAISY L. CHRISTIANSEN

BATTLE CREEK, MICHIGAN.—The department of women held an installation of officers October 18. The officers elected were Leona Winter, leader; Katherine Kirtpatrick, secretary and treasurer; Grace Fitzke, friendly visitor; Lola Cosgrove, cradle roll worker; Iola Bradshaw, ways and means committee chairman. The four group leaders are Leona Winter, Esther Snyder, Gloria Malotte, and Mrs. Estella Rizor. One large candle represented the Light of God. From this candle eight smaller ones were lighted and one presented to

each officer. A talk was given by Mrs. Nellie Mottashed. A solo was sung by Mrs. Mattie Willis, accompanied by Mrs. Evelyn Parks.—Reported by NANCY MUNN

SCRANTON, PENNSYLVANIA.—Doris Elaine, infant daughter of Mr. and Mrs. Edward Luszczyk of Scranton, was blessed October 14 by Elders Richard J. Hawkins and Ernest G. Davies.

Many of the Scranton Saints attended special services in Bloomsburg October 21. President W. Wallace Smith, Apostle Maurice Draper, and Patriarch Willard Hield were present at the meeting.

A campaign to raise funds for church school supplies and furniture was conducted at a fall fair on October 23 at the church.

The following were elected as adult Zion's League officers: Daniel Williams, president; Ruth Miluski, vice-president; Florence White, secretary-treasurer; Margaret Davis, worship director; Sarah May, social director; Harry T. May, recreational director.

Elder John R. Darling, General Church Associate Director of Religious Education, was at the church October 28-29. He preached and used slides to instruct on religious education.—Reported by H. DAVID MORRIS

SAVANNA, ILLINOIS.—The annual business meeting was held September 22, and the following officers were elected: William Scott, branch president; Marjorie Welch, secretary; Lucille Sweeney, treasurer and historian; William Scott, Jr., church school director; Iva Welch, women's leader and statistician; Wilma Phillips, book steward; Eldora Sweeney, *Herald* reporter; Jo Scott, young people's leader; Ed Sweeney and Floyd Welch, auditors.

Lyle Woodstock, district president, held cottage meetings in Savanna from October 1-7. Leon Sartwell of Savanna was baptized and confirmed October 7.—Reported by ELDORA SWEENEY

SANTA BARBARA, CALIFORNIA.—The annual business meeting was held August 14, with Brother John Davis of Long Beach, district president, in charge. Officers elected were Roy Curtis, pastor; Clarence Lant, associate pastor; Adra Ellis, secretary; Carl Heth, treasurer; Lillian Tsoutsouvas, women's leader; Howell Hughes, church school director; Ethel Heth, music director; Margaret Booth, children's supervisor; Ethel Berg, book steward, librarian, and publicity agent; Clarence Lant, historian. Richard Poole was called to the office of priest. Our Wednesday night prayer services were started the following week. The women's department is organized under the leadership of Lillian Tsoutsouvas. Meetings are held twice monthly, with lesson study and outside speakers. At the last meeting there was installation of officers by the pastor.

The choir is also organized under Ethel Heth's leadership. There is a children's choir as well as adult which is united in song every other Sunday. Recently choir robes were purchased with both children and adults taking part.

An altar has been erected against the back wall of the pulpit; a white cross against black velvet, with the Three Standard Church books at the base of the cross. Projects for the year are a nursery and organ. We have had five baptisms in the past five months.

In September Brother William Patterson, patriarch, held a series of meetings.—Reported by ETHEL M. BERG

ROBERTSDALE, ALABAMA.—A. B. Phillips, the pastor, presided at the annual business meeting October 3. The following were elected: Elva Waters, church school director; George Kennard, treasurer; Mrs. Sally Erlandson, secretary; Annie Mae Phillips, women's

leader and Zion's League leader; Sally Erlandson, program chairman; George Kennard and George Long, building committee.

A new front is being built on the church and plans are being made to install a new floor. Progress is noted on the piano fund, and plans to buy one are being made. For many years the group has been without a piano, and since four young people have been studying music the branch has shown progress on the music fund. The priesthood from Mobile, Alabama, and Pensacola, Florida, have visited and worked in the branch.—Reported by ANNIE MAE PHILLIPS

PITTSBURG, KANSAS.—The women's department held the installation of officers September 30 at the evening service. Pastor T. W. Bath installed Sister Bath as women's leader, and she installed the following officers: Mrs. Curtis Pearson, vice-president; Mrs. Warren Jackson, secretary; Mrs. Sam Landrum, music leader; Mrs. Clyde Wiley, treasurer; Mrs. Roy Heller, teacher; Mrs. J. W. Jones, devotional leader; Mrs. I. G. Wilson, friendly visitor; Mrs. Al Comstock, cradle roll worker. Joan Margrave sang a solo, accompanied by Mrs. Kenneth Colyer. Kathryn Cochran told the story "The Talents." Mrs. Lewis Bennington related the story "The Keys of the Kingdom."

Mrs. F. J. McKenna was hostess to the women's department October 15. Reports of the women's institute were given by the five women from the Pittsburg Branch who attended: Mrs. J. W. Jones, Mrs. Wayne Gathman, Mrs. I. G. Wilson, Mrs. T. W. Bath, Mrs. Roy Heller. Mrs. Bath was one of the speakers at the institute.

The women's department has scheduled an extra meeting for each month which has five Mondays. The meetings will be different than regular ones. On October 29, the meeting was a textile painting lesson at the home of Mrs. Bath and under her instruction.

District President Stephen Black spoke October 14.

The men of the branch have organized a club with the following officers: Roy Heller, president; Kenneth Colyer, vice-president; Leonard Boone, secretary-treasurer; Joe McAdams, Sam Landrum, Clifford Gaston, activity committee; James Daft, David Sheppard, Al Comstock, attendance committee; Curtis Pearson and Warren Jackson, sergeants-at-arms. The leader had a picnic for the men at Schlanger Park, October 5.

Mrs. I. G. Wilson and S. Farrington received credit cards from the Department of Religious Education September 23. Brother Farrington received a certificate of progress. Mrs. Sherman Sheppard has completed work for her first certificate.—Reported by ESTHER HELLER

SABETHA, KANSAS.—Kenneth Piepergerdes of St. Joseph, Missouri, was the guest speaker October 21. Visitors from out of town were Lyle Clements of Jonesboro, Arkansas; Miss Jackie King of Washington, D.C.; and Miss Lois Franklin of Youngstown, Ohio. They are students at Graceland. Also present were Marjorie and Leland White of Sabetha who are students at Graceland; and Mr. and Mrs. Marvin White and daughter of Belleville, Kansas. Bob Parker from Centralia spoke October 28.

The Zion's League had their annual Halloween party October 25, at the home of Jack Brunner, son of Mr. and Mrs. Aaron Brunner of Morrill, Kansas. Thirty-five young people were present, including a group from Centralia and a small group from Dawson, Kansas.—Reported by MRS. EBEN D. ESTLE

SALEM, ILLINOIS.—The group was organized into a mission on May 10. Seventy S. R. Coleman was in charge of a missionary series

from September 23-October 4. The attendance high was seventy-five persons. Mrs. Gracian of Kinmundy was baptized.

On September 30, Ivan Rudolph, infant son of Mr. and Mrs. Joseph Schenck, was blessed by Elder Ed Colvin and Seventy S. R. Coleman. Brother Coleman was spokesman. Group officers were elected as follows: Elder Ed Colvin, pastor; Virgil Harmon, church school supervisor; Mrs. Corine Munter, secretary-treasurer; Clarence Stonecipher, young people's leader; Mrs. Helen Stonecipher, librarian and book steward; Mrs. Fred Holler, women's leader; and Joseph Schenck, historian and publicity agent.

A picnic was held at the Salem Bryant Memorial Park on September 15. Over fifty persons attended. Slices of a cake made by Mrs. Fred Holler were sold for \$1 per slice. The money was used to pay to have the piano tuned. Visitors from the surrounding areas of Flora, Brush Creek, Poplar Creek, Mt. Vernon, and Centralia, attended the social.—Reported by JOSEPH SCHENCK

VENICE, CALIFORNIA.—Elder Glenn Holmes was in charge of election of officers held September 19. Those elected were Elder Herbert Blakeman, pastor; Elder Orlan Hagaman, children's pastor; Hazel Candra, director of religious education; Priest Charles Melton, young people's leader; Mayme Blakeman, children's leader; Margaret Jones, music leader; Pearl Matheson, women's leader; Percyna Hatton, secretary; Margaret Sencency, financial secretary; Harry West, bishop's agent and book steward; Elder Walter Bullard, missionary director; Edward Hatton, custodian; publicity agent and *Herald* reporter, Rose Campbell; librarian, Eddie Duncan.

A rally day dinner was held September 30. After dinner the group went to the Lenox Branch for the baptismal service. Judy Meader, Sherrie Hatton, Patty Brownrig, and Carolyn Candra were baptized.—Reported by ROSE CAMPBELL

OWEN SOUND, ONTARIO.—An institute and conference was held at Warton, Ontario, October 13 and 14, with Apostle C. G. Mesley and Elder Al Pelletier, missionary appointee to Ontario, in attendance.

The theme was "Our Partnership With Christ." Classwork was held in the afternoon, and the meetings were held in the Town Hall. A banquet was held Saturday evening, after which the priesthood met with Apostle Mesley as an instructor, while Brother Pelletier spoke to the women. A prayer service was held Sunday morning, presided over by District President Gordon Farrow. Brother Mesley preached the morning sermon. Sister Elsie Gray of Lion's Head sang a solo, "I Would Be True."

The business meeting was held in the afternoon. The following officers were elected: Gordon Farrow, president; Alex Cadwell and R. J. Farthing, counselors; Elizabeth Belrose, secretary; Arthur Dunn, director of religious education; George T. Furness, treasurer; Sam Robinson, director of music; Laura Farthing, director of women; Alma Leader, young people's leader; Anne Davis, children's supervisor; children's pastor, John Bradley; R. J. Farthing, auditor; Clara Dobson, historian. Delegates for the 1952 General Conference were elected.—Reported by MRS. ELIZABETH BELROSE

ENID, OKLAHOMA.—Due to the death of George Hopkins who was pastor of the branch, a special business meeting was held July 26, at which time W. J. Saunier was elected pastor. District President Victor Witte was in charge of the meeting.

Seventy W. C. Haden was with the Saints from September 23-October 14. Brother Haden



Golden Wedding Anniversary

The golden wedding anniversary of Mr. and Mrs. Samuel B. Pinson fell on Tuesday, September 18, 1951. At prayer meeting the following evening they were presented a corsage and boutonniere of yellow roses at the door of the Gudgell Park Church. Four of their children and several grandchildren, who are members of other congregations, were there for the occasion. During the service these children paid tribute to the good lives and teaching of their parents. Brother and Sister Pinson expressed their thanks for the gospel and the help it had given them in rearing their children all members of the church.

Following the prayer service the congregation gathered at the near-by home of the Pinsons where members of the women's department had prepared refreshments. The main decoration was a basket of golden chrysanthemums, bearing, in addition to their regular foliage, numerous dollar bills firmly attached. These were the contributions of their family and friends.

The Pinsons were married in Pilot Oak, Kentucky, September 18, 1901. They have six children: Fred, Ollie, Robert; and Mrs. Lovell Strahan of Independence, Missouri; Mrs. Thelma Adams of Lee's Summit, Missouri; and Mrs. Nell Shipley of Charleston, South Carolina. They have eleven grandchildren and one great-grandchild. Both Brother and Sister Pinson were baptized in Paris, Tennessee, and are faithful members of the Gudgell Park congregation. They have gone to South Carolina to spend the winter with their daughter.

preached both services September 23. September 24-29 was spent in cottage meetings.

Beginning September 30-October 7, Brother Haden preached a series of missionary sermons. The week of October 8-14 was spent in visiting, baptizing and confirming. Members baptized and confirmed were Mr. E. R. Gault, Miss Drue Meloy, and Mr. and Mrs. Orville Davison. A basket dinner was held in the lower auditorium of the church October 21, at which time Brother Haden was presented with a gift from the Enid Branch.

A district women's meeting was held November 7. Mrs. Ruth Goodwin, district supervisor, was in charge.—Reported by MR. W. J. SAUNIER

On Giving Thanks

By Josephine Montgomery



THANKSGIVING has become as commercialized as Christmas, and Christmas has become as commercialized as bargain day in Macy's basement. Oh, we go to church and we sing a few hymns about "Thank you, Lord, for the beautiful skies and the fields of grain," and we pray a few prayers, but many times in our hearts we are not grateful—we are smug.

If we have plenty to eat at every meal and we pray, "Thank you, God, for giving *me* food," while millions of people starve in India, China, Europe, and right here on our own doorsteps in the slums of every town and city in America—then we are selfish and not really grateful. If we put on our warm clothes and bundle up in blankets to watch a football game and pray, "Thank you, God, for giving me warmth and entertainment," while millions of people shiver in rags as they go out to try to earn a meager living—then we are selfish and not really grateful. If we have our loved ones around us in the reasonable security of life, and we pray, "Thank you, God, for giving us safety," while millions of people live out shadow lives in fear and hopelessness—then we are selfish and not really grateful.

We, who live in plenty, must walk a narrow line between smugness and gratitude. It is not enough merely to say "Thank you, God." It is not

enough merely to realize that we have a great deal to be thankful for. To recognize our blessings is only the first step in giving thanks. We may realize that we are richly blessed and still go on with a murmured word of thanks to God and a smug feeling in our hearts that somehow *we* ourselves have had a hand in earning that blessing. We may have a smug feeling of self-satisfaction that we have somehow earned our blessings by our own hard work, or by belonging to the right church, or by having had the luck to be born in the right country. To think that we deserve better food, better clothing, easier lives than other peoples of the world, to think that we have earned a favored place in the sun is not part of the true spirit of thanksgiving.

TO BE TRULY GRATEFUL implies action. If we are really thankful for the food we have on our tables, then we will be so aware of the millions who are starving that we won't really enjoy our food until we have seen to it that everyone in the world is as well fed as we are. If we are really grateful for our warm clothes and comfortable standard of living, then we will not rest until we have seen to it that everyone in the world is as warmly dressed and as comfortable as we are. If we are really grateful to have our loved ones

around us in the reasonable security of life, then we will not be satisfied until we have seen to it that the world has been made safe for all people.

So often when we think about Thanksgiving, we think of it in a very superficial way. We go back to the story of the Pilgrims and retell how they gathered their crops and gave thanks to God for the blessings of the harvest. And we stop there, thinking that thanksgiving means to thank God for a harvest.

But we're not the Pilgrims thanking God for a few fields of wheat and some pumpkins. We're people living in the year 1951, and for us the idea of thanksgiving must have a deeper meaning.

First, we must recognize our blessings, and realize that they are not simply the result of our own efforts, but have been made possible for us through the goodness of God. Second, we must not accept our blessings complacently—too often we have the idea that God *owes us* special favors. Instead, we must work earnestly to see that all people everywhere share in happiness and well-being, in safety and warmth, in shelter and in food.

To say, "Thank you, God," isn't enough. To be truly grateful implies action.

New Horizons

For Thanksgiving

The following was written especially for the Thanksgiving service of song on the Graceland Campus for November 19, 1950. The Graceland Concert Choir, led by Henry Anderson, presented the music; Ray Zinser prepared the intermission manuscript and acted as commentator.

Praise

Our hearts are filled with praise as the Thanksgiving season approaches. Thanksgiving time is a time for giving thanks, for praising the Almighty. . . .

O Lord, open thou my lips, and my mouth shall show forth thy praise.

Yes, the Thanksgiving season is symbolical in nature, expressing gratitude to the Creator for all that is good in life, for all that is dear, and for all that means so much.

We choose to set aside a season of giving thanks, especially in times when food, clothing, and shelter are more than bounteously given, for in bounty there often comes negligence and complacency.

In crisis situations, in times of dire stress, in illness, in catastrophic days we are easily sensitive to the goodness of God and his living attention. But in the days of plenty, in the days of bounty, in the days of overflowing of material benefits, men tend to assume these things as rights rather than privileges.

Today, we take time to show forth our praise, to express openly in the midst of our congregation of friends our praise for God and his Majesty.

Oh give thanks to the Lord of Lords; for his mercy endureth forever. Praise the Lord, for the Lord is good; sing praises unto his name.

Blessings

We are thankful for the untold number of blessings which are ours.

For life itself and the possibilities of becoming,

For health,

For comradeship and friendships with those who mean much to us,

For a cause that challenges the best there is in us.

For a nation democratic in spirit and purpose,

For a promised land which portends Zionite communities,

For a reason for existence found in the eternal laws of God,

For the Love of God and its tangible symbol in the love of one person for another,

For creativity possible in the life pattern of each person,

For all the joy, warmth, and happiness of day by day living,

For the possibility of doing something in one lifetime which can contribute to the welfare and happiness of others about us.

Unity

Behold how good and how pleasant it is for brethren to dwell together in unity!

The diverse personalities of human beings, the diverse interests, the diverse temperaments, the diverse endowments, the diverse abilities and talents . . . all these diversities are joined in eternal union by the Spirit of the Living God and by the unction of the Holy Spirit working with men as they make themselves accessible to that force. As men yield and respond to the leadings of the Holy Spirit, diverse characteristics of man—which often find themselves in direct conflict—become as one. This is unity through diversity.

The infinite variety of all creation gives depth, breadth, distinctiveness, and endless challenge to man and his society. However, the ultimate

of all living, the release of creative power, can reach its highest fruition only when all join together in common comradeship—where all share their talents, their capacities, their possibilities with each other.

Men are not born equal, but are born to share equally the good things of life, to share equally the possibilities of "becoming." To become means to release the ultimate in the possibilities which each person holds in his lifetime, or to release the optimum of creativity.

Sharing implies, yes, even necessitates unity.

Behold how good and how pleasant it is for brethren to dwell together in unity.

Prayer

Then let our prayer be that of St. Francis of Assisi:

Lord, make me a channel of thy peace. . . . That where there is hatred—I may bring love,

That where there is wrong, I may bring the spirit of forgiveness

That where there is discord—I may bring harmony,

That where there is error—I may bring truth,

That where there is doubt—I may bring faith,

That where there is despair—I may bring hope,

That where there are shadows—I may bring thy light,

That where there is sadness—I may bring joy.

Lord, grant that I may seek rather To comfort, than to be comforted; To understand, than to be understood To love than to be loved.

For—

It is by giving that one receives;

It is by self-forgetting that one finds;

It is by forgiving that one is forgiven;

It is by dying that one awakens to eternal life.

Bulletin Board

Book Wanted

Mrs. Julius Abegg, 601 West South Avenue, Independence, Missouri, would like to purchase a copy of *Stories of Our Hymns*.

Kodachrome Slides Needed

Missionary Clair E. Weldon, 803 West Fourth, Cameron, Missouri, would like to hear from church members who have original Kodachrome slides of Europe, Africa, the Near East, Asia, the South Pacific, etc., and would permit duplicates to be made from them for use in missionary work.

Graceland College Ham Club

Graceland College has reorganized its "Ham Club." Other amateur radio operators throughout the church who would be interested in making contact with the club should notify George Rupprecht, Graceland College, Lamoni, Iowa.

Request for Prayers

Mrs. Lillie Wyant, 529 North Chestnut, Newkirk, Oklahoma, requests prayers for the spiritual welfare of her family. She particularly asks that her son, Clyde, be remembered as he is going into military service in February.

Cora Emerson, 904 South Wayland, Sioux Falls, South Dakota, requests prayer for her husband, Charles, who is in the hospital awaiting amputation. He is seventy-four years old.

Mrs. Bernice Tyree, 620 A Broadway, Jefferson City, Missouri, requests prayers that she may be relieved of a nervous condition and other afflictions which keep her from doing her housework and taking an active part in church.

Prayers are requested for eight-year-old John Daniel Magyar of Washington, D. C., that he may have his health restored.

Mrs. John Barr, Turner, Michigan, requests prayers for her husband who has had a light stroke and is suffering a lapse of memory. Those who are able are also requested to fast in his behalf.

WEDDINGS

Johnson-Cook

Jane Cook, daughter of Mr. and Mrs. J. A. Cook of Providence, Rhode Island, and Stanley Johnson, son of Mr. and Mrs. F. F. Fiebelkorn, of Spokane, Washington, were married August 12 in the tabernacle at Onset, Massachusetts. Elder E. J. Gleazer, Jr., officiated. They are making their home in Buffalo, New York, where the groom is serving as pastor and General Church appointee to New York District. Mrs. Johnson is a graduate of Graceland College. Mr. Johnson also attended Graceland and is a graduate of Whitworth College in Spokane, Washington.

Coleman-Rexroad

Marcella Rexroad, daughter of Elder and Mrs. O. A. Rexroad of West Portsmouth, Ohio, and Pfc. William Coleman were married June 8 at the Reorganized Church in Portsmouth. Priest James Chaffins performed the double-ring ceremony. The bride is at home with her parents, and the groom is stationed at Grenier Air Force Base in Manchester, New Hampshire.

Barlow-Dempsey

Mr. and Mrs. A. E. Dempsey, Jr., of Council Bluffs, Iowa, announce the marriage of their daughter, Marjorie, to Ed Barlow, son of Mr. and Mrs. B. E. Barlow of McKenzie, Alabama. They were married on September 1 at the Reorganized Church in

Council Bluffs. They are making their home in Troy, Alabama, where the groom is attending State Teachers College. Both are graduates of Graceland College.

Daugherty-Webb

Naomi Webb, daughter of Mr. and Mrs. Marvin Webb of Grain Valley, Missouri, and Pfc. Donald Daugherty, son of Mr. and Mrs. James A. Daugherty of Independence, Missouri, where married October 31 at Kessler Air Base chapel, Biloxi, Mississippi. Major Donald Crow, chaplain, performed the double-ring ceremony. They are making their home in Gulf Port, Mississippi.

Troyer-Sumpton

Dorothy Sumpton of Duluth, Minnesota, and Clarence E. Troyer of Chicago, Illinois, were married October 12 in the Graceland College Chapel, Dr. William S. Gould officiating. Mrs. Troyer is a graduate of Graceland, and Mr. Troyer is a student as well as a staff member there this year. They are making their home in Lamoni.

Shipley-Zion

Ruth Zion, daughter of Mr. and Mrs. John M. Zion of Independence, Missouri, and Sgt. Martin C. Shipley, son of Elder and Mrs. E. L. Shipley of Norwalk, Iowa, were married October 28 at the Liberty Street Church in Independence, the groom's father officiating. The bride is a graduate of Graceland College, class of 1951. Sgt. Shipley is in the Air Corps and is stationed at Omaha, Nebraska.

Walter-Wood

Alene Mae Wood, daughter of Mr. and Mrs. Elroy A. Wood of Bay City, Michigan, and Lt. Frederick Keith Walter, son of Mr. and Mrs. Frederick H. Walter of Elizabeth, New Jersey, were married June 22 at the Reorganized Church in Sacramento, California, Pastor Myron Schall officiating. The bride, a graduate of Michigan State Normal College and the University of Michigan, had just returned from a two and a half years teaching assignment in the Army dependent schools in Japan. Lt. Walter, of the Army Signal Corps, was assigned to the Herlong Ordnance Depot, Herlong, California, after a tour of duty in Korea and Japan, ending in May, 1950. They are living in San Marcos, Texas, where Lt. Walter is attending Liaison Pilot School at San Marcos Air Force Base.

BIRTHS

A son, Joseph Edward, was born October 12 to Mr. and Mrs. Edward Krueger of West Portsmouth, Ohio.

A son, Thomas James, was born to Mr. and Mrs. James C. Phillips, Grand Rapids, Michigan, on July 16. He was blessed on October 16 by Elders W. L. Phillips and A. F. Shotwell.

A son, William Michael, was born on October 16 to Mr. and Mrs. B. V. Blair of North Augusta, South Carolina. Mrs. Blair is the former Mary Lee Wise who attended Graceland in 1947-49.

A son, Stanley Charles, was born September 25 to Mr. and Mrs. Stanley Beatty of Butler, Missouri. Mrs. Beatty, the former Martha Robinson, is a graduate of Graceland College, class of 1948.

DEATHS

BARBER.—Glenn Adale, son of Clayton and Wanda Barber, was born December 22, 1946, at Gaylord, Michigan, and was killed June 14, 1951, when struck by an automobile while crossing the highway at the picnic grounds near Gaylord. He is survived by his parents; two brothers: Clayton, Jr., and Ronald; and two sisters: Barbara and Darlene. Elder Allen Schreur officiated at the funeral service.

JONES.—Loretta Naomi, daughter of Mr. and Mrs. Edward I. Johnson of Tulsa, Oklahoma, was born May 23, 1921, at Tulsa and died September 5, 1951, at her home in Albuquerque, New Mexico. On August 9, 1942, she was married to Leonard V. Penrod who died November 26, 1943, while in the Armed Service. On March 16, 1950, she was married to Charles Max Jones, who with her parents, survives her. She had been a member of the Reorganized Church since she was eight years old and had served as organist in Tulsa Branch. She was also a graduate of Graceland College.

Funeral services were held at the Whisenhunt Chapel in Tulsa, Elders V. J. Witte and Alan Kelley officiating.

POORT.—John Benjamin, son of Claas and Johanna Poort, was born December 15, 1874, at Herman, Nebraska. He was baptized a member of the Reorganized Church on September 16, 1900, and was ordained a priest on August 25, 1912, which office he served in until his death. On February 18, 1903, he was married to Minnie C. Kohl; nine children were born to them. Three sons: Millard, Kenneth, and Sylvester (who was killed in World War II) preceded him in death. Several years ago he and his wife deeded land on which to build a church in Mansfield, Missouri. He then helped to erect the building, giving both financial and manual assistance. This will stand as a monument to his memory.

He leaves his wife; three sons: Allen of Portsmouth, Nebraska; and Norman and Marvin of Wichita, Kansas; three daughters: Mrs. Gus Oetting and Mrs. Oscar Oetting of Mansfield, Missouri; and Mrs. Floyd Davis of Seymour, Missouri; two brothers: Cornelius Poort of Topeka, Kansas, and James Poort of Harrison, Arkansas; a sister, Mrs. Edna Hole of Topeka; nine grandchildren; and four great-grandchildren. Funeral services were held at the Reorganized Church in Mansfield on October 10, 1951, Elders James W. Davis and Raymond Stone officiating. Interment was in Mansfield Cemetery.

REED.—Charles W., was born January 26, 1855, at Owego, New York, and died August 7, 1951, at Des Moines, Iowa. On January 2, 1877, he was married to Zipporah Shimmel; five children were born to them. His wife and oldest daughter, Blanche Driskill, preceded him in death. He had been a faithful member of the Reorganized Church for nearly seventy years.

Surviving are three daughters: Estella Conover of Canon City, Colorado; Irene Emslie of Seattle, Washington, and Iva Wilson of Des Moines; a son Earl of Blythdale, Missouri; twelve grandchildren; twenty-seven great-grandchildren; and four great-great-grandchildren. Services were held at the Hamilton Funeral Home and then the body was taken to Lamoni, Iowa, for burial. Elders Bert DeLong and Robert Farnham conducted the graveside service.

WHITE.—Wanda Lee, daughter of Mr. and Mrs. Clay Deckard of Oklahoma City, Oklahoma, was born November 22, 1930, in Oklahoma City, Oklahoma, and died June 24, 1951, of polio in a hospital in Plainview, Texas. On February 5, 1949, she was married to Edwin L. White, who survives her. She had been a member of the Reorganized Church since June 12, 1949.

Besides her husband and parents she leaves a son, Thomas Carl, and a sister, Ina Jean, of Ft. Worth, Texas. Services were held at the Smith-Kernke Funeral Home in Oklahoma City, Elders R. J. Jones and E. F. Yerrington officiating. Interment was in Rosehill Cemetery, Oklahoma City.

CURTIS.—Matilda Frances, daughter of Thomas and Gertrude Mallams, was born July 18, 1898, in Weir, Kansas, and died at the age of fifty-three (date of death not given) in the Marshall Browning Hospital, Du Quoin, Illinois. She was married on October 30, 1916, to Edward Curtis. Except for a year in Henderson, Kentucky, they had made their home in Illinois: since 1916 they had resided in Elkville. The deceased was a member of the Reorganized Church, and the Order of Eastern Star. She was highly regarded in the community, and at a gathering in the high school recently she was voted "The Best Neighbor in Elkville."

She is survived by her husband; a daughter, Mrs. Gloria Halsey of Elkville; two sons: Roland of Pontiac, Michigan, and Thomas of Elkville; five brothers: Arthur of St. Louis, Missouri; Richard and Thomas of Weir, Kansas; Robert of Mt. Harris, Colorado; and Frank of Pontiac, Michigan; two sisters: Mrs. Margaret Melville of Fairmont, West Virginia, and Mrs. Ruby Scott of Weir, Kansas; nine grandchildren; and one great-grandchild. Funeral services were held at the First Baptist Church, Elder Sylvester Coleman and the Reverend Wayne Thomas of the Baptist Church officiating. Interment was in the Hinchcliff Cemetery at Cambria.

MARSH.—Milo Henry, was born May 23, 1868, in Marquette County, Wisconsin, and died October 21, 1951, at Eau Claire, Wisconsin. On March 1, 1898, he was married to Sarah J. Hand; nine children were born to

them. He had been a member of the Reorganized Church since September 23, 1917.

He is survived by his wife; two sons: Roy and Harold of Eau Claire; five daughters: Mrs. Vern Marsh, Miss Olive Marsh, Mrs. Louise John, and Mrs. Violet Beck of Eau Claire, and Mrs. Julia Holland of Sewell, New Jersey; seventeen grandchildren; and ten great-grandchildren. Funeral services were conducted by Evangelist James A. Thomas and Elder Judson Livingston at the Stokes Chapel in Eau Claire. Interment was in the cemetery at Dallas, Wisconsin.

YOUNG.—Claude O., son of Samuel D. and Cora E. Young, was born April 10, 1889, at Norton, Kansas, and died September 21, 1951, in Portland, Oregon. He was baptized into the Reorganized Church at the age of nine. Later he was ordained to the office of priest, and at the time of his death was serving as church school director at First Church in Oregon.

He is survived by his wife, Viola; his mother, Cora Young; two sisters: Mrs. Freeda Moore and Mrs. Eula Stoyhoff; all of Portland; two brothers: Edwin F. Young of Portland and Sam W. Young of Jerome, Idaho; a stepson, Walter Linton; and two stepgrandchildren. Services were held at the Gable Funeral Home in Portland, Evangelist Walter H. Barker and Elder Reuben H. Porter officiating. Burial was in Rose City cemetery.

ELAM.—Lucille, died September 28, 1951, in Dallas, Texas, after several months of illness. She had been a member of the Reorganized Church since the Central Texas Reunion of 1951. She is survived by her husband, Lawrence. Elder Linden E. Wheeler officiated at the funeral service. Burial was in Pleasant Mound Cemetery.

KOUPAL.—Mary Beecroft, was born August 1, 1875, in Council Bluffs, Iowa, and died October 10, 1951, at her home in Council Bluffs. She had spent her entire life, except for fourteen years, in this vicinity. On October 6, 1897, she was married to Jacob Koupal, who preceded her in death in April, 1938. She had been a member of the Reorganized Church since December 23, 1888, and belonged to the Woodcrest Group of the women's department and the Prayer Circle.

She is survived by a daughter, Mrs. Dean Edson of Council Bluffs; a sister, Mrs. Olive McLean of Independence, Missouri; a brother, Harry Beecroft of Minneapolis, Minnesota; a cousin, Mrs. Eugenia Guitar, with whom she had made her home the past thirteen years; two grandchildren; and three great-grandchildren. The funeral service was held in Woodring Mortuary, Council Bluffs, Elder V. D. Ruch officiating. Interment was in Walnut Hill Cemetery, Council Bluffs.

PALM.—William Edward, was born January 13, 1932, in Bay City, Michigan, and was killed September 20, 1951, at West Branch, Michigan, when a road grader backed over him as he was at work. His mother died when he was a small boy, and he and his father moved to West Branch where they had since resided. He was baptized on June 11, 1945, and was ordained to the office of deacon on November 13, 1949. Last spring he was graduated from West Branch high school. History was his favorite subject, and he was especially fond of studying church history.

He is survived by his aged father, William; three half brothers: Leo Palm of Pontiac, Michigan; George Palm of Manitowac, Wisconsin; and Charles Couture, serving in Korea; and two half sisters: Mrs. Ruth Schmidt and Melvina Couture, both of Bay City, Michigan. Funeral services were held at the Steuermol Chapel in West Branch, Elder B. H. Oudekirk officiating. Burial was in the Brookside Cemetery.

LEE.—Lena May, daughter of William and Mary Taylor Kinsman, was born July 23, 1902, at Melbourne, Ontario, and died October 24, 1951, at the Memorial Hospital, St. Thomas, Ontario, after a lengthy illness. She was baptized into the Reorganized Church on April 13, 1922, and was married on May 24, 1923, to William H. Lee, who survives her. A son, George, was killed in service in March, 1945.

Besides her husband she leaves two sons: William and Gordon of St. Thomas; her mother, Mrs. Mary Kinsman of St. Thomas; six brothers: William and Lorne of St. Thomas; Gordon, George, Louie, and Norman of Detroit, Michigan; four sisters: Mrs. Roger Avery of Hart, Michigan; Mrs. Emmet

Durga and Mrs. Fred Bogogi of Detroit; and Mrs. Robert Keller of Iona, Ontario. Services were held at Sifton's Funeral Home, Elder Frank Gray officiating. Interment was in the Elmdale Memorial Park Cemetery.

SHELDON.—Francis M., son of Iram and Catherine Sheldon, was born February 10, 1864, near DeWitt, Iowa, and died October 13, 1951, at Cherokee, Iowa. He was married March 30, 1887, to Amanda Wise. His wife, four sons, and two daughters preceded him in death. He was a charter member of the Pilot Rock Branch (later Cherokee Branch).

He is survived by a daughter-in-law, Eleanor Sheldon; two grandchildren; two great-grandchildren; a brother, Nelson V. Sheldon of Cameron, Missouri; and a sister, Mrs. Lulu Banister of Cherokee. Funeral services were held at the Boothby Funeral Home, Elder W. W. Reeder officiating. Interment was in Oak Hill Cemetery.

STANDIFER.—Sarah E., was born May 3, 1869, and died April 28, 1951, at her home in Dallas, Texas. She is survived by her husband, W. R. Standifer; a daughter, Mrs. Lillian Goff; four sons: R. J., B. H., T. W., and Kelly; fourteen grandchildren; and seven great-grandchildren. Services were conducted by Elder Hal E. Davenport. Interment was in Laurel Land Cemetery.

WILEY.—William Orison, son of Thomas and Eliza Wiley, was born February 11, 1859, at Malden, Illinois, and died October 30, 1951, at Colony, Kansas, after four weeks of illness. When he was eight years old the family moved to Lamoni, Iowa, where he grew to manhood. On November 10, 1879, he was married to Rose A. McHarness; had he lived a few days longer they would have celebrated their seventy-second wedding anniversary. Three of the six children born to them died in childhood, and a daughter, Mrs. Maude Hartman, died in 1927. Since 1910 he and his wife had made their home near Colony. He was a member of the Reorganized Church.

He is survived by his wife, Rose A. Wiley; a son, George Wiley, and a daughter, Mrs. Lena Starr, both of Colony; nine grandchildren; eight great-grandchildren; three great-grandchildren; and a sister, Mrs. Myrtle Case of Council Bluffs, Iowa. Funeral services were conducted at the Farris Chapel in Colony by Elder Glaude A. Smith. Burial was in Rose Hill Cemetery, Lamoni.

KING.—John Henry, son of John E. and Frances Fender King, was born near Centralia, Kansas, on September 16, 1885, and died in Intercity District, Kansas City, Missouri, on October 30, 1951. On June 10, 1908, he was married to Anna Viola Brooks, who survives him. For the past eight years they had lived in Independence, Missouri. He had been a member of the Reorganized Church since August 25, 1946.

Besides his wife he leaves a daughter, Nellie Bryces; four sisters: Mrs. Ella Hill of Red Rock, Oklahoma; Mrs. Elizabeth Tripp of Centralia; Mrs. Jennie Fanning of Fort Collins, Colorado; and Mrs. Maude Harris of Wamego, Kansas; and two brothers: Matthew of Centralia and Martin of Fort Collins. Funeral services were held at Speaks Funeral

Home in Independence on Thursday evening, November 1, Elders W. F. Bolinger and Glaude A. Smith officiating, and at Centralia, Elders William Twombly and W. F. Bolinger and the Reverend Glen Argo in charge. Burial was in the Centralia cemetery.

FARROW.—Anna W., daughter of Stephen M. and Elizabeth Williams, was born near Marshfield, Missouri, on August 20, 1861, and died at Independence, Missouri, on July 26, 1951. She moved to Independence at the age of sixteen. In 1878 she was married to Moses F. Farrow and baptized into the Reorganized Church. Since her husband's death in 1936 she had made her home with her son, George, in Independence.

Surviving are three sons: George; Earl of St. Louis, Missouri; and Charles of Kansas City, Missouri. Four other sons preceded her in death. Funeral services were held at the George Carson Chapel in Independence, Elders W. F. Bolinger and Winfred Albright officiating. Burial was in Mound Grove Cemetery.

LAYNE.—Adah Alice, was born on October 30, 1884, at Kearney, Kansas, and died October 31, 1951, in Tulsa, Oklahoma. On August 25, 1901, she was married to Joseph D. Layne; Harold Bell Wright performed the ceremony. They celebrated their fiftieth wedding anniversary in August. She had been a member of the Reorganized Church since December, 1914.

She is survived by her husband; two sons: George E. of Tulsa and W. R. of Ardmore, Oklahoma; a sister; a brother; and two grandchildren. Funeral services were held in the Tulsa church, Elder O. A. McDowell and Victor Witte officiating. Burial was in Memorial Park Cemetery, Tulsa.

The Disposition of Sin

(Continued from page 15.)

fuse to deny self is to refuse a discipline in which our soul must suffer, for self will still be present. Christ explained this when he said, "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal."

He who lives the spiritual life has a distinct kind of life added to all the other phases of life. When the natural man becomes the spiritual man, the great change is described by Christ as a passing from death unto life. Perfection is ultimately possible for all who want to pay the price.

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Graceland

Gazette

■ The fourteen pastoral groups into which the campus congregation is divided met in pairs for seven simultaneous fellowship services on a recent Wednesday night. Led by the student pastors of the respective groups, students considered "Covenants of Significance." These services give more students a chance to participate than when the entire student body meets.

■ Ten Graceland students from abroad attended the Far West Stake Zion's League Rally on "Missions Around the World" in Cameron, Missouri. The ten were Helen Mitsuda, Gilberta Paoa, and Lily Kaloa from Hawaii; Klaas Kaat from Holland; Les Gardner and Valda Poole from Australia; Sylvia Woods and Bill Muldoon from England; and Peter Harder from Canada. They were accompanied by Dr. Wm. Gould, Director of Public Relations and Counselor to Students from Abroad, and Dick Cheville, a sophomore student from Lamoni, who spent last summer touring Europe on a bicycle. The rally served to inform the Far West Leaguers about the church in other countries and to broaden their League fellowship.

■ Twelve of the pastoral groups met in pairs once again for Wednesday evening fellowship. The theme of the fellowship services was "Sharing."

■ Lucille Moore, Liberty, Missouri, was recently elected president of the Graceland Art Guild. George Knotts, Langley, Oklahoma, is vice-president, and Don Gamet, Lamoni, is secretary-treasurer. The Art Guild, under the sponsorship of Henry Anderson, plans to teach the prin-

ciples and techniques of creative pictorial art and develop its members' artistic appreciation and abilities. It hopes to lay the foundation for a better art program at Graceland. Its program will include instructive films on various phases of art work.

■ Dressed in western style, students recently attended the annual chuck wagon dinner. Forced from outside into the student center by rainy weather, they ate a western "chuck wagon" style dinner served by staff members and student members of the social activities committee. Afterward they were entertained by a short program.

■ The Graceland congregation has begun a series of four services in commemoration of the events of 1851 that led to the reorganization of the church. The first, on Wednesday, October 31, was termed a "Find-Out-About-It" meeting. Ten major questions that people ask about the reorganization were answered.

■ The Graceland College day service was held on October 28. The college congregation turned its attention to the home branches of its students since those branches were focusing their attention on the college. Six students from different branches in different states described their branches and their members. The six were Jack Carlson from Humboldt, Iowa; Pat Crayne from Kansas City, Kansas; Phyllis Humphrey from Birmingham, Alabama; Carol Crum from Seattle, Washington; Jack Waddell from East Moline, Illinois; and Scott Fisher from Somerville, Massachusetts.

Many students and faculty members traveled to near-by branches of the church on college day to represent the college to them.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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P.S.

* PREVENTING VANDALISM

Newspapers have reported some unpleasant acts of vandalism at Halloween time, except in those communities where wise citizens have made some effort to provide organized entertainment and activity for children and young people. Amid diverse kinds of reports, we'd like to tell of a happy experience.

Years ago we discovered that most of the noise and damage committed in our neighborhood were not done by local children. The worst trouble came from youths marauding from poor and depressed sections of the city, indicating a deeper social problem. A little resolute patrolling and resistance to these young ruffians discouraged them and left our neighborhood in peace during recent years.

However, we wanted something better than peace. We would like to be friendly to the children on this festival which belongs to them. This year we asked the early "trick or treaters" to come back on Halloween night and we would have something for them. A table was set up in the sun parlor with popcorn, cookies, candy, paper cups, and hot chocolate. When the visiting witches, goblins, and demons were invited in, they dropped their "tough" poses and became the good little neighbors we know. They had to take off their masks to drink the chocolate! Some of the "little bitsies" were accompanied by mothers in cars from house to house to see that everything was all right.

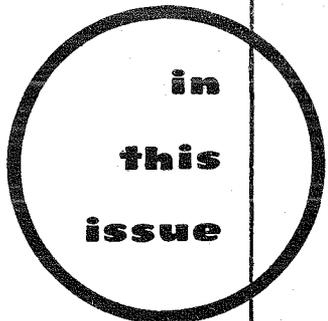
It was a pleasure to welcome these young neighbors and friends into our home during their celebration, and we think we had as much fun as the children did. There was no trouble with soaped windows, tin cans, or garbage pails.

Experts say that vandalism comes from children who have unhappy home life—drunkenness, divorce, and lack of love; they take this way of showing their resentment. Parents are largely responsible for what their offspring do.

Kindness and friendliness will go a long way, once the children come to know what to expect.

* LANGUAGES

As one goes through life, there are many languages to learn: many more than the English of speech and print, many more than the thousands of tongues used around the world. There is the language of nature in field and forest, the language of the sky from dawn to sunset, the languages of dogs and cats and canary birds, the languages of all things wild and free; and even the little goldfish swimming in his aquarium has a way of expressing himself. God has written chapters in the soil, the rocks, and the sea wherein we may read what he has done through ages of time, and he often speaks to us in wind and sun. The faces of your fellow-men, too, have a language of their own, independent of the deception of speech. If you learn to read all these languages, you will never be without something strange and interesting to observe and learn.



**in
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J. A. Gunsolley

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Geraldine Wyatt

the Saints' Herald

November 26, 1951

VOLUME 98

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News and Notes

APOSTLES IN THE NORTH

Apostle C. George Mesley and Apostle Paul M. Hanson spent a month visiting in the Michigan and Ontario area recently, attending district conferences and the Ontario-wide youth convention held in Orilla, Ontario. They also attended a three-day clinic of all church appointees in the area. The clinic was held in Port Huron, Michigan. Apostle Hanson gave illustrated slide lectures.

INSTITUTE IN CHICAGO

Apostle Reed M. Holmes and Carl Mesle were in Chicago, Illinois, November 9-11 for the first in a series of institutes. Problems taken up in the discussions at Chicago concerned church school and youth work. Future institutes will also include material for priesthood. The method of approaching the problems, according to Brother Holmes, is new, and was successful at the meetings in Chicago. The branch states its problems, the General Church workers offer helps and suggestions, and together solutions are found. Brother Mesle preached while at Chicago, and Brother Holmes conducted a class on worship.

TOUR CENTRAL MISSOURI STAKE

Apostles Charles R. Hield and D. T. Williams, two of the apostles in charge of missionary work in the stakes, visited various points in the Central Missouri Stake. They were accompanied by Stake President Harry Simons, Stake Bishop Willard Becker, and Stake Missionary Clair Weldon. The men made a survey of missionary possibilities in the area and found that there was considerable opportunity for church expansion, particularly in the county seat towns.

CHURCH SCHOOL INSTITUTES

John R. Darling, Associate Director of the Department of Religious Education, recently returned from a five week's trip. He spent one week in the Detroit International Stake at a church school institute. Major stops on his trip were Dixfield, Stonington, and Jonesport, Maine; Newark, New Jersey; Norwalk, Connecticut; Baltimore, Maryland; Portsmouth, Virginia; Allentown, Pennsylvania; Bloomsburg, Scranton, Archibald, and Philadelphia, Pennsylvania; Buffalo and New York, New York. Brother Darling expressed the appreciation of the department for the support given by the following people and many others: W. Blair McClain, president of the Detroit International Stake; Ray Ashenurst, president of the New England District; John T. Conway, president of the New York-Philadelphia District, and Stanley Johnson, president of the New York District. This extensive church school institute field is under the direction of Apostles C. G. Mesley and Maurice L. Draper.

GRACELAND MOTHERS MEET

About ninety mothers of past and present Graceland students attended a tea given by the Kansas City Chapter of the Graceland Mother's Club November 12 at the South Crysler church. Music was furnished by a string ensemble composed of Mrs. Ruth Draper, Mrs. Annabelle Prell, and Mrs. Vivian Sheehy. Mrs. Jeannette Nichols, and Herbert Lively were soloists. Brother Lively was accompanied by Mrs. Dorothy Higgins. President Israel A. Smith and A. Neal Deaver spoke to the group. Mrs. Benjamin F. Moats, president of the Kansas City Chapter, welcomed the guests.

(Continued on page 22.)



We'd Like You to Know . . .

Herman W. Johnson

When your subscriptions to periodicals or orders for tracts, books, and supplies reach Independence they are picked up at the post office. Then each order is entered and processed with a number and label by workers in Mr. Johnson's department. He carries the title of office manager and accountant. Many of the visitors who want to see Herald House in operation are taken around by Herman, who explains each detail. He has been in charge of Herald Book Store sales at the California reunions the past three years and at the Stewartville Reunion many more years.

Born in Clarksdale, Missouri, in 1912, he moved with his parents to St. Joseph, Missouri, when he was three. Here he was baptized in 1922 and graduated from Central High School in 1931. He got his start in business by carrying papers during his first two years in high school and delivering, shipping, and working at the fountain in a drug store his last two years. During the next three years he worked for the Marshall Auto Store in St. Joseph and Kansas City, selling and handling the stock. His career with the Herald House began in 1934 as shipping clerk. He next worked as order clerk before being put in charge of the department.

Herman smiles easily, has a friendly approach, and a keen sense of humor. On March 4, 1937, he married Marian Alma Hale. They have two children: Carolyn Rae, 13, and Royce Welton, 11. Herman was ordained a deacon in 1933 and a priest in 1946. He and his family are active workers in the Slover Park congregation.

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

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Keep Thy Heart

"Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4: 23.

This story has a lesson in it. A friend sent it, hoping that some good might be done with it. In condensed form, this is it:

"An incident at General Conferences comes to mind. A man came to one of the many doors of the Auditorium and for some reason turned back. As he did so a boy stepped on his foot, scuffing the shoe and perhaps hurting the toes. He gave the boy a 'bawling out' both in looks and words. I was, of course, very much surprised. Doubtless he could have preached a lengthy and wordy sermon, perhaps a spiritual one, but I could not have enjoyed it after seeing him treat that boy as he did. . . . This shows how our actions can undo what our sermons, prayers, and testimonies say."

Let's remember that the witness's toes were not hurt. His feelings might have been different if his toes had been stepped on.

In this instance, a man who was probably otherwise very good, failed to "keep his heart," and out of it issued something that will affect the life of that boy, and perhaps even change his attitude toward the church.

It would be easy to be content to be indignant toward the man. It is much harder for us to remember that we too fail to keep our hearts in many ways, and that out of them come issues that affect the lives of other people more critically than we know.

One thing for us to remember is that children are important people,

that they have long memories, and that they soon grow up to manhood and womanhood. Do not insult a boy. In a few years he will be so big and strong that you would not dare insult him. And he remembers, often for many years.

* * *

If we have room in our hearts to love a child, God will send us happiness to furnish them and make them beautiful for both us and him.

While there are children in the world, our hearts need not be empty. If we have none of our own, we can always love our neighbor's children, and nobody will be jealous.

As we grow older, let's try to keep our hearts so that we will always love children. It's very important.

* * *

Let me tell you about my friend Diane. She is almost blonde, definitely beautiful, and very charming. Our friendship began when we shook hands at the close of a church service. She sat all through my sermon, listening attentively. Afterward she asked if her folks could give me a ride home. We like each other very much. This is no ordinary triangle. . . . She knows my wife and likes her too. . . . Well, if you must know, Diane is about ten years old.

Just one thing makes me afraid. I'm not very good on pedestals. I fall off so easily. As an idol, I have been broken many times. I don't want to disappoint Diane, and all of the fine children like her. I'd like to keep my heart right.

I have noticed this at church. We stand at the door shaking hands with the people. The little children are surrounded by adults, as tiny saplings lost in a forest. Nobody pays any attention to them. They do not expect it.

I lean down to shake hands with one little fellow, and surprise shows all over his face. But he shakes. Next Sunday, all smiles, he is expecting to be greeted, and enjoys it. All the children are that way. Some are shy at first, but they respond to love. Isn't it important for the children to know that somebody at the church loves them? They all come to cherish the greetings, even more than their parents do.

It is very important for us to keep our hearts in regard to the children. For they also belong to God, and he loves them. We ought to love them too.

* * *

It is necessary for older people to keep their hearts in regard to each other, too. Some are not always kind. Some hurt each other. Some hate each other. It is disheartening to see someone trying to destroy another's character, his reputation, or his ministry. It hurts to see people trying to break up the homes of others. It hurts to see the evil and cruelty of the world at times infiltrating the church.

It is all because our hearts are not right. We have not kept them as we should. We have not shown the love and mercy that ought to fill our souls.

Our real need is not only to control the tongue, but to control the heart. If we control our hearts, we will not have to worry about our tongues. We will find the right things to say at the right time.

Only a people who keep their hearts right with God and with their fellow-members can help to build the kingdom. L.J.L.

Editorial

Transfer of J. E. Baldwin

Bishop J. E. Baldwin, who has served as Bishop of Ontario since October, 1948, has been transferred to the Southern Mission where he will labor in Alabama, Florida, Mississippi, Arkansas, Louisiana, Virginia, North and South Carolina, Georgia, Kentucky, Tennessee, Texas, Southern Indiana District, and the Isle of Pines.

We appreciate the good work which Bishop Baldwin has done in Ontario and are happy that he is available for the responsible ministry of his office in the southern field. We ask for him the confidence and support of all the Saints, particularly of the district and branch presidents and the representatives of the Bishopric.

THE FIRST PRESIDENCY

By Israel A. Smith

Baptisms

With the three-quarter mark past, the baptismal rate for the church is holding up nicely. The 510 baptisms reported in September is the highest total reported in that month since 1921. For the nine months there have been 3,799 reported, which, again, is the highest for the same period since 1921.

The first five branches in number of baptisms reported in September are Fanshawe, Oklahoma, 17; Berrydale, Florida, 14; New Philadelphia, Ohio, 11; Seattle, Washington, Second Branch, 11; and Woodbine, Iowa, 9.

The first five stakes and districts in number of baptisms reported in September are Lamoni Stake, 36; Central Oklahoma District, 23; Gulf States District, 22; Southeastern Illinois District, 19; and Owen Sound District, 18.

THE DEPARTMENT OF STATISTICS

By Merle P. Guthrie

New Graceland College Trustee

The pressure of other responsibilities has required Dr. Charles F. Grabske of Independence, Missouri, to resign as a member of the Board of Trustees of Graceland College, and this resignation has been accepted by the board. Dr. Grabske has served ably and faithfully since his selection at the General Conference of April, 1932, and the church, as well as the board, appreciates his fine contribution and extends thanks for his services.

As is provided in the Article of Incorporation of the college, the board is empowered to fill vacancies in its membership subject to the approval of the next succeeding General Conference. Brother Frank Parsons of Minneapolis was unanimously elected a member of the board at a board meeting held at Independence, November 4, 1951, and will serve, subject to the approval of Conference already mentioned. We welcome Brother Parsons to the board, and appreciate his willingness to accept the somewhat demanding responsibilities involved in board membership.

THE FIRST PRESIDENCY

By Israel A. Smith

From Apostle D. O. Chesworth, Xenia, Illinois:

The Brush Creek Branch has taken as a project the building of a basement under the church. The men's class rented thirty acres of ground and planted soya beans. On the morning work began there were fifteen tractors in the field and twenty-five men, including some nonmembers. The harvest netted \$487.19. The men plan to repeat this project next year with a possible increase in acreage. The branch now has \$1,500 in the fund. Pastor Lewis DeSelms baptized one of the nonmembers who helped with the planting, so the harvest brought spiritual as well as financial gain.

Across the Desk

BY THE FIRST PRESIDENCY

We Advertise the "Messiah" Broadcast

This is the newspaper mat available for local advertising of the *Messiah* broadcast. Because of simplicity of design it will "stand out" in any newspaper. Space is left for the call letters of the nearest CBS station and the time of broadcast in each area.

Every pastor may order this mat from headquarters by returning the card sent him. This advertising is available to those not directly associated with a branch who may want to notify their community of this coast to coast Christmas broadcast on December 23.

It is suggested that the newspaper be checked for the price of a one column by six inch ad. If the price is prohibitive, then other suggested copy will be sent.

This prepared mat, other newspaper copy, radio spot announcements, Christmas cards, and posters, may be obtained from the *Messiah* publicity director, The Auditorium, Independence, Missouri.



You are invited to hear to hear
The Independence Messiah
Choir of Independence,
Missouri, with forty-three
members of the
Kansas City Philharmonic
Orchestra, and soloists,
in Handel's classic

The Messiah

Sunday, December 23rd
at
Station

This is the 13th CBS
network presentation
of the "Messiah"
by this group . . .
a Christmas gift
to the nation
from the Reorganized
Church of Jesus Christ
of Latter Day Saints.
Be sure
to invite your friends
to listen. . . .

Rules of Order

At the General Conference business session of Saturday, April 8, 1950, the following communication from the First Presidency was considered:

To the General Conference,
Greetings:

At the General Conference of 1876, the church authorized the issuance of the **BOOK OF RULES OF ORDER AND DEBATE**. This was revised and reissued from time to time, but in 1922 the church published a book of parliamentary procedure which bore the original title but did not deal with certain matters of organization and procedure covered in the early issues.

The statements not included in the 1922 publications are of administrative importance but do not properly reflect our current practice. The First Presidency have therefore prepared substitute statements in which they have retained the phrasing of the **BOOK OF RULES OF ORDER AND DEBATE** wherever possible. These statements have been published in the issues of the *Saints' Herald* for January 23, January 30, February 6, February 13, February 20, February 27, and March 27, 1950, and have been accompanied by a request that administrative officers and others furnish the Presidency with any comments or criticisms which are regarded as being helpful. Several letters have been received in response to this invitation.

We now recommend that a committee consisting of a member of the First Presidency, and a member of the Council of Twelve, a member of the Presiding Bishopric, the President of the High Priests' Quorum, and the Senior President of Seventy be authorized to consider these published statements of procedure, making such changes as they shall deem wise, and submitting them to the First Presidency for publication at an early date.

Very sincerely yours,
THE FIRST PRESIDENCY

By Israel A. Smith
Conference Daily, page 109.

It was asked "if the effect of the motion would grant the committee authorization to produce a work that would become final and binding on the body." The Chair stated: "That is the intent of the resolution." The

recommendation of the Presidency in this matter was approved unanimously.

The committee thus authorized was constituted by action of the Presidency, the Council of Twelve, and the Presiding Bishopric, so as to include Elders C. G. Mesley, H. L. Livingston, Ward A. Hougas, E. Y. Hunker, and the undersigned.

Since the close of Conference a number of meetings of this committee have been held, and a number of suggestions have been given careful consideration. The committee is now ready to submit its work to the Presidency, but—knowing the importance of the Book of Rules—has decided to ask for the recommended contents to be printed in the *Herald* so that further comments and suggestions can be received before final committee action is taken. Accordingly, the tentative recommendations of the committee appear here. The committee will be happy to receive any comments or recommendations persons interested care to send. These should be addressed to the undersigned at the Auditorium.

THE FIRST PRESIDENCY

By F. Henry Edwards

I. Church, Organization, Purpose, and Membership

THE CHURCH OF JESUS CHRIST was "regularly organized and established agreeably to the laws of our country, by the will and commandment of God," April 6, 1830. This was in fulfillment of commandments "given to Joseph Smith, Jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and for ever."¹

THE RESTORATION OF THE GOSPEL was heralded in these terms:

A marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye

serve him with all your heart, might, mind, and strength; that ye may stand blameless before God at the last day; therefore if ye have desires to serve God, ye are called to the work, for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.²

and

Keep my commandments and seek to bring forth and establish the cause of Zion; seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.³

THE EARLY ELDERS BORE TESTIMONY TO THE WORLD:

That the Holy Scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, today, and forever.⁴

The testimony continued:

And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God.⁵

THOSE WHO RECEIVED THIS TESTIMONY were received into the church in harmony with the following instructions:

No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.⁶

and

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.⁷

THE CHURCH CONTINUES TO FUNCTION in harmony with these principles:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.⁸

1. Doctrine and Covenants 17: 1
2. Doctrine and Covenants 4: 1
3. Doctrine and Covenants 6: 3
4. Doctrine and Covenants 17: 2
5. Doctrine and Covenants 17: 6
6. Doctrine and Covenants 17: 20
7. Doctrine and Covenants 17: 7
8. Doctrine and Covenants 119: 8

II. A Theocratic Democracy

THE CHURCH, AS DEFINED by the late President Joseph Smith, is a theocratic democracy—not man-made, but of divine appointment and origin.¹ It was brought into being by command of God, is guided and administered by his authority, is sustained by the light of his Spirit, and exists for his purposes; but notwithstanding the primary rights of Divinity in his church, our Heavenly Father has committed to the Saints an important share in the responsibility of governing his church.

Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith.²

THE GOVERNMENT OF THE CHURCH is by divine authority through priesthood.³ It should be noted that the government of the church is *through* priesthood, not *by* priesthood. The distinction is important. Ministers must first of all be disciples. They must learn the will of God and make this their own. In no other way can their claim to divine authority become rich and meaningful. This is clearly written into the law of the church. For example, an important revelation concerning the functions of the presiding quorums is followed by this instruction:

The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and long-suffering, and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness, and charity because the promise is, if these things abound in them they shall not be unfruitful in the knowledge of the Lord. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church.⁴

THE REALITY AND EXTENT of priesthood authority are indicated in such statements as the following:

Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.⁵ Whatever God commands man to do the command carries with it the authority to do the thing commanded to be done. When the church was instituted . . . the Melchisedec priesthood was conferred for the last time before the second and final coming of Christ. . . . This priesthood so conferred was endowed with all the rights, privileges, and authority to bring forth the church of Christ, conduct its expansion and watch over its development and welfare until the coming of Christ should bring its work to a triumphant and glorious consummation.⁶

THE GOVERNMENT OF THE CHURCH includes administrative, legislative, and judicial functions. There are

also other ministerial functions such as those of the evangelist and other members of the standing ministry. For the sake of convenience these may be regarded as contributory ministries within the administrative field.

Administrative Functions

Administration is through members of the priesthood, acting according to their several callings and with the consent of the church. These may be grouped as follows:

THE PRESIDENCY, who administer the affairs of the entire church.⁷

THE TWELVE, who direct the missionary work of the church with the members of the Seventy as their chief assistants, and who represent the Presidency in organized fields.⁸

STAKE, DISTRICT, AND BRANCH PRESIDENTS, who direct the work in their respective areas.⁹

BISHOPS, who administer the temporal affairs of the church.¹⁰

In church administration the rights of the body are safeguarded under the law as follows:

By the guidance of the Holy Spirit in calling members to the priesthood.

Every elder, priest, teacher, or deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.¹¹

By the requirement that "no person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church."¹²

By the right of approval and recall which rests with the people who are asked to sustain General Church leaders at General Conference, and local leaders at local conferences and business meetings.¹³

By the requirement that all things shall be done with due regard for the duties and privileges of other ministers and members and in harmony with the legislative enactments of the body.¹⁴

By the special provisions of the law. For example, that General Conference approves the budget according to which General Church funds are expended.

By the provisions for correcting disorder.¹⁵

By the growing understanding that—for the good of all—properly selected administrative officers must be allowed to do their work without undue interference, subject always to the provisions made to cover special situations.¹⁶

Legislative Functions

Legislation is considered and enacted in General Conference, mission, stake, and district conferences, and branch business meetings. These assemblies meet at

the call of the responsible administrative officers, at times and places determined by the bodies concerned, or in emergencies at times and places set by these responsible administrative officers.

Every such assembly has authority to legislate for those it represents as long as it does not usurp rights lawfully centered elsewhere. For example, no branch business meeting can legislate for the district, such as requiring certain acts on the part of district officers; no branch or district can enact binding legislation on matters of General Church importance, such as setting up the conditions of church membership; and no branch business meeting or district, stake, or General Conference can change the basic law of the church, such as the law concerning the mode of baptism.

No legislative body can rightfully take to itself administrative or judicial functions such as initiating calls to the priesthood or trying a church member accused of transgression. These matters are specifically placed elsewhere, as is required by the necessities of good organization.

Judicial Procedure

All members of the church have right of access to the courts of the church for protection or redress.

Elders' courts are convened as courts of original jurisdiction where no bishop's courts can be had conveniently.

Bishops' courts are standing courts and have original jurisdiction or hear appeals from elders' courts.

High councils exist in stakes and in the General Church. These have original jurisdiction in some matters and may hear appeals from bishops' courts.¹⁷ However, the First Presidency or stake presidencies "have power to determine whether any such case, as may be appealed is justly entitled to a rehearing, after examining the application for appeal and the evidences and statements accompanying it."¹⁸

In branches or districts where a branch or district bishop is available, and in stakes, all initial court actions should be referred to the bishops' court.

Where no branch, district, or stake bishop, or competent high priests or elders are available, inquiry should be sent to the First Presidency requesting information concerning competent ministers from elsewhere who may be made available to compose a court. Where charges are such as might involve expulsion from the church, the Presidency will do their utmost to make a bishop available.

1. Matthew 16: 19, Inspired Version; Doctrine and Covenants 1: 5; 1 Nephi 3: 221; III Nephi 10: 1
2. Doctrine and Covenants 27: 4
3. Doctrine and Covenants 104; Acts 20: 28. (See General Conference Action of 1925)
4. Doctrine and Covenants 104: 11

5. Matthew 18: 18; John 20: 23; Doctrine and Covenants 19: 1; 83: 6, etc.
6. *Saints Herald*, May 21, 1902, page 497
7. Doctrine and Covenants 104: 4; 107: 39; 122: 1, 2
8. Doctrine and Covenants 16: 104: 11, 12, 13, 30; 105: 7, 8; 120: 1, 3; 122: 3, 7, 8, 9; 125: 12; 133: 2; 134: 6, etc.
9. Doctrine and Covenants 107: 42; 120: 2, 4, 7; 125: 10
10. Doctrine and Covenants 42: 8-11, 19; 48: 2; 58: 4, 7, 11, 12; 72: 3, 4; 104: 32, 33, 35, 40; 114: 1; 122: 5, 6; 126: 5, 10; 128: 1, 9; 129: 8; 130: 6, etc.
11. Doctrine and Covenants 17: 12
12. Doctrine and Covenants 17: 16
13. Doctrine and Covenants 120: 2; 121: 2
14. Doctrine and Covenants 120: 4; 125: 14; 27: 4
15. Doctrine and Covenants 122: 10; 126: 10
16. Doctrine and Covenants 120: 7; 125: 4, 14
17. Doctrine and Covenants 99: 1
18. Doctrine and Covenants 99: 14

III. Conferences and Assemblies

CONFERENCES ARE LEGISLATIVE ASSEMBLIES of the church. They may be regular or special. Regular conferences may be held annually, semi-annually, or otherwise, as agreed upon by those who constitute their membership. They may represent the church at large, missions, stakes, or districts, and bear names accordingly, as General Conferences, mission conferences, stake conferences, or district conferences. They are subject to the jurisdiction of the First Presidency, ministers in charge, stake presidents, and district presidents.

THE GENERAL CONFERENCE is constituted according to the provisions of the rules of representation and is empowered to act for the entire church. Delegates may present such questions as they have been especially instructed to offer, or only request them, and ask consideration and decision thereon.

THE GENERAL ASSEMBLY is a convocation of the priesthood organized as quorums. This is the highest and only authoritative body known to the church as an assembly.¹

WHO PRESIDES. In the General Conference and in a general assembly, the First Presidency should preside. In case of the absence or disqualification of the First Presidency, the Council of Twelve should so function.

STAKE AND DISTRICT CONFERENCES are regular gatherings authorized by the general authorities concerned or by stakes or districts or their presiding officers. They have to do with the common interests of the branches and church members within the specified areas.

SPECIAL CONFERENCES may be called by the First Presidency for the General Conference; by ministers in charge for missions; by stake or district presidents for stakes or districts, or by the bodies concerned. In emergencies special conferences may also be called by general authorities having jurisdiction. The call for special mission, stake, or district conferences should specify the purpose of the conference.

WHERE NO PREVIOUS ORGANIZATION HAS BEEN EFFECTED, members of the Presidency, Twelve, and Seventy take precedence in that order, or in harmony with their specific assignments.²

1. Doctrine and Covenants 104: 11
2. Doctrine and Covenants 122: 9

IV. Rules of Representation

EX OFFICIO MEMBERS OF GENERAL CONFERENCE. All members of the Melchisedec priesthood are ex officio members of General Conference and are entitled to voice and vote in General Conference when present.

DELEGATES TO GENERAL CONFERENCE. Stakes and districts are authorized to appoint, at their conference or business meeting next preceding the sitting of General Conference, delegates to General Conference who shall be entitled to represent said stake or district. Delegates are members of the General Conference to which they are appointed and are entitled to voice and vote at its sessions.

BASIS OF REPRESENTATION. Each stake and district shall be entitled to one delegate for every one hundred members of said stake or district, and one vote in Conference for each delegate.

Regularly organized branches of the church not included in a district shall be entitled to at least one delegate, who shall have the same privileges as other delegates. When the membership of such a branch exceeds 100, that branch shall be entitled to one delegate for each 100 members. The selection of these branch delegates shall be made in regular branch business meetings or in special business meetings of which due notice shall have been given as to time, place, and purpose.

The enrollment in stakes and districts and branches in unorganized territory, upon which representation at General Conference shall be determined, shall be the total membership thereof on record in the Department of Statistics at the close of the month preceding the local conference at which delegates are elected.

QUALIFICATIONS FOR DELEGATES. The only qualification for eligibility as a delegate to the General Conference shall be membership in good standing in the church.

CERTIFICATION OF DELEGATES. Delegates shall be entitled to act upon registering with the Credentials Committee. This Committee should be supplied with a certified list of delegates, bearing the signatures of stake or district president and secretary; or bearing the signatures of the branch president and secretary if they represent branches in unorganized territory.

The Credentials Committee shall certify delegates to General Conference, up to the number to which the stake, district, or branch is entitled, in the order in which delegates are registered with the Credentials Committee.

RULES AND RESTRICTIONS OF DELEGATE VOTING. The delegates present at General Conference shall be entitled to cast the full vote of the areas which they represent.

In case of divergence of views among the members of any delegation, the vote of the area shall be divided in the same proportion as the members of the delegation are divided.

No delegate shall be entitled to cast more than twenty delegate votes in the same Conference.

ALTERNATE DELEGATES. The selection of alternate delegates by stakes, districts, or by branches in unorganized areas is disallowed by General Conference action.¹

ORGANIZATION AND MEMBERSHIP OF DELEGATE DISTRICT CONFERENCE. Districts may organize their conferences in harmony with these rules, by providing for delegate conferences, in which the basis of representation shall be determined by the district.

1. General Conference Resolution 821

V. General Church Missions

General Church missions are administrative units of the General Church. The First Presidency appoint members of the Council of Twelve, or other members of the Melchisedec priesthood, to preside over these administrative areas. The designation of mission presidents other than members of the Council of Twelve is subject to the approval of the Joint Council of Presidency and Twelve.

Where it is desirable or necessary to facilitate the work of the church, missions may be organized for legislative and educational functions. But no such organization invalidates or supersedes branch, district, or stake organization already existing. It is a permissive organization designed to promote the common interests of the area concerned.

All districts, and branches not in districts, together with members in unorganized territory in the area designated for mission organization, are integral parts of the mission.

The minister in charge of the mission should be elected president of the mission conference unless there are good reasons to the contrary. Other mission officers may be appointed or elected as may be found necessary.

The legislation of mission conferences is confined to matters of mission concern

and must be in harmony with and subject to General Conference action. Reports should be made to such mission conferences by the mission officers and by the districts and the branches not in districts which comprise the mission and by General Church appointees laboring in the mission.¹

1. General Conference Resolution 687.

Note.—The insertion of this section has been felt necessary to the completion of the Book of Rules. It was prepared by the committee and amended and approved by the Joint Council of Presidency, Twelve, and Presiding Bishopric.

VI. Stakes

THE NATURE OF STAKE ORGANIZATION: Stakes are the most highly co-ordinated units of church organization. Ideally, a stake is not an association of branches, but a well-integrated organization of related congregations. For this reason it is desirable that all the congregations and missions in the stake shall be under the supervision, direct or indirect, of the stake presidency; the presiding officers of these congregations or missions being assistants to the stake presidency and being appointed by them, subject to the approval called for by the principle of common consent. The value of the high priestly ministry in stake organization cannot be fully enjoyed except when these high priests and their associate ministers operate freely throughout the stake under the direction of the stake presidency.

STAKES ARE FORMED in major centers of gathering for more complete systematizing and honoring of the law of Christ in both spiritual and temporal affairs than is possible in branches and districts. They are "for the curtains, or the strength of Zion."¹ They are not necessarily contiguous.

STAKES ARE ORGANIZED on recommendation of the First Presidency approved by the Joint Council of the First Presidency, the Council of Twelve, and the Presiding Bishopric, then by General Conference and by the members of the proposed stakes.

In approaching the organization of stakes the following factors are considered: There should be available a sufficient number of members of mature experience in the church, who live in close proximity to a given center; with a sufficient number of ministers of high priestly caliber to provide personnel for the presiding councils. There should also be a sufficiently stable economy to assure permanence, and the possibility of definitely relating the contribution to be made in the area to the advancement of our Zion program.

A FULLY ORGANIZED STAKE includes a stake presidency, a stake high council, and a stake bishopric. The stake presidency consists of a president and two counselors, all of whom are high priests. The stake high council is composed of twelve high priests presided over by the stake presidency. The stake bishopric consists of the stake bishop and his two counselors. The latter may be high priests or elders. All of these are ordained and set apart to their respective ministries by the imposition of hands.²

THE STAKE PRESIDENCY presides over the stake and so has immediate charge and oversight of all spiritual activities within the stake and is responsible for the welfare and spiritual discipline of all church members within the confines of the stake, subject to the advice and direction of the general spiritual authorities of the church.

THE STAKE HIGH COUNCIL serves under the direction of the stake presidency as an advisory board in both spiritual and temporal matters within the stake. This high council is also the highest judicial body in the stake. It has both original and appellate jurisdiction. Appeals are taken to the stake high council from the stake bishop's court in cases which have not been settled by that court to the satisfaction of the parties. Ordinations to the high priesthood within the stake must receive the prior approval of the stake high council.³

THE STAKE BISHOP is the chief financial officer within the stake, having immediate charge and oversight of General Church finances and properties, and is responsible to the Presiding Bishopric as trustees. The stake bishop should also be chosen to have charge of stake finances, and in this relationship he is responsible to the stake presidency and to the Stake Conference for the administration of such finances as trustee in accordance with budgetary appropriations. The stake bishop is also a judicial officer, the stake bishop's court having original jurisdiction in cases of a local character within the stake. Appeals from the decision of the stake bishop's court may be made to the high council of the stake.

IF FROM ANY CAUSE A VACANCY OCCURS in the office of stake president or stake bishop, the First Presidency present to the Joint Council of the First Presidency, Council of Twelve, and Presiding Bishopric their recommendation concerning the filling of such vacancy and, upon approval by the council, this recommendation is presented to the stake conference for consideration and approval. If such approval is obtained, the necessary ordination or ordinations are authorized.

STAKE CONFERENCES are authorized to transact business relating to the maintenance and spread of the work within the stake boundaries, but subject always to the resolutions of General Conference and to the advice of the general authorities in matters committed to these authorities under the law. They may also consider legislation relating to General Church affairs and recommend its enactment by General Conference. Notices of date conferences should be sent to general officers having jurisdiction.

1. Doctrine and Covenants 98: 4

2. Doctrine and Covenants 125: 10

3. Doctrine and Covenants 17: 17; 104: 14

VII. Districts

DISTRICT ORGANIZATION: Districts are organized by the First Presidency or the member of the Council of Twelve concerned after approval of the organization by the Joint Council of First Presidency, the Council of Twelve, and the Presiding Bishopric.¹ Reasonable notice of the organization meeting must be made available to all who are concerned, stating purpose, time, and place of meeting.

DISTRICT CONFERENCES are authorized to transact business relating to the maintenance and spread of the work within the district boundaries, but subject always to the resolutions of General Conference and to the advice of the general authorities in matters committed to these authorities under the law. Notice of such conferences should be sent to the First Presidency, the apostle in the field, and to such other general officers as might be concerned with the business to be transacted.

WHO SHALL PRESIDE. The district president presides over the district conference. At his request, or in his absence, his counselors may preside. Members of the First Presidency or Council of Twelve, or their authorized representative, may be asked to preside as a courtesy or in view of special circumstances.

DUTY OF THE PRESIDING OFFICERS. It is the duty of the presiding officers to bring to the attention of the conference such matters as require the consideration or action of the body; to require observance of the rules of order with decorum and propriety; and to secure, as far as he is able, a due respect and regard for the laws governing the church as contained in the Bible, the Book of Mormon, the Doctrine and Covenants and General Conference enactments.

AN APPROPRIATE ORDER OF PROCEEDINGS for a district conference is as follows:

- Opening worship
- Reading and approval of the minutes

Reports, communications, and suggestions from the presiding officer.

Communications or reports from the First Presidency, the minister in charge or his assistant, the Presiding Bishopric, or other General Church officers (with precedence in the order named)

Reports of the officers of the district, other than the presiding officer

Reports of standing committees

Reports of special committees

Business made the special order of the meeting

Unfinished business

New business

Business deferred subject to call

Election of officers

Action concerning the time and place of the next meeting

Adjournment

1. Doctrine and Covenants 120:1; General Conference Minutes 1930, page 130

VIII. Branches

ORGANIZATION OF BRANCHES.

Branches are the primary congregational organizations of the church, and may be formed by the authority of the First Presidency or of any member of the Council of Twelve having jurisdiction, or by their direction when circumstances prevent them from being present.

BRANCH OFFICERS. All persons who are to have official status in organized branches should be chosen by vote at a regular meeting of such branch, or at one specially called for that purpose, of which due notice shall have been given.

WHAT MAY BE DISCUSSED IN BRANCH BUSINESS MEETINGS.

Branches may consider legislation relating to branch affairs. They may also consider legislation relating to district affairs and recommend its enactment by district conference.

WHO SHALL PRESIDE. The branch president presides over the branch business meeting. At his request, or in his absence, his counselors may preside. Members of the First Presidency, Council of Twelve, ministers in charge, or members of the district presidency, may be asked to preside as a courtesy or in view of special circumstances.

DUTIES OF THE PRESIDING OFFICER. It is the duty of the presiding officer to bring to the attention of the body such matters as may require consideration or action; to enforce observance of the rules of order with decorum and propriety; to secure, as far as he is able, a due respect and regard for the laws governing the church as contained in the Bible, the Book of Mormon, the Doctrine and Covenants, and General Conference enactments.

BUSINESS MEETING — WHEN HELD. Branch business meetings should be held annually or at such other times as are determined by action of the body. Notice of branch business meetings should be sent to the district president and the district bishop or bishop's agent, and to any other general or district officers concerned.

NUMBER CONSTITUTING A QUORUM. For the transacting of all branch business, unless otherwise provided, six or more members present at any properly called meeting shall constitute a quorum.

DUTY OF MEMBERS TO ATTEND. It is the duty of every member of the branch to attend branch business meetings, both regular and special.

A SUGGESTED ORDER OF PROCEEDINGS for the branch business meeting is as follows:

Opening worship

Reading and approval of the minutes

Reports, communications, and suggestions from the presiding officers

Communications or reports from the First Presidency, the minister in charge or his assistant, the Presiding Bishopric, or other General Church officers, and the president or secretary of the district (with precedence in this order)

Reports of officers of the branch other than the presiding officer

Reports of standing committees

Reports of special committees

Business made the special order of the meetings

Unfinished business

Business deferred subject to call

New business

Election of officers

Adjournment to a given date other than the regular time of meeting

Adjournment

RIGHT TO NOMINATE: It is the right of all members of the branch to make nominations in filling elective officers in the branch, but this action in no sense denies the right of presiding officers to present concurrent nominations for the filling of such elective offices.

ARE WE READY TO BUILD?

By Mary M. Mottashed

FILING AN ANNUAL TITHING STATEMENT is a matter in which most of us must show meekness and humility, since it is the door through which many hearts are either opened or closed by understanding and wisdom. It is doubtful that any member of this church is deliberately rebellious on this point. Had it not been for a series of sermons and the very patient explanations of my husband, I too would unwittingly be among those who fail to understand the reasons for the written statement.

For some time my husband and I had been attending a church school class taught by a missionary's wife. During this time a series of sermons were being preached on tithing and annual statements. While my husband and I were discussing one of the sermons, I asked him where the tithing money went. He told me that a portion of it went to the missionaries' families for their support. For the first time since hearing about tithing, I had a *personal* reason for paying it.

Having worked in a state agency where the purchase of farms and homes was carried on, I realized that we were always required to take a personal interview to determine the financial status of the applicant. We also had an architectural section where plans and specifications on proposed dwellings were brought for consideration. In this section were several competent employees, each specializing in his own field. One of the men worked for hours at computing the cost of material and suitability of the proposed structure, making notes as to compliance with FHA and state requirements. There was the cost per square foot of the material and the labor to be figured. Another man made a survey of the lot and checked the legal description and right of way on the property. One of the most important factors to be considered was the solvency of the applicant. Although all specifications and other details were in agreement with the provisions offered, unless the applicant was able to give a complete and satisfactory accounting of his financial status, it was impossible to give him a letter of commitment whereby the state could finance his property in compliance with the terms set forth in this letter.

All personal interviews were kept in the strictest confidence and were never discussed outside the office. Even in the office they were referred to only when the case justified such consideration. If a state agency could exercise this much integrity, the church of Jesus Christ certainly has a right to know its prospects for building the kingdom of God.

There have been many times when church contributions have fallen short of the goal we set. We have never received a reminder of an overdue payment as we do from creditors to whom we give full financial statements to purchase material possessions. Instead, we receive each year, a "thank-you" note along with a convenient statement of contributions made for the past year.

Is there really a just cause for withholding our statements in the investment of the kingdom of God?

A Living Church

Part IV

By Ruth McNickle Kirby

Note: In the *Herald* of November 12, page eleven, column three, part of a paragraph was omitted. The sentence, "Spiritual discernment is an elemental attribute of a living religion," (five lines from the bottom of the page) should be followed by:

A living church! Such a church needs no argument. But for the sake of argument the idea of bodily completeness has sometimes been stressed, and physical form has been made the criterion of virtue and truth. Yet men may be minus legs, arms, eyes, or certain other organs, and still fulfill the whole aims of their lives. On the other hand, a body may be physically complete—perfect in form—and yet be dead. The asphyxiated are not dead because of any lack of parts, but because of separation from the breath of life. So too, a people can die, not from any lack of organization, but merely through separation from the vital breath of God. The idea of organizational perfection, like the Roman Catholic claim of direct descent, proves nothing one way or another concerning the life of a body or a church. While the democratic idea behind the church is admirable, organizational perfection as an argument for the divinity of a church is inconclusive.

IN RELIGION the development of this sense of sight or intuition is known as revelation. Revelation is insight functioning at its highest level. On every level as electricity flows, thought also flows. Why else the Renaissance, America, the Crusades, the Elizabethan era, nationalism, communism, mobs, gangs, or

the Hebrew Bible? Where else the power of ritual or the beauty of worship? Through the channels of nature the spirit of truth, flowing to the receptive mind, extends its potentialities beyond its personal boundaries into the Eternal Mind.

Revelation is sometimes thought of as a communication of a prophet to his followers, but revelation to one individual is not revelation to another any more than sight to one is sight to another. Unless with a communicated revelation there is a personal conviction to the auditor as well as to the speaker—a ring of truth that bears the impress of the Spirit of God—the revelation is limited to the one who actually sees and feels. The function of a living religion is the development in the individual of *his own* mental and spiritual powers to perceive the Divine, in an intimate relationship between God and man. It is that power which will bring a time to come when orally communicated prophecies shall cease, being no more of use—when the mind of man, perceiving truth, shall at last be free. A living church will therefore be a church of personal revelation.

A LIVING CHURCH will synchronize the old and new. With a modern interpretation of the world it will not throw away the gems of earlier wisdom. No age is all white or all black. Even the Bible, any honest reader of it must admit, has its tinges of gray. A living church will not throw an undue halo around antiquity. It will understand that the Bible writers were human, and that as humans they were partial and fallible in their concepts; but

this knowledge does not reject the body of truth they have left. For truth does not lie whole and immutable by any human vehicle or process. A certain eclecticism is necessary to every truth seeker. From the vast miscellany of thought must be selected, even in the Bible, the true thought, the sound judgment. And to select, one must consider and weigh evidence—not the mere limited evidence of reason, but the profound evidences of the heart as well. Truth has a way of "ringing true." "My sheep," Jesus said, "shall know my voice." A living church will be sensitive to the voice of the Divine. It will be a receptive treasury for all that is good.

God walks the libraries of the world and its open fields. He is not confined within a Hebrew Bible. A living church will therefore be a learning church. It will be life aware. The very quality of life within it presupposes an enlargement and even at times a change of concept—for life is never static. The Roman Church claims for itself infallibility and indefectibility. It denies thereby the power of growth and walls itself from the inspiration of a new day. Crystallization of concept, for anyone, is the end of growth and the beginning of death. A living church will possess the democratic greatness of constructive self-criticism, the vitality of new vision, the urge of new experience. The doctrine of infallibility is a defense mechanism for fossil religions.

A LIVING CHURCH will be wholehearted. It will not be divided between light and dark. There is no room in a living religion for the lukewarmness of a twilight gray, for that negative ennui of soul which struggles merely for enough light and warmth to insure against death. Intensity and spread are qualities of divine light as well as of physical. The Apostle Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." A living church will carry such a living conviction, intense

enough and broad enough to reach into every crevice of a man's experience. The religious impulse, like the neural impulse, operates on an all-or-nothing basis. If a neuron is touched at all it must fire completely.

Because this is so, a living church will be like a city set on a hill. It will be seen of men. Expression is a quality of lights (light, to be light, must shine), and where there is no shining there is no light. A monotone of spiritual twilight, moreover, will never be sufficient argument to convince a world, and all the words in the world can never outweigh such a physical fact. Except its expression of light exceed the light of the Pharisees, a church will never be unique as a light-giver.

A corporeal organization is not defunct so long as it exists, but the spiritual church is not so easily measured. It is a matter, not of absolutes, but of degrees—how *much* alive; what nerves are fire; how intense, how widespread its light. Its light is measured, not by the limits of an autocratic hierarchy, in the supposition of the spiritual vision of the few and the blind faith of many, but by direct enlightenment of the individual conscience in a mutual sharing of the verities of God. A living church is a living body, not merely a living head.

NEVERTHELESS, as long as there are one-candle-power people, and one-hundred-candle-power people, leadership, and degrees of leadership, will be necessary to social organization. A living church requires a living leadership, fired by the Spirit of God. Such a leadership, unlike the leadership of force which is prevalent in the world, will in no sense be used for the exploitation or suppression of the spiritual potentials of others, and the total lumination which a living church will shed will depend on the cherished light from each individual unit of candle-power.

Hence the leadership of a living church will be more than a badge of office. Men are activated by inner

drives which spring from the heart's desires—vital urges that will not be denied. A call to the work of God, if it is ever to find expression, must come first from such an urge, from the *inside out*. The call to be a musician impels a person thus called to practice and study the art of music until he is at last able to express himself musically; but no matter how great his call may be, or how truly he may be called, he is actually a musician only to the extent he applies himself to become skilled in the art of music. The same conditions are true of any other ministry. A call to service, to a God who is not a respecter of persons, can come only through sincere desire for God's will on earth, plus an earnest effort at qualification to help bring it about.

A LIVING CHURCH will understand the meaning of *qualification to serve*. For, if the glory of God is intelligence, as we have been told, it cannot adequately be conveyed to man by an inferior vehicle. Jesus said we do not put new wine in old bottles; neither can men profitably couch the divine truths of God in ineloquent language, half-hearted endeavor, or inadequate knowledge. An elevated subject demands an elevated medium. A ministry which is spiritually alive will try to perfect its medium of expression, whether that medium be in preaching, in teaching, in music, in social work, or in any other avenue of service.

But grant the perfect medium. There must still be the inner substance. There must be not only the new bottles but the new wine. For this reason the apostles of the New Testament were told to tarry in Jerusalem *until they were endued with power from on high*. The power-generating love of God is the all-important requirement for true ministry. It is the first and final answer to a living church. It need not be professed. It speaks a conviction inherent in itself. For the *very personality of God* is the token of his authority. There is no other authority which is of God.

When John the Baptist sent to Jesus to ask if he were really the Christ, Jesus made no claims. He merely told him of his work: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them." *The work of Jesus Christ spoke for itself.*

Man loves the tangible. The physical presence of Jesus momentarily meant more to John, in his anxiety, than the spiritual presence of his work. Similarly Peter, the tangible, the visible, was later interpreted by the material-minded hierarchy of the medieval church as the rock upon which Jesus said he would build his church. The significance of the spiritual revelation which had identified Jesus to Peter was passed up altogether. The intangible divine contact between God and man, the rock of revelation, was so much less easily seen than Peter!

So men still tend to interpret their spiritual values, seeking their salvation in the tangible, the corporeal. Instead of elevating the soul to catch the divine meaning, they tend to lower the Divine to an approximate level with themselves. The flow of inspiration becomes petrified only that they may touch it. The spirit crystallizes that they may perceive its form. Yet in the petrification, in the crystallization, all is lost.

Yet form has its place, and it is beautiful there. Terminology and ritual and money and organization and finite concepts of infinities are necessary physical and psychic attributes of a functioning church body. But form must always be the servant of spirit and not its master. *A living church will never confuse the candle with the flame.*

COME, ALL YE that are heavy laden!" The call is apt today. In its affliction, the world needs more than doctrinal patent medicine advertisements. It needs more than sellers' claims, more than chemists' *(Continued on page 23.)*

AUTOBIOGRAPHY OF

J. A. Gunsolley

PART I

Parentage

I WAS BORN on July 9, 1862, in Delaware County, Iowa, near Strawberry Point. My parents were farmers and hard working people. They married young; mother was sixteen, and father had not reached the legal age for voting. Their education was meager, neither of them going beyond what would now be considered the fifth or sixth grade. They continued their studies to some extent after their marriage, and could read and write as well as the average persons of their station in life.

According to my earliest recollection they were members of the Methodist Church. I can remember going to church with them when I was two or three years old.

Westward Move

It must have been in 1866 or 1867 that father caught the "Go West" fever. Many people were leaving their east-of-the-Mississippi homes to take advantage of the cheaper lands farther west. Father had two brothers, Benjamin and Rufus, living in southwestern Iowa. He decided to take the family and move there. Accordingly he disposed of his property, fitted out two covered wagons and two good teams of horses, loaded the family and the small amount of household goods that were to be taken along, and found his way to Mills and Fremont Counties in Iowa.

Our family at that time consisted of (in the order of their ages) George Hyrum, Jacob Lincoln, James Edgar, Jerome Willis, Jeremiah (myself) Ad-den, and Julius Franklin, besides our parents. Their first child, a daughter Caroline, had died in infancy. Other children later born to them were Jerusha Aletha, born about the time of the change of residence, Alice Ophelia, Victor William, Effie May (who died in infancy) and Stella May.

This trip overland from the north-eastern to the southwestern part of the state was full of interest. The three older boys drove the horses and occupied one wagon, while the second team was driven by father. Mother and we younger children rode with him.

Our journey which to us was to the "land of promise"—lasted a number of days, and our arrival at our destination was a distinct relief. We were cordially received by the family of Uncle Rufus and Aunt Mary and their four children. They lived on a farm in Fremont County in a community called Egypt; this was near the small town and railroad station of Bartlett. Uncle Rufus and Aunt Mary were members of the Latter Day Saint Church; he held the office of elder.

Farming in Western Iowa

Father soon bought a farm and moved the family to it. It was located not far from the home of Uncle Ben who had a large family.

Our next home was on a small farm belonging to a man by the name of Chancey Williams; we occupied a part of the same house the owner's family lived in. It was a large house for the time and well built—almost a mansion compared to other houses in the neighborhood. The family consisted of Mr. Williams and his wife, a son, Willie, about fifteen or sixteen, and a younger daughter Vivian. Mrs. Williams had been a schoolteacher in her earlier life and liked very much to read. She often would read aloud to her family and to as many of our family as cared to listen. We would gather about her as she held her book or magazine or newspaper in one hand and a tallow candle in the other and read for hours at a time. Tallow candles were the best light she had, and she made her own. I remember seeing the process of candlemaking from start to finish. It was before the days of kerosene lamps.

We enjoyed those evenings very much, though I was too young—about seven—to appreciate to any great extent what was read.

First Impressions of Joseph Smith

I recall listening in on a conversation between Mr. Williams and my father upon one occasion when they were discussing religion. Mr. Williams, as I gathered it, had lived at Nauvoo, Illinois, when Joseph and Hyrum Smith were assassinated, and he had joined with Brigham Young and his followers. He was one of the twelve men sent to the west to select a location outside the jurisdiction of the United States. He became dissatisfied with Brigham Young's leadership and broke off relations with him.

Homemade Clothes

Factory made clothes, especially for children, were not so plentiful in my childhood. Mother made our clothes without the help of a sewing machine. Wool was taken by farmers to the weaver who wove it into cloth. The farmer washed the sheep, sometimes in the river or flowing stream, taking them one by one into the water and scrubbing them, much to the consternation of the sheep. The wool was then sheared from the sheep and carded or shaped into rolls and then made into yarn by the farmer's wife by the use of a spinning wheel. It was then colored by using various coloring materials, sometimes hulls from butter-nuts or black walnuts or other dyes. Much of the weaving into cloth was done in the homes by the women; the cloth was sold to the farmers or exchanged for more yarn. We boys wore this kind of clothing with the addition of aprons large enough to cover us from neck to ankles until we grew to the age when we became ashamed to be wearing aprons, which belonged among girls' apparel. Home-

made clothes were not worn only by small children, but by grown-up boys and men. I'm quite certain father wore coats and trousers made by mother. My first suit of store clothes came from Montgomery Ward, ordered by our local merchant when I was entering my teens. I truly felt I was emerging from childhood into youth then.

Fever and Ague

Our home in Mills County was in the low lands of the Missouri River bottoms. New farms were being opened up. The land was not well-drained, and as a consequence there was much fever and ague—or "aguer" as we called it. This sickness was peculiar in that it only worked half-time, giving chills and fever one day and the next permitting one to be able to work and be around as usual. I can remember a time when five or six of our family had the "shakes" the same day. One might feel pretty well in the morning, be chilling by the middle of the forenoon, have a high fever until midafternoon, and feel pretty well again by bedtime. I remember well that on one afternoon of my sick days when the fever had left, I decided to take a short walk out of doors in the spring sunshine. I went through the backyard to the barn where a number of calves were penned. I went into the barn, and presently it began to grow dark; objects about me seemed to be in a whirl, and soon all was blank. When consciousness returned I was lying prone upon the ground. The first thing I recognized was the calves standing about gazing as if wondering what had happened, and I realized that I had fainted. That is the only time I ever entirely passed out that I can remember.

First School Attendance

The teacher of the school was spoken of as a Mormon preacher. He was Riley W. Briggs, father of George N. Briggs, president emeritus of Graceland College. With my brother, Jerome, and some of the other boys, I trudged across the fields to shorten the distance to the school house.

While we lived on the Williams farm, with a number of other children I attended school in one of the rooms in the big house. A young woman by the name of Emma Fish was hired as our teacher. Hers was a task indeed, for the equipment consisted only of household chairs, crude benches, and the like. Even books were scarce, but she managed very well. The school was carried on for only a short time. Miss Fish not only made a success of the school, but gained the admiration and affections of a young lawyer who also boarded with the Williams family.

Bethlehem

Father bought forty acres of land not far from the Williams farm and erected a small, four-room house. It was located about five or six miles from Glenwood and about twenty-one miles south of Council Bluffs. When we moved to this farm we attended school in a small community west of us called Bethlehem. Across the river directly west lay the town of Plattsmouth, Nebraska, thus named because of its being a short distance from where the Platte empties into the Missouri River. In winter we crossed the river on the ice, and in summer on a ferryboat.

I recall father's hauling cordwood across the river on the ice and selling it or trading it for groceries. Our first clock was bought in Plattsmouth. It was a good-sized clock run by weights, and it remained in our home as long as my parents were able to keep up a house of their own. It was a Seth Thomas clock—a trade name common in those years.

Pacific Junction

Soon after we moved to this new farm the Chicago, Burlington, and Quincy Railroad Company extended its line from Chicago westward to Council Bluffs and Omaha. This new road crossed the Council Bluffs and St. Joseph Railroad about one and a half miles northeast of our place. A station was established at this intersection and named Pacific Junction. The road going on west from Pacific Junction passed within a mile of our farm and crossed the Missouri River on a new bridge to the town of Plattsmouth. A number of the men working on this new line boarded with our family, and those with teams of horses or mules purchased hay and corn from father.

The first school established in Pacific Junction was taught by Fanny Watkins, a young woman from Glenwood. We six boys attended that school the first term. It was a disagreeable walk of a mile and a half from our home to the school, but we younger ones were helped along by our older brothers. We saw the town grow up from the very first buildings into a nice little village. Our folks often drove to Glenwood, county seat of Mills County, to do their trading.

Harrison County

Our little farm proved to be too small for our growing family, which, with the birth of Victor in 1870, numbered nine children—seven boys and two girls. Father rented a farm in Harrison County near Mondamin, thirty-six miles north of Council Bluffs, and sixteen miles north of Missouri Valley, and sold our Mills County farm. It was in March that our household goods and farm implements and all the members of the family

were loaded into wagons and transported to our new home, a distance of about sixty miles. We reached our destination and moved into a small five-room cottage about forty rods from the banks of Burcham's Lake.

Our family moved to a larger farm with a larger house when I was about twelve or thirteen. One part of this one-story dwelling was constructed of logs, and the other part of lumber—wide boards placed vertically with cracks covered by narrow bats. It had four rooms in all. We were living on this place in 1876. I remember distinctly the Centennial Exposition at Philadelphia was held that year. It was then that we learned of the first telephones being successfully operated. All we knew of telephones was from newspaper accounts, for none were in operation in our part of the country until several years later.

Trip to Lincoln, Nebraska

By some deal my father came into possession of eighty acres of land that he had never seen, so he decided he would drive one of his farm teams and take one of us boys for company to find out about the land. I happened to be the one chosen to go with him, and it proved to be an interesting and memorable trip. The land lay within a few miles of Lincoln, the capital of Nebraska. It was "grasshopper year" and a hot, dry summer. We had difficulty at times obtaining water for the horses and even for ourselves. On one occasion we drew some water from a well and had to skim off the hoppers before we could drink the water. It was not appetizing, but in spite of floating grasshoppers' legs and wings it slaked our thirst. It was late summer, and we saw many fields of corn entirely stripped of foliage and other vegetation entirely eaten away. We made our beds on the ground under the wagon, spreading the quilts or blankets we had brought. The horses were tied to the wagon and ate from the wagon box over our heads; but after riding all day in the hot sun it was not difficult to sleep at night—at least not for me and if father had any trouble he did not mention it.

At that time Lincoln was little more than a town in population, but it grew quite rapidly into a city of many thousands, covering a large area and becoming the home of the Nebraska University and other educational institutions. Today it has one of the most beautiful capitol buildings in the country.

The trip was not particularly important, but was educational to me in many respects. Not long after that Father sold the land, which in the course of years was included within the limits of the city.

(To be continued.)

Question Time

Question:

Does our church disapprove of its isolated members attending other churches and enrolling their children in other Sunday schools? L.L. Ohio

Answer:

Almost all clubs, fraternal organizations, and churches are beneficial to their participating members. In certain important ways the world is a better place in which to live because of them. Where fraternal organizations take the place of the church, or where "church-anity" takes the place of true Christianity, great harm is done. True Christianity must have the proper organism to produce it. The ordinances of the gospel are that we may go on to perfection (Hebrews 6: 1, 2). The New Testament organization of the church is for the perfecting of the saints (Ephesians 4: 8-16; I Corinthians 12: 12-28). The precise doctrine of the church is that we may have God as our Father and Christ as our Savior (II John 7-11). To ignore the exact doctrine of Christ, the precise ordinances of the gospel, or the prescribed organization of the body of Christ—his church—is to imperil the soul. In the light of these scripturally supported facts, one should never accept a substitute for the true way of the church of Jesus Christ.

Your question as to the advisability of attending other churches when one is isolated from one's own church suggests the necessity of a well-balanced home plan. For cultural reasons it is better to attend any church than none at all. Where this is necessary the parents should see that the Holy Scriptures, the Book of Mormon, and the Doctrine and Covenants are in the home and used systematically. Several other books of the church should be available, some dealing with the doctrines of the church and some for development and stability of the members of the church. The current church school quarterlies, suited to the various ages of the members of the family, should be used consistently and regularly. The *Herald* should be subscribed for and used to keep one abreast of the growing church. The "family altar" should be a daily practice. Of great value to worship

in the home is *Daily Bread*, a monthly publication of the church. You should make sure that the General Church Statistician knows your latest address, and that the district president and the pastor of the nearest congregation of the church knows your address. You should request that the district president send information about such district activities as conferences, reunions, young people's institutes and camps. You and your family should attend conferences and reunions provided by the district so that you may keep growing in the faith, spirit, work, and movement of the church.

Families which are out of touch with the church for several years are usually lost to the church and the church to them. Therefore, isolated members should plan to move to within easy traveling distance to a good congregation of the church as soon as practical.

Plan with Christ and his church in your lives for your present and eternal life's sake. ALMA C. ANDREWS

Question:

Explain the meaning of the term "fire" in the Scripture, especially in Doctrine and covenants, Section 32: 2.

Missouri

A.M.A.

Answer:

This statement concerns the need to cry "repentance" and the need to be baptized in water, "then cometh the baptism of fire and the Holy Ghost." Fire, as here used, is a cleansing and purifying agent. Fire destroys the dross or undesirable materials in the furnace or smelting plant. It separates the good from the bad.

After a person has truly repented of his sins and is baptized in water, the laying on of hands is experienced for the conferring of the Holy Ghost which tells one the difference between that which is good and that which is harmful. As with the refiner's fire, the dross is eliminated and the good is retained.

John the Baptist said, "I indeed baptize you with water; but one mightier than I cometh: he shall baptize you with the Holy Ghost and with fire; he will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."—Luke 3: 24. This is the same process

mentioned in Doctrine and Covenants 32: 2. The Scriptures mention, too, that every man's work shall be tried with fire as to what sort it is, whether good or bad. The purpose then of the "fire" mentioned in the Scripture reference is to cleanse and perfect men.

D. B. SORDEN

Question:

I know that I am saved because I gave my heart to Jesus. What occasion is there for my joining your church?

Michigan

J.R.G.

Answer:

Giving one's heart to Jesus is a mystical idea developed under Protestantism and is used to express various forms and degrees of conversion. It is not found in the Scriptures. The gospel "is the power of God unto salvation to every one that believeth"; so Paul states. We also find this concerning Christ: "He became the author of eternal salvation to all them that obey him." Salvation is gained not by casual consent to throw one's self upon the mercies of Christ, but in a thorough belief of and obedience to his teachings.

Christ's gospel of salvation is a system of truth, harmonious throughout all its parts, and is associated by divinely appointed ordinances, which truth and ordinances are administered by Christ's own church with his authority and confirmation. Truth or law, ordinances and ceremonies of Christ's appointment, and the church organization wherein and by which the law and ordinances function are all one system, and to be effectual to salvation must be accepted in entirety. James taught the necessity of keeping the whole law, and he who disregards one point "is guilty of all" (James 2: 10). No man can receive the gospel without receiving Christ, and no man can receive Christ without becoming part of his body, the church.

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald* Editors rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Briefs

CENTRAL NEBRASKA DISTRICT.—A district conference and youth institute was held at Clearwater May 25-26 under the direction of Brother and Sister John Darling, and Apostle D. T. Williams.

The district has two Zion's League groups, one at Inman and one at Clearwater. Every member of the Inman group attended the youth institute.

An all-day service was held at Inman June 24 at which time Jimmie Ballantyne, son of Mrs. J. O. Ballantyne of Page, was ordained to the office of teacher.

On July 22 a baptismal service was held at Inman. Candidates were Henry Pruss of O'Neill, Larry and Jimmy Sawyer, and Lois Morsbach of Inman. Mrs. Alta E. Lockman of Stuart was baptized August 5.

On July 15, the group visited Bonesteel, South Dakota, where they held special services. Tom Jones of Bonesteel was ordained to the office of deacon, and Edward R. Palmer of Winner, South Dakota, was baptized. At the confirmation service, five babies were blessed.

Members from Inman and Atkinson drove to Comstock on August 12 for special services. On September 16 the group went to Gregory, South Dakota, and held services in the home of Sister Don Naper. Brother Bob Turner, new appointee in the district, met with the group. This group that travels to various places is composed of the district officers. A small group met at the home of Brother and Sister Kesselring in Valentine, Nebraska, on October 14.

Elder Harold H. Reid, district president; Sister Lois Ries, music director and Zion's League leader for the district; Elsie Ballantyne, district secretary and treasurer; and Faye Irene Ballantyne had the opportunity to attend each of these district meetings. Margaret Pruss, district church school director; Vera Morsbach, district leader of women; and Elder Joseph Coon, counselor to the district president, were able to attend several district meetings. Elder Coon is pastor at Inman, and Elder Harold Reid is pastor at Clearwater.—Reported by MRS. J. O. BALLANTYNE

NEW ORLEANS, LOUISIANA.—Eleven adults and six children attended a communion service October 7. The group meets at the YWCA, 929 Gravier. A meeting was held November 4. Anyone visiting in New Orleans is requested to get in touch with Mrs. Lyman Greenwood, Jr., 6343 Catina, phone Amherst 2952.—Reported by MRS. LYMAN GREENWOOD, JR.

KANSAS DISTRICT.—The fall conference of Kansas District was held in Wichita on September 8-9. Seventy James C. Daugherty and Apostle D. T. Williams were in charge and ministered using the theme "Work While It Is Day."

District President Ronald E. Manuel called the business session to order at 2:30 p.m. on Sunday. After a short period of devotions the meeting was turned over to Seventy James Daugherty who presided.

The annual election of officers was held. Elder Ronald Manuel will continue to serve as president. Elder C. S. Gose and Elder C. A. Shannon will serve as counselors to the president, and Elder C. A. Shannon will be non-resident pastor. Other elected officers are as follows: Sister Essie Sheppard, director of religious education; Priest Deverne Davis, young adult supervisor; Priest Alan F. Shep-

pard, young people's supervisor; Sister Deane Holder, women's leader; Sister Opal Endicott, choir leader; Priest Frank Westwood, Jr., treasurer; Sister Dorothy M. Dodds, secretary; and Elder J. J. Wilson, auditor. Elder Virgil England and Brother Vern Holder were chosen to serve on the reunion committee. Elder Earl L. Sheppard was sustained as bishop's agent. The finance committee will be comprised of the pastors of the branches and missions.

The following ordinations were approved: Deacon Joe Endicott to the office of priest; and Brothers Omar Smith, Burrell Mohler, and Duane Stone to the office of deacon.—Reported by DOROTHY M. DODDS

CENTRAL AND NORTH EAST MISSOURI.

—Apostle D. O. Chesworth, accompanied by Seventy Donald Kyser, met with the Saints of Linn, Jefferson City, and Columbia, Missouri, on the nights of October 30, 31, and November 1, respectively. Meetings were held at the three places. Apostle Chesworth preached each evening assisted by Seventy Donald Kyser and Seventy John T. Puckett, who is the church appointee in charge of this area. Brother Puckett is assisted by Elder Norman Cox, Jr., an appointee assigned to this area. The attendance was fifty or more each evening.—Reported by MRS. JOSEPH F. BROWN

FARGO, NORTH DAKOTA.—Missionary E. Y. Hunker was guest speaker on Rally Day for the Red River District October 28. Many Saints attended from various points in North Dakota and Minnesota. The ordination service was under the direction of Elders C. F. Young, E. Hunker, and C. R. Rotzien; assisted by Archie Peterson and Hilary Tester. The candidates for ordination were Kenneth Shackow and Tommy Peterson, deacons, and Ray Shackow, elder.

A community dinner was served by the Emma Hale Smith Circle of the women's department in the lower auditorium. Elder E. Y. Hunker was the afternoon speaker.

Kate Rotzien, district women's leader, met with the women of the district and gave a

report of the Women's Institute at Independence.

On August 26, Lloyd Young of LaMoure was ordained to the office of priest. Elders E. Y. Hunker and C. F. Young officiated.

Dale Orland Dahl and Ennie Gene Dahl of Hampden, North Dakota, were baptized at Fargo October 21 by C. F. Young. The confirmation was given by C. F. Young and C. R. Rotzien.

Elder L. O. Wildermuth of Plano, Illinois, a former missionary, visited Saints in New Rockford and spent several days in Fargo. He preached a sermon while at the branch.—Reported by IRENE E. ROTZIEN

ST. LOUIS, MISSOURI.—The annual district conference and business meeting for the district was held at Belleville, Illinois, October 28. General Church ministry present were Apostle D. O. Chesworth, Elders Cecil Ettinger and Donald Kyser.

Apostle Chesworth delivered the morning sermon after the opening service which was a prayer meeting. Brother Ettinger led a song service in the afternoon which was followed by the business meeting. The following officers were elected: Frank McDonald, district president; Edward Joy and Roy I. Benson, counselors; Mrs. Elde Amick, secretary; J. Cedric Evans, treasurer; Eldon Dickens, church school director; Mrs. Dorothy Evans, leader of women; Charles W. Johnson and Paul Counts, auditing committee; Daniel Belcher, director of young people; Thomas S. Gough, publicity director; Marie Collin, director of music; R. L. Archibald, bishop's agent.

The following were approved for priesthood ordination: Frederick Immer, pastor at Alton, Illinois, elder; Robert Russell, pastor at Sawyerville, Illinois, elder; William A. Havlen, East St. Louis, Illinois, elder; Francis Butcher, Sawyerville, priest; George Rupprecht, East St. Louis, priest; Wilmer T. Anthony, East St. Louis, deacon.—Reported by THOMAS S. GOUGH



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Briefs

OWEN SOUND, ONTARIO.—Evangelist Edward R. Carter preached a series of meetings, visited among the Saints, making thirty calls, and giving five patriarchal blessings. At the conclusion of the series Karen Barnes and Mrs. Lloyd McArthur were baptized.

Priest H. A. Cooper died September 5. His funeral was conducted by the pastor, F. B. Belrose and Evangelist Benson Belrose.

The annual election of officers was held September 6. Officers elected were pastor, F. B. Belrose; assistant pastor, junior pastor, and missionary supervisor, Lloyd G. Belrose; secretary and church school director, Lloyd Clifford; organist, Dora Silverthorn; presiding deacon, George Moore; Zion's League leader, Frank Silverthorn; women's department leader, Lucy McNeil; children's supervisor, Eunice Clifford; book steward, Elizabeth Belrose; flower convenor, Myrtle Belrose; auditors, Elizabeth Belrose and Mabel Turner; finance committee, Lloyd Belrose, George Moore, William Vance, F. B. Belrose, and Elizabeth Belrose; recorder, Gordon Rydall; and choir leader, George T. Furness.

Elder Al Pelletier, missionary appointee to Ontario, conducted a three weeks' series from September 16-October 5. He preached every evening except Saturdays. During the series the branch set a new attendance record. Five candidates were baptized: Merryln Close, Roy Belrose, William R. Barfoot, and Mr. and Mrs. Stan King.

Brother Pelletier and his wife and two children are residing in Port Elgin, twenty-eight miles from Owen Sound.—Reported by LLOYD G. BELROSE

CHILLIWACK, B. C., CANADA.—The annual business meeting of the branch was held September 2. High Priest S. Clark of Vancouver was in charge. Those elected were pastor, Duncan Calder; secretary-treasurer, A. Beer, Sr.; music director, Sister Day; Zion's League supervisor, Sister Jewett; auditors, Sister Jackmann and Mabel Beer; publicity, C. W. Stade; adult teacher, Robert Day; building committee, C. W. Stade, W. Jackmann, R. Carter, R. Day, R. Maguire; finance committee, A. Beer, Sr., D. Calder, R. Carter; leader of women, Sister Beer.

The Zion's League held a turkey supper on September 22 to raise money for the building fund.—Reported by C. W. STADE

TEMPLE CITY, CALIFORNIA.—A series of Sunday evening open-air missionary services was conducted by Seventy George Njeim from July 22 through September 2. The Pasadena and East Los Angeles Branches joined the Temple City Branch in sponsoring the series, and the Loa Group sold homemade pies and Los Angeles and Long Beach choirs also assisted in the musical programs.

The second annual Pit Barbecue and Carnival was staged on Saturday evening, August 25. The women's department had a bazaar booth and the Loa Group sold home-made pies and cakes. The Zion's League sponsored a number of game booths. All added to the fun of the evening as well as the financial returns to the branch funds.

A birthday dinner was held on April 28 at the Cloverly School with over two hundred in attendance.

One of the associate pastors, Lee Peterman, was ordained a high priest and set apart as a member of the Stake High Council on April 29. Stake President Garland E. Tickemyer was the speaker.

The Loa Group sponsored the second annual pie and ice cream social on July 21. Volley ball games between the young people's groups of the stake, a musical program, and a children's show were held.

A number of the children and Zion's Leaguers attended the summer camps sponsored by the Stake at Barton Flats. Lois Nunamaker and Paul Moore were on the camp staff.

Four children completed a prebaptismal course taught by Associate Pastor Ralph Sharrock and were baptized and confirmed on Children's Day. Three other baptisms took place this summer. Those baptized were Betty Boek, Mary Lou and Raymond Matthews.—Reported by HELEN R. FERGUSON

PORTLAND, OREGON, FIRST CHURCH.—The annual branch business meeting was held September 11, with Elder Glenn Haviland officiating. Elder Haviland was elected [pastor] in March of this year to complete Missionary Elwin Vest's term of office when he was transferred to the mission field in Hawaii.

Following introductory remarks by Elder Haviland, nominations were opened for the office of pastor and Elder Albert V. Nelson was elected to serve for the coming year. Other officers selected are as follows: Claude Young, church school director; Arthur Minor, Zion's League leader; Stanley Stoyntoff, branch business manager; Chester Gregory, branch secretary; Carolyn Larson, women's department leader; Faye Hawes, music and dramatic leader; L. G. Hoisington, auditor; Eula Stoyntoff, publicity; Virgie Mathewson, branch social leader; and Gay Minor, floral secretary. Elder Fred Hawes was sustained as branch solicitor.

The "Marietta's," a club for young married women, was organized recently under the direction of Sister Carolyn Larson, women's leader of the branch. The group will meet each Monday evening for a class and social evening, with the members taking turns as hostesses.

During the recent visit of Apostle and Mrs. E. J. Gleazer to Portland for the district conference, a group of friends held a reception in honor of their thirty-sixth wedding anni-

versary at the home of Elder and Mrs. Elmer Larson. A gift was presented to the Gleazers following a short program of talks and musical numbers.

Brother Gleazer was the speaker on Wednesday evening, October 24, at First Branch and the congregations of Portland and the surrounding district were also invited.

David Allen Bennard, infant son of Mr. and Mrs. Richard Bennard of Portland, Oregon, was blessed September 9 during the morning service. Evangelist Walter H. Barker was the spokesman, accompanied by Elder Clifford Bryson.

CENTRAL ILLINOIS DISTRICT.—The district women's institute was held on September 26. Sister O. C. Henson, district leader, presided. A short worship service opened the institute. Sister O. C. Henson, Jr., read a poem written by Elbert A. Smith and then sang a duet with Sister Grace Henson of Taylorville. Prayers were offered for the institute following this.

High Priest Arthur Henson, district president, gave the opening address. Sisters Odessa Armstrong and Grace Ohrn gave talks, after which the women participated in a short testimonial meeting.

The Decatur women served a basket dinner at noon in the lower auditorium. In the afternoon, Sisters Bertha Newton, Holvey, and Peters gave talks. The institute closed with an address by Sister O. C. Henson.—Reported by GRACE OHRN

PROVO, UTAH.—In the past six months four babies have been blessed and six new members baptized. Elder James Everett blessed the babies on October 7. They were George Randall, baby son of Mr. and Mrs. Wilbur Murie; Teresa, baby daughter of Mr. and Mrs. Foyné Tippetts of Henderson, Nevada; Douglas Kay, son of Mr. and Mrs. Jay Hinkins; and the baby daughter of Mr. and Mrs. Jesse De St. Jeor. Those baptized were Cora Murie, Theron and Blanche Richins, Bruce Hinkins, Bernice Tippetts, and William C. Lucas.—Reported by ELOISE LUCAS

JUDITH

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by Amy Morris Lillie

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FREESOIL, MICHIGAN.—The annual branch business meeting was held September 10 with John Brockhau, auditing committee; Clifford Michigan District, in charge. Officers elected were Elder Charles Martin, pastor; Kleber C. Hill, associate pastor; Mrs. W. E. Tubbs, secretary; W. E. Tubbs, treasurer; Mrs. Robert Vest, church school superintendent; Mrs. Bessie Bennet, superintendent of women; J. R. Vest, librarian; Lloyd Tubbs, William Tucker, and John Brockhaus, auditing committee; Clifford Tubbs, Charles Martin, and Henry Grinnell, building committee; and Blanche Hill of Scottville, publicity chairman.

A missionary series was conducted from October 7-14 with Elder John Blackstock in charge. On October 14 a homecoming was held with a fellowship meeting in the morning, followed by preaching and a basket dinner at noon. The dinner was held in the high school lunch room. Over sixty persons attended from Saginaw, Traverse City, Lansing, Prudenville, Farwell, Bendon, Cadillac, Muskegon, and Ludington. Sister Hilda Wade of Independence also attended this first homecoming. The branch was organized October 17, 1887, with Elder Jacob Kaplinger as pastor. In 1901, the church building was completed and dedicated by Joseph Smith III. Six different elders have served through the years as branch presidents. They include Jacob Kaplinger, Robert Kenyon, John Schruer, Buell Shelley, John E. Bennet, and Charles Martin.—Reported by **BLANCHE HILL**

BROCKTON, MASSACHUSETTS.—From September 23-30 Seventy William Guthrie conducted a series. The pastor, Elder Leonard Chesworth, was in charge of the service on Sunday. A delegation from the Plymouth and Attleboro Branches attended on Sunday. Elders William Leland and Ben Leland of Plymouth offered prayers, and Mrs. Lorraine Garfield Cookson sang a solo at the service. A choir led by Genieve Chesworth sang at several services of the series. The business meeting for the branch was held October 10 under the direction of Elder Clinton Saxon, district president.—Reported by **G. EDMUND STEARNS**

CENTRAL ILLINOIS DISTRICT.—Elder C. H. Wesner presided at the annual business meeting September 10. The following officers were elected: Priests Irvin Hohman and Gene Greer, counselors; La Donna Allen, pianist; Edith Holsapple and Norma Greer, assistants; Charles Wesner, Jr., music director; Bertha Vaughn, branch secretary and church school director; Grace Scarbarough, branch recorder and publicity; Margaret Hohman, young people's leader; William Felton, librarian; Dean Shelton, treasurer; Ben Scarbarough, solicitor. The pastor, Elder C. H. Wesner, was sustained.

The annual homecoming was held September 20 at the church. Elder Robert DeLaney of Marion was the speaker for the morning service. A basket dinner was held at noon. A song service was given by the Ambassador Quartet in the afternoon. Also on the program were Sister Thomas of Beardstown and Norma Greer. They were accompanied by La Donna Allen. Brother Wesner delivered the evening sermon.

Sister Allie Grayson of Salem was baptized October 4 by Seventy Sylvester Coleman, and confirmed by Brothers Wesner and Coleman.

Evangelist O. C. Henson of Decatur was the guest speaker October 14 for the morning and evening services. While at the branch he gave four patriarchal blessings.

Elder and Sister W. E. Philips of Cisne and Elder and Sister W. W. Brown of Flora were guests October 21. Brother Philips delivered the evening sermon.

Brother and Sister Lloyd Henson and son Stephen have been added to the branch as Brother Henson was transferred from Decatur to Centralia, as assistant superintendent of Township High School and Junior College.—Reported by **GRACE SCARBAROUGH**

JACKSON, MICHIGAN.—The annual business meeting was held September 19, 1951. Priest Robert Smith, pastor, was in charge. District President James Phillips presided, assisted by Elder Alvie Sexter. The following were elected: Elder John R. Cox, pastor; Elder Sidney Price and Priest Ellis Monroe, counselors; Priest E. G. Cotton, bishop's

agent; Teacher Ira Blosser, Priest Charles Bobbett, and Robert Case, auditors; Ellis Monroe, treasurer; Margaret Case, secretary; E. G. Cotton, Ellis Monroe, and Ed Reel, building committee; Harrison Leverette, book steward; Dorothy Leverette, librarian; Veeneena Reel, director of music; Charles Bobbett, church school director; Sarah Monroe, women's leader.—Reported by **NANCY TURNER**

GULLIVER, MICHIGAN.—The annual business meeting was held September 3, with the branch president in charge. The following officers were elected: Priest George Backman, pastor, book steward, and custodian of the building; Evelyn Backman, branch clerk, church school director, women's leader, and publicity agent; Marian Hewitt, assistant church school director; Hilma Bauers, treasurer; Frances Marin, young people's leader and music director; Crystelle Reid, pianist; Eleanor Lape, adult supervisor; Wave Macgregor, children's supervisor; Opal Watson, assistant children's supervisor and librarian; George Backman, Martha Anderson, and Eleanor Lape, the auditing committee. It was also decided to install a new heating system when finances could be arranged.

A meeting was held September 16 with Elder Rex Stowe, district president, of Gladstone, Michigan, in charge. A prayer service opened the meeting. Brother Stowe was in charge and Elder Elmer Parks of Gaylord, Michigan, presented the theme talk. Elder Allan Schreur of Gaylord gave the morning address, with Priests Raymond King of Gladstone, and Orvil King of Sault Ste Marie, Michigan, assisting.

Approximately 150 people were served dinner at the church, after which classes were held. Teachers were Elder William McMurray of Guelph, Ontario, who taught the priesthood class; Floyd Edwards, district youth director, who instructed the young people; and Evelyn Backman, district women's leader, who taught the women's class. Reporters from the classes were Orvil King, priesthood; Vernon Rasmusson, young people; and Alma King, women's class. Sister Oris Flood, district music director, was in charge of the music for the day. Crystelle Reid sang a vocal solo, and Donald Swan of Gladstone played a violin solo. They were accompanied by Darlene Kopeck of Gladstone.

Elder McMurray was in charge of the evening's service which was a slide lecture. Brother McMurray conducted missionary meetings at church and in the homes in Gulliver and Germfask from September 10-23.

A baptismal service was held September 30, as a follow-up of the missionary endeavors of Brother McMurray. Brother Stowe gave the charge, and Brother Backman officiated in the ordinance. Eleanor Lape and her daughter Frances Marin, Opal Watson and her three children, Nettie, Arthur, and Agnes, were baptized. The confirmation service was held in the evening, with Elders Rex Stowe and A. Boomer officiating. Tony Marin, son of Mrs. Frances Marin was blessed at this time.

SAWYERVILLE, ILLINOIS.—The church building has had some improvements made on it, the completion of remodeling to be the summer of 1952. Pastor R. R. Russell, Brothers Francis Butcher, Charles Hicks, Lloyd Hicks and Tony Pazara have worked on the building.

Elders E. M. Joy and Roy Benson, representing the district presidency, were in charge of the Communion service and the ordinations. Priest R. R. Russell was ordained to the office of elder by Elders Roy Benson and A. A. Russell. Francis Butcher was ordained to the office of priest by Elders Joy and Russell.—Reported by **NETTIE GARRETT**

Herald House is offering for sale duplicate kodachrome slides taken by the church's Archaeological Society under the direction of Apostle Paul M. Hanson and Apostle Charles R. Hield. The first ready are a group of 6 slides of the National Museum, Mexico City, Mexico, D. F.

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The Home Potential

By Geraldine Wyatt

LAST MOTHER'S DAY a father, mother and their son came to visit me at the Independence Sanitarium. I was particularly pleased to see this young man, as he had just won an honored position because of his fine training and ability. After I had congratulated him, he said, "I owe my success to my parents. They are the ones who inspired me to study and work for it."

His parents certainly merited the praise. Not only had they maintained a fine Latter Day Saint home, but they had sent their seven children to college. At the present time one has earned his master's degree, and two are working toward this goal. Surely this is a fine group of citizens to turn out for the church and for the country.

The home is the inspirational center for members of the family, and rarely will a matured person be found at variance with the training of his youth. In fact, it is amazing how accurately a home can be judged by the individuals produced from it, for the pace of religious thinking, community responsibility, and the cultural achievements to be attained is set by the parents.

A FEW YEARS AGO, in my research, I read a statement concerning the Comanche Indians who were always considered by our pioneers to be the fiercest of all Indian tribes. The author, an authority on human relations, compared the supposedly savage state of the Comanches with our own cultural achievements and added: "With all our progress, with all our intellectual attainments, this tribe of Indians surpassed us in social responsibility."

Could a primitive group of people have more concern over their fellow-men than citizens of a highly developed, cultured, progressive nation? Always interested in the Indians, and believing that some of the Zionite traits were still inherent in their living, I delved into this tribe's history. Through generations of cultural degeneration, even as they lived a nomadic existence, these Indians still taught their children the principles of working together for the benefit of all.

In analyzing the expansion of our own country across the continent, historians always give credit to the pioneer women for this successful movement. The Spaniards tried to conquer this land, and the French tried it, but only the Americans were able to withstand the rigors imposed in wresting a settlement out of the wilderness. Historians say the American women carried the stability of the home with them into this new land, giving the men the support necessary to achieve where other men had failed. The women of other countries were unwilling or ill-equipped to endure the hardships of pioneer life, and without the home to sustain them, the men finally broke down under the grueling hardships.

I think the reason goes even deeper than that. The Spaniards and the French sought personal wealth and power. America was first settled by people who felt the need—the longing—to establish a land where not only they but coming generations could have freedom of religious worship, freedom of individual development, et cetera. The goal they set to achieve was beyond self-aggrandizement; it was for the betterment of social conditions for all. Though selfish interests crept into this expansion movement, yet primarily the goal of building a better country for others predominated. This was the heritage given these pioneers by their parents.

OUR CHURCH has the goal, too, of a better way of living. And as back in the pioneer times, this influence for development must come from the home. The church school and other church-promoted projects have children for so short a time, the teachings have not enough impact to carry the training into actual living. But the home has that necessary influence, and in the home lies the latent power to achieve this Zionite way of living.

Just before the second World War, I read a thought-provoking book by a European author, who wrote of walking through a crowded continental train. Slumbering children lay in the aisles, and as he very carefully stepped over them, his reflections ran something like this: "I must take care. Who knows what this child may become. Why, this lad may mature into another Mozart; this girl become another Marie Curie; and this child here, who sobs in his sleep, may be another Michelangelo. Who knows what latent power lies in their brains and in their hearts?"

And one does not know the possibilities of any child, nor what slight deed or word of encouragement may be his guiding beacon. As psychiatrists have learned that some incident of childhood quite often blights the matured person, so is it true that inspiration also springs from one's youth.

When I see children neglected—and I'm thinking of well-fed, well-clad, and quite often well-educated youngsters who are neglected as to being taught the real values of living—it makes me heartsick. What a loss to mankind, to the community, and to the church these children will be, because they were not taught that service to one's fellow-man is the greatest goal for which anyone can labor.

Regardless of the field a youngster qualifies himself for, he will never fulfill the promises latent within him unless he is taught that by aligning himself with his Creator, nourishing the desire in his heart to really help others, he strives for a goal beyond personal desire to that perfection Christ meant when he said: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Virtues of Domesticity

OF ALL modern notions, the worst is this: that domesticity is dull. Inside the home, they say, is dead decorum and routine; outside is adventure and variety. But the truth is that the home is the only place of liberty, the only spot on earth where a man can alter arrangements suddenly, make an experiment or indulge in a whim. The home is not the one tame place in a world of adventure; it is the one wild place in a world of rules and set tasks.—G. K. CHESTERTON

Home Column

The Home Library

By Grace Pennell Tousley

The Art of Wrapping Gifts, by Drucella Lowrie. Studio Publications, Inc., in association with Thomas Y. Crowell Company. \$2.00.

THIS IS THE BOOK everyone's been waiting for. At least once a year, everyone becomes a gift-giver, and over and over, two nerve-knotting problems arise: (a) how to choose exactly the right gift for a specific person, and (b) how to wrap it so provocatively that the "Oh's!" and the "Ah's!" begin at first sight of the package.

This slender, idea-packed volume will help to make gift-giving an entirely pleasurable activity for both giver and recipient. The author says that the reader can develop the finger dexterity necessary, and then, after learning a few rules, can become proficient in thinking up ways to wrap gifts that are "little works of art of one's own."

On the first page the author sets up specifications for neatness and beauty of gift packages and then proceeds by way of clearly worded instructions, line drawings, and photographs to teach the reader how to wrap them. A ten-year-old child could follow the easy step-by-step directions with success.

As in all well-planned "how-to" books, this one, also, lists and describes the equipment, supplies, and materials one must have on hand if the work in question is to be accomplished easily, happily, and as inexpensively as possible. Helpful suggestions on choosing unusual and interesting color combinations for paper and ribbon are included.

THE AUTHOR INSTRUCTS, first, in the general procedure to follow in wrapping gift packages, covering the following subjects: preparing the gift and boxing it; selecting the paper and wrapping it around different kinds of boxes; selecting the ribbon and tying it around the package; making various kinds of bows (glamour, loop, pinwheel, poinsettia, hair, wreath, corsage, Greek, pussy cat, figure-8, basket, tied) and how and where to place them on the package; adding decorative trimmings.

After these general instructions come the specific helps. Christmas packages are well discussed. The selection and decoration of gifts for special occasions, such as Mother's Day, graduation, weddings, Valentine's Day, and so on, open up new vistas of pleasure for the one who

likes to give presents; the suggestions for making the package individual and amusing will aid in fitting the gift into the giftee's vocational and avocational interests for which it will be happily remembered. Children's gifts should be wrapped distinctively, too, the author believes and shows how to do it. She guides the reader through other difficulties: gifts that are hard to show, such as money, gift certificates, magazine subscriptions, and plants; gifts that are too large to wrap; the wrapping requirements of food and candy gifts; decorating baskets in which the gifts are sent.

Further help in selecting the right gift is given by the list of stores and departments which stock the items for the different types of gifts. The directions for packing and wrapping gifts for mailing will, if followed, save them from, or insure them against, loss or damage while in transit. Eye-opening is the section on the etiquette of giving and receiving gifts. It is most valuable advice—another way to make friends and keep them.

From gift-wrapping for personal pleasure, the author proceeds to the subject of gift-wrapping for profit, either as a part-time or full-time business.

At the end of the book is a list of college colors (for package color schemes), with room on the end paper for writing one's own list.

Make Your Own Merry Christmas, by Anne Wertsner. M. Barrows and Company, Inc. \$2.00.

ANYTHING SO NICE as Christmas deserves to be anticipated a long time in advance, and remembered a long time afterwards," says the author of this book in the first chapter. And in the last chapter she adds to that pleasant thought: "It is the purpose of this book to make the decoration of the home for the happiest season of the year a real labor of love."

The book is an exposition of the author's belief that the celebration of Christmas should be the climax to a year's leisurely planning and preparation.

She is field secretary and flower show director of the Pennsylvania Horticultural Society and has had years of experience in lecturing, demonstrating, teaching, and consulting on the subject of gardens.

Naturally, she is most enthusiastic about the use of live materials in decorat-

ing for Christmas. Two whole chapters are devoted to the descriptions of the various kinds of evergreens, "the background," and fruits, "the accents" of this style of decorating. Help in selecting the right decorating materials for one's purpose and way of living is given.

The tools and supplies needed are listed, with general techniques for using them. The amateur decorator is thus put on a firm foundation, ready to follow directions for specific decorations or to devise her own with facility. Diagrams and sketches illuminate the text.

In quick succession the reader learns how to trim a Christmas tree and lessen fire hazards; to make wreaths and other hanging decorations for indoor and outdoor use; to construct artificial Christmas trees to supplement the real one; to decorate with candles; to carry the Christmas theme throughout the whole house; to decorate Christmas tables and make favors suitable to the season.

A chapter of selected and tested recipes for preparing Christmas dishes will be of much help to the busy homemaker.

* * *

These books may be ordered from Herald House, Independence, Missouri.

Picked From the Periodicals

By Aarona Booker Kohman

At first glance November magazines seem to be chiefly concerned with food, as the first winter holiday approaches. By the time you read this, however, it will be too late for you to look up these specials in time for Thanksgiving. Some ideas are worth saving for Christmas use and may be mentioned.

If you like to indulge in a little righteous indignation occasionally, one current article will provide exactly the right stimulus. It is "Your Wife Has an Easy Racket!" *American Magazine*. We hope the author wasn't too serious!

"Why Pick on the British?" *American Magazine*, is an interesting article, whether you agree with the views advanced by the author or not. It is, at least, good sportsmanship to give the other fellow a chance to be heard.

"Are Women Different?" *Ladies' Home Journal*, is stimulating reading for any woman who is interested in her place in today's scheme of things. It can be read and reread with profit.

Good Housekeeping offers a food feature that is timely, but also will retain its value all year long—the "Cookie Cook Book," with recipes ranging from the simple and plain to the fanciest.

(Continued on page 22.)

It Can Be Done

By Barbara Peavy

THE FRIENDLY HUM of voices carried backstage at the Campus, but the gaily costumed group was unaware of any sound other than the voice praying: "These young people have worked with a great desire to serve thee, Father. And now just before they start their performance they have come to ask that thy Spirit bless them. May they speak their lines with ease, and may the ministry of music bring happiness to those who listen. They have felt thy spirit on previous occasions, and have been inspired by thy power. Bless their efforts again this night, we pray in Jesus' name. Amen."

A few final words of instruction were given to the chorus. The orchestra started the overture, the lights dimmed, the group for first scene assembled, and the performance began!

Last year's successful production, *The Mikado*, created interest throughout the year in another operetta. The young people of Independence had proved to themselves and to the public that they could produce a musicale of high quality. When the *New Moon* by Sigmund Romberg was selected, many people felt that perhaps the group was getting over-enthusiastic and that the wisest thing would have been to select a more simple production. The Starlight Theater in Kansas City was giving nightly performances of musicales of this type. Perhaps the young people didn't realize how difficult a large production was.

With determination, enthusiasm, and devotion the leaders of the project began making plans. Several goals were set up:

1. A city-wide project for young people interested in music that would help them develop their talents and have a rich experience in fellowship together.
2. A contribution to community culture planned to interest the entire family.
3. Enough funds to contribute to a project for recreational development for young people in Independence.



In the living room of a Louisiana mansion

REHEARSALS BEGAN IN MARCH. A chorus of over fifty young people met each week in the choir room of the Auditorium for practice. Four months of practice polished the young voices, and the contribution the chorus made to the production was notable. The music was, however, just one of the many phases of preparation. While the chorus and cast practiced, the scenery was planned, and the artists were painting backdrops several months before the performance. Three large backdrops were needed: one of the interior of a home, one aboard ship, and one of a tropical island. The artist who planned and painted for many hours is a young mother who gave freely of her time. This was an example of the outstanding feature of the production—co-operation. Everyone involved was concerned that the operetta be the finest production ever given by a group of young people in Independence.

Leaguers were responsible for ticket sales, as were members of White Masque Players, the Men's Club, and many other organizations. Publicity was handled by several Leaguers. Willing parents sewed on the costumes under the direction of a busy young mother who found time to give to young people. The stage equipment was handled by fathers and young men. Every phase of the operetta was integrated into an active program of community endeavor.

The dramatic director, also a young mother, worked closely with the music director, a member of one of the Zion's Leagues. Her husband, who is the League

leader at one of the branches, spent many hours working with various committees as co-ordinator for the operetta. Many persons willingly gave time for the success of the production. But any who participated in the activity were richly rewarded by the response of the community to the *New Moon*.

YOUNG PEOPLE IN INDEPENDENCE have contributed to the cultural as well as spiritual development of their city. To know that young people are concerned enough to work on a project for the good of their community builds good relations.

The Zion's League responsible for the production of *The Mikado* served as the nucleus for the chorus. Other Leaguers from the sixteen branches in Independence joined the chorus, and the cast was carefully selected. The ability of those who assumed the lead roles was outstanding. The makeup director, the hairdresser, the orchestra members, even those of the cleanup committee found an experience rich in fellowship as they shared responsibilities.

From March until the last of June, Zion's Leaguers in Independence were busy on a project that strengthened friendships as well as developed talent. "I never realized what potential the young people have" was not an uncommon remark after the first evening's performance. Blessed by fair weather and the support of their community, the young people gave their best for they also had the knowledge that God was with them.

THE OPERETTA IS OVER NOW—only the memories of a successful endeavor and work well worth the effort remain. The monetary profits exceeded the expectations of any of the committee chairmen. But the outstanding contribu-

New Horizons

tion the *New Moon* made was in the lives of the young people who participated in its planning and production.

What was accomplished by the young people of Independence can be experienced, perhaps not on such a large scale, by any Zion's League that is enthusiastic and concerned enough to attempt such a project. There are many light operettas that small Leagues could plan and, with enlisted help from the branch, could present. The essential factor in the success of any League is that it be active.

Not only will the branch and the young people benefit from such an experience, but a project of this type is of value to any community.

After hearing about the activities of young people in Independence, a youth leader from another denomination said,



Aboard the Ship, "The New Moon"

"Your church is certainly fortunate to have young people so enthusiastic, so willing, and above all so active. Nothing can keep a church more alive and growing than young people who are spending their time in its service. That's the best selling card for other young people. I think your *New Moon* was a worthwhile missionary endeavor."

The missionary effect was noted when it was reported that one young man who attended, a nonmember, was a friend to another young man in the chorus, and after he saw the performance his statement to his friend was, "I'd like to know more about a church that produces young people like I saw last night. There was a spirit I've never felt before at the operetta last night. I think your church must have something."

After *The Mikado* last year, young people were challenged with the statement, "Your League is what you make it." The challenge is still there, but after



Two Lead Characters in a Tense Moment

the success of this year Independence young people can say, "It doesn't just happen, but it can be done." Any Zion's League that is concerned with its members will be active. No matter how small the group, with the help of the branch some activity can be planned that will interest the community. It's a never-to-be-forgotten experience, and is worth the effort and time.

Emerson said, "The reward of a thing well done is to have done it." No greater reward can come to a group of young people. The requirements are simple, and with enthusiasm and devotion any League can know the satisfaction of success and can join with the young people of Independence in their testimony—It Can Be Done!



On a Tropical Island

Graceland

Gazette

■ Three services have concluded the unit of religious life commemorating the events of 1851 that led to the reorganization of the church. The anniversary service, "Forerunners and Founders of the Reorganization," was held on Sunday, November 4. Students attended a testimonial fellowship, "Fundamentals of the Reorganization," on the following Wednesday. In it they tried to clarify what fundamentals the founding fathers had sought to retain and revive, and what the distinguishing fundamentals of the church are today. The service of the Lord's Supper was held on the next Sunday with the theme, "Fruits of the Reorganization."

■ Graceland students attended an all-school Halloween party on Saturday evening before the holiday. After traversing a chamber of horrors in the basement of Zimmermann Hall, they entered the Student Center through the mouth of a huge paper face. There members of the social clubs had set up carnival concession booths for the amusement of the party-goers. A program of entertainment in Halloween mood climaxed the evening.

■ The Town and Country Quiz, a regular feature of radio station WHO in Des Moines, Iowa, was presented from Graceland's Student Center on November 16. The quiz program proper, preceded by an hour long variety show, featured a team of Lamoni residents competing with a team from the rural area outside Lamoni and was tape recorded for broadcast later. The program was sponsored by the Lamoni Zion's League and the Graceland chapter of Alpha Phi Omega, national service fraternity for college men who have been Boy Scouts, as part of the Lamoni Branch's drive for funds for the completion of the new church. A five-dollar contribution to the building fund assured a reserved seat at the variety show and quiz.

Picked From the Periodicals

(Continued from page 19.)

Mothers of high school boys wanting to play football will be interested in "Should Your Boy Play Football?" *McCall's Magazine*, whose author is the wife of a famous player and coach, and the mother of four sons.

"60 Working Days Until Christmas," *American Home*, says now is the time to start if you want to plan a Christmas costume for your house. Several ideas are pictured, and the patterns may be ordered.

Woman's Home Companion offers some easy-to-make clothes ideas for those who sew in "Ponchos Through the Day," and "Whip Up a Gift Belt."

"The Smut Peddler Is After Your Child," *Woman's Home Companion*, is far from pleasant reading, but it exposes another bold new turn in organized evil.

"Learn to Relax," *Today's Health*, stresses the fact that the ability to relax is more important today than ever before because of the high speed and high pressure of modern living. It also tells how one may learn to relax.

"The Rh Factor," *Today's Health*, is a simple, authoritative and reassuring statement of what it is and what it means to prospective parents.

Woman's Day is filled with ideas and directions for gifts to make and ways to utilize old articles. "Gifts to Make From Seven Countries" and "A Cinderella Story With Old Sweaters" are two good features.

"Growth Toward the World," *National Parent-Teacher*, must be read carefully and thoughtfully. It is a discussion of the biblical passage, "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."

News and Notes

(Continued from page 2.)

FIRST CLASS ENDED

The first six week's class for the priesthood of the Center Stake of Zion was climaxed November 12 with a special worship service held at the Stone Church. The group of 375 priesthood members sang hymns, and worshiped as eight men representatives of the different priesthood quorums bore testimonies. The challenge was presented by Stake President Charles Graham, and the prayer of blessing by Glaude A. Smith.

STORY HOUR HELD

A song and story hour was held for the Skylarks of Independence, November 17, at the Kansas Street Chapel. Stories were told by Mrs. Eva Cook, Mrs. Verda Bryant, Mrs. Arline Cackler, and Miss Helen Propst. Mrs. Mildred Turner gave a reading, and Mrs. LaVon French directed the songs. Mrs. Thelma Kester directed a Thanksgiving skit. Featured on the program were Seventy Glen Johnson, his wife, and daughter. Brother Johnson told the girls of many experiences his family had while living with the Dutch people. Mrs. Johnson and Glenda Fern wore Dutch costumes and sang in the Dutch language. The program was under the direction of Lee Hart, Stake-wide youth director.

Bulletin Board

Rock Island District Woman's Day

Rock Island District woman's day will be held at the Lend-A-Hand Club, 105 South Main Street, Davenport, Iowa, on December 7 and 8, beginning at 6:00 p.m. on Friday with registration and a banquet. On Saturday there will be a worship service, reports, an address, a workshop and round table discussion, and a fellowship and dedication service with Lyle W. Woodstock, president of Rock Island District, in charge. The theme is "Seek Ye To Bring Forth the Kingdom"; Mrs. H. I. Velt of Independence is to be the guest speaker. The registration fee of \$2.50 includes the Friday evening banquet. Noon luncheon on Saturday will be at the cafeteria. Reservations must be made by December 4 with Mrs. George C. Shippy, 1310 East Eleventh Street, Davenport, Iowa, stating whether or not overnight lodging is desired.

Priesthood Institute at Wichita

A priesthood institute will be held evenings at the church in Wichita, Kansas, 1650 South Water Street, from Sunday, November 25, through Friday, November 30. J. D. Anderson, president of Kansas City Stake, will introduce the subject the first session each evening. Classes will begin at 6:00 p.m. on Sunday and 7:30 on week nights. The second session will be divided into three discussion groups: elders, priests, teachers and deacons. These will be taught alternately by Elder J. D. Anderson, Seventy James C. Daugherty, and Elder Myron F. LaPointe. Seventy Daugherty is in charge of the institute. All men in the district, whether priesthood members or not, are urged to attend.

DOROTHY DODDS
District Secretary

Notice to Members in Kentucky

Members living in or near Paducah, Kentucky, (or members elsewhere who know of church people living in this area) are requested to contact J. H. Yager, c/o C. L. Ross, Cottage Grove, Tennessee. If enough members are located a mission will be established.

Notice to Nonresident Members in Central and Northeastern Missouri

Members of the church living in central and northeastern Missouri who are not listed with a branch or mission are urged to contact Seventy John T. Puckett, 800 East McCarty Street, Jefferson City, Missouri.

Change of Address

Mr. and Mrs. R. V. Webb
1102 West Jackson
Spokane 17, Washington

Mr. and Mrs. Donald E. Harvey
3012 Seneca Street
St. Joseph, Missouri

Attention: Professional Boys' and Girls' Leaders

We desire a list of the men and women of our church who are working professionally in one of the activity programs for boys and girls, such as Boy Scouts, Girl Scouts, Girl Guides, Camp Fire Girls, YMCA, YWCA, 4-H or similar program.

Please advise by post card or letter: your name, address, activity programs, and your particular work. Mail to the Department of Religious Education, The Auditorium, Independence, Missouri.

Time to Remember

The Autobiography of

Lloyd C. Douglas

Time to Remember is the story of a man whose own stories have meant so much to so many. It will take its place with Mr. Douglas's beloved novels on the shelves and in the hearts of millions the world over. **\$2.75**

herald house

INDEPENDENCE, MISSOURI

Northern Indiana District Conference

The Northern Indiana District conference will be held December 1 and 2 at Coldwater, Michigan, beginning on Saturday afternoon at 2:30 with the annual business meeting and the election of delegates to General Conference. President Israel A. Smith will speak at 7:30 in the evening, and at 9:00 there will be a Zion's League talent program. Sunday's schedule includes a prayer service at 9:15 a.m.; a sermon by President Smith at 11:00; a service of music at 2:00 p.m.; and a sermon by President Smith at 2:30.

L. S. TROYER
District President

Request for Prayers

Mrs. May Crabtree, c/o Don Brock, Route 1, Chillicothe, Ohio, has been seriously ill for some time. She will appreciate receiving cards and letters.

WEDDINGS

McLean-Farthing

Gloria Oue Farthing, daughter of Mr. and Mrs. Robert J. Farthing of Grand Valley, Ontario, and Max Shields McLean, son of Mr. and Mrs. Fred C. McLean of Guelph, Ontario, were married November 3 at the Reorganized Church in Grand Valley, Elder John E. Booth officiating. The bride is a graduate of Graceland College, class of 1950. Her father is pastor of Grand Valley Branch. The groom's father is pastor of Guelph Branch.

Green-Turner

Carol LaVon Turner, daughter of Mr. and Mrs. John R. Turner of Independence, Missouri, and Joseph W. Green, son of Mrs. Era V. Green of Mobile, Alabama, were married October 6 at the Englewood Reorganized Church in Independence, Elder O. E. Slayton officiating. Both bride and groom attended Graceland College. They are making their home in Independence.

Ferguson-Baeth

Beverly Jeanne Baeth, daughter of Mr. and Mrs. Louis R. Baeth of Moorhead, Iowa, and Robert Charles Ferguson, son of Mr. and Mrs. Charles A. Ferguson of Columbus, Ohio, were married August 19 at the Reorganized Church in Moorhead, Elder Blair W. Richardson officiating. Both bride and groom attended Graceland College.

Shaw-Midgorden

Mr. and Mrs. O. H. Midgorden of Lamoni, Iowa, announce the marriage of their daughter, Martha Anne, to James Leslie Shaw of Shenandoah, Iowa. The wedding took place October 27 in the Graceland College chapel.

BIRTHS

Mr. and Mrs. Kenneth L. Cline of Madera, California, announce the birth of a daughter, Pamela Kaye, born October 10. She was blessed on November 11 in San Jose by her grandfather, Elder Elbert D. Guilbert, and Elder B. R. Guilbert. Mrs. Cline is the former Mary Lee Guilbert. Both parents are graduates of Graceland College.

A daughter, Sharon Lea, was born on October 27 to Mr. and Mrs. Harley G. Chatburn of Tulsa, Oklahoma. Mrs. Chatburn is the former Letha Hershey of Hammond, Indiana. Both parents are Graceland graduates.

A daughter, Pamela Rae, was born on October 30 at the Independence Sanitarium to Mr. and Mrs. Kenneth Stobaugh of Trinidad, Colorado. Mrs. Stobaugh, the former Mary Lou Denman, is a graduate of the Independence Sanitarium School of Nursing. Mr. Stobaugh attended Graceland College.

A daughter, Barbara Kae, was born September 28 in Springfield, Missouri, to Mr. and Mrs. William Bayless of Marionville, Missouri. Mrs. Bayless is the former Barbara Berridge. Mr. Bayless is coach at Marionville. Both are graduates of Graceland College.

DEATHS

SPERRY.—Nelson Charles, son of Roy M. and Margaret Farley Sperry, was born May 25, 1951, near Lancaster, California, and died November 2, 1951, at Greenwood, Missouri. He was blessed at the Reorganized Church in Lee's Summit, Missouri, on September 2 by Elders A. L. Loving and Darwin Bozarth. He is survived by his parents; two brothers: David and Lauren; a sister, Diana; and his paternal grandfather, Nelson Sperry. Interment was in Greenwood cemetery.

BROWN.—Miles, son of William Wesley and Elizabeth Brown, was born July 23, 1869, in Wayne County, Illinois, and died at Johnsonville, Illinois (date of death not given). On April 18, 1897, he was married to Lucy Pottorff; three daughters were born to them. He was a member of the Reorganized Church.

He is survived by his wife; two daughters: Mrs. Flossie Morris of Xenia, Illinois, and Mrs. Elizabeth Shelton of Dayton, Kentucky; seven grandchildren; and five great-grandchildren. Funeral services were held at the Johnsonville Methodist Church, Elder Harry Henson officiating. Burial was in Johnsonville cemetery.

CONDIT.—James Silas, son of Mr. and Mrs. Leonard Condit, was born December 18, 1875, at Dunlap, Iowa, and died October 22, 1951, at his home in North Hollywood, California. He was baptized into the Reorganized Church at the age of ten. On August 28, 1901, he was married to Edna Rice; in 1923 they and their children moved to California where they made their permanent home. He was a charter member of the Burbank congregation, and for many years served as treasurer and bishop's solicitor. He was a devoted member of the priesthood and a faithful worker in the church. In August he and his wife celebrated their fiftieth wedding anniversary.

Besides his wife he leaves four daughters: Elma Green of Billings, Montana; Nellie Frey, Erma Bebee, and Lulu Peterson of California; a son, J. Curtis Condit, of California; two brothers: Leon Condit of Coolidge, Arizona, and Fred Condit of Lamoni, Iowa; a sister, Rena Jackson of Oklahoma City, Oklahoma; and nine grandchildren. Funeral services were held at the Utter-McKinley Chapel in North Hollywood, Elders Edward E. Spencer and Robert J. Wilms officiating. Interment was in Oakwood Cemetery.

A Living Church

(Continued from page 11.)

formulas. It needs the practical ministrations of the Balm of Gilead by practicing followers of the loving Christ. Thus the greatest obligation the church has to the world is not a conning of doctrine or pro-

jection of a better financial and social scheme. The greatest obligation of the church to the world is that it *make the presence of God felt*. Without that Presence, doctrine or financial and social improvements, or anything else, will fall flat. But with it, men will voluntarily rise and say: "Men and brethren, what must we do to be saved?" A living church is more than a *fact* of being. It is a *condition* of being.

GOD IS OUR LIGHT, our life, our breath, our bread, our living water. He is our utmost spiritual necessity. A living church, because it partakes of him, will be able to diffuse the substance of God to a needy world. "A little leaven," the Apostle Paul said, "leaveneth the whole lump." *Even a little leaven*. The unleavened lump of the world is a reflection against and a challenge toward all men who profess the name of Jesus Christ.

Yet the light of God shines out eternally and impartially. Innate and transcendent, God is both within us and beyond us. The flow of light surrounds us and engulfs us. We need but to lift *up* our eyes.

Jesus said, "And I, if I be lifted up . . . will draw all men unto me." His followers, too, *if they are lifted up*, will draw men to God. A living church, generating divine thought and feeling, can light the world. It cannot be kept obscure. "A city that is set on a hill cannot be hid."

(The End)

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P.S.

* A TRACT IN BRAILLE

Sister Jennie Z. Elliott, a resident of the Catherine Hale Home for the blind in Kansas City, is known to church people for her writings in our publications. She wrote recently of her appreciation of the tract put into Braille by the Denver Red Cross for our people there:

"How thrilled I was when Brother Al Scherer came one afternoon with one of the tracts the Denver folks had Brailled. It is the one entitled, 'You Should Read the Book of Mormon.' It is beautifully done—a lovely piece of work. But he was not bringing the book just for me to see. He wants me to make an extra copy or two of it. I was a little hesitant because I am a better Braille reader than writer. If I do this job satisfactorily, I'll do as many more as they want me to."

Sister Elliott plans to do this work in spite of the fact that she has recently been through a discomfiting operation.

Putting tracts into Braille is a slow task requiring accuracy, patience, and devotion. But the knowledge that it is helping worthy blind people is a sufficient reward. It occurs to us that there are people—women especially—who have spare time that could be filled happily in such a service. It would be worth the task of learning Braille to participate in such a work. Information could be secured from the Red Cross in Denver, Colorado.

Imagine the situation of the blind. They sit there in the dark, even when the sun is shining, unable to find consolation in reading any ordinary books or magazines. Then someone brings a book in Braille. Sensitive finger tips race across the pattern of dots, translating a message out of them. The book has turned the light on for another blind person.

* THE RIGHT BEGINNING

If you are a little brighter than average, try this one. For thirty-five cents (it would have been a dime before the New Order of Everlasting Prosperity was imposed on us) you can buy at any world's greatest something-or-other store a small plastic puzzle with fifteen movable numbered doodads and sixteen spaces in which to mix them. You can play the game any way you wish, trying to arrange the doodads in any kind of numerical order.

We weren't quite so bright. All but the last two doodads behaved, and they refused to go in the right places. For days we struggled (during all odd spare moments) in vain. Then we made a momentous discovery. We had started in the wrong corner! Begun in the right corner, the puzzle was solved easily.

There is nothing more important than the beginning, if you are interested in the final result.

So it is with life. If you begin to solve your life's problem with money, you'll come out wrong. So it is with pleasure, or power, or sin, or drink, or fame. Look at the people who are trying them, and you will see.

The Authorized Version of the Bible says, "In the beginning God." That is a good beginning, the only right one. You know that if you begin with God and keep in his ways you have a good chance to come out in the right place at the end.

Walter S. Woodward
Rt. #3, Box 612
Independence, Missouri

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Herald House

Make This a Visual Aids Christmas

NEW FILMSTRIPS:

The Restoration Story

This 68 frame black and white filmstrip is the story of our church and is based on the loose-leaf book introduced at reunion last year.

Single Frame \$3.25 Double Frame \$5.50

With Large Loose-leaf Manual

Single Frame \$4.25 Double Frame \$6.50

In All Thy Ways Acknowledge Him

A 38 frame black and white filmstrip telling about our church's stewardship program.

Single Frame \$2.50 Double Frame \$4.25

With Large Loose-leaf Manual

Single Frame \$3.50 Double Frame \$5.25

(If you already have the loose-leaf books, order the filmstrips without the manual.)

Independence,
Missouri



**in
this
issue**

Mission to Spanish-speaking Peoples

Charles R. Hield

Old Testament Salvation

A. J. Corbett

We Live in Guatemala

Bilaine Young

the Saints' Herald

December 3, 1951

VOLUME 98

www.LatterDayTruth.org

News and Notes

PRESIDENT IN MICHIGAN

President Israel A. Smith returned to Independence November 19 from northern Michigan where he attended the dedication of a church at Mikado. This district is presided over by John Blackstock of Prudenville. Brother Smith spoke at West Branch, Michigan, November 18. He attended a district conference at Coldwater, Michigan, December 1 and 2, of the Southern Michigan and Northern Indiana Districts. Luther S. Troyer is the district president in this area.

IN OMAHA

President F. Henry Edwards, Apostle Reed M. Holmes, and Elder Carl Mesle were in Omaha, Nebraska, November 16 and 17 for a meeting with the leaders of the Northwest and Southwest Iowa and Northeast and Central Nebraska. The program was to help meet problems of the church school leaders, priesthood, and young people's leaders. On Sunday, November 18, Brother Edwards was in Omaha with Apostle D. T. Williams for the ordination of Brother Charles Neff to the office of high priest. Brother Williams delivered the ordination address and assisted Brother Edwards who performed the ordination.

VISIT COUNCIL BLUFFS

Following an institute in Omaha, November 16 and 17, Apostle Reed M. Holmes went to Council Bluffs for the Sunday service November 18. While in Council Bluffs, he visited the church school. Elder F. Carl Mesle accompanied Brother Holmes on his trip, and spoke to the young people from Omaha and Fremont during the church school hour. Brother Holmes spoke twice on Sunday morning at the church. In the afternoon the two men went with Charles Neff, Charles Putnam, and V. D. Ruch through the new uncompleted church building.

TOUR THE EAST

Apostle Maurice L. Draper and President W. Wallace Smith returned to Independence Friday, November 16, from an extended tour of the East. They attended an institute of district presidents, counselors, and bishop's agents at Bloomsburg, Pennsylvania. Then while Brother Smith visited several branches, Apostle Draper conducted a series in Jonesport, Maine. Both men also participated in a district conference at Stonington, Maine. Brother Smith spent several days in southern New England visiting the branches, after which they were together in the greater New York area discussing missionary and building plans with local officers. Both men attended the fifteenth anniversary banquet of the Washington, D. C., Branch, where Brother Smith remained for services on the week end, and Brother Draper traveled to Dayton, Ohio, for an Aaronic priesthood institute. Bishop Willard C. Becker of the Central Missouri Stake was also at the institute.

Brothers Smith and Draper went to Buffalo, New York, for the ordination service of Dr. P. L. Weegar to the office of evangelist. Brother Draper reports that the service was beautiful and dignified, and that several representatives of the local press were present at the service to report it to the papers in the area. Missionary S. W. Johnson conducted the service.

WORK IN TEXAS AREA

Apostle Percy Farrow and Bishop Joseph Baldwin were in the Central Texas District. They made contacts at Houston, Marlin, and

(Continued on page 22)



We'd Like You to Know . . .

Raymond D. Zinser

RAY TEACHES sociology, religion, and camping at Graceland College and has been assisting in the psychology department. In addition, he is Director of Religious Activities on the campus this year.

His progenitors came from England about the time Nauvoo was breaking up and walked all the way from Council Bluffs to Utah. Many of his relatives are still with the Utah Mormon Church. His mother, a devoted member of the Reorganized Church, taught her children the doctrines of her religion, although for many years she was isolated from other members. His father is a Catholic. From this background, Ray has been motivated to active participation in the Zioniac process.

When he was a young man, Ray's family moved to Kansas City, Missouri, where he graduated from Southeast High School in 1939. He worked for a year at the Commerce Trust Company in Kansas City and enrolled at Graceland College in the fall of 1940. He was president of the student body and active in campus life. During his sophomore year he was baptized a member of the Reorganized Church. After his graduation from Graceland in 1942 he joined the Navy Air Corps and served until January, 1946. He then enrolled at the University of Chicago, and in August, 1947, received his Master's degree with honors.

In September, 1947, he joined the Graceland faculty. During the summer of 1948 he taught in the Department of Sociology at Wayne University in Detroit, Michigan. In the summers of 1949 and 1951 he studied toward his doctorate at the University of Chicago.

On Easter Sunday, 1951, he was married to Celia Rae Stageman of Council Bluffs, Iowa. They have a beautiful home in Lamoni of contemporary architectural design.

In October, 1950, Ray was ordained an elder and is active in church work both on the campus and in Lamoni Stake. He is a member of the American Sociological Society and is in an organized reserve unit of the United States Navy.

The Saints' Herald Vol. 98 December 3, 1951 No. 49

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

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More Power to You

ONE OF THE MARKS of progress during the last half century has been the increasing use of motorized equipment commonly called "labor saving machinery." Not only does it save the fatigue of human labor, it increases the products of labor and makes the worker more important.

Nowhere has this become more noticeable than in the home. Vast sums are being spent to lighten the load and shorten the time required for housekeeping duties, freeing the wife for social and industrial activities outside the home. Much is being written and spoken about the harmful effects on home life and the social consequences of this trend, but it has not slackened in the least. Mothers will leave small children in the care of nurseries and hired servants in order that they may maintain a standard of living which increases their dignity and gives ego satisfaction. Regardless of individual and social injuries to health and morals, this trend will not be stopped in the foreseeable future. Therefore, we must prepare to live with it.

Another factor which is fast changing our mode of domestic life is the forty-hour week in industry. This has become widespread by the simple device of compelling industry to pay time and a half for any labor performed within the seven-day period in excess of forty hours through the "Wage and Hour Law." Banks, retail stores, printers, miners, and manufacturers have given universal response; farmers and service organizations are adapting themselves gradually to the economic pressure of the law.

Having an extra day of leisure available to great masses of people is changing our economic and social life so fast and so radically that it is hard to assay its blessings and its liabilities. Just now we are certain of only one thing: a widespread change is upon us. This change in our lives has enormous potential. If, as Theophrastus declared, "Time is the most valuable thing a man can spend," then these workers have suddenly become rich. Experience has taught us that few men handle well riches which are suddenly acquired. As one recently reminded us, "A word to the sufficient is wise."

THE HUMAN MIND as well as nature hates a vacuum. This is illustrated by the adage, "An idle mind is the Devil's workshop." No mind is content with emptiness. Either keep it busy with constructive and wholesome thoughts

or the negative and destructive are likely to find entrance and encouragement.

Soon after we get a raise in salary we find that it has been absorbed in our regular ways of living, and it seems just as hard to save as it was before the raise came. In a similar way we can squander the time made available to us through labor-saving machinery and the forty-hour week. We soon become involved in new projects and interests and feel just as rushed and busy as ever. This is not true of all people but is a trend which is frequently noticed.

Every age and every person must decide what shall be done with the wealth of time which inventions and economics have given. The history of Greece, Carthage, Rome, and many modern nations shows that the general pattern has been to use leisure for self-indulgence which ultimately leads to decay and subjugation. Will we Reorganized Latter Day Saints drift with the tide, or discipline ourselves? We are quite likely to drift; however, it is at this point that we can show we are different from the world. We can determine to rise up and prove worthy of our calling to be Saints. It is so easy to criticize, "Why don't they redeem Zion?" It is difficult to accept the challenge and realize that this is *our* opportunity. "It is yet day when all can work."

WHEN YOU CONVERSE with a friend about the gospel it makes you wish you could get others to listen. When you take part in a good prayer and testimony meeting, you may wish more had been present to hear your testimony. The spoken word seems so feeble and perishable even to the preacher. Job was trying to impress the same idea when his soul cried out, "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever." —Job 19: 23, 24.

True, only a few are capable of writing a book which has reader appeal. You may not be physically equipped nor temperamentally suited to the drudgery of writing a book, but that is not the worst thing which can happen to you nor the world. You creep or walk before you run.

Centuries ago Solomon wrote: "A word fitly spoken is like apples of gold in pictures of silver." Orators have been rolling that sweet morsel over their lips ever since. Yet spoken words of wisdom

and beauty are like the "wind that bloweth where it listeth . . . but thou canst not tell whence it cometh nor whither it goeth." The printed word, however, has vastly extended powers. When Job voiced the wish "that mine adversary had written a book," he was paying tribute to the power of the printed word.

Of course, there are many channels of extending our personality and influence besides the printing press. There is the platform, the radio, and correspondence. The personal letter is too limited, while the others may not be readily available. The editor of your community paper or of your church publications is always glad to hear from you, but only on the conditions that you have something to say that is worth while, and that you say it well. He does not merely want to fill his pages; he wants people to read what he prints. Reader appeal is the deciding factor.

Many *Herald* readers may not have heard of "deadlines." In trade parlance it is the hour at which the form must be locked up and put on the press in order that the publication will be ready for mailing on time. "Deadline phobia" is a disease peculiar to editors and is apt to be acute with those who depend almost entirely on volunteer writers.

A letter critical of a recent *Herald* article contained this sentence, "I know you have a hard job, and you have my sympathy." It is not that bad, in fact it has been an enjoyable service to the church we love. It's only when we see the small amount of material for future issues and begin to wonder if more will come in on time that we get "deadline phobia." Peter could walk on the water to meet the Master as long as he kept his faith and his eyes on Jesus. When he became troubled about the boisterous winds and waves he began to sink. The editors do not want sympathy, but contributions.

Money will not buy articles of spiritual value. They come from the overflow of the heart filled with love and the desire to serve. The best work will not be done while trying to please the masses, nor to win praise from friends. It comes when you feel deeply the need to help, to say something which needs to be said. Write sincerely, not because the editor is depending on you to meet a deadline, but because it is the way of growth and fulfillment for you. Write in the field of your greatest interest—church school story papers, *Daily Bread*, or *Herald*, but write, and more power to you. —C.B.H.

Editorial

Official

New "Herald" Cover

The *Herald* covers beginning with the issue of January 7 will carry a photograph. We are inviting our members who are interested in photography to send us gloss prints suitable for cover cuts. The picture should have general interest such as beautiful scenery or something of historic importance. Included in the latter we will be glad to use photographs of church buildings. A 4" x 6" gloss print is large enough, though a size smaller or larger is still acceptable if the photograph is sharp and the objects well defined.

—EDITOR

"Listening Groups" for "Messiah" Broadcast

An opportunity for fellowship has been afforded those interested groups in branches where regular and attentive listening to the *Messiah* broadcast is an experience of the Christmas season. This gathering has often been the one fellowship meeting during the month.

From letters and newspaper articles received at headquarters it has been learned that branches from coast to coast use this performance as the center of gathering for one evening. From Everett, Washington, where the branch "awaited the yuletide broadcast of Handel's oratorio," to Texas, where Miss Sybil Wright of the Waco mission listened with "the girls" of her professional sorority; on to Springfield, Missouri, and the "open house" at the F. M. Bishop home; to the East, where listening is much later, from 11:30 p.m. until 1:00 a.m., the joy is the same when church people and their friends gather in homes and churches to listen to OUR CHRISTMAS GIFT TO THE NATION.

According to Brother A. Compier of Rosemarybstr, 44, Rotterdam, Holland, "Our people express the

desire to be able to listen in to this program. . . . It would do them a lot of good, if they could hear our own church choir sing the *Messiah*."

Word is received at the *Messiah* publicity office that more CBS stations this year will carry the hour-and-a-half broadcast in all parts of the country. The facilities are available in every area. Listening groups are being planned for an evening of fellowship, cultural opportunities, and spirituality.

"MESSIAH" SOLOISTS ANNOUNCED FOR CBS BROADCAST

For the thirteenth Columbia network broadcast of Handel's "Messiah" the Independence Messiah Choir committee announces the soloists for the December twenty-third performance in the TV Playhouse of Radio Station KMBC in Kansas City, Missouri.

Singing the solo portions of the "Messiah" will be Virginia McClelland Ehwa, contralto, of Kansas City, Missouri; Josephine Crinklaw Mader, soprano, Kansas City, Kansas; Garland E. Tickemyer, tenor, Los Angeles, California; and Glenn Darwin, bass, New York City.

Franklyn S. Weddle is directing the 280 voice choir and the members of the Kansas City Philharmonic Orchestra. This year for the first time there will be a "live" audience of 2,600 people at the broadcast.

Conference Date

For the benefit of those who have not seen previous announcements or have forgot them, the editors again call attention to the fact that General Conference meets the earliest of any time on record, March 30 to April 6 inclusive. The present policy is to hold bi-annual Conferences at such a time as to include April 6, the organization date of the church; therefore this Conference could begin on that date or end on that date. According to the action of the 1950 Conference it was decided the Conference should end on April 6. We anticipate that this will be a large and important gathering.

New Presentation of a Tract

Elders Vernon E. Lundeen and C. Leslie Lynch of the Minneapolis Branch, 431 Queen Avenue, North, have made an effective presentation of a church tract, the "Official Statement of Belief, and Epitome of Faith and Doctrine" (Busy Man's Series—No. 1). They have addressed a message "To Our Friends and Neighbors of Forty Years," saying, "We present the Gospel of the Restoration." This message is printed on an 8½x11 inch sheet, tri-folded and slotted in the center to hold the small tract. The statement contains an invitation to read the tract, and a post card is enclosed for the addressee to request further information or literature from either of the elders, whose names and addresses are included.

Such a treatment, with signature, personalizes the tract and gives the message of the General Church a local appeal.

Church officers interested may write to Vernon Lundeen, 4337 West Broadway, Robbinsdale, Minnesota, or C. L. Lynch, 2416 North Byrd, Golden Valley, Minnesota, for a copy.

Australian Memorials

According to the October issue of *The Standard* just received, we notice that the "Rodger Training Institute" was held last spring with outstanding success. Students came from many parts of the continent. The same issue carries an announcement of the Charles Wandell College session of 1952 to be held next January 8 to 20.

Frequently we will hear of buildings and institutions which carry the name of some philanthropist or one who has donated lavishly to the needs of the institution. Neither Glauud Rodger nor Charles Wandell had money to give, but both gave richly from consecrated lives. These soldiers in the army of the Lord are being thus remembered by a grateful people in a way which should prove of lasting benefit to the church.

Mission to Spanish-speaking Peoples

We are happy to bring this report of Apostle Charles R. Hield to those interested in our mission to Spanish-speaking peoples. This is a General Church missionary project approved by the General Conference and carried forward under the leadership of Brother Hield.—THE FIRST PRESIDENCY

GOD COVENANTED with the Nephites that, should their descendants depart from the truths Christ and their leaders had taught them, in the latter days the gospel would again be taken to them by his Restored Church. Almost all of the Spanish-speaking peoples of the Americas have in their veins some of the blood of the Nephites and Lamanites. Our church members—leaders as well as membership—have felt the power of the Holy Spirit as they have now again embarked on the project of taking the message of the Christ to these people so rich in heritage. Several methods are being used, and every member of the church can assist in one or more of them:

1. Tracts are being prepared. The first one, *José Smith Relata su Propia Historia*, is just off the press and can be obtained from the Herald Publishing House. (The English version of this tract, "Joseph Smith Tells His Own Story," has been available for some time.) Four other tracts are in preparation and should be out within a year. The Book of Mormon translation progresses very slowly, because of the exacting nature of the task and the press of other duties, but it is hoped it will be finished in two more years.

2. Cottage meetings are being held by devoted members in many branches at the homes of Spanish-speaking friends. Interest has been manifest by a number, and baptisms have resulted. Most branches can find some good quality Latin Ameri-

cans in their own city. One only has to look in the telephone directory to find a large list of Spanish names: Valles, Villa, Torres, Velazquez, Oliveres, Cárdenas, Diaz, Castro, Reyes, Perez, Ramos, Fernandez, Salazar, Calderon, et cetera. Many of them are professional people and live on almost any block; others prefer to have their homes near the Spanish-speaking business areas. The method of converting these people to the truths of the Restoration is about the same as that used with any other nonmember friend.

3. The law in Mexico requires the deed to all land and buildings used for religious purposes to be held by the federal government. All chapels, schools, hospitals, industrial, or agricultural projects sponsored by a church organization must be administered by native-born (not naturalized) citizens. For Mexico this is a good regulation, and churches which observe carefully the intent of the law have little difficulty. It does, however, place our church under the necessity of converting some citizens of this neighboring country and nourishing them spiritually until God calls some of their leaders to the priesthood.

4. We have hundreds of devoted and intelligent Reorganized Latter Day Saint college students at the various university centers in the United States and Canada. On each campus these students are forming organizations and making it their project for this school year to contact, make friends, and tell the gos-



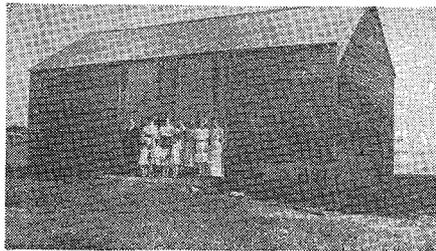
pel message to good Latin Americans. Our group at Ames did an outstanding missionary contact job last year, and many friends were won for the church. Some of these have returned to their homes in Mexico or other South American countries and have proven most friendly as contact is being maintained with them. We hope later to have several converts from this group.

5. We now have church members in Mexico, Argentina, Guatemala, Cuba, Brazil, and Colombia. There no doubt are others about whom we do not know. Priest George Young and his devoted wife Biloine (Whiting) have taken teaching positions in Guatemala and are winning new friends and continuing contact with some students who learned the truths of the Reorganized Church at our U. S. college centers. If other church members move south we would like to have their names and addresses. We hope they will be missionary-minded wherever they go.

6. We had expected to have three students from south of the border attending Graceland this fall, one from Equador and two from Mexico. Only one was able to come. The other two found the expense of transportation (most costly with devaluated money and the high rate of international exchange) so high that at the last minute, with great sorrow, they had to give up coming. (Continued on page 15)

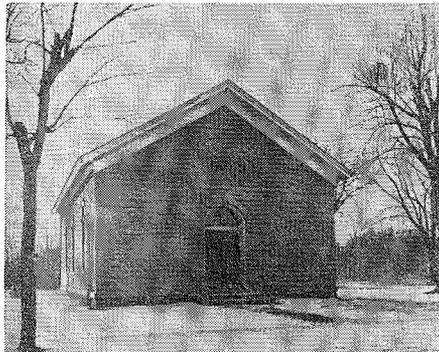
THE CHURCH IS GROWING OUR NEEDS ARE GROWING

The Auditorium project is another strong assertion that the church is on the move. It challenges each member to give tangible expression of his desire to participate in the program of progress.



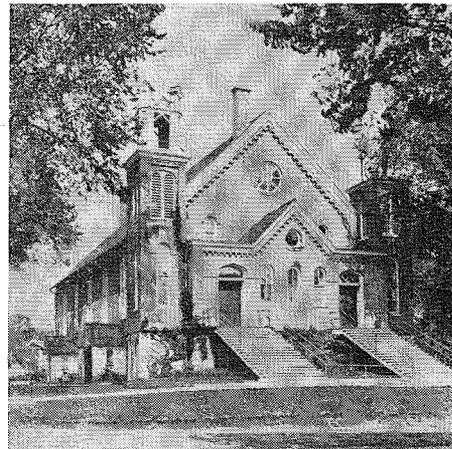
1859

Unbelievable as it may seem, the annual conference of 1859 was held in the above pictured structure—a grain barn owned by Israel Rogers and located on his farm in Kendall County, Illinois. According to the history, Brother and Sister Rogers fed and housed the entire conference. Although this structure was lacking in attractiveness, apparently it was adequate to serve the needs of the church at that time. The Reorganization was in the formative stages, and the conference of 1859 was attended largely by members in the immediate area.



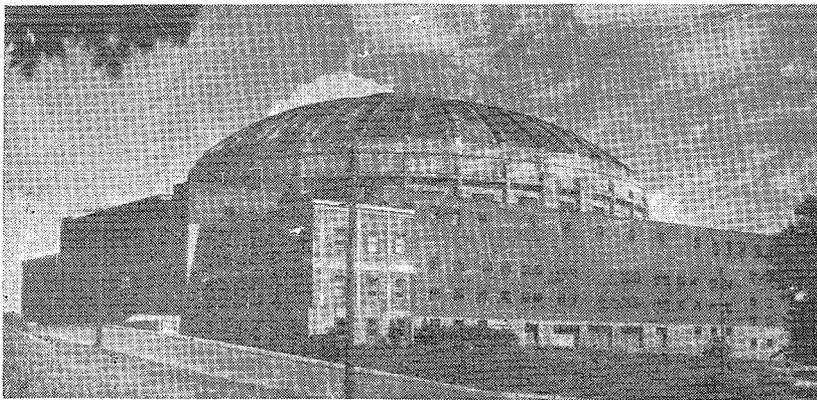
1865

The stone church in Plano, Illinois, was the scene of momentous decisions which were to have important bearing on the future of the Reorganization. The first conference held there was in 1865. Because of the vision of steady growth which was to stem from the activities of that and other conferences held in Plano, it was undoubtedly obvious even in those days that the little church would not long be adequate.



1882

The old Brick Church in Lamoni was the scene of the General Conference in 1882 and many others during ensuing years, all of which were of inestimable importance in church progress. While still a vivid memory in the minds of many members, it was not long able to fulfill the requirements for meetings of conference proportions.

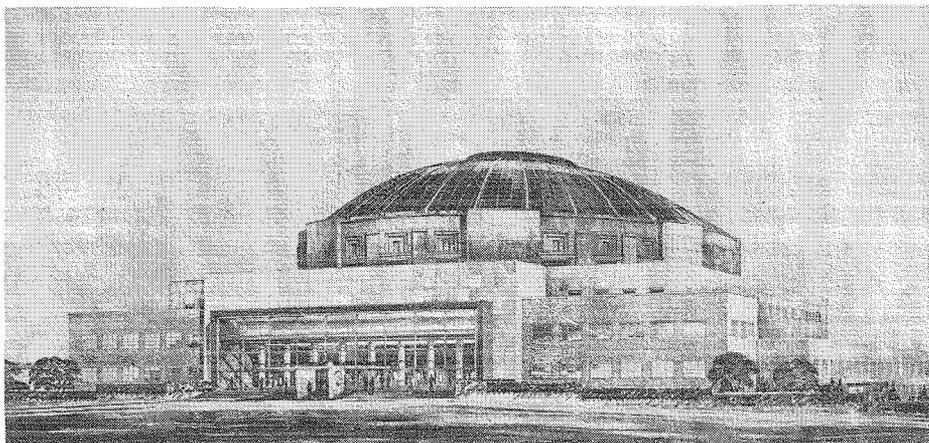


1948

An assembly room capable of seating 7,000 persons seemed almost incredible to many members in 1920, when conference action started the building program which resulted in this degree of Auditorium completion. But our members then, as in 1859, 1865, 1882, and now, had vision of continued growth. This building, first considered to fulfill chiefly a Conference need, has expanded in purpose. Its function now includes such important services as housing of general offices, providing an institution characteristic of the industrious, progressive nature of our people, and establishing in the Center Place of the Gathering an edifice symbolic of the strength of purpose of our church.

19??

The expanded purpose of the Auditorium can be achieved, in large part, through the accomplishment of our present effort to raise \$500,000. If this effort is successful, we can have reasonable expectation of having the Auditorium as here pictured. This important step in our progress depends entirely on the desire of our people to keep the law—tithing, offering, sacrifice. "Keep in step—keep the law."



Old Testament Salvation

By A. J. Corbett

THE REDEMPTION OF MAN has always been the concern of God, ever since father Adam and mother Eve were banished from Eden and his presence there. Since that time God has declared that his "work" and "glory" is to bring to pass our immortality and eternal life (Doctrine and Covenants 22: 23). His purpose is to reinstate us all if we are willing. It is universally agreed that the gospel of Christ is the written bylaws of that redemption. There was a period of time, however, when the gospel was not operating. The Mosaic Law had been substituted for it.

When the Israelites emerged from Egypt they were saturated with paganism and idolatry, and they probably knew more about Isis and Osiris, Ra the Sun God and the 101 other divinities of the Egyptians than they knew of Jehovah. The long forty years pilgrimage in the wilderness had decimated them and the scriptural record is:

Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you; your carcasses shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.—Numbers 14: 28-30.

Only two, with the younger generation, survived the long march. Moses himself did not enter. Joshua headed the long and arduous procession as it crossed the Jordan into Canaan.

God gave those of this newer generation of the Israelites his law which was to govern their lives in the new land. In Egypt they had no day of rest and worship, but God sought to change that condition in Canaan. He said:

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a per-

petual covenant. It is a sign between me and the children of Israel for ever, for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.—Exodus 31: 16-18.

God with his own finger wrote on these first two stones. When Moses came down from the mount he found that the waiting Israelites, doubting him and thinking he had deserted them, had set up the golden calf. "Make us gods which shall go before us," they said. It was a golden reproduction of the Sacred Bull Apis that annually paraded the streets of Memphis. The Egyptians believed it to be an incarnation of Osiris. It had a retinue of priests to tend it and its every attitude and movement was construed to be some manifestation from the god above. It is small wonder that Moses shattered the Jehovah-given directions. These people were still pagan and idolatrous.

THE SECOND TABLES OF STONE were then given. Moses manufactured them himself and wrote with his hand the Mosaic Law upon them. The Inspired Version reads:

And Moses hewed two tables of stone like unto the first; and he rose up early in the morning and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. . . . And the Lord said unto Moses, Write thou these words, for after the tenor of these words I have made a covenant with thee and with Israel.—Exodus 34: 4, 27.

The stones were like the ones that God had made, but the writings upon them were different:

Hew thee two other tables of stone, like unto the first, and I will write upon them also, the words of the law, according as they were written at the first on the tables that thou breakest, BUT IT SHALL NOT BE ACCORDING TO THE FIRST, for I will take away the

priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them. But I will give unto them the law as at first, but it shall be after the law of a carnal commandment.—Exodus 34: 1, 2.

Although God said, "I will write upon them also," he only quoted the law to Moses who did the writing. "And he [Moses] was there with the Lord forty days and forty nights, he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments."—Exodus 34: 28. In another place God said, "I have written to him [Ephraim] the great things of my law," but it was the prophet who did the writing.

The writings upon the second stones were ministered to the people by the Levitical priesthood. With the passing of Moses God removed from their midst, as he said, the holy order of his priesthood and the ordinances thereof. The priesthood of Levi was the lesser order. It operated the lesser or Mosaic Law. Perfection could not come by the Levitical order.

"If therefore perfection were by the Levitical priesthood (for under it the people received the law) what further need was there that another priest should arise after the order of Melchisedec and not be called after the order of Aaron?"—Hebrews 7: 11. It is only "the law of the Lord that is perfect, converting the soul." The Law of Moses was imperfect, and the imperfect priesthood could operate it, but when the gospel was restored by John and Jesus, the latter came forth as a priest after the order of Melchisedec. The law and the prophets were until John after which the gospel was again preached. James called the gospel "the perfect law of liberty." The Mosaic Law is called the covenant or law of bondage (see Galatians 4: 3, 9).

THE QUESTION IS: "Could anyone be saved by the lesser law?" God removed the first writing for he must have agreed with the shattering of those stones or he never would have substituted the lesser law instead of them. Would God give them something that was to govern their spiritual and moral lives and attach no eternal reward to it, or those who observed the Mosaic code? Paul said of the law: "Wherefore I found the law to be holy, and the commandment to be holy, and just, and good."—Romans 7: 12. God gave the Law of Moses, and he never at anytime gave an evil gift to mankind. Hear what Jesus said of the law and its consequence:

Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, heaven and earth must pass away, but one jot or one tittle shall in no wise pass from the law, until all be fulfilled. Whosoever, therefore, shall break *one of these least commandments*, and shall teach men so to do, he shall in no wise be saved in the kingdom of heaven; but whosoever shall do and teach *these commandments of the law* until it be fulfilled, the same shall be called great, and shall be saved in the kingdom of heaven.—Matthew 5: 19-21.

Herein Jesus teaches that a faithful observance of every "jot" and "tittle" of the law while it was in operation could earn greatness for the observer.

Much light is reflected upon this lesser ministry by reading Doctrine and Covenants:

Now, this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts, and could not endure his presence, therefore, the Lord in his wrath (for his anger was kindled against them), swore that they should not enter into his rest, while in the wilderness, which rest is the fullness of his glory. Therefore he took Moses

out of their midst and the holy priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels, and the preparatory gospel, *which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments*.—Section 83: 4.

The statement is that this priesthood of Aaron ministered repentance, baptism, the remission of sins, and the law of carnal commandments. This ministry faithfully performed and faithfully observed would bring salvation to Israel during the long years between Moses and the Messiah. In the Book of Mormon record these two "laws" ran together. The strict observance of the Law of Moses and the beginning principles of the gospel were taught.

And it came to pass that Nephi went forth among the people, and also many others, baptizing unto repentance, in the which there was a great remission of sins. And thus the people began again to have peace in the land; and there were no contentions, save it were a few that began to preach, endeavoring to prove by the scriptures, that it was no more expedient to observe the law of Moses. Now in this thing they did err, having not understood the scriptures. But it came to pass that they soon became converted, and convinced of the error which they were in, for it was made known unto them that the law was not yet fulfilled, and that it must be fulfilled in every whit.—III Nephi 1: 27-30.

IT IS LOGICAL that a ministry including the basic principles of the gospel and the observance of the entire Law of Moses would make salvation possible. Jesus said in the last quotation that salvation in the kingdom of heaven would result from observance of this ministry. Even when the law was fulfilled with the coming of John the Baptist, the only part detached from that complete "lesser law" was the Mosaic section of it. The Nephites had long since been observing the combined

portions of Moses and John the Baptist. They were the prerogatives of the lesser priesthood. Jesus expressed surprise to Nicodemus who, when told of birth of water and the Spirit, said, "How can these things be?" Jesus said to him: "Art thou a ruler in Israel and knowest not these things?" He should have known them for they were an integral part of the fundamentals of the ministry of the Levitical priesthood which had ministered in Jewry for centuries. That these two teachings were inseparably connected is in evidence when the Nephites thought to discard Moses after their repentance and baptism, but when they "studied the Scriptures" they found they were in error. The salvation of the Old Testament was based upon Moses and Jesus also when viewed from the Doctrine and Covenants statement, the lesser priesthood had the "*keys of the preparatory gospel, which gospel included repentance, remission, baptism and the law of carnal commandments*." Even if these Old Testament people refrained from blaspheming, killing, stealing, coveting, adultery, and all other immoral things forbidden by the law, yet their "imperfection" would still exist and the "preparatory" portion of the ministry would still be needed to give them their "cleansing."

God the law-giver supplies no inoperative laws. Jesus declares that greatness can be obtained by a full observance of that which has been given, but where and when more light is given, greater deeds and results are expected. He could look with love upon a young man who declared he had kept "all the law from his youth up," but how would he regard that same man when he went away sorrowing because the greater light had been turned on him. John saw the "small" and the "great" stand before God at last and their "size" was determined by what they had done by the things written in the "books." The ancient Israelites had their "books," and their redemption will be measured thereby.

Our Need of Each Other

By Ruby Strand

WHEN WE TAKE UPON OURSELVES the name of Saints we are making a great assumption. We are going to need each other to give meaning to this title. Naturally we expect to form our most intimate and helpful associations among those who have like interests and ideals, but at the same time we need to maintain friendly and cordial relations with those with whom we have association outside the "household of faith." It is important, however, to make very sure that we do not lower our standards in these associations.

If we find that we cannot realize good results from these contacts it would be better for us to break off relationships. But since this is not always possible—nor would it be wise if we are to be a witnessing people—we must build up our spiritual strength to the extent that we can hold high our banner of righteousness and invite others to join in the march Zionward. We need the fortitude derived from each other as well as from God to do this.

A YOUNG WOMAN whose church had always taken first place in her life was employed with other young people whose ideals were not on a par with hers. They chided her for her priggishness when she refused to join them in their worldliness. It was difficult for her, so when one of the group defended her and appeared friendly she responded gratefully, and they became close friends. She invited this new friend to attend church with her. Although the friend's background made it hard for her to understand all that she

experienced, she did appear interested. And then Satan threw his dart. "I have gone to church with you," she said. "Now you share in some of the things I find entertaining." Not wanting to hurt her friend's feelings, the young woman agreed. Gradually she began to participate in the worldly things which occupied her friend's spare time. As she did, her zeal for God's work decreased. She excused herself from this responsibility and that. At first her conscience bothered her as she absented herself from church and the other influences which would keep her spiritually fit. She was criticized by some who should have given her saintly counsel. Soon her conscience did not trouble her.

It is a strange thing about conscience. While it may trouble us at first when we go counter to its commands, it troubles us less and less if neglected, and its earlier warnings in time cease to have effect. It becomes hardened and is not disturbed when it is abused. A conscience must be trained to the Christ standard of living and constantly nurtured along these lines in order to be trusted.

In time, this young woman's face took on a hard look. The sweetness and freshness of youth were gone. Her chances for happiness were slight unless she recharted her course and went back to the teachings of her church. In time she became so ensnared that she did not even see the folly of her ways.

Now it happened that an older person—one who loved her very dearly and had often prayed for her—asked God how she might assist Him in helping this young woman to

find her way back. A plan was revealed to her in answer to her earnest petitions and fasting. The change did not come all at once but the story does have a happy ending, for both these girls in time became actively engaged in the work of the Master. The friend was baptized and is now helping others to find the better way of life. This all took place because someone cared enough.

ANOTHER ILLUSTRATION MAY BE found in the experience of a young mother who came in contact with the Restoration Movement through a neighbor. Eventually her interests changed, and her entire perspective became motivated by this new force which had taken hold of her life. Her husband—a good man but not in harmony with this new line of thinking—was antagonistic at first. He made it very difficult for her, but without much talking or arguing, and with a great deal of Christlike living and sincere praying, she was able to help him catch the warmth of God's Spirit too. The happiest day of their lives came when they and their little son were baptized into the church of Jesus Christ, and they became a part of the kingdom-building adventure.

A Saint is a holy, godly, sanctified person; one who has the interests of others at heart; one who is reaching out in love and compassion. Many of us are shocked to think of what might have been our status had not others felt this desire to help us. We all have our weaknesses. In other ways we are strong. By living and learning together we see these tendencies in each other, and in charity we grow into the stature of sainthood. We can never do this alone. We can never realize Zion without this awareness that we are our brother's keeper and putting into practice the words of Jesus: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." —John 13: 34.

A Career in Church Education

AUTOBIOGRAPHY OF

J. A. Gunsolley

PART II

Shelby County

Again our growing family came to need more room, so father made a trip to Shelby County which was the next county east of Harrison. Upon his return he reported conditions favorable for making another move. Accordingly everything was put aboard farm wagons, and we traveled the fifty miles to our new home. It consisted of a four-room cottage hastily constructed, and a small wooden building in which the former occupant had lived. Two more rooms were added later.

This farm had 160 acres and was part of a tract the title to which was in dispute between the railroad company and the state over a grant of land to the railroad in consideration of its building a line through the county. The land finally cost us nine dollars an acre. Notwithstanding the low price, it was not so easy as one might think to pay for it because of the extremely low price of farm products. Father contracted to sell two hundred bushels of shelled corn to be delivered at Dow City, twelve miles distant, for thirteen cents a bushel. We boys shelled the corn with a hand sheller, and it was hauled by team and farm wagon. Another time fat hogs were hauled to Harlan, a distance of ten miles, and sold for one dollar and eighty cents per hundred-weight. Butter sold for eight to ten cents a pound, and eggs for five or six cents a dozen. Wheat, other grain, and vegetables were correspondingly low in price. On the other hand clothing and household necessities were correspondingly inexpensive. Calico and prints could be bought for five or six cents a yard. I think my first suit of store clothes cost five to seven dollars, and a pair of boots cost about a dollar and a half.

Sunday School Secretary

When I was thirteen or fourteen a union Sunday school was organized in our schoolhouse, and I was chosen

secretary. I knew nothing about what a Sunday school secretary was supposed to do, but the superintendent was a kind man, and he instructed me in what I was to do. For a record book I was furnished a small book advertising Dr. Pierce's Golden Medical Discovery, that had an advertisement on one page and the next page was blank for memoranda; I kept record on the blank pages. This was my first active participation in religious service.

The schoolhouse was a real community center. It was used as a place for church services, for elections, for debating societies, spelling school, music classes, and other purposes calling for community gatherings. I remember with gratitude the names of some of the teachers who not only did good work in teaching us the rudiments of secular education, but also did what they could to point us to the way of honorable citizenship and Christian character. It was one of those teachers who first suggested to me the idea of becoming a schoolteacher. I remember my response to her suggestion, which was that we had too many teachers who were not sufficiently qualified for their work.

But her suggestion that I become a teacher was not forgotten, and it grew in my mind until becoming a country school teacher was the height of my ambition.

Important Decision

As soon as a school building could be erected in town the little country schoolhouse was abandoned and a graded school established. This provided a more extended course of study including the ninth grade and part of the tenth.

It was while attending school there that I made one of the vital decisions of my life. It turned my course from what would likely have been waste so far as rendering service to my fellow-man is concerned into channels where I could do more for humanity. Jim and Frank spent the winter visiting among kinsfolk in Illinois and came back with such

glowing reports of the wonderful times they had getting acquainted with the relatives and attending parties that Jerome and I decided we would go to Illinois the following winter instead of going to school. We boys all worked on the farm in summer and went to school only in winter.

We had the time for our departure set on Monday, but I thought I would visit our school on the Friday preceding. I had great regard for the teacher—a man much interested in the boys in his school. I desired to tell him, as well as others, farewell, for it was quite likely to be the end of my school days. During our conversation he asked, "Jerry, what are you going to do this winter?"

"O, Jerome and I are going visiting."
"Going visiting? What do you mean?"

"We have a lot of relatives in Illinois we've never seen," I told him, "and we are going to spend the winter visiting them."

"Now look here," he said, "why don't you go to school this winter? If you would go to school this winter and next spring and then attend the county teachers' institute next summer you could pass an examination for a teacher's certificate. Then next winter you could teach school. Don't waste your time visiting."

What he said struck home, for I still had a lingering ambition to be a country school teacher. As I turned to leave he said, "Better think it over." I did think it over, and I was not long in making a decision. I'll always continue to believe that decision the turning point that decided my life's work. "Once to every man and nation comes the moment to decide," wrote someone.

I went home and told Jerome that I was not going to Illinois. Much surprised he asked, "What's the matter?"

"I've decided to go to school this winter," I said.

He did not like the idea of giving up the visit, but I had made up my mind, so we unpacked our suitcases and reconciled ourselves to the idea of staying at home.

I attended the winter and spring terms—about six months—and studied very hard. I was not required to work on the farm that spring but allowed to attend school and practically completed the ninth grade.

Teachers' Institute

The teachers' institute was an important event in my life. I was a bashful farm boy lacking in confidence when it came to associating with the kind of people assembled upon such an occasion, many of whom were women teachers. What I would know would be small in comparison. I soon learned, however, that there

was no cause for my being embarrassed when I was asked for reports on the various subjects making up our courses of study. I seemed to make a favorable impression upon my instructors, and I also gained confidence in myself. I received a second grade teacher's certificate and at once applied for a school.

Introduction to Latter Day Saintism

Soon after moving to the farm at Defiance we became acquainted with a family by the name of Snyder who lived about six miles from our home. They were members of the Reorganized Latter Day Saint Church and were interested in telling their friends of their religion. We children were quite regular attendants at the Protestant churches in Defiance. We were not particularly partial to any one church but attended the Methodist perhaps more than the others because more of our friends were there. We knew the Latter Day Saint Church by the name of "Mormon Church," and my impressions of Mormonism were that Joseph Smith was an impostor and the instigator of polygamy.

The Snyders invited us to go to church with them at Galland's Grove, six miles west from our home. They lived about six miles east, so it was twelve miles from their home to the church, and our house was a convenient stopping place when they were going to and from church.

It was at the Galland's Grove church that I heard my first sermon by a Reorganized Latter Day Saint, Elder Davis H. Bayes. He later held some services at the little schoolhouse in Defiance.

An interesting incident occurred at one of the meetings. An old gentleman who had been a minister in a popular church challenged Elder Bayes to perform a miracle. Elder Bayes said to him, "If you could see a miracle, would you believe?" The old gentleman said, "Yes, if you'll perform a miracle, I'll believe." Elder Bayes replied, "I know of two instances where demand was made for a miracle as a basis for belief; one was the Devil upon the mountain; the other is that old gentleman back there in the corner." Needless to say most of those present thought Elder Bayes was pretty hard on the old gentleman; but I thought he deserved it.

Growing Interest

My brother Jake worked as a farm hand for David Gamet during the time we lived at Defiance and married Sadie, one of the Gamet daughters. Another of the daughters, Pem, married a man named George S. Hyde. This man and Jake were close friends. George was converted, baptized, and ordained an elder. His wife also joined the church. They

were much interested in Jake's learning of the gospel, and, of course did what they could, as did Sadie, to convert him. He was baptized and soon after ordained. Through Jake's efforts arrangements were made for Elder Hyde to preach a series of sermons at Defiance in the little schoolhouse. One evening during the series Elder Hyde was preaching on the Book of Mormon and presenting evidences of its divinity; among other things he spoke of the testimony of the witnesses that is printed in every edition of the book. It happened that he did not have his copy of the book with him and was using a copy belonging to our family. In this edition the testimony of the witnesses was at the back of the book instead of being in the front as in other editions. When he turned to the front of the book to read it and could not find it, he was most embarrassed. Seeing his discomfort I was prompted to call out, "You'll find it in the back of the book." It came upon me with such an impulse I could not seem to restrain myself. He was greatly relieved. I had been reading the book and remembered the testimony was in the back but only the prompting that I received could have given me the courage to thus call out from my position in the audience, giving the assistance he needed.

Testimony of the Book of Mormon

Here I will give my experience in receiving evidence of the divine authenticity of the Book of Mormon. Uncle Rufus was an elder in the church but inactive because of domestic conditions. He left his Book of Mormon at our house. Being eager for something to read, I casually picked up the book and began reading it. It was an old, well-worn volume from which the title had become almost entirely obliterated. I had not the slightest idea of the character of it nor of the claims made for it. But it was something to read. I had not read many pages until I began to be interested, and soon I was more interested in it than I had ever been in any novel. The more I read the greater became my interest, and the conviction that divinity was connected with it took hold of me and increased as I continued to read. On rainy days when we could not work in the field I would take the book to the barn and lie upon the hay in the hayloft and read it. At times the Holy Spirit bore testimony of the truthfulness of it until I would be moved so I could not read through my tears. Especially was this true when I read of Christ's visit to this continent and of his establishing his church here. I was convinced that truly, "God is no respecter of persons, but that in every nation he that worketh righteousness is accepted of him." I under-

stood that the inhabitants of this continent were objects of his care as well as those on the eastern continent. My heart was filled with gratitude, for I could easily love a God who ministered to Jews, Nephites, and the whole world. Many times the Spirit of God has borne testimony of the divine authenticity of the book, not only as I read it when a youth but down through the more than fifty years of my ministry. I heartily recommend that everyone who will read it—sincerely, honestly, humbly seeking God for the testimony—will receive it to his entire satisfaction.

Family Baptisms

Brother Jake, realizing he had found such a good thing in the restored gospel, desired that his parents and brothers and sisters might share with him in the joy he experienced in becoming a member of the body of Christ. He was zealous and lost no opportunity to do what he could to have the gospel brought to our attention by making church literature available to us and arranging for preaching from time to time in our locality. Father and mother were next to follow his example and were baptized by Elder George S. Hyde. Not long after that my two sisters, Jerusha and Alice, and a cousin, Hattie, daughter of Uncle Rufus were baptized.

The gospel and the church came to be a common topic of conversation among us, even when at work in the field, and in the course of only a few years every one of our family old enough for membership was baptized.

A Youthful Fallacy

It so happened that I was more closely associated with Frank than with any of my other brothers. He and I talked about the church and our duties and desires concerning it. I remember that in one of our conversations the thought was advanced that we should unite with the church sometime, but not until we were older—that we should have a good time while we were young, and when we became too old to enjoy ourselves we should then join the church. The idea seemed to be that the church was for women and old men, not for children and youth. Apparently this fallacy is entertained still by many young people, and they are kept out of the church, not being aware that real joy, genuine satisfaction, and lasting happiness come in the largest measure from the presence of the Holy Spirit in the soul of those who serve God. Fortunately the preposterous idea did not long prevail with us, and we accepted the gospel in our youth.

(To be continued)

Question Time

Question:

Doesn't the blood of Jesus Christ cleanse me from all sin?

Missouri

E.E.J.

Answer:

Yes! But perhaps not in the manner which some think. The work of Christ in saving men from their sins is a process rather than a momentary change, for his cleansing can proceed only so fast and as far as the voluntary efforts of the individual will allow. Like other phases of gospel development, sanctification comes by man's repentance and obedience on the one hand, and the Lord's intervening work through the Spirit, extending forgiveness, grace, and cleansing on the other, both working in correlation throughout life. Christ himself overcame by a life-long struggle, the climax being reached only at the end. He said to John, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."—Revelation 3: 21. Of his people he also said, "That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of hands, . . . and who overcome by faith, and are sealed by that Holy Spirit of promise."—Doctrine and Covenants 76: 5. It is a co-operative work.

CHARLES FRY

Question:

1. Is Israel A. Smith a seer and revelator as well as a prophet?

2. What determines a seer in the terms of the gospel of Jesus Christ?

3. Does one have to use the Urim and Thummim to be called a seer?

Missouri

H.J.S.

Answer:

These three questions are all related and therefore may be answered together. The term "seer" in its broad usage is not limited to one who may have in his possession mechanical interpreters or the Urim and Thummim. The dictionary gives three definitions:

1. One who sees.
2. One who foresees events.
3. One gifted with second sight—a crystal-gazer.

We would not suggest that the gift to use the Urim and Thummim is in the same category as a "crystal-gazer," but it comes within the scope of the dictionary meaning of the term. The term may be used in any of these above mentioned categories.

OLD TESTAMENT SEERS

The term "seer" was in early Israel applied to prophets who could foretell the future. In I Samuel 9: 9, Samuel is called a "seer." In II Chronicles 16: 7-10 Hanani is called a "seer." It may be argued that these may have possessed the interpreters or Urim and Thummim. However, Amos (7: 12), who was not of the priestly class, and who we are sure did not possess the Urim and Thummim, was called a "seer." In Micah 3: 7 we find the word used in the plural, "Then shall the seers be ashamed." These references answer number two of the questions.

LATTER DAY REVELATION

Doctrine and Covenants 104: 42 states:

And again, the duty of the president of the high priesthood is to preside over the whole church, and to be like unto Moses, Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church.

Note, this paragraph of Section 104 is set in a group of instructions regarding the duties of various offices in the church. It does not deal with *officers* (personalities) but offices as positions of responsibility and the prerogatives and duties involved.

In section 107: 29 of Doctrine and Covenants Hyrum is appointed as a "prophet and a seer, and a revelator" to the church. The Urim and Thummim was not in the possession of Hyrum Smith, nor available to him at any time. He did not translate through the Urim and Thummim. This answers number three of the questions.

ISRAEL A. SMITH AS SEER AND REVELATOR

Question one may be answered by referring to the ordination prayer spoken by the president of the Council of Twelve, Apostle Paul M. Hanson, at the ordination of Israel A. Smith as president of the High Priesthood of the church from which we quote:

Brother Israel, as servants of Jesus Christ, we lay our hands upon your head and ordain

you to the office of president of the high priesthood and the church of Jesus Christ. . . .

. . . Heavenly Father, may the gifts from heaven, belonging to the office of president of the high priesthood be our brother's, thy servant's, richly to enjoy, even that he may as a prophet and seer and translator perform his work in presiding over the whole church.

. . . Brother Israel, in the moving of the providential hand of God in your life, may there come to you all needed physical strength. We ordain and set you apart to the office that has been designated, through Jesus Christ, our Lord, Amen.

JOHN BLACKMORE

Question:

Why do you differ from all other churches in claiming that angels have participated in the founding of your church and that their ministrations continue?

Michigan

J.R.G.

Answer:

From the beginning of the world angels have participated in every work of God. They began at the gates of Eden and continued to minister to the patriarchs and prophets. They attended the birth of Christ and were at his tomb and place of ascension. The last inspired apostle to write—John the Revelator—tells of their ministrations to him. Take out of the Bible all that was given mankind by the mouth of angels and the world would be impoverished. Jesus, Paul, and John taught of angels coming in the last days in connection with the great culminating works of the last dispensation spoken of by the prophets, and whoever teaches that angels no more minister to men contradicts Christ and the Scriptures.

Angels performed a very active part in the founding of this church and in revealing divine truth. Angels came to men bringing the long lost priesthood and authority to enable them to minister for Christ. To deny the coming of angels would be for us to deny Christ and the messengers he sent with their message. It is Christ's way.

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Am I My Brother's Keeper?

By Hubert Case

AM I MY BROTHER'S KEEPER?" That was the question asked by one who broke a covenant commandment of the Lord.

We of the latter days have received a covenant commandment: "Keep my commandments and seek to bring forth and establish the cause of Zion."—Doctrine and Covenants 6: 3.

Also:

Nevertheless, my work shall go forth . . . even so shall the knowledge of a Savior come unto my people . . . the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites . . . and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled . . . and that the Lamanites might come to the knowledge of their fathers, . . . that through their repentance they might be saved.—Doctrine and Covenants 2: 6.

In the Book of Mormon we find:

When I heard these words I began to feel a desire for the welfare of my brethren, the Nephites, wherefore I did pour out my whole soul unto God for them. . . . The voice of the Lord came into my mind again saying, I will visit thy brethren, according to their diligence in keeping my commandments. I have given unto them this land; and it is a holy land; and I curse it not, save it be for the cause of iniquity; . . . and I prayed unto him with many long strugglings for my brethren, the Lamanites . . . and I did cry unto God that he would preserve the records; And he covenanted with me that he would bring them forth unto the Lamanites, in his own due time.—Enos 1: 12-26.

Enos felt the challenge of being his brother's keeper, and cried mightily to God. He had faith and made it manifest in works of prayer.

The covenanted time of the Lord has been fulfilled in that the records have come forth having been preserved, and in our dispensation of time. We are the instruments in God's hands to complete the cove-

nant by our works. In the Book of Mormon we are told:

Then shall this covenant . . . be fulfilled . . . and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance . . . that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. . . . Behold this is the thing I shall give unto you for a sign . . . and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, That they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; . . . that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel. . . . And when these things come to pass, that thy seed shall begin to know these things. . . . And my people who are a remnant of Jacob shall be among the Gentiles . . . wo be unto the Gentiles, except they repent.—III Nephi 9: 85-101

In III Nephi, chapter 10, we read:

But if they will repent . . . I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance; and they shall assist my people, the remnant of Jacob; And also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; . . . And I also will be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people.—Verses 1-4.

OUR LAST TWO CONFERENCE resolutions pertaining to the work going forth among the Indians and Jews would signify *that day is now*. Are we holding back this most vital work? It is plain all through the Book of Mormon that we, together with our Indian brethren—the remnant of the house of Jacob, shall build the New Jerusalem, our place of inheritance. In a letter written to W. W. Phelps in November of 1832

(Continued on page 22.)



Of Human Interest

TAPU AND FARANETA

Since returning from Tahiti general officers have been successful in helping plan what now appears to be a satisfactory journey for a Tahitian brother, Tapu Viriura Pahoia, to Hawaii for a much needed operation.

While in Honolulu, Tapu was taken by Elder A. Orlin Crownover to meet Brother Frank B. Almond, a former missionary to Tahiti. It will be of interest to Independence readers to learn that a Doctor Strode, formerly of Independence, now the superintendent of a clinic bearing his name, was the surgeon who performed the operation.

From the *Honolulu Star-Bulletin* we glean the following story about Tapu and "Faraneta."

ISRAEL A. SMITH

Tahitian Here for Operation Finds Friend at "Star-Bulletin"

A man who left Tahiti thirty years ago with a fluent knowledge of its language has found he hasn't lost much of his ability to speak it.

He got the opportunity to use it on two occasions in the past several months. Frank B. Almond, *Star-Bulletin* linotype operator, got a pleasant surprise last week when the Reverend A. Orlin Crownover of the Reorganized Church of Jesus Christ of Latter Day Saints brought a Tahitian to see him.

In talking to Tapu Viriura Pahoia, who flew here to undergo a goiter operation, Mr. Almond found that he had known Tapu as a lad of eleven in Tahiti thirty years ago.

Tapu speaks no English, and few here speak Tahitian. So the Reverend Mr. Crownover, knowing Mr. Almond's linguistic ability, brought the man to the *Star-Bulletin* to seek Mr. Almond's help.

Serves As Interpreter

Since that day, Mr. Almond has served as interpreter for him, as he did last June for another Tahitian, Tautu Moo a Samuela, who does not speak English.

Mr. Almond visited Tapu daily at the hospital after the operation, and is visiting him during his convalescence.

The Tahitian is very happy to have someone to converse with in his native tongue and is especially grateful to him for straightening out the "tough" food situation he had to go through at the hospital.

One day while visiting with the patient, Mr. Almond said the nurse came in and asked: "What's the matter with the food? Why don't you eat it?"

Language Barrier

She talked to him several minutes without a word of reply until Mr. Almond explained the patient did not understand what she was saying.

So with Mr. Almond interpreting, the nurse found out the food was too hard for Tapu's teeth. "Anything soft would be fine," he said.

"Would you care for some poi?" the nurse asked him.

His reply was a firm "no." He wouldn't eat Hawaiian poi; he couldn't stand it.

Of course, if the hospital had some Tahitian poi—there's nothing like Tahitian poi, he continued.

(Hawaiian poi is made from taro, while Tahitian poi has a banana base.)

Tapu didn't get his poi, but was very satisfied with the soft food he finally received, Mr. Almond reports.

Tapu, well known in Tahiti, was chauffeur to the former governor, Chasteni de Cherie.

He will return to Tahiti next month.

And probably the story of the friendship that Faraneta (the name Mr. Almond is known by in Tahiti) has shown Tahitians in Hawaii will spread far and wide on the island.



Observe Sixtieth Wedding Anniversary

Elder and Mrs. J. W. McKnight were honored guests at the church in Galien, Michigan, on September 9, at the observance of their sixtieth wedding anniversary. They were married September 5, 1891, at Oscado, Michigan. Elder McKnight, born March 18, 1867, was ordained in 1900 and, except for five years in Wisconsin, Florida, and Alabama, has served the church in Michigan throughout the years of his ministry. Mrs. McKnight, the former Agness McConnell, was born in Canada on July 15, 1867. For the past forty-two years they have made their home in Galien.

About two hundred guests, some from out of the state, were present for the celebration. Hostesses for the occasion were the women of Northern Indiana District.

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Herald
House

Independence, Missouri

Lawrence (Kansas) Pastor Acknowledges a Favor

Many *Herald* readers will be interested in the exchange of letters printed below. All pastors try to express thanks for courtesies, but sometimes when burdened with the cares of carrying on pastoral duties while working for a living, they forget to voice their gratitude.—Editor.

Chancellor Deane W. Malott
Lilac Lane
Lawrence, Kansas

Dear Chancellor Malott,

On behalf of the members of my congregation I wish to express appreciation for the contribution you and members of your family have made to our community during the years you have been in our midst. One phase of man's immortality is the imprint he makes on the lives of those around him, for this influence lives and expands in an ever-widening circle even after he has gone elsewhere. We are aware that your influence has been constructive and helpful and will continue to make you one of us in spirit after you have gone from Lawrence.

Also, I am deeply grateful to you for permitting my church group to worship in Danforth Chapel during the two years our building was used as a dormitory by the University of Kansas. Danforth Chapel, with its dignity and simplicity, was an inspirational setting for our worship as we know it must be for many who come to "The Hill."

As you go to your new assignment, may you continue to lead with wisdom and love the young people of our nation who are striving to understand the problems of our day and work out solutions which are in line with the purposes of our Divine Creator.

Most sincerely yours,
G. R. Norris

Mr. G. R. Norris, Pastor
The Reorganized Church of Jesus Christ of Latter Day Saints
1201 Vermont Street
Lawrence, Kansas

My dear Mr. Norris:

I cannot tell you how much I appreciate your nice letter to me. I certainly have never had a nicer one and I appreciate the sentiments which prompted it. We have been very happy at the Univer-

sity of Kansas to be of service to your church and to your people whom I have come to know as being of particularly strong character and strong citizens.

If I can ever be of any help to you in any way or at any time, please do let me know.

Cordially yours,
DEANE W. MALOTT
President

Mission to Spanish-speaking Peoples

(Continued from page 5.)

We need a fund to assist these students from abroad with transportation, tuition, and other expenses. Graceland itself has helped with a tuition scholarship from its International Scholarship Fund. Some money for this purpose has been sent in by a few devoted Saints, but much more is needed. A youth organization in California has volunteered to "sponsor" a student and assist with expenses. Winter clothing is a big item for students from tropical countries. This type of sponsorship could be done by individuals or groups such as Zion's Leagues, men's clubs, a branch, women's organizations, or young married couples' clubs, etc. Another year we hope to have from six to ten Spanish-speaking students at Graceland; some from abroad, and some from Spanish families in the United States or Canada.

7. Elder Wayne Simmons will conduct missionary meetings on this project in the Rio Grande Valley this fall, and in southern California the first part of 1952. He has been working with Spanish families in Kansas City and Independence, Missouri; Lawrence and Topeka, Kansas; and St. Joseph, Missouri. Quite a number of priesthood members and their wives are interested and helping with this missionary effort. We need more. The call is for any and all to find a way to "win a mem-

ber." We are not exploiting these prospects—we wish to give them the greatest gift in the world, a knowledge of the Christ and his church!

8. "Pen-pal" students at Graceland are writing letters to Spanish students in Latin America. Any Zion's League could do likewise. (Information is available from Wayne Simmons, The Auditorium, Independence, Missouri.)

Those who have made the effort to contact these fine people testify that the Spirit of God has been with them in a marked degree and they have found a new joy in the effort, gaining friendships which they prize as one of their best possessions. It is excellent for our people to win the friendship of a person of another race or nation. It brings rich rewards that those who do not try have not experienced.

For more information, write the undersigned, care of the Mission to Spanish-speaking People, The Auditorium, Independence, Missouri.

CHARLES R. HIELD

One Day of Rest

HAVE YOU EVER STOPPED TO THINK how many things clamor for our attention every weekday? We turn on the radio while we eat breakfast. We read the billboards while on our way to school or to work. We bear the strain of our daily task, and then come back home to find the problems of home life all lined up and demanding attention.

What a blessed thing it is to have one day in seven set apart for rest and quietness—one day in which we can shut out the noise of trivial things and cultivate our souls as we listen to God.

Thousands of people are actually going insane for lack of this peace. Day after day they carry the burdens of life without relief.

It is small wonder that in a recent magazine article Phillip Curtis wrote: "Sooner or later the world may be brought to realize that the old-fashioned Sunday was not a mere survival of Calvinism, but the best device ever evolved for restoring poise and judgment to a fidgety world."

Briefs

SACRAMENTO, CALIFORNIA.—At the morning service September 23 Robert Edwin, son of Mr. and Mrs. Albert Burdick, was blessed by his grandfather, Bishop E. C. Burdick, assisted by Elder Robert L. Nephew. On October 7 Lissa Ellen, daughter of Mr. and Mrs. Don Petersen, was blessed by Evangelist W. H. Dawson, assisted by Elder L. A. MacDonald. Mrs. Petersen is the former Janice Beckett of Placerville. Mr. Petersen is with the armed forces in Korea.

The officers recently elected, together with the appointive officers, teachers, and other workers, were installed at a candlelighting service conducted by Mrs. Elizabeth Schall on September 30. The Zion's League held election of officers on September 23 and the installation service on October 7. The adult class has begun the study of *The Bible in Every Day Living* by Roy A. Cheville. Elder Harold Bolton is the teacher.

Annual branch rally day was held on October 14. Evangelist L. J. Ostertag of the Southern California District was the speaker. His sermon was based on the text: "I press on toward the mark for the prize of the high calling of God in Christ Jesus." The choir, directed by Mrs. Edna Burdick, presented two anthems, and a quartet composed of Virginia Winsor, Marjorie Damitz, Herschel Damitz, and Ives Honeychurch sang "Open My Eyes, O Lord." Dinner was served in the lower auditorium. A program of music and readings was presented.

Pastor Myron Schall presided at a baptismal service on October 21. Priest Herschel Damitz baptized Kenneth Gene White, Mrs. Pearl Drennan, Norma Ruth Swaney, Shirley Burks, and Lillian and Marlene Nance. They were confirmed at the eleven o'clock service by Elders Schall, John E. Gann, Laurence A. MacDonald, and John B. Dawson. Michael Robert Noblett was blessed by Elders Schall and Gann. Elder Cecil Jacks spoke on the subject "Unless Ye Become As Little Children." Previous to the baptismal service the Zion's League held a breakfast honoring League members who were to be baptized.

October 28 was observed as religious education day by the church school. Mrs. Elizabeth Schall, district director of religious education, spoke to the adult class on the importance of religious education work, outlining a five point objective for church school participants. Merit certificates were presented to church school director, Cecil Jacks, and two teachers, Jean Powell and Dallas Glauner. Graceland College day was observed at eleven o'clock. Elder Clark E. Vincent of Berkeley, a former president of the Graceland student body, was the speaker. At the evening service the motion picture, *The Second Choice*, was shown. The Zion's League sponsored a Halloween party on October 31. A service was held on November 1, when Apostle E. J. Gleazer was the speaker.—Reported by LENA SWANEY

SOUTHEAST PORTLAND BRANCH, PORTLAND, OREGON.—Election of officers for the year 1950-51 was held in August. Elder Lester Comer was sustained as pastor. Other officers are Margaret Holm, treasurer; Kenneth Randol, secretary; Benarr Taylor, recorder; Oral Snively, church school director; Garnett Darr, social director; Jessie Bowles, women's leader; Carroll Darr, Zion's League director; Ruby Peters, music leader; and Elsie Baugh,

librarian. Appointive officers are William McClaren, junior church pastor; Grace Comer, junior department leader; Myra Snively, book steward; Lester Comer, solicitor; and Tresa Sharp, historian and publicity agent. The financial committee for the coming year are Lois Teeters, Margaret Holm, Howard Million, Harry Beehn, and the pastor. P. G. Hager is the auditor.

The young married people of the branch meet twice a month for a study period and recreation. The officers elected for the year are Albert Sharp, president; Garnett Darr, vice-president and social director; and Lois Hartshorn, secretary-treasurer.

Three boys of the branch have entered the service, Don Comer and Virgil Snively have been inducted into the army and Fred Berk is in the navy. Parties for these boys were given and each was presented with a Bible.

In February Seventy Arthur Gibbs and Elder Aleah Koury held a ten-day series and the following adults were baptized: Carroll and Garnett Darr, Harry and Margurite Beehn, Elizabeth Huddle, James Blacker, Lois Hartshorn, Howard Million, and Jessie Gamet.

On Children's Day Brice Darr, James Beehn and Janet Gamet were baptized.

Frances Ellen Scott and Betty Comer were the high school graduates of the branch this year and they were honored at a banquet and each presented with a Book of Mormon. Frances Ellen has entered nurses' training at the Sanitarium and Betty has enrolled at Graceland.

The women's department under the leadership of President Jessie Bowles held their election. Ethel Sanders is the assistant. Other officers are Margaret Holm, treasurer; and Marie Cunningham, secretary.

John Herron, son of Dwight and Lois Teeters, was born February 15. He was blessed by Elders Lester Comer and James Sage.

Jean, daughter of Roy and Elizabeth Huddle, was blessed by Evangelist Walter Barker and Elder Lester Comer.

Lynn Albert, son of Albert and Tresa Sharp, was born August 20.

Women's department have made progress on their project of remodeling the kitchen. New cupboards, a sink, and a water heater have been added.

Stanley Holm is attending Kansas University at Lawrence where he is majoring in education.—Reported by TRESA MAE SHARP

PORTSMOUTH, OHIO.—The annual business meeting was held September 9 with Elder Walter Culp in charge, assisted by Priest Donald Bealor. The following people were elected branch officers for the coming year: pastor, Elder O. A. Rexroad; assistant pastor, Priest James Chaffins; secretary, solicitor, news reporter, and women's leader, Nellie G. Rexroad; treasurer, Deacon Eddie Krueger; music director, Virgil McIntire; young people's leader, Patsy Copas; assistant young people's leader, Genevieve Myers; librarian, James Chaffins; book steward, Eddie Krueger.

Officers for the church school are church school director, William R. Myers; assistant church school director, Virgil McIntire; secretary, Patsy Copas; assistant secretary, Marcella Coleman; treasurer and teacher of primary class, Joseph Culp; teacher of adult class, Elder Walter Culp; teacher of young married people, Eddie Krueger; senior high class, Nellie G. Rexroad; junior class, Julia Culp; kindergarten class, Gertrude McIntire.

A new furnace has been purchased and installed, and some redecorating done by all departments of the branch.

The women's department held a pie sale October 26 which netted \$42. Proceeds will go to help pay for the new furnace.

Dean Alton, son of Alton and Jenny Scott, was blessed September 30. Elders O. A. Rexroad and Walter Culp officiated. Ten new names have been added to the cradle roll department in the past six months.

A large group from the branch attended the home-coming at the Ironton, Ohio, Branch October 14. Floyd T. Rockwell, district president, was in charge.

Several members of the Zion's League attended a youth rally October 27 at Ironton under the leadership of George Houdashell.

Herald House is offering for sale duplicate kodachrome slides taken by the church's Archaeological Society under the direction of Apostle Paul M. Hanson and Apostle Charles R. Hield. The first ready are a group of 6 slides of the National Museum, Mexico City, Mexico, D. F.

- No. 1 Tablet of the Cross
- No. 2 Calendar Stone
- No. 3 Cast of Huge Head from Tres Zapotes, State of Vera Cruz
- No. 4 Choc Mools, Reclining Human Figures
- No. 5 Plumed Serpent Sculpture
- No. 6 Plumed Serpent Sculpture

35c a slide 1 each of the 6 slides for \$1.75 (Listing included)
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herald house

INDEPENDENCE, MISSOURI

Watch the "Herald" for more of these slides.

On October 30 a Halloween program was held by the League in the church basement.

Speakers during the past month have been Elders O. A. Rexroad and Walter Culp, James Chaffins, Donald Bealor, and Eddie Kreuger. The priesthood have study classes on Sunday evenings.—Reported by NELLIE G. REXROAD

DELHI, ONTARIO.—The annual business meeting was held September 28. The following officers were elected: Elder Clarence Weeks, pastor; Elder Herbert Cohoe, Elder Les Barham, and Priest William Hoskins, counselors; Earl Sheppard, church school director; Frances Sullivan, secretary; Noreen McCleod, treasurer; Ruby Wilbur, director of music; Jean Barham, book steward; Vera Winegarden, Zion's League supervisor; Mae Weeks, women's department leader; Clarence Weeks, solicitor; Marjorie Sheppard, church recorder.

A building committee was named with Les Barham and Lloyd Winegarden in charge.

On October 23 the Zion's League held a Halloween social with the Corinth League as guests.—Reported by MARJORIE SHEPPARD

EL DORADO, KANSAS.—Missionary Harry Black held a series of meetings ending October 18. The first week of cottage meetings were held at the home of Brother and Sister Will Allen, and the second week of meetings were held at the home of Brother and Sister Byron Allen. Several nonmembers attended the meetings. On October 19, a dinner was held at the church. A short program was also held.

Pastor and Mrs. J. J. Wilson returned from their vacation October 20. They visited Elder Emery Jennings, president of the Far West Stake. Mrs. Wilson attended the Women's Institute, and on their way home they visited relatives. Mrs. Wilma Sargent and Mrs. Byron Allen attended the Women's Institute also.

Mr. and Mrs. Arlie Hendricks and Mrs. Marie Ingersol were recently baptized.—Reported by MRS. T. B. ROBERTS

NORTHWEST IOWA.—The annual district conference convened at Logan, Iowa, October 7. The theme for the conference was "Seek

and Ye Shall Find." Apostle D. T. Williams delivered the morning sermon. A basket dinner was held at noon, and the business session began in the afternoon.

The secretary's report shows ninety-five baptisms for the year. Bishop Adams gave a summary of tithes and offerings to September 1, showing a total of \$21,234.12, an increase of approximately \$8,234.12 for the corresponding period of last year, also seventy new inventory filers.

Bessie Shumate, women's leader for the district, reported progress in the women's activities, and Glenn McDole, young people's leader, reported outstanding work being done by the young people.

The following were chosen as officers for the coming year: Sylvester R. Coleman, district president; Guy R. Johnson and Walter Weldon, counselors, Ruby Adams, district secretary; W. R. Adams, treasurer and bishop of the district; Raymond Butterworth, supervisor of religious education; Glenn McDole, young people's leader. Twenty-two delegates were selected to represent the district at the General Conference of 1952.

Brother Clifford A. Cole has been transferred to Graceland College, and Brother Sylvester Coleman will replace him. Brother Coleman was at the conference, and will be located at Logan, Iowa.—Reported by RUBY A. ADAMS

CLITHERALL, MINNESOTA.—Elder Delbert Smith, church appointee, conducted a series of services from October 14-28. Brother Smith is serving in the Red River District. There was a fine attendance of members and some nonmembers attended.—Reported by ALTA KIMBER

SWEET HOME, OREGON.—J. L. Verhei, Oregon District president, presided over the annual business meeting for the election of officers in the branch on September 30. Officers elected were pastor, Elder Cleo Thompson; assistant pastor, Priest Paul O'Dell; church school superintendent, Homer Moxley; secretary-treasurer, Shirley Thompson; women's leader, Goldie O'Dell; young people's leader,

James Phelps; social leader, Irene Richards; publicity, Maud Bowser; librarian, Norma Moxley; auditor, Virgie Barr. Lillian Tabler was sustained as historian and Homer Moxley as bishop's solicitor.

Three ordinations were approved and provided for at the Oregon District conference: Paul O'Dell an elder, Homer Moxley a priest, and James Phelps a deacon.

The women of the branch meet twice a month. One meeting is held in the church and one in the homes of the women. October 11 the group met with Helen Ross for a pot-luck luncheon. The study material for this year is "A Course in Appreciation." November 30 and December 1 they held a gift sale, the proceeds of which went to the building fund.—Reported by MAUD BOWSER

BROCKTON, MASSACHUSETTS.—A housewarming was held for Elder and Mrs. Leonard A. Chesworth in their new home in Stoughton, Massachusetts. G. Edmund Stearns read an original poem, and Mrs. Lincoln read a poem called "The Inventor's Wife." Singing and refreshments finished the program. Guests came from the Boston Branch, also. The program was under the leadership of Mrs. Beatrice Wright. Brother and Sister Chesworth were presented a gift.—Reported by G. EDMUND STEARNS

EVANSVILLE, INDIANA.—Seventy J. H. Yager was at the branch November 1 and 2, and he preached twice. Brenda Lorene, daughter of Brother and Sister Homer Harding, was blessed on November 1 by Seventy J. H. Yager, assisted by Elder J. P. Miller.—Reported by ODIE ELLEN CAMPBELL

GULF STATES DISTRICT.—The priesthood of the central district of the Gulf States met at the Coldwater, Florida, Branch under the direction of Evangelist A. D. McCall on October 7. Priest J. D. Hall of Pensacola, Florida, was elected secretary of the group. There were thirty-two priesthood members present. A meeting was held at the Berrydale Branch on November 4, and Brother McCall was in charge. Elder Ammon Calhoun presented the sermon.—Reported by J. D. HALL

SOUTH GATE, CALIFORNIA.—The annual business meeting was held on September 16 with High Priests Glen Holmes and R. L. Macrae in charge. The following were elected: High Priest R. L. Macrae, pastor; Elder Elmer Johnson, counselor; Priest Leroy Hamilton, counselor, treasurer and bishop's agent; Margaret Barnes, branch secretary and statistician; Harold Downey, director of religious education; Irene Ivory, church school secretary; Mildred Finger, junior church supervisor; Nellie DeBruyn, women's leader; Richard Smith and William Ivory, auditors; Floyd Barnes, book steward; Russell Finger, missionary supervisor; Ora Macrae, Norma Jean Smith, and Alberta Downey, music and drama committee; Ruth Aslin, historian and publicity agent.

On October 13, the women's groups held a rummage sale in Bell Gardens. The proceeds, \$105.20, were donated to the building fund.

A Halloween festival sponsored by "The Nightingales," was given October 26. Seventy-five attended.—Reported by RUTH ASLIN

CORRECTION

In the brief for the Minnesota District which appeared in this column in the November 5 edition, Kenneth Kyle should have read Kenneth Kyle Conway. Brother Conway was ordained to the office of deacon.

When Jesus Was Born

A FOLD-UP STORYBOOK

An exciting fold-up storybook for young children. While some one reads to them of the birth of Christ they can be busy working the accompanying fold-up pictures. Illustrated by Vera Kennedy Gohman, children will love it!

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INDEPENDENCE, MO.

I Don't Believe in Santa Claus

AS A CHILD I was never taught there was an actual person who entered by way of the chimney, packed the hanging stocking to the brim, whistled to his eight reindeer, and bounded off to the next sleeping child's house. In spite of my disbelief in Santa, I doubt that my enjoyment of the yuletide season was surpassed by the throng of little believers. But until I became grown and a mother of two small girls, I had never fully realized or appreciated the true Christmas story.

This year finds me even more convinced that the birthday of the Christ child deserves a more important place in our family festivities than is usually the case. Last year I was happy to find in *McCall's* magazine an article entitled, "A Birthday Cake for the Christ Child." The author told of her family's tradition of celebrating a real "Happy Birthday for Jesus" with cake, candles, and singing. Gradually I believe we are "catching on" to the principle reason for Christmas, but in general I feel we still deny ourselves and our families the perfect peace of the Christmas season by becoming too involved in the worldly customs of celebration.

We so often condemn the poor innkeeper who turned aside the pleas of Joseph and Mary for a room in which to spend the night. But he didn't know of the impending birth of our Savior. On the other hand, we do know what Christmas should mean, yet if a record were kept, no doubt we speak the name Santa about one hundred to one above that of Jesus. What right have we to condemn?

To my way of thinking there are many arguments against teaching the

reality of a Santa Claus. In the first place, it isn't true—it's as simple as that! Yet I've had many people tell me, "But it's such a nice fairy tale and so much fun for the children." Granted, but Cinderella, Goldilocks, Red Riding Hood, and Peter Rabbit are lovely fairy tales too. Better yet, they aren't seasonal. Why not tell our children they are actual characters and let them be enjoyed the year around? Sounds silly, doesn't it? Yet these fairy tale characters aren't designed to crowd out anyone else. People, by custom and sometimes even by choice, let Santa outrank Christ in popularity. In fact, Saint Nicholas holds such an upper hand it's difficult, even in church school classes, to get the minds of the children off "what Santa is going to bring me" long enough to tell them the birthday story of Christ.

MY SECOND ARGUMENT perhaps stems from a selfish motive. When I sweat over a Christmas list, get my feet trampled in the throng of shoppers, catch a head cold through exposure, and get tangled up in wrapping paper, ribbons, and stickers, I don't want the credit going to some remote old fellow up at the North Pole! If I feel like this for the small effort I've made, consider how Christ must feel when year after year, in family after family, his blessings are by-passed by us while we acclaim Santa the hero of the season! Isn't it better for children and parents to sit down together and talk over the desires of each member of the family? Daddy and Mother celebrate Christmas too! It isn't just a matter of writing a letter to Santa Claus. Children should be taught early in life that their gifts are given to them by people who love them

By Mrs. Melvin E. Hougas

... often as a result of sacrifice on the part of the giver. How much nicer for them to know this than to think Santa automatically left the gifts as a result of a letter, which we know landed in the dead letter office or wasn't even mailed!

In my opinion selfishness can be developed or lessened to a large extent in a child by his idea of Christmas. So often Santa is a give-me mechanism which automatically grants a child his every desire, without so much as a thought of gifts to other members of the family. "It is more blessed to give than to receive" is very often forgotten when a child is making up his Christmas list. As long as Santa is responsible and has an inexhaustible supply, as the story goes, why not go the limit? On the other hand, if a child realizes his gifts come from the same source as his food, clothing, shelter, education, etc., he can be taught sharing simply in learning to choose between an electric train or a chemistry set in order for baby sister to get the sleepy doll she has her heart set on. A child could easily acquire the attitude of "What's the use?" if, for instance, his little neighbor, whose parents are more financially adequate to the occasion, received both the electric train and chemistry set. Does Santa play favorites? Explain that one satisfactorily if you can.

MY NEXT ARGUMENT revolves around bribes, threats and promises. Children should learn to obey through love and respect for their parents, and not from the fear that "If you don't, Santa won't stop at your house." The idea that Saint Nick has the all-pervading eye tends to set him up to the equal of Jesus. His is the ever-present spirit which sees in private and awards openly. It is Christ whom we should strive to please throughout the year, not
(Continued on page 22.)

Home Column

The Christmas Story

A Pantomime in Four Scenes

By Pat Gardner

Scene 1. Hello there, little man, I couldn't sleep tonight, and now I find you also have two eyes wide open. Would you mind if we three had a talk, just you and God and I? Your tiny hands reach up to me as if to ask for help and guidance. Yet you make me feel so unable to mold your life. I wish your father were here to share the loving look your face reveals to me—and someday he will be. Someday he shall meet his son. He'll walk and talk with you . . . but now he is away. We're lonely, but there was a time when God was lonely too. It started a long, long time ago in a land far away. (Fade.)

Scene 2. Shepherds were tending their sheep in the fields that night, all gathered near the fire (angel appears with spotlight illumination). *And lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not, for behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David, a Savior which is Christ the Lord. And this shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men.* (Exit angel)

Then the angel left their sight, but not their hearts, for they talked with one another and decided they should go and see this marvelous child. They prepared themselves quickly for the journey. And to guide them to this place was a star greater than any you or I have ever seen. It was the most beautiful star that had ever shone in the hemisphere. Yes, little man, that is how the shepherds knew that Christ was born. That was how God let the world know. (Fade.)

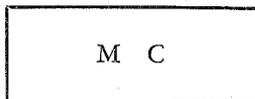
Scene 3. See that picture, the one above your bed. This great man was Christ. His love for man was so great

- Scene 1 Small platform for mother and child
- Scene 2 Shepherds tending their sheep in the fields by night
- Scene 3 Picture or image of Christ
- Scene 4 Nativity

Scene 1

Mother is seated on small platform with child seated beside her, with head on her lap. Scene 1 is continuous through all four scenes.

Scene 1



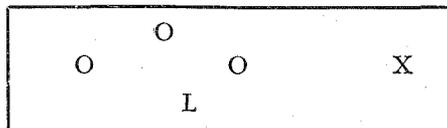
M—Mother's chair

C—Child's stool

Scene 2

Three shepherds tending their sheep at night around a fire (light effect). Angel appears as directed in reader's script.

Scene 2



O—Shepherds seated on ground

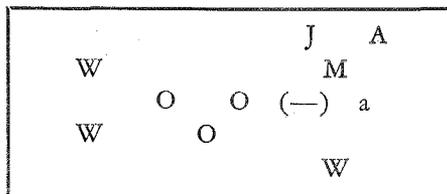
X—Angel

L—Light

Scene 3

Picture on center stage. Sallman's "The Head of Christ" or an image may be spotlighted for this.

Scene 3



M—Mary (seated)

J—Joseph (standing)

O—Shepherds (one in back standing, rest kneeling)

W—Wise Men (optional, kneeling)

A—Singing Angel (standing)

a—Manger Angel (kneeling)

(—)—Manger

Singing angel sings as directed in reader's script, "There's a Song in the Air" or other effective carol. As angel finishes song, soft music should come from the background, increasing in volume to complete the climax as scene ends.

Reader's voice is heard from behind scenes. At no time is the reader visible.

that he gave his life in payment for our sins. (Fade.)

Scene 4. Oh, what a glorious night it was! In Bethlehem in a humble stable the baby was found wrapped in swaddling clothes, lying in a manger, just as the angel had said. His bed wasn't like yours, and he had no soft blankets, but God took care of that too. (Curtain opens here.) The hay was his mattress, and it was warm—just as warm as the love from his mother who was constantly near his bed. The stable seemed transformed into a cathedral of holiness. Each ray of light was a spire reaching skyward as far as the human eye could see. Bethlehem became the light of the world that night, and music filled the air. Heavenly multitudes sang songs that had never been sung before . . . even a lullaby to bring sleep to the child. (Angel sings lullaby to child.)

People came from near and far to look upon this wondrous babe . . . the old and young, the rich and poor, kings and shepherds alike, bringing gifts of gold, frankincense, and myrrh. Standing

or kneeling at the foot of the manger, those who looked upon the child beheld a small precious figure surrounded by a spirit of holiness, and everyone who knelt there felt that Spirit to the very depths of his heart.

There was no doubt that this child had been sent by a great God. Not all knew his destiny, but every human mind was certain that a great work was about to be done, and that man had received a miraculous blessing, for this tiny babe with outstretched arms was radiant with the love of his Heavenly Father.

Here was a king wrapped in swaddling clothes and laid in a manger, not for the elite to know but for all who would find themselves in humble consecration ready to follow the greatest life ever lived. A ruler had come with a gentleness unsurpassed and with a love greater than any other human.

God had smiled graciously upon his people and had sent his son to rule the world. . . . Yes, to rule the world with love and love alone. (The End)

We Live in Guatemala

By Biloine Young

LIFE IS PACED to a different tempo in Guatemala. People live more slowly, more quietly, than in the United States, and with little of the regularity that spells order and efficiency to the Anglo-Saxon. Guatemalans are not only slow about doing things, but tardy as well. A good example of this is the typical dinner invitation. If one is invited to dinner at 7:00 he will be guilty of a social error if he puts in an appearance a minute before 8:30. A visiting American, unaware of this unwritten law of tardiness, made the mistake of arriving on time. He found his hostess in a house dress, the maids still cleaning the living room, and no one in a position to entertain him. The opening ceremony of the Guatemalan Independence Day, September 15, was listed in the program to start at 8:30 a.m. Those who arrived on time had a long wait in the hot sun, for the ceremony did not begin until after 11:00 a.m.

Life is easier in Guatemala because all members of the "middle" and "upper" classes have maids. Our household here consists of five adults and one child. We have three maids to look after us. One cooks, another cleans, and the third runs errands and serves the meals. Maids are always Indians who wear their own beautiful hand-loomed fabrics and speak a mixture of Indian dialect and Spanish. Many do not wear shoes but go padding about the house in their bare feet, showing no concern even when they walk across the cold wet tiles of the patio.

Our favorite maid is Juana. She is fifteen years old and comes from a village about twenty miles from Guatemala City. She has light brown skin, black hair and the straight nose and slanting forehead of the Maya Indians. She is short, like most In-

dians, but very strong and cheerful. She wears a long blue skirt woven in the traditional pattern of her village and braids bright red ribbons into her hair. Her thick braids hang far below her waist, weighted down by a Christmas bow of wide red ribbon. When she hurries around a corner her braids swing out behind her so that often all we see of Juana are her black and red braids swishing into a room. Maids here are paid from twelve to twenty dollars a month, depending upon their duties. Juana is probably paid less as she is still young.

OUR HOUSEHOLD, like most households in Guatemala, is matriarchial. The senora has complete control over the maids, determining when they go out of the house, what men they receive attentions from, and how often they receive them. The maids never go out alone. Their only "time off" is from 2:30 until 6:00 on Sunday afternoons. As they leave, they always stop to say good-bye to us, and we always make it a point to admire their gaily embroidered blouses and the yards of fresh red ribbon in Juana's hair.

Our room is one of the most spacious in the house, perhaps because we are Americans. Even then most of the space is above us, as our ceiling is twenty feet high. Our room has a red and black tile floor which is cold in the mornings and two windows overlooking the street. We share this room with a baby raccoon named Hans. He was given to us by the nephew of the war minister. There may be something significant in that, for despite all our efforts, Hans shows little respect for civilization. He eats bread and scrambled eggs; this, plus what he manages to bite off our shoes and fingers in unguarded moments, keeps him active. One of our students, hearing about Hans, offered us a



A statue of Justo Rufino Barrios, Guatemalan reformer

baby leopard which he had caught on his farm. We thought about it for awhile and then decided against the swap. Our room is enough of a zoo already.

OUR DAY begins at 6:30 a.m. when we are awakened by Hans who in turn was awakened by the church bells. We eat breakfast, tie Hans in the patio, and try to get outside in time to catch the school bus for the Colegio Belmont. The driver of the bus, a Guatemalan named Jorge, used to stop and wait for us if we weren't quite ready, but ever since we refused to lend him the money for a trip to El Salvador, he has speeded up when he comes near our house. Now we have to be outside early or walk to school.

While George teaches an eight and a nine o'clock class in physics and geometry, I meet my first private student in the Plazuela Espana. The Plazuela is like a small park with a fountain composed of four life-sized stone horses with thin streams of water running from their mouths. We sit on a tile bench in the shade and talk in English about history

and grammar. For this I am paid \$1.25 an hour!

Ten o'clock is recess time at Belmont, and as the children file out of the school building, the maids file onto the grounds with trays of sandwiches and milk to feed their charges. For fifteen minutes the children eat, then the maids pad silently out with the dirty dishes, and the teachers resume their classes.

At 10:15 I teach English grammar to twelve-year-old children who are bi- and even tri-lingual. If one student fails to understand my explanation in English, a fellow-student will turn around and explain it to him in Spanish. I wait patiently through the explanation, knowing only vaguely what is going on, and when it is finished, the class continues. Four of my pupils put the more difficult concepts into German, reserving Spanish for use on the playground and English for the Senores Young.

NOT ALL OF OUR STUDENTS at Belmont are Guatemalan. The children of the various diplomatic corps are attracted to the school as are the two daughters of the President of Guatemala, Colonel Arbenz.

Our students include such children as Bunny Craggs, fifteen, the blonde daughter of an American mother and British father who met in Panama. Her best friend is Ava Maria Kong, whose name and eyes are Chinese but whose father came from Berne, Switzerland, to amass a fortune in Guatemala making soap. Two sisters who always sit together are the Nottebohm girls whose tenacity contrasts vividly with the excitable Latins.

Classes are formal and students stand to recite. They leap to their feet, scattering pencils and books when the teacher enters the room. Classes are also small. I have two of thirteen students each and three with only six. Children enter Belmont through the nursery and leave from the junior college. The total enrollment is near 250.

The owner and director of all this is Dona Linda de Reyes-Guerra, a blonde general of a woman from

Washington, D. C. Her husband was the ambassador at large from El Salvador to all of Europe. However, when the Salvadorian government changed, friendships did also, with the result that the Reyes-Guerra home was burned to the cellar and Senor Reyes-Guerra decided it would be prudent to practice law in New York for a time.

SUCH INCIDENTS are shocking to Americans but commonplace in Central America. A year ago a border war broke out between Guatemala and El Salvador over the score of a football game played between teams of the two countries.

The election to the presidency of Colonel Arbenz last year was assured when his competitor met with a fatal "accident." The "accident" was an ambush of machine gun bullets just outside the capital. There are no longer generals in the Guatemalan army. Colonel Arbenz is the highest ranking officer. Such is the state of politics here that some men are taking bets that Arbenz will not live to finish his six-year term of office.

Despite the extraordinary precautions that are taken to protect the president's life, it is absurdly easy to get near him. During the Independence Day celebrations George and I marched up on the platform where the president and his aides were seated, knelt about three feet from him, and calmly snapped all the pictures we wanted.

President Arbenz is a small, fair-skinned man with thinning brown hair, who looks to be about thirty-four years old. My main impression of him was that he was extremely neat. In his black formal suit and wide Ascot tie he had the well-scrubbed look of a German army officer.

Everyone in Guatemala is terribly conscious of the Communists. *Time* magazine calls Guatemala the most

communistic country on the continent. We don't know. Some of our friends here say the government is completely controlled by Russia while others say that there aren't more than a hundred active Communists in all of Guatemala. Probably the best indication of the strength of subversive forces is the amount of anticommunist activity. Almost daily we read in the papers of new anticommunist leagues being formed in villages around Guatemala City. More and more booths in the market are displaying signs proclaiming *No somos Comunistas* (We are not Communists). Last week signs appeared in most of the buses proclaiming that Communists were anti-Christ. Incidentally the only argument we have seen against communism is that the doctrine is antireligious. Although it is impossible to determine the amount of communist activity in Guatemala, the amount of anticommunist propaganda seems to indicate that something is going on.

OUR EVENINGS, from 5:00 to 8:00, are spent in teaching English at the Institue Guatemalteco-Americano. The Institute is an unofficial propaganda agency of the United States State Department. It operates a free public library of English and Spanish books (the first in Guatemala to allow patrons to take books home with them); a fine record library; numerous activities such as square dances, photography contests, and movies; and classes in English from the beginner level through advanced conversation. Classes meet three nights a week and draw more than five hundred students.

Our students come from all walks of life. We have judges, doctors, lawyers, manufacturers, and teachers rubbing shoulders with young girls whose fiances are Americans and Guatemalan tourists who want to be

New Horizons

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able to order dinner in an American restaurant. The desire to learn English is very great. Almost anyone who can teach the language with facility and without accent can have at least a part-time job.

Industry in Guatemala is looking for Americans with technical ability. Management here has a tremendous respect for the American ability to get things done and on time. Skilled workmen who can get a visa to stay in the country can generally be assured of jobs at close to American salaries.

The church needs a nucleus of Saints here. Those who can fit into the economy of Guatemala should find a place. The climate is ideal for active North Americans, the country is becoming industrialized at a rapid rate, and there is a lifetime of church work to be done. Besides—there are two isolated Saints who would like some company in Guatemala!

Am I My Brother's Keeper

(Continued from page 13.)

Joseph Smith says: "It is contrary to the will and commandment of God that those who receive not their inheritance by consecration . . . should have their names enrolled with the people of God."—*Church History*, Volume I, chapter 2.

God's method of answering prayer is usually through human beings. If my church is praying for greater resources so that it can carry forth the building of God's kingdom here on earth, it is my privilege to dig deep into my resources to help that the gospel might be carried forth.

Yes, I am my brother's keeper, and the way and manner in which I fulfill my obligation assures me of my home in celestial glory.

Faith without works is dead. Let us live by our works and our faith in God's kingdom. Our Lamanite brethren await our going forth. Are we going to be like Cain and not keep our covenant commandment?

I Don't Believe in Santa Claus

(Continued from page 18.)

some mythical person just before stocking-hanging time.

Personally, I like the story of Santa Claus. I tell it to my two little girls on the average of three times a day between Thanksgiving and December 25, but I see to it they meet the old gentleman squarely on the level of fiction. They love to visit Santa in the leading department stores, sit on his lap, and pull his whiskers, like any other four- and five-year-olds. But after such an experience last year I overheard my older daughter explaining to her sister, who was a bit undecided, in the following manner; "Now, Avis, if I had a red coat and a red hat on, and a basket of cookies over my arm, I'd look like Red Riding Hood, but I'd still be Ann!" That convinced me. My little girls hadn't been denied any fun at Christmas time. The mysteries had been explained, accepted, and enjoyed, and they still knew that first and uppermost Christmas is the birthday of our Savior—a celebration far greater than any human could devise.

"As for me and my house" . . . we let Santa root for himself. We don't believe!

News and Notes

(Continued from page 2.)

Fort Worth. A week-end district conference and a missionary rally were held at Marlin. Brother Farrow reports that excellent attendance was noted.

GROUP MEETS

Apostle Charles R. Hield was in Lawrence, Kansas, November 17 and 18, and met with the college student group on Saturday evening to discuss the Spanish-speaking project. Brother Hield reports that about fifty-two of the college students attended. A class was held on the archaeology of the Book of Mormon on Sunday morning preceding the sermon which was also given by Brother Hield.

ANNUAL COMMUNION SERVICE HELD

The Stake-wide Zion's League of Independence held the annual Thanksgiving Communion service at the Stone Church, November 22. Approximately 600 Leaguers attended the service. Lee Hart, stake youth leader, was in charge of the service which had as its theme, "Our Heritage—Its Message—My Calling." F. Henry Edwards of the First Presidency was the guest speaker, and testimonials were given by Beth Fike, David Freeman, Arvilla Pement, Kisuke Sekine, Mary Cooper, and Lloyd Hurshman. The Cantanina Chorus, under the direction of Mrs. J. T. Westwood, sang during the service. A period of meditation before the service featured special music by Bob Carver, violinist, and Oliver Houston, organist, and Scripture reading by Arthur Rock.

TEMPORARY SEATS INSTALLED

Temporary seating has been placed in the Auditorium in the balcony as well as on the main floor. Thirty-six hundred opera-type seats will be used until the interior of the building is completed.

SPEAKS AT SCHOOL

Charles Graham, Center Stake president, spoke at the Thanksgiving assembly program for the William Chrisman High School of Independence on November 22.

Pastor's Handbook 1951-1952

This manual has been reprinted and is again available for sale. It is prepared to help pastors in their preparation of the year's program for their branches. Included are monthly themes, sermon topic suggestions, hymn suggestions, suggested records, page for the branch budget, and a listing of church pastors all over the world.

60c

Herald House

INDEPENDENCE, MISSOURI

Bulletin Board

Change of Address

Robert and Elsie Sutterfield Prothero
181 Haili Street
Hilo, Hawaii

Sylvester R. Coleman
112 North Maple Avenue
Logan, Iowa

ENGAGEMENTS

Zion-Stewart

Mr. and Mrs. Herbert H. Jones announce the engagement of Mrs. Jones' sister, Juanita Stewart, of Chicago, Illinois, to Donald Zion of Hammond, Indiana. The wedding will take place in Chicago on January 6, 1952.

BIRTHS

Mr. and Mrs. Marlin H. Roll of Mystic, Connecticut, announce the birth of a daughter, Elizabeth Marie, born November 16. Mrs. Roll, the former Janice Wheeler, is a Grace-land graduate, class of 1947.

A son, Dale LeVern, was born on September 3 to Mr. and Mrs. Vernon Dunbar of Akron, Colorado.

A son, David Randolph, was born on July 23 to Mr. and Mrs. Arthur Hansen of Chicago, Illinois.

DEATHS

KETTLES.—James Henry, was born July 18, 1864, at Peterborough, Ontario, and died September 7, 1951, at Leamington Hospital. He had been a member of the Reorganized Church for nearly forty years, and although isolated continued to attend services whenever his health would permit. He had made his home in South Woodsley for a number of years.

He is survived by his wife, Ellen Rush; a daughter, Mrs. Walter Bauer; and a sister, Alice Kettles. Funeral services were held in Essex, Ontario, Elders James Pycoc and Gordon Brown officiating. Interment was in the Woodsley cemetery.

WATKINS.—Mabel, was born July 24, 1870, at Rushford, Minnesota, and died October 17, 1951, at Sweet Home, Oregon. She and her husband drove a mule team from Kansas to Oregon in 1891. She had been a member of the Reorganized Church since 1893.

She is survived by a son, Reese Watkins; a daughter, Mrs. Cleo Thompson; and four grandchildren.

WEISER.—Samuel David, son of Samuel H. and Catherine Weiser, was born May 15, 1868, at Minersville, Pennsylvania, and died November 8, 1951, at Jennie Edmundsen Hospital in Council Bluffs, Iowa, after a brief illness. He was a retired farmer and railroad employee and had spent the last thirty-three years in Council Bluffs. Although he had been active in other churches during his younger years, he was baptized into the Reorganized Church on May 14, 1947. On September 4, 1892, he was married to Nancy E. Hall; five children were born to them. Mrs. Weiser and two children preceded him in death.

Surviving are two sons: W. W. and Elwood C., both of Council Bluffs; a daughter, Mrs. Margaret K. Jensen of Axtell, Utah; a brother, Willis Weiser of Harlan, Kansas; a sister, Mrs. Pearl St. Clair of Portis, Kansas; nine grandchildren; and ten great-grandchildren. Funeral services were held at the Cutler Mortuary in Council Bluffs, Elder V. D. Ruch officiating. Interment was in Walnut Hill Cemetery, Council Bluffs.

MORGAN.—Ann, daughter of Mr. and Mrs. George Morgan of Caseville, Michigan, was born July 12, 1935, at Bay Port, Michigan, and was killed October 31, 1951, near Sebewaing, Michigan, in an automobile accident. She was baptized into the Reorganized Church on June 10, 1951, and was a teacher in the kindergarten department of the church school.

Funeral services were held at the Reorganized Church in Caseville, Elders J. A. Pement and Floyd Horton officiating. Interment was in the Caseville township cemetery.

EVERT.—Mike J., son of Henry and Elizabeth Bray Evert, was born May 15, 1865, at Scales Mound, Illinois, and died November 5, 1951, at his home in Oelwein, Iowa, after a long illness. On December 24, 1884, he was married to Mary Amelia Balluff; seven children were born to them. Three of them preceded him in death. He had been a member of the Reorganized Church since August 25, 1949.

He is survived by his wife; five daughters: Mrs. Glenn Letchford of Postville, Iowa; Mrs. George McFarlane of Oelwein; Mrs. Arthur Topel of Orchards, Washington; Mrs. Ira Shippy of Newton, Iowa; and Mrs. Pete McIntosh of Anamosa, Iowa; one son, Francis, of Postville, Iowa; twenty-seven grandchildren; fifteen great-grandchildren; four sisters; and three brothers. Services were held November 7 at the Brant Funeral Chapel, Elder Harry Jones officiating. Interment was in County Corner Cemetery, Strawberry Point, Iowa.

MAITLAND.—James Glen, son of William T. and Carrie Briggs Maitland, was born August 21, 1904, at Des Moines, Iowa, and died November 8, 1951, at his home in Independence. He was baptized into the Reorganized Church on September 22, 1912. When he was ten, his father died; this threw added responsibility on the children, but James willingly accepted his share. In 1931 he was graduated from Drake University, receiving the gold scholarship key as the outstanding student of the year. While attending university he assisted in the work at Des Moines Branch. From 1937 to 1942 he worked in the office of the Presiding Bishop at the Auditorium. In 1938 he served as supervisor of the Zion's League at Stone Church and also taught a church school class. He was ordained an elder on October 13, 1940. In 1942 he entered military service, working for the War Department at Ogden, Utah. While in Utah he met Beth Ellis; they were married on March 4, 1943. In 1945 he was transferred to the treasury department in Kansas City, Missouri. He was very active in church work and had worked in this area until his death. He been chosen to be president of the third quorum of elders, to which office he would have been set apart the week following his death.

He is survived by his wife; a son, James Ellis; a daughter, Cheryl Ann; two sisters: Juanita Wilkie and Ann Koehler of Independence; and a brother, Joseph W. Maitland, of Chippewa Falls, Wisconsin. Funeral services were conducted by Elders Evan Fry, Glaude Smith, and Gerald Winholtz at the Stone Church. Interment was in Mound Grove Cemetery.

SHIRLEY.—Shallis E., was born May 11, 1925, at Star City, West Virginia, and was killed October 15, 1951, in a gas explosion at Bunker Coal Mine near Morgantown, West Virginia. He had been a member of the Reorganized Church since June 25, 1939.

He is survived by his wife, Wanda; two daughters: Joyce Ellen and Janice Lynne; his parents, Mr. and Mrs. Shallis Shirley, Sr., of Star City; and one sister, Mrs. June Smith of Morgantown. Funeral services were conducted by Robert E. Rodgers of Wellsburg, West Virginia.

A Christmas Play

Editor's Note: Doubtless some of our readers are looking for a good religious play to be used in their branch at Christmas time. The following article was prepared at our request by the author of a play written and successfully used for church audiences. It is now available in *Zion's League Annual* No. 5, page 68.

HOW I CAME TO WRITE "THE WONDROUS BIRTH"

A number of years ago the Stone Church school sponsored a contest for a suitable pageant for a Children's Day entertainment. I had had some experience in working with children along this line, so confidently set to work and wrote "Summer Messenger," which depicted flowers, birds, bees, butterflies, etc., bringing a message of their Father's loving care.

To my chagrin it did not even place, and my husband, seeing my disappointment, and knowing the work that had gone into it, suggested that I send it to Tullar-Meredith Company of New York.

I did so. That company promptly sent a check for ten dollars and offered me twenty-five dollars to write another. This marked the beginning of my career as a pageant writer.

My pageant, "The Coming of Our King," I considered my masterpiece. It was a Christmas entertainment written for our church school here in Nauvoo. It depicts the Christmas story as told in the Bible.

We had a fine group of young people who performed their parts well. They are all married and many have moved away now, but they have never forgotten the part they played that night. It was repeated the following year to a crowded house, and the suggestion was made that it be an annual performance, for it was accompanied by a Spirit that no Santa Claus entertainment could possibly have created.

"The Coming of Our King" was published by the Hope Publishing Company of Chicago for a number of years, and when the copyright ran out, I sent it to the Herald Publishing House, changing the name to "The Wondrous Birth." It has been included in *Zion's League Annual* No. 5.

We hope that Latter Day Saints everywhere will use it this year, for it is a Latter Day Saint production, written for the church school in old Nauvoo.—MABEL SANFORD ATKINSON

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P.S.

* NEW PRESS AND EQUIPMENT

Visitors to Herald House have noticed work going on incidental to the removal of one of our old Miehle presses, a veteran that began service in Lamoni after the destructive 1907 fire. The press was moved with other equipment to Independence in 1921. E. H. McKean, production manager, who has the longest record of service among present employees, says it has given all the service that can be expected in the life of a press.

Cliff Gaston, pressman, who has operated the press in recent years, writes an "Elegie" for it: "Here's good-by to you, old Nineteen Hundred Seven. For forty-four years you have shown the way to heaven. And many a Saint have you helped to be saintlier still, on life's rugged way over the hill. The 'Herald,' 'Steps,' 'Zion's Hope,' and many more, have been printed by you and brought to my door. As you finish your run, we hope we can, like you, be a blessing to man."

Mr. McKean informs us that the new press being brought in is a No. 56 Miehle, Model 00, with Dexter feeder and chain delivery. Miehle is one of the finest makes of press machinery. "It should be good for fifty years," says Mr. McKean. "During the last two years we have been adding up-to-date equipment to our shop. The new Miller Simplex press is giving excellent service. We have the new Model C-4 Intertype, a casting machine, and a Hammond glider saw, the best of its kind. This machinery will assure fine service for the future operation of the shop." Other new machinery includes the Christensen gang stitcher, and complete Addressograph equipment in the mailing division. All of these represent carefully considered investments.

* FREEDOM

In a speech at a political convention in Springfield, Illinois, in the year 1858, Abraham Lincoln said, "I believe this government cannot endure permanently half slave and half free."

Now we are faced with a greater situation than our country faced at that time. We are wondering if our world can "endure permanently half slave and half free."

Our freedom will never be secure until it can be shared with all of the human race. As long as the black cloud of slavery casts its shadow anywhere in the world, all of us are affected by it.

* YOUR ETERNITY

I started out recently on a week-end jaunt to visit some of the family who live near Philadelphia. The day was a glorious one—a golden day—warm sun and hazy blue sky. Instead of following the main highway, I took the back roads across the mountains to another way leading through the Poconos. I climbed and twisted around the hills, each turn bringing another breath-taking view. At the foot of a long hill on the next highway, there was a huge sign, "Where Will You Spend Eternity?"

It was rather startling, and set me off on a serious trend of thought. I wondered: Are we taking as much time to plan for a place in eternity as we do for a summer vacation? —Minnetta Isaacks.

Herald House

Make This a Visual Aids Christmas

NEW FILMSTRIPS:

The Restoration Story

This 68 frame black and white filmstrip is the story of our church and is based on the loose-leaf book introduced at reunion last year.

Single Frame \$3.25 Double Frame \$5.50

With Large Loose-leaf Manual

Single Frame \$4.25 Double Frame \$6.50

In All Thy Ways Acknowledge Him

A 38 frame black and white filmstrip telling about our church's stewardship program.

Single Frame \$2.50 Double Frame \$4.25

With Large Loose-leaf Manual

Single Frame \$3.50 Double Frame \$5.25

(If you already have the loose-leaf books, order the filmstrips without the manual.)

Independence,
Missouri



**in
this
issue**

Handel and the "Messiah"

Arthur H. Mills

The Lord's Community Chest

Thomas R. Beil

Be Ye Temperate

Lottie Clark Diggle

the Saints' Herald

December 10, 1951

VOLUME 98

www.Late-Day-Light.org

News and Notes

WICHITA BRANCH DEDICATED

President W. Wallace Smith and Apostle D. T. Williams with Seventy James Daugherty were in Wichita, Kansas, for the opening of the new church, November 23-25. Elder Myron LaPointe is the pastor of the branch. Brother Williams reports that the people of Wichita were able to complete a \$150,000 church building for \$75,000 by doing practically all of the labor themselves. Brother Williams preached the first sermon in the upper auditorium on Friday night, and Brother Smith preached on Sunday morning.

ATTEND INSTITUTE

Elder John Darling and Apostle Reed M. Holmes were in Tulsa, Oklahoma, December 1 and 2 for a church school workers institute of the Central Oklahoma District. The next week, Brother Holmes was joined by Elder F. Carl Mesle and President F. Henry Edwards for a two weeks' tour of different branches conducting institutes for church school, youth, and priesthood leaders.

Apostle Holmes was the speaker at the Mt. Washington Branch in the Center Stake on the evening of November 25. The Mt. Washington Zion's League conducted the service.

"THE MESSIAH" TICKETS AVAILABLE

All out-of-town visitors who wish to attend "The Messiah" broadcast on December 23, may obtain tickets from the Radio Department, the Auditorium, Independence, Missouri. Seating will be by tickets only. Doors will be opened at 9:30 p.m., and will be closed at 10:15 p.m., fifteen minutes before the broadcast. Tickets for local people will be available at the Kansas City and Center Stake offices. The broadcast will be held in the new KMBC TV Playhouse at Kansas City.

HOLDS THANKSGIVING SERVICE

The Slover Park Branch of the Center Stake held an all-day Thanksgiving service. A three hour fellowship was held in the morning, and then the entire branch had dinner together. The afternoon was spent in visiting, and the Zion's League presented a play in the evening. The entire day was spent in the new church building on the ground floor. Fred Epperson is the pastor. Kisuke Sekine, a Japanese student at Graceland, was a special guest.

IN TEXAS AREA

Elder Wayne Simmons is working in the area of Elizabeth Heights in Brownsville, Texas, where he has made some good contacts with Spanish-speaking people.

IN COMMUNITY SERVICE

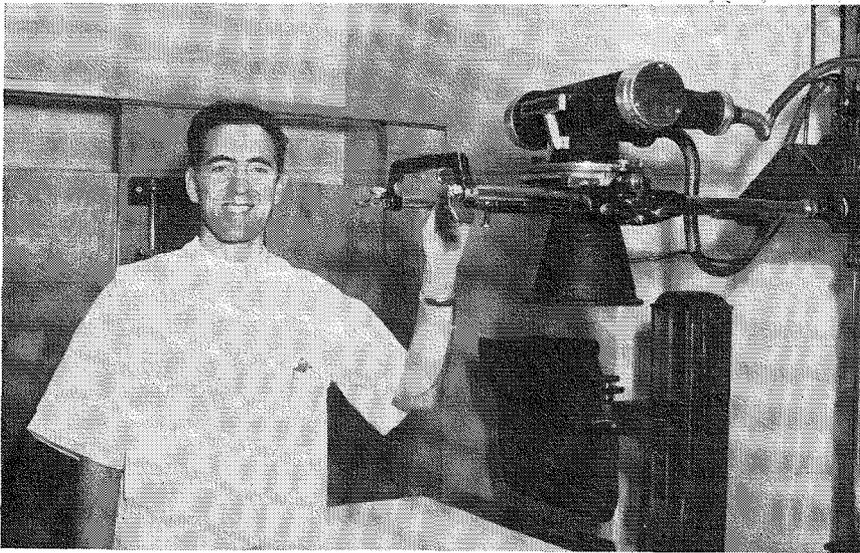
Almer W. Sheehy, chaplain at the Sanitarium, read the Scripture for the community Thanksgiving service sponsored by the churches of the Independence Ministerial Alliance, which was held in the First Christian Church November 22.

SPEAKS AT STONE CHURCH

Apostle Arthur A. Oakman delivered the address at the Stone Church on Thanksgiving morning. His subject was "Significance of Gratitude." The pastor, Elder Claude Smith, gave the prayer of Thanksgiving.

HOLD MEETINGS

Missionary Harry Black spent two weeks in El Dorado, two weeks in Great Bend, and one week in Elkhart, Kansas, associated with Seventy James Daugherty. Cottage meetings and preaching services were held.



We'd Like You to Know . . .

Melvin Kenneth Knussmann

THE MAN IN WHITE" is an X-ray technician. The pleased look on his face is not just for the photographer's benefit; he likes his work, he likes people, and it is easy for him to smile.

Melvin was born in St. Louis, Missouri, in 1913, baptized at the age of nine in Independence, and attended Beaumont High School in St. Louis. He attended Graceland 1941-44, transferred to St. Louis University in 1944-45. Later he took extension courses with the Universities of Colorado and Kansas. Interspersed with all these efforts in higher education were several jobs to help carry the freight charges, and a two-year General Conference appointment (1939-41). He was employed at janitor work and in library duties while at Graceland. He also had experience in working for a can manufacturer, an electrical corporation, a laundry, a creamery and a bank.

Just before coming to the Sanitarium he taught school (1946-47). He was graduated from the Sanitarium X-ray school in 1948, passed his examination for "national registry" in 1949 and became an "R.T." receiving his certificate as a Registered X-ray Technician. He holds membership in the Kansas City Society, the Missouri Society, American Registry, and the American Society of X-ray Technicians. He is unmarried.

Melvin was ordained a deacon in 1931, a priest in 1936, and an elder in 1938. He has acted as pastor of the Stone Church junior church for the past four years.

The Saints' Herald

Vol. 98 December 10, 1951 No. 50

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

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The Healing Faith

"Be of good comfort; thy faith hath made thee whole."—Matthew 9: 28, I.V.

THE GREAT VARIETY of human ills calls for diverse kinds of remedies. Antiseptic medicine must be used to kill infection. Stimulants must be used for a failing heart. Soothing talk is needed for the nervous patient. Trained physicians and psychiatrists have a great many healing agents and techniques at their command.

In the many instances of healing related in the New Testament, different healing agents are recognized. In the story of the Good Samaritan, oil (an unguent) and wine (an antiseptic) are mentioned. Prayer was often used for the sick. The laying on of hands is commended to the elders.

In this case, where a woman had suffered from a hemorrhage for years, Jesus indicated another healing power. "Thy faith hath made thee whole," he said.

* * *

Is it surprising that Jesus should tell the woman that the power to be healed lay within herself?

Doctors have sometimes talked to lay audiences about the remarkable powers within the body to heal itself. Cut the skin, and nature immediately begins to make repairs. When there is a bruise, the blood flows through the injured part and washes the congestion away. If infection invades the body, the leucocytes (white blood corpuscles) immediately come to battle the invader.

Mind and spirit, too, have marvelous powers to heal themselves of the hurts inflicted by the world. Our misfortune is that we do not know that we have these powers and thus cannot use them. But we can learn.

It is not only in the Bible that we find this statement of a healing faith within us. It is found in the Book of Mormon also—Enos 1: 11.

A church man who carried heavy responsibility and worried about his problems felt ill and went to his doctor. After giving him a careful examination, making X-ray photographs and blood tests, the doctor could find nothing organically wrong with the man. Yet he was sick and suffering. His nerves bothered him. He had difficulty in sleeping and often lay awake for hours at night, though he was tired. He could not relax.

One day when he called at the office the doctor gave him a strange prescription. It was not to be filled at the drugstore, but at the bookstore. It was to buy two books and read them carefully.

The man read the books and followed the directions. He learned to relax. He slept at night and obtained rest. The doctor knew he had power in his own mind to be healed, if it could be directed properly.

* * *

Some people seem to be endowed with a gift of helping others in counsel, giving them comfort and courage in times of distress.

A young man who was having trouble with his work and his nerves came for a visit and received help. After several visits he remarked, "I always feel better after I talk with you." He had come in a tense and worried condition. After talking a while he forgot himself and his troubles, relaxed, and felt better.

He will find better health in seeking help from God, from his friends, from books, and from within himself.

The healing faith—the faith that can make one whole—must rest in God, the Heavenly Father.

We need a kind of faith in life, because it is the life that God has given us. It should not be the blind faith that life will take care of us, but the sensible faith that life will give us a chance.

We need a kind of faith in people, because God has placed us among them as friends, companions, and fellow laborers. It should not be a blind, naïve faith that they are all good, for they are not. It should be a rational, practical attitude that our welfare depends in part upon other people, and that we must get along with them.

We need a kind of faith in the world, because God has given it to us as our human home. There is even a place for faith in a world that lies under the shadow of the atomic bomb. Though it may not spare the individual life, it gives everyone a chance to live.

* * *

When we are weak, we turn to God in prayer for strength. If we break a leg or get pneumonia, we call for the doctor. But there are certain ills for which we may find a healing power in our own faith. We take no credit for the fact that it is there. The same God who made us put it there. Jesus recognized that faith in the woman who touched his robe as people thronged and pressed about him, hoping to be healed and to escape unnoticed. But he could not fail to observe the movement of power when the miracle occurred. What we need to recognize is the fact that the healing power that was in her is in us too.

For that woman, faith was exercised when she reached out to touch the edge of Jesus' garment. Our faith is expressed when we lift our hands and hearts up in prayer to reach God.

L. J. L.

Editorial

Early Reports on Auditorium Offerings

While it is yet too early to have extensive information regarding the Auditorium offering, the few reports received are encouraging. We are hopeful that these will represent the general pattern of giving in other places of the church.

A wire from Bishop Stephen Robinson of the Des Moines District stated, "Mason City has exceeded Auditorium quota. Other branches in district will do likewise. Completing Auditorium has our hearty approval."

Brother Calvin French, president of the Rich Hill District, has advised us that the Rich Hill District has raised its quota for the Auditorium drive for 1951. He indicated that members there had previously planned to meet their goal by December 15, but the emphasis on the drive along with personal sacrifice has resulted in the quota being more than reached ahead of schedule.

Bishop Harold I. Cackler of the Center Stake indicates good response by the congregations of the Stake. The Blue Ridge congregation reached over 81 per cent of its quota, and the Stone Church over 72 per cent of its quota. The present offering from the entire stake was nearly 43 per cent. Bishop Cackler is hopeful that the entire quota for 1951 will be raised by the stake by December 31.

Brother Irby Mundy of Colorado Springs gives an unofficial report stating that the branch there has exceeded its quota.

Bishop Howard Miller, who is in charge of the finances for Kaw River Valley District, reported that the Olathe mission, one of the new groups of the church, has exceeded its quota toward the Auditorium drive. Bishop Miller says that this is indicative of the interest and devo-

tion of this new group toward the work of the church.

It will take some time for the reports of the various branches to clear in the usual way, but we are sure that the offering in many of these branches will result in the same fine response. We are anticipating that the December offering will result in our reaching the quota for 1951.

THE PRESIDING BISHOPRIC

By H. L. Livingston

Youth Institute on Hispanic America

Graceland College is conducting a week-end institute on Hispanic America, February 23-24, 1952. It will be open to selected delegations from the territory adjacent to the college. Delegations may be selected and sent by districts and stakes or by large branches. The invitation does

not seek numbers but qualified youth leaders who will contribute to and profit from this conference. The registration fee of \$1.00 will include the evening and morning meals. Housing will be provided by the college. The conference opens at one o'clock Saturday afternoon and closes at 11:45 Sunday morning. Applications may be sent to W. S. Gould, Graceland College. A delegation will consist of six members, normally five young people and their youth leader or pastor.

The institute aims to develop insight into life and culture in Mexico, Central America, and South America in relation to our church's development of missionary operations. The staff will include leaders of the General Church. ROY A. CHEVILLE

Acting President

ROSCOE O. FAUNCE

Chairman of Committee

From Stake President G. E. Tickemyer, Los Angeles:

We had the pleasure of entertaining Brother Tapu Virioura for the period of approximately four days during his layover here in Los Angeles awaiting departure of the "Weitemata."

In providing for Brother Tapu's entertainment, we were well aware that the infrequency of contact with natives from the islands makes it doubly important that they be capably taken care of when the opportunity does present itself. We went all out to make his stay an enjoyable one. He was housed in the home of Brother and Sister Evan Inslee and was so happy there that he did not want to stay anywhere else, although other homes were open to him. I met him at the airport early on the morning of his arrival, took him past one of our movie studios, showed him through Central Church, contacted the French Consulate, and attended to his transportation, about which he was very much concerned. He was extremely homesick and said, "My heart aches for my wife and eleven-year-old daughter." Presiding as guest-of-honor at a men's club meeting at Temple City, he made a speech with the aid of a French boy interpreter. He spoke of President Smith's kindness in assisting him to make the trip to Hawaii.

The following day Brother Inslee took him over to Santa Ana where he had a nice visit with Brother Louis Ostertag,

who speaks French. Tapu retired early that night. I spent the entire day with him on Wednesday, taking him through Forest Lawn Cemetery and, by arrangement with the office there, showing him the casket room. He was amazed at the quality of the boxes in which we bury our dead, explaining that in his country they are made of rude planks. I was able to show him a body lying in state, with which he was much impressed. We entertained him at our home in the afternoon and evening, and my wife gave him one of our finest painted plates to take to his wife. He was very appreciative of this gift. He attended prayer service at Pasadena in the evening.

He was anxious to get to the ship immediately when it docked, so Bishop and Mrs. Kelley took him to Long Beach on Thursday. They snapped a few pictures which are to be sent to him soon.

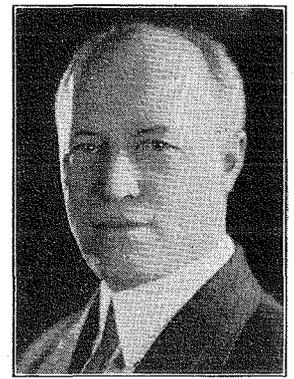
Since his business is that of making ice cream, I took him through an ice cream plant, and he was greatly impressed and picked up a quantity of literature to take with him. I believe that he will return to his native islands with a favorable impression of the church and with many interesting stories to tell to his friends and relatives who, he says, will come in from miles around to hear him tell of his trip.

Across the Desk

Handel and the "Messiah"

By Arthur H. Mills

1870 - 1943



Arthur Mills

Arthur H. Mills, one of the well-known church musicians and an advocate of good music in the days when there were sharp differences of opinion about the use of music in the church, wrote this article in the mature years of his life.

Brother Mills was the first instructor in music at Graceland College, serving from 1898 to 1900. Our present hymnal is enriched by two hymns for which he wrote the music. They are "With Thankful Hearts" and "How Gentle God's Command." He helped in the effort to get a good organ for the Stone Church, the best in Independence in that day.

An advocate of good choir and orchestral work and a leader of both, he presented the church this background of the *Messiah* and the composer, George Frederick Handel.—*Editor*.

GEORGE FREDERICK HANDEL was born February 23, 1865, at Halle, Saxony, one of the provinces of Germany. His father was a surgeon and regarded music as a degrading art; when he discovered that his son was amazingly gifted he did his utmost to stifle the growth of his genius. But Providence willed otherwise; a dumb spinet was smuggled into the garret of the Handel home, and the child succeeded in surreptitiously practicing and gaining a high degree of skill on the instrument. While on a visit to the capital of the province, young George succeeded in attracting the attention of the Duke of Saxe-Weissenfels, who persuaded his father that such unmistakable genius should be allowed full expression. So the boy Handel was placed under the tutelage of the celebrated organist Zachau, whom he succeeded in surpassing in the space of three years.

Although born a German, Handel voluntarily left his native land in 1712 and chose to live in England, becoming in time a naturalized citizen; he continued to live in his adopted country until his death.

ALTHOUGH A PROLIFIC COMPOSER of such skill as to surpass all others of his period, he did not come to the full fruition of his divine powers until more than a half century of years had flown over him. Then he produced two oratorios,

Saul and Israel in Egypt, which stamped him as a genius of the highest rank. While on a visit to Dublin in 1742, he composed his masterpiece, *The Messiah*, for the benefit of a charitable organization, and upon his return to London it was again given the following year for a like purpose, the benefit of the Foundling Hospital.

His last oratorio was *Jephthah*, produced at the time when the first symptoms of blindness came upon him. But his indomitable spirit refused to yield to this affliction, and he rose above it and continued his work, giving his energies to the conducting of his works and to performances on the organ, on which he was a marvelous virtuoso.

On April 6, 1759, he accomplished what was his last effort, by attending and playing the organ at a performance of his *Messiah* at Covent Garden, but the exertion was too great for him, and he went to his bed, from which he did not again rise, dying eight days later. England has honored him by giving him a place among the illustrious dead in the south transept of Westminster Abbey.

Grandeur and simplicity, majesty and breadth of scale, pathetic feeling with grave sincerity, equally removed from the sensuous and the abstract, are the chief characteristics of Handel's works.

Honor, integrity, and uncompromising independence of character were part of Handel's nature. In an age when artists used to live in a sort of dependency on the rich and powerful, he refused to be the dependent of anyone and preserved his dignity at all times.

He never married but lived wholly for and in his art. His tastes were simple, and he was constantly faithful to his family tradition. His liberality toward charitable enterprises was unbounded, and at his death he left large sums to worthy causes.

The rapidity with which he composed was as wonderful as his industry, but his manuscripts evidence the fact that he never failed to take the greatest care in the preparation and correction of his scores.

It was as a writer of choral effects that Handel was supreme. No one ever developed the resources of the chorus as he did, and his choruses remain to this day as unapproachable. No one, before or since, has so well understood how to produce from a body of voices such grand results by such artfully simple means as Handel used. The name of Handel is immortal, one that lives never to die.

WHEN WE CONSIDER the great honor and sterling integrity of the man Handel, his immortal masterpiece can truly be said to bear the unmistakable marks of great genius, and real inspiration. No oratorio of its time has equaled it in

beauty and majesty. Since it was composed for the purposes of charity and relieving distress what but the spirit of the Christ should dictate the spirit in which it was penned? More, while Handel was alive, it continued to be given, year after year, for the alleviation of distress and poverty.

The story of the Savior of the world is told in this great tone creation, and the account is given entirely in the words of the Holy Writ. The various moods of the different scriptural accounts are even mirrored in the musical settings accompanying them.

THE ORATORIO is divided into three grand divisions. Part one presents to us the prophecies foretelling the coming of the Savior. The mind of the hearer is prepared for the portent of these by a magnificent overture of greatest solemnity, in its spirit depicting the dejection of Israel in their yoke of bondage. But the voice of consolation is heard in the opening recitative and aria, "Comfort ye my people," "Every valley shall be exalted." Then comes the magnificent chorus, promising "The glory of the Lord shall be revealed." But a note of fear enters in the bass aria, "But who shall abide the day of his coming?" Then we are told the manner in which the Savior of men shall come to us, in the tender contralto recitative, "Behold, a virgin shall conceive and bear a son." The joyous tidings are further proclaimed in the contralto aria and chorus, "O thou that tellest good tidings to Zion." The bass takes the mind to wander in the gloomy warnings, "For behold, darkness shall cover the earth," followed by an aria in the same voice, breathing a promise of relief, "The people that walked in darkness shall see a great light." In this wonderful solo number, the voice and the accompaniment seem to grope in unguided confusion until the triumphant close is reached, "Upon them hath the light shined." Then is heard the grand chorus telling of the

majesty of the Messiah's reign, "For unto us a child is born."

Next we have the account of the Advent, and the tale of the shepherds in the fields is given by the soprano in the recitative, "And there were shepherds abiding in the field," followed by the aria, "And lo, the angel of the Lord came upon them"; then two recitatives, "And the angel said unto them" and "And suddenly there was with the angel." The magnificent chorus, "Glory to God," voices the rejoicing of the heavenly host at the Messiah's birth. The gentle, loving mercies of the Savior are told in the solos, "Then shall the eyes of the blind be opened," "He shall feed his flock like a shepherd," and the pleading one, "Come unto him, all ye that labor and are heavy laden."

THE GREAT MISSION of the Christ is next told. An indescribable solemnity pervades the opening numbers of this part that describes the Savior's atonement. In the chorus, "Behold the Lamb of God," the voice of creation seems to be aghast, unable to comprehend the tragedy to be enacted. The pitiful story is carried by the contralto in that saddest of songs, "He was despised and

rejected," and the chorus takes up the burden of sorrow in "Surely he hath borne our griefs" and in the measure of self-accusation, "All we like sheep have gone astray." The griefs of the Man of Sorrows are portrayed in the tenor numbers, "Thy rebuke hath broken his heart," and "Behold and see if there be any sorrow like unto his sorrow." The triumphant end of the Savior's mission is now the theme in the chorus, "Lift up your heads," and in this section is heard the wonderful soprano aria, "I know that my Redeemer liveth."

The final strains of the oratorio voice the great theme of thanksgiving that the atonement has been achieved.

A MOST INTERESTING INCIDENT of the first performance of *The Messiah* in London is told. The "Hallelujah Chorus" was being presented, and the great audience in Covent Garden, in which the king and queen were present, became so enthralled that with one accord they arose to their feet and remained standing during the rest of the chorus. To this is attributed the present custom of standing during the rendition of this wonderful chorus.

A BIT OF CHURCH HISTORY

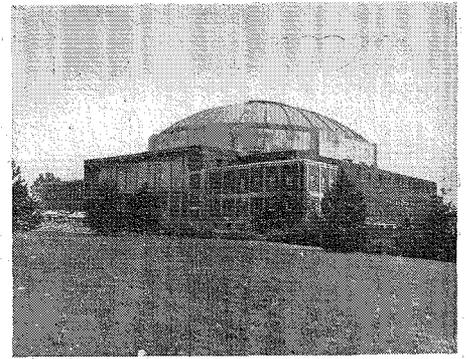
An interesting program comes to us presenting the Belfry Players of Williams Bay, Wisconsin. This is in the region where the Reorganization was cradled in 1852-59. On page 6 of the program is a descriptive article entitled, "History of the Little Mormon Church." While we regret the use of the term "Mormon" throughout, we are presenting the article for its historical interest to our readers.—*Editor*

The Reorganized Church of Jesus Christ of the Latter Day Saints, which was founded at Beloit, Wisconsin, in 1852 by refugees from the Mormon colony at Nauvoo, Illinois, has been twice declared in the United States courts to be the only legal successor to the original Mormon church founded by Joseph Smith. They had broken away from Brigham Young, who declared himself leader of the Mormons after the assassination of Joseph Smith and his brother, Hyrum, and in 1860 formally declared Joseph Smith III their leader. When the membership in the Delavan-Lake Geneva area reached 100, in the year 1886, they built their house of worship on a corner of the farm of Henry Southwick, and the quaintly divided pews and original oil lamps are reminders of those early Mormon worshippers. Many descendants of the early Mormons lived near by, but when the church disbanded in 1932, title to the property reverted to the Mother Church in Independence, Missouri. From them the Belfry Players leased the building in 1934, purchasing it two years later. Since then eighty-seven three-act plays, as well as a number of one-acts for special occasions, have been presented in the Belfry Theatre, and the little Mormon Church with the vivid history has become famous for another sort of drama.

WILL THERE BE

A Gift for Your Church

UNDER YOUR TREE?



THE THREE WISE MEN have become a tradition of Christianity everywhere. We do not know if these men of old actually realized the significance of their discovery, but it is sufficient for us to know that when they found the Christ child, they fell down and worshiped him. And when they had opened their treasures, "they offered him gifts, gold, and frankincense, and myrrh." It is said the gold denoted the value of their gifts; the frankincense the liberality of their giving; and myrrh, the genuineness of their sincerity.

TRADITION INDICATES that our custom of giving Christmas gifts is a symbol of what the Wise Men did when they went to Bethlehem. If that is true—and regardless of whether or not it is—it seems of utmost importance that we pay tribute in a tangible manner to Christ at this season. Like the Wise Men of old, we should put Christ on our Christmas list.

A GIFT TO CHRIST can most logically be made by presenting a gift to his church. Undoubtedly the most representative part of his church on earth today is the Auditorium in Independence, the Center Place. A gift to the Auditorium Fund will help give visible expression to us and our friends that his church is firmly established on the earth.

SEVERAL BRANCHES of the church have reported that, at their Christmas programs, members—including children—will bring a sacrifice offering and put it under the tree. Such offering will be directed to the Auditorium Fund. If you can't participate in such a branch program, certainly you'll want to put such a gift under your tree at home for your church—for Christ.

WHEN THE GIFTS are removed from under the tree, they should be sent to your bishop, bishop's agent, or solicitor, or mailed directly to the Auditorium Fund, The Presiding Bishopric, The Auditorium, Independence, Missouri.



**WISE MEN
STILL GIVE GIFTS
TO CHRIST**

FAVORS COMPLETING THE AUDITORIUM

If the Saints of the intermountain area are any indication, members throughout the world are rejoicing over the announcement by the Presiding Bishopric that the Auditorium, in the Center Place, is to be completed.

Although it is by no means an end in itself, this majestic building holds a very warm spot in the lives of all the Saints, especially those who have had the privilege of worshipping there, of participating in the business of the church, of meeting friends there, or just looking around. If just for the sentiments alone, this move to complete the building is well worth all the effort that can be put forth.

But there is much more in it than mere sentiments. It is a recognition of the determination to move forward. Though we are to be in the world but not of the world, it is essential to administration and to human relations that the world headquarters of the church of Jesus Christ be in a surrounding conducive to efficiency, comfort, service, and richer spiritual experiences. . . . It is a recognition that there are greater things to come. We have been admonished many times in the past few years that the hastening time is upon us. There is much to be done yet, but there are so few to do it, and so short a time to do it in. Thus it becomes important that the Auditorium be finished so that our material resources and our attention may be directed to yet more important matters in building Zion.
—*Rocky Mountain Vigil*. Editorial, October, 1951.

Temple on the Hill

Most *Herald* readers will be interested in the story entitled, "Temple on the Hill" from *The Living Museum* for September, 1951. Virginia S. Eifert is the editor. It is "printed by authority of the State of Illinois."

The cover of this little magazine carries a picture of the Sunstone from the Nauvoo Temple. While we regret the use of the term "Mormon" throughout, we think the interesting historical data justifies reprinting the article in full.—EDITOR

HIGHER and higher the leaping flames soared into the black sky, and now with a roar that was heard by the watchers across the river in Iowa, the limestone walls of the Mormon temple fell in a calcined heap. The flames went down, finally, and the stones, still hot after several days had passed, were all that remained of what had been the most magnificent edifice in Illinois.

It was October, 1848, and the Mormons, sent away from Illinois and forced to abandon their city called Nauvoo beside the Mississippi, were on their way to lands outside the United States—to Utah—when word came that the Temple had been destroyed. Hatred and lack of understanding of the Mormon people and their beliefs had culminated in a willful firing of a Temple which had cost almost a million dollars and uncounted hours of cheerful labor given as a tithe by men of the Nauvoo community.

In 1839 the Mormons had come into Illinois in search of a place in which to build their city and live in peace. The Prophet, Joseph Smith, had heard about Galland's bog, up along the Mississippi north of Quincy and Keokuk, where the river flowed in a great crescent past a broad point of swampy land. Back of it rose a majestic hill, wild and wooded; in the bottoms was a small trading post and village called Commerce. There once had been an Indian village here, but now the Indians were gone. Land which no one else wanted was Joseph Smith's goal. He and his people bought Galland's bog and proceeded to drain it, lay out streets, build houses. There were epidemics of malaria,

but finally the new city of Nauvoo rose along well-planned city blocks. In the days when Chicago was small and Springfield, the new capital, was a muddy village on the prairie, the city of Nauvoo had a population of 20,000 people who knew a higher standard of living than the majority of those who had come out to populate the raw state of Illinois.

ON THE HILL looking far out over the city and across the beautiful river to the green shores of Iowa, the Temple grew. Limestone for its walls was quarried not far away in the bluffs. Fine timbers were hand hewn. There were three floors with many windows, a basement housing the baptismal font held by stone oxen, and a tall cupola holding a statue of the angel Moroni. Extending two stories high were thirty stone pilasters. The base of each was a stone bearing the figure of a crescent moon of great size. The capstone of each pilaster was a figure of a sun with a cryptic face surrounded by rays and topped with two hands holding trumpets. Above the sunstones were stones bearing stars.

And then the Mormons who erected it, after having used it only for a few months, were compelled to depart into the west, and the Temple was destroyed. A year later there came the French Icarians, a communal society who believed in a town based upon the common division of labor and possessions—"each one according to his ability." Under Etienne Cabet, these French people planned their town on the ruins of the Mormon city, built community buildings for sleeping, eating, and instruction. The Icarians were fascinated by the ruins of the Temple, and with great expense and work they began to build it up again.

ALFRED H. PIQUENARD, who later was to design the Illinois state capitol building, was then a member of the Icarians; he was sent north to arrange for timber to restore the Temple to its old grandeur. But when the Temple was only partially rebuilt, a tornado swept across Iowa and the river and struck the Temple on the hill. And the roar of falling walls could be heard three miles away. Once again the Temple lay in ruins. The Icarians abandoned the project. They used some of the stones to build their community schoolhouse and other buildings, and the spot once occupied by the Temple lay full of weeds and debris. When the Icarian plan would not work and some of the community migrated into Iowa, there came into Nauvoo German immigrants who carried on the culture of wine grapes which the Icarians had bequeathed them. Blue cheese and wines—these are the products of peaceful Nauvoo today. The vineyards spread along the hills where once there was an Indian village, a Mormon city, a French communistic colony, and the present population which is largely descended of all these.

But there were portions of the Temple which remained undestroyed—the capstones and base stones, the stones of the sun and the moon. Still carrying their mysterious symbolism, some of them remained. Records of the whereabouts of most of them are meager, but it is known that in the hotel yard in Nauvoo there is a moonstone, and two more occupy the burial place of Joseph and Hyrum Smith and Joseph's wife, Emma. A well-preserved sunstone stands in Quincy, and another is in Springfield.

IT WAS IN 1870, when the new state capitol was being built, that samples of limestone and sandstone were sent to Springfield from various parts of the state for possible use in the new building. As a sample of Sonora quarry limestone in Hancock county, a sunstone was sent here, and perhaps because of this, much of the

The Lord's Community Chest

By Thomas R. Beil

IT HAS BEEN SOME TIME since the idea first came to Hometown. In fact, the first time the idea was tried it failed! But later, when careful consideration was given to the merits of the idea, a second try was planned which met with success. What was the idea? Community Chest! Yes, the community chest idea has gradually taken hold until most cities of any size use it in the collection of funds to operate many worth-while agencies serving people—agencies which, under former plans, found it necessary to spend much time and effort in fund-raising campaigns that usually netted less than was necessary for the accomplishment of the ideal.

Most community-minded persons can well remember slogans of the early chest campaigns suggesting the value of "placing all appeals in one." Such slogans were "United We Stand," "The Sun Shines Through,"

limestone used in the capitol building eventually came from that source. For a long time the old sunstone, still with its strange half-smile, was propped against the north side of the state house. Then it was hauled to the fairgrounds where it was placed at the west end of a small lagoon near the main entrance to the fairgrounds. A few years ago when the lagoon was removed, the sunstone was placed upon a concrete block and there it stands today, alone and without a marker, with no identification and in imminent danger of being toppled and cracked. During the days of the Illinois State Fair it is submerged in the sideshows and concessions.

Yet it is still a living, vivid reminder of days that are past, days in the story of Illinois which may have gone by with tragic finality, but which, in their vividness, must live forever.

"Give One Day's Wages—Once!" It was not difficult to get the average man or woman to sense the smartness of placing many requests into one—of one campaign serving many agencies—thereby saving heavy expenses incurred by each agency operating its own campaign. Few would care to return to the outmoded system which in many cities, promoted an average of one campaign a week.

Those who originated the idea of the community chest struck upon a sound idea. It is a good idea—worthy of our fullest support.

AS EXCELLENT as the community chest idea is, it is not new. It was introduced long ago. It has been the system used by the Lord throughout all generations during which his work has been among the children of men. The Lord chose to call it the "tithe," and his counsel is "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

It seems the Lord knew the wisdom of uniting forces and of providing a plan which would eliminate duplication of efforts. Here it is—a very simple process—just "bring ye all the tithes into the storehouse."

What would happen in the church of Jesus Christ if *all* the people gave whole-hearted support and compliance to the Lord's community chest? Since the word of the Lord is sure, blessings should abound under which the church would make progress unforeseen in the life of the organization—even so much that "there shall not be room enough to receive it." Think of it—the missionary force of Christ's church would be free to move into "every nation and place" unhindered by the need for funds. Country after country still awaits the message of the Restoration because

those who have received the message thus far have not seen the wisdom of God's community chest.

The departments of the church—Religious Education, women, youth, and the rest—could make strides toward the achievement of high goals which have come to light through present-day studies of its needs of church people. But at present these departments await the "go ahead" signal which fails to be given, partly because the people have not yet desired to take seriously the Lord's wisdom in setting up his community chest. Consider the growth which might be experienced by the church institutions—Graceland College, the Independence Sanitarium and Hospital, the Herald House, homes for the aged—if the Saints were to make an all-out effort in the keeping of the law of tithing.

And so it is—on and on. Innumerable ways could be listed in which the church of Jesus Christ would be expanded and increased. There is no limit to its work—none, that is, except the limited vision of the people. When the Saints of God open their eyes to a realization of the power within the plan which God has entrusted to them, then "shall Zion prosper," and then shall the "windows of heaven" be opened and a blessing poured out upon those who promote the righteous will of the Lord.

Call it what you will—the law, the tithe, the storehouse, the financial plan—when *all* members instead of a mean 25 per cent *do* as the counsel of the Lord suggests, the powers of Zion shall be liberated, her potentials realized, and her children receive abundantly of the blessings of heaven.

A Career in Church Education

AUTOBIOGRAPHY OF

J. A. Gunsolley

PART III

Two Ambitions

A REUNION, or fall conference, was held at Galland's Grove at which I was permitted to see two things I desired very much to witness. One was to see a prophet of God—a living prophet; the other was a sign. Joseph Smith, III, was at this conference. As I entered the assembly he sat among some members of the priesthood upon the platform, and I received the conviction that he was a true prophet. At that time his beard was quite long and black, and his appearance was very impressive.

At a prayer service the Holy Spirit was present in power, moving many to tears of joy and happiness. As the meeting progressed a sister arose, held forth her hand, and said, "Verily, thus saith the Lord unto you, O my people!" This was followed by a most beautiful prophecy that came directly into my heart and consciousness, the Spirit bearing testimony to its divinity.

This satisfied my longing. I knew the church was like the one Jesus built in doctrine and organization; so far as I could understand from my reading of the Bible. I thought it possible for men, from their understanding of the Scriptures, to organize a church after the pattern Jesus gave, but I could not conceive of its being possible for them to put into the church the gifts of the Spirit without divine authority—only God could do that. So, I wanted to see a sign, that I might not be deceived. When I saw it, I was fully convinced.

Baptism and Confirmation

October 7, 1884, my brother Frank and I were baptized at a reunion at Garner's Grove in Harrison County by Elder John S. Roth. It was a beautiful day. It seemed to me that the sun never had

shone so bright or the birds sung so sweet. When I was confirmed, the Holy Spirit came upon me from my head to my feet. I was covered by it as literally as I was immersed in water when Elder Roth baptized me. I had never experienced anything like it before. Truly I had been baptized "by the water and the Spirit," and had "risen to walk in newness of life." My other brothers were baptized about this time also.

Newness of Life

To walk in "newness of life" meant something to us. Not long after our baptism we were asked to furnish music for a dance, as we had done a good many times. Four of us played violins, and we also had a cello, which, with organ accompaniment, made a fairly sizable orchestra for a country community. We told them, much to their surprise, that we had joined the church and were neither dancing nor playing for dances any more. We felt that our lives should bear witness to the fact that we had put away things of the world and were truly concerned with building the kingdom of God. This was not an easy thing to do, for our associates were, as a rule, morally good young people. The dances in which we participated usually were small neighborhood gatherings at the farm homes.

A Difficult Task

One time I was put to the test of whether or not my resolution not to dance would stand. Brother Jim and I had gone to western Kansas with another young man to secure land by homesteading. While there Jim and the other young man took a job of building an addition to the hotel where we were boarding. When the job was nearing completion a dance was planned. Community dances were the most common

social entertainment on the frontier in those days. All three of us boys played the violin and so were asked to furnish the music. Jim and I were members of the church, but the other young man was not a professing Christian. So we consented, recognizing the unusual circumstances. During the course of the evening I was asked by a fine young lady to join her in a dance. She and I had been classmates back home, and her family had settled on a homestead near the town of Kenneth where we were located. I thought that since we were so far from home the folks would not likely ever hear of it. I would dance just once. Notwithstanding she was a beautiful girl and a good dancer, I did not enjoy it one whit, for my conscience reprimanded me severely, saying, "Here you are, a member of the church, on the ballroom floor in a public dance! What if the home folks and the church should learn of it! And what does the Lord think of it?" I was glad when it was over, and I resolved that would be the last time such a thing should happen. And it was, for never again did I participate either by dancing or furnishing music for a dance. This adventure in homesteading in Kansas was in the spring of 1885. We filed on land but never proved up, and I disposed of my rights by selling out and applying the proceeds on expenses toward attending college.

Our first enrollment of membership in the church was with the branch at Galland's Grove, Shelby County, Iowa. The church building was about eight miles from our home. There were no automobiles in those days, and it was quite a long drive for a farm team of horses to make on Sunday after working hard in the field all the week. Consequently, we did not go so often as we should have liked but we managed to have services in Defiance occasionally when we could secure the use of one of the churches.

Teaching Experiences

Having obtained a certificate for teaching in the public schools of the county, I secured a school near Six Mile Grove east of Logan, Iowa. I went from Defiance, my home, to Portsmouth by train, then hired a horse and saddle and rode four miles to the home of a Mr. Baker, the subdirector who employed teachers. He told me that their school had rather a bad reputation. The boys had driven the teacher out the preceding winter, and they needed a physically strong man, as well as an intelligent one, to handle the big boys who had caused the discipline trouble. After looking me over he concluded I could fill the requirements, for I weighed a

hundred eighty pounds. He gave me the contract, and I returned home—a certified country school teacher.

Having recently been baptized, I decided I would open my school session daily with a song and prayer. There were several young ladies enrolled, some nearly as tall as I but not so old. It required some courage to conduct the singing and stand before the penetrating gaze of those big girls and offer a prayer since I had never given a public prayer in my life. But my courage prevailed, and I gained the confidence and respect of my pupils; I had scarcely any difficulty in discipline. Thirty-one students attended this school which was built to accommodate twenty-four. I had classes from beginners through the eight grades. Some of the older girls wanted me to let them have a class in algebra, but I had to deny this as the required subjects took up my entire time.

Other Rural Schools

I did farm work in the summer. The following two winters I taught in Harrison County at the Gamet School, which I attended as a lad, and at the Beaman School near the home of my brother Jake. While teaching here I stayed with Jake's family, looking after his chores when he was away from home on church work. He did missionary work in the northwestern part of the state for a time, but his wife's poor health kept him from giving as much attention to ministerial work as he would have liked. He was presiding elder of the branch at Little Sioux, several miles from his home. He was zealous and eager to serve the church, but his wife's condition gradually grew worse, and after a number of years she died.

Another Important Decision

It was at this time that I made another important decision that gave direction to my future work. This decision was largely the result of a suggestion made by a missionary who had the interest of the boys at heart. One day Elder M. T. Short, who was holding services in Defiance and staying at our house, came out to where I was digging potatoes and began talking to me.

"Jerry, how are you planning to make a living?"

"Oh, I don't know. I have not decided."

"Why don't you go to college?"

"I couldn't."

"Why couldn't you? You have sufficient education to enter college."

"Maybe so, but I don't have the money."

"Couldn't your father help you?"

"No, he has a large family and a large mortgage. He has all he can possibly do without thinking of helping me to go to college."

"Did you know that you could work your way through college?"

"No, I didn't know that."

"Some schools offer opportunity for the student to work while he is attending college to pay for tuition and board."

"Could you give me the name of such a school?"

"You write to the Western Normal College, Shenandoah, Iowa, and ask for a catalog."

"I'll do that. It will be interesting to learn what is offered, but I doubt that I could ever arrange to go there."

"You can't tell until you try. If you want to go badly enough and will do all you can, the way might open. Think it over."

I did think it over. I got the catalog, studied it carefully, and began to plan. From my limited teaching experience I saw clearly the need for more education if I hoped to succeed in life. I saw that I might possibly finance a short business course of three months, which would qualify me as a bookkeeper and enable me to do accounting in a bank or some other business institution.

Upon finishing my third winter's term of school I decided to go to Shenandoah and take a twelve weeks' business course at the Western Normal College and Shenandoah Commercial Institute.

Problem of Tithing

In making preparation to do this I was confronted by a serious problem in regard to finances. I had united with the church and knew that under the gospel I should pay tithing. One tenth of all I possessed belonged to God, and I had no right to spend the Lord's money on myself or in any other way, but should pay it to the bishop of the church as the law provides. After a careful estimate of the value of my earthly possessions I found I owed \$45.00 tithing. The problem was whether to use this amount to pay college expenses or my debt to the Lord. Figuring as carefully as I could and by practicing economy as strictly as possible—board at \$1.75 a week and room rent at \$0.50 a week—I would have scarcely enough to enable me to take the short business course. I decided to pay my debt to the Lord and with what I had left go to college trusting in God to help me through. As a result I not only stayed in college the twelve weeks contemplated, by the unexpected help of a friend who lent me money without interest, and the readiness of the college

authorities to accept my note without security for a part of my other, I continued in school two whole years. Those years each consisted of forty-eight weeks of classwork, instead of the usual thirty-eight weeks. I obtained two diplomas, one for the degree of Bachelor of Science, and the other for Bachelor of Accounts. In addition I had taken the main subjects of the teachers' course. I was able to repay those who had extended credit to me without embarrassment—thanks to the Divine Father who is ever a "friend in need."

My decision to go to college was highly important, because as in the case with most young people, my going from home to attend college meant virtually taking final leave, for I never was home but for short visits afterwards. Immediately upon graduating I secured a country school near Shenandoah, where I taught the winter of 1888, followed by being called to Lamoni in March, 1889.

Introduction to the Fisher Family

Many interesting incidents might be related in connection with my two years in college, but I will only tell a few of them. The first Sunday after my arrival in Shenandoah, I went to services at the Reorganized Latter Day Saint Church. I had been a member only a short while and, of course, desired to benefit by association with the church people. I felt that being a consistent member of the church and living according to the requirements of the gospel were of paramount importance. Upon leaving the church one Sunday morning to return to my room at the dormitory I had gone but a little way when a young lady overtook me and introduced herself as May Fisher. She said her brother Ed intended to invite me to go with them for dinner, but that he had been detained and asked her to deliver his invitation. Needless to say I was happy to accept, for I was a stranger. Besides I liked very much the appearance of the young lady. I enjoyed my first meeting with the Fisher family. There were the father, Lyman; mother, Sarah; eldest son, Edward; and twins, Myron and May. My first acquaintance with the family soon ripened into friendship, and I was a frequent guest in their home. Ed was near my own age and the twins were eight years younger. My first impressions of the daughter grew more and more favorable culminating within the two years of my continuance in college in an engagement to be married when I should succeed in reaching a point where I could support a wife and family.

(To be continued.)

Be Ye Temperate

By Lottie Clarke Diggle

PETER ENUMERATES the qualifications for righteousness, giving temperance fourth place (II Peter 1:5, 6). A year previous to the organization of the church a revelation was given which repeats this instruction almost word for word.

Paul urges that every man who strives for mastery be temperate in all things, adding, "But I keep under my body and bring it into subjection."—I Corinthians 9:27.

To the average reader the word "temperance" has a very narrow meaning. Temperance, total abstinence, and prohibition are words misapplied by the general public to mean the curtailment of liberty or criticism of freedom of choice in regard to drinking alcoholic beverages.

To be accounted temperate a person should be moderate, calm, cool, measured, and abstemious, according to Webster. Virtues may become akin to vices, and overdone benevolences may cause grievous bodily harm if carried to excess.

It is possible that even the divine purpose of prayer may be frustrated if carried to excess. A mother told of the daily half-hour prayer of her highland Scot father while his patient wife and their eight children knelt on the hard, cold floor. "We hated it, but we daren't move," she declared bitterly. That entire family grew up with a dislike for prayer and with irreverence for all things religious. One of our ministers tells of the assisting elder who prayed at great length, going into minute detail about things pertaining to the gospel. When he finally gave the scheduled speaker his belated opportunity, the missionary rose to his feet and said, "Brother Blank has preached my sermon for me. There is nothing left for me to say." And he sat down.

Surely the acquisition of knowledge would not lead to intemperance, yet recently I was told of a brilliant young law student whose personality was completely warped. His one interest was in his studies, to the neglect of courtesy, fellowship, culture, and personal appearance.

Occasionally there is a housewife who neglects her home and family to attend

lectures and classes, and follow other literary pursuits. There is also the mother whose overcleanliness and general fussiness makes home a place to avoid. Most people know a household where tiny hands must not get dirty and little dresses must be kept spotless, where cushions have never known the dent of a weary head, and where even books must not be thumb marked. Blessed are the husband and children who live in a home where cleanliness, order, and discipline are neither underdone nor overstressed. "Someone might come," or "What will people think?" spurs many a misguided mother to continual effort—"questitis," if I may coin a word.

REAMS COULD BE WRITTEN about individuals who work to excess, who impair health, lose friends, neglect their families, or their service to humanity for no other purpose than a gluttony for work. Man earns his living by the sweat of his brow. He may work overtime for the satisfaction of creating something, do extra chores for love of wife and family, or give countless hours to church and community. All these may be termed legitimate avenues of effort, but the man who has never learned to relax and who labors to the limit of time and strength during all his waking hours, working for work's sake, is guilty of intemperance.

Paul wrote, "The love of money is the root of all evil." The sin is not in earning or acquiring sufficient for one's needs and just wants. The Lord does not expect his people to be undernourished, unbecomingly clad, or uncomfortably housed. He encourages higher education and cultural opportunities. On the other hand, the Saints are admonished to settle their indebtedness by the payment of one tenth of their increase and also to contribute offerings and give surplus. The people of God are not supposed to grind down the poor with a low scale of wages, to put money out to usury, nor to gamble in stocks and commodities. Riches and righteousness seldom walk together.

In "Admonition" the Saints are told, "If you would be rich, be holy." Children of the very rich and very poor are to be pitied because the first are usually overindulged and the latter are apt to become embittered or tempted beyond endurance.

SOME YEARS AGO a survey of delinquency was made in the city of Saskatoon, Saskatchewan. The highest percentage of delinquency was found in a district where approximately one third of the children came from wealthy homes and two thirds from underprivileged homes. The lowest delinquency percentage was found to be in a locality where practically all the residents were in the average income bracket.

Why members of the Women's Christian Temperance Union do not delete or change the word "temperance" when they believe in total abstinence is beyond the comprehension of many people. When one considers the large proportion of confirmed alcoholics and the fact that even one drink will slow a driver's reaction and impair his vision, it is small wonder that the children of righteousness scoff at the moderate drinking propaganda of the liquor interests.

There can scarcely be a middle road for Reorganized Latter Day Saints in their attitude toward the tobacco habit since its use not only is condemned in the Word of Wisdom, but is habit forming. It endangers life and property from fire, wastes vast sums of money, and injures the nerves, brain, and organs of the body.

Overeating is another intemperance of the people of Canada and the United States who have the highest standard of living in the world. Added to the iniquitous waste is the danger of obesity, a condition dreaded by both women and men. There is a growing custom in the Prairie Provinces of Canada to serve only one item of food at an afternoon or evening function. It lessens expense, prevents jealousy and competition, and promotes health and good looks.

Again we are told, "Whoso lusteth after pleasure, though he gain the world is poor." There are so many simple joys available to all—hoarfrost on the trees on a sunlit morning, the run and pause of a robin on the lawn, the cozy warmth as one returns home on a bitterly cold day, the happy smile of a little child, the smell of burning leaves or home-baked bread, and the satisfaction of doing a good turn.

One need not drink, dance, play canasta, be a habitual movie-goer, or follow other doubtful and costly pleasures to find happiness. When a Saint considers the aftermath of excesses—physical, moral, social, and spiritual—he must conclude that the game is hardly worth the candle. The struggle between desire and obedience is hard and sometimes long drawn out, but when a decision comes at length to make the sacrifice, one finds that there has been no sacrifice because God's way is, after all, the way to abundant life.

Question Time

Question:

1. When we see seemingly good people suffering, and they are not healed by administration we often wonder why. Does I Corinthians 11: 28-30 have any bearing on this, or does it refer to spiritual experiences? It seems hard for me to believe that the condemnation spoken of as following the partaking of the Lord's Supper unworthily is all to be in the hereafter. Our minds and our attitudes seem to affect our physical well-being far more than we realize.

Missouri

Mrs. W. H.

Answer:

Most of us wonder why seemingly good people are not always healed by administration. But none of us know about the condition of other souls. The words "seemingly good people" cover a great many conditions of which we are not aware. Paul was not healed of a physical handicap. We must list him among the good men.

Only in the last few years have I been able to administer to men and women without thinking to myself anything about their personal worthiness. For many times, had I been the Lord, I would have paid no attention to them. Yet I have seen many of these individuals healed miraculously. Others I thought entirely worthy of immediate blessings have failed to receive these blessings. I have come to the view that it is none of my business whom the Lord heals. My business is to present the goodness of God to the individual and the needs of the individual to God. It is entirely his business as to whom he confers a blessing.

Perhaps many have lost sight of the part in the administration to the sick which talks of the forgiveness of sins. The Scripture indicates that if approached in proper manner, forgiveness of sins accompanies the laying on of hands in this ordinance of the church. This sense of the forgiveness of sins and of the individual's oneness or communion with God has much to do with his recovery. To feel that we are in tune with the powers that created the universe is a healthful and restoring force and has much to do with healing. The sense of our union with God speeds our recovery.

DAN B. SORDEN

Question:

2. Doctrine and Covenants 102: 2 says, "My people must needs be chastened until

they learn obedience, if it must needs be, by the things which they suffer." Does this apply to the physical life of individuals or to the spiritual blessings and the church in general?

Missouri

Mrs. W. H.

Answer:

I believe this quotation applies to the physical and the spiritual blessings, both in individual and in the collective life of the church. Each individual must learn of the wonder and glory of the way of Christ. Some learn this with less and some with more suffering. It does seem that no one learns to live the good life without some mistakes. These mistakes invariably bring suffering. This is a physical thing in personal relationships; it is also emotional and spiritual.

Then, too, the realization that we have missed so much of what we might have had brings mental, emotional, and spiritual illness to our souls. We may in time find that, as with Paul, "It is hard for us to kick against the pricks," and thereby learn obedience.

DAN B. SORDEN

Question:

In the 1830 edition of the Book of Mormon, Book of Ether, page 540, paragraph 2, line 7, the Brother of Jared and his families are mentioned. The Utah edition of the Book of Mormon reads the same as the 1830 edition. In the Reorganized Church edition there has been a change made in the wording and the word "family" is substituted for "families." Why should these editions differ?

Missouri

D.V.L.

Answer:

The 1830 edition of the Book of Mormon was printed by a small town printer. Comparatively speaking, it was an excellent piece of work. However, errors in copying from the original manuscript were many. Some of these errors were reprinted in later editions. The Utah editors of the Book of Mormon continue to follow the text of the 1830 edition, which was incorrect in this paragraph. The Reorganized Church has corrected its more recent editions to harmonize with the text of the "original manuscript" of the Book of Mormon which it possesses.

The 1830 edition reads, page 540, Book of Ether:

And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him, Go to and gather together thy flocks, both male and female, of every kind; and also the seed of the earth of every kind, and thy families; and also Jared thy brother and his family . . .

The "original manuscript" which is in the possession of the Reorganized Church reads, "thy family." Therefore, this sentence has been corrected in the more recent editions of the Book of Mormon published by the Reorganized Church, Book of Ether, chapter 1, paragraph 16.

JOHN BLACKMORE

Question:

Since you teach that the gift of tongues belongs to your church, if I become a member will I be able to speak with a new tongue?

Michigan

J.R.G.

Answer:

There are perhaps a dozen or more spiritual gifts, including that of tongues, mentioned as belonging to the church of the New Testament. The Lord again set them in the church he established in 1830. (See Doctrine and Covenants 46: 4-7.) In both ancient and modern Scripture it is definitely stated that these gifts are given of God, being distributed according to his will. They are varied in nature and are adaptable to persons of various qualities or natures. The Lord alone determines what gift, when and how each person is to receive, thus fulfilling his purpose in providing for the whole church the fullest measure of benefit possible according to qualification and need. The church can promise no particular gift to any member, only that the gifts of the Spirit are available and that they are dependent upon the faithfulness, diligence, and spiritual preparation of the members as to their reception of them. The best gifts, like knowledge and wisdom, are the least spectacular.

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Sacred Records

More Book of Mormon Plates

By Charles J. Hunt

A department for replies to debatable topics printed in the *Herald*. The views expressed here do not necessarily reflect church policy nor commit the *Herald* or its editors. Our limited space will not permit us to print many articles on the same subject.—EDITORS

OUR CHURCH has been divinely favored, having been entrusted with the Inspired Translation of the Bible, the Book of Mormon, and the Doctrine and Covenants. We believe that other sacred writings (books) will also be committed to us. Are we appreciative of the rich treasures of knowledge the heavens have so graciously bestowed? The books are a precious heritage. Are we prizing, as we should, our membership in the Reorganized Church of Jesus Christ of Latter Day Saints? This is the organization which will be entrusted with, and give to the world, the holy writings, messages of truth, that are to be made known in this generation.

PROPHECIES CONSIDERED

Extending over a long period, historically and prophetically, the First Book of Nephi is of unusual interest and profit to all careful readers. Writing of the sacred records yet to be revealed, the prophet Nephi says:

And also others who have been, to them hath he shown all things, and they have written them; and they are sealed up to come forth in their purity according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel.—I Nephi 3: 249, 250.

The paragraphs quoted refer to writings "sealed up," of great importance to future generations. They are to come forth in "their purity" in "the own due time of the Lord, unto the house of Israel." Members of this church become latter-day Israel by obeying its laws of adoption, as well as the many members

who are Israel by lineage. We should appreciate the statement, ". . . and also others who have been . . ." referring to prophets who lived and wrote extensively before Nephi's time, and the fact that their wonderful writings will be revealed by the Lord's direction.

Interest in the subject should increase with the reading of the following:

Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will shew unto the children of men, that I am able to do mine own work. Wherefore, when thou hast read the words which I have commanded thee [the published Book of Mormon], and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me [it was delivered up to Moroni for safekeeping], that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things unto the children of men. For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, today, and forever; and that I work not among the children of men, save it be according to their faith.—II Nephi 11: 143-145.

Here mention is made of two records or books. We have one of them—the Book of Mormon—but an addition to it, or separate companion volume, is positively promised. Following that event, God will demonstrate his power in a manner not witnessed before in this generation, as well as revealing "all things unto the children of men." The closing sentence, ". . . I work not among the children of men, save it be according to their faith," is expressive as to time and faith of the church. I am pleased to say that after many years of travel and observation, as

an officer and minister, I believe the members of this church are growing in faith and favor with God, preparing for greater obligations coming to them when the "all things" are revealed.

This subject was also spoken of by the prophet Mormon centuries after Nephi wrote. He said:

And when they shall have received this [the present Book of Mormon], which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation. Behold I were about to write them all which were engraven upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people; therefore I, Mormon, do write the things which have been commanded me of the Lord.—III Nephi 12: 3-5.

We have "received this," the part we call the Book of Mormon, which we "should have first to try" our faith, and after observing the teachings found therein, "then shall the greater things be made manifest unto" us. Thus and in this way it shall be done.

In support of this I should like to quote all of Ether 1, paragraphs 82-93—but space forbids. Of the divine promises made by the writer, Mormon, the safekeeping and future use of the "two stones" or interpreters which we often call the Urim and Thummim are assured. One statement is "Wherefore I will cause in mine own due time that these stones shall magnify to the eyes of men, these things which ye shall write. And when the Lord had said these words, he showed unto the Brother of Jared . . ." in visions, great events to come upon the earth, even to the end of the world, with instruction to "write these things and seal them up, and I will show them unto the children of men." And now, if repetition of a promise adds interest and significance to a subject, I believe the reader may expect that this church may soon have additional holy writings as an intellectual and

spiritual guide in preparation for the promised millennium.

Students of the Book of Mormon will remember that the prophet Moroni did not have many educational privileges, owing to the great wars that he and his father, the prophet Mormon, were forced to take part in during his early life. After Moroni's death the Lord directed Moroni to write historical events, also experiences and spiritual manifestations. In humility Moroni said:

Lord, the Gentiles will mock at these things, because of our weakness in writing; for Lord thou hast made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them; and thou hast made us that we could write but little, because of the awkwardness of our hands. Behold, thou hast not made us mighty in writing like unto the Brother of Jared, for thou madest him that the things which he wrote, were mighty even as thou art, unto the overpowering of man to read them.—Ether 5: 23-25.

This language reassures us that of the several ancient prophets' writings we are to have, the contribution of the Brother of Jared will be an especially great and lasting blessing to the church and the world, for his words are "mighty even as thou [the Lord] art, unto the overpowering of man to read them." The reading of his message will revive the faith of members as well as help to convince nonmembers that our claims as a church are true and divine. In the language of an apostle of today, "Happy is the man, happy is the woman that has membership in the Reorganized Church, for great events await them."

WHEN WILL THE BALANCE OF THE PLATES BE REVEALED?

A careful reading of II Nephi 11: 127-130 will help solve the problem of who is to receive the metallic plates for translation. Continuing the investigation, we quote:

Wherefore, because of the things which are sealed up [in the stone box], the things which are sealed [within the stone box] shall not be delivered [for

translation] in the day of wickedness and abominations of the people. Wherefore the book [sealed plates] shall be kept from them.

Peradventure there are some still claiming that "wickedness and abominations of the people" refers to any and all transgressors of state and national laws, and that the coveted record will not be returned for translation until the millennium. We answer that if such a position were true, the divine mission of the book would be largely defeated; and no amount of explanation could fully apologize for the writers already quoted who assure us that it will have a large and much needed mission to fill in this present world of sin.

Three college professors, not members of the Reorganized Church, after careful study of II Nephi 11: 127, 128, regarding certain metallic plates, made written replies. The two verses with bracket explanation reads: "Wherefore, because of the things which are sealed up [to be unsealed and translated during present restoration gospel dispensation] shall not be delivered in the day [or time] of wickedness and abomination of the people," which "people," as a religious organization, violated the pure moral teachings of the Book of Mormon. "Wherefore

the book [sealed plates] shall be kept from them." These three college men wrote that the word "them" of verse 128 refers to the "people" of the preceding verse—"shall be kept from *them*," who believed in "the wickedness and abomination" defined in the Book of Mormon. Therefore we have faith that the First Presidency of the Reorganized Church will in due time, under God, be entrusted with the promised "sealed" metallic "plates," most truly a prized heritage in keeping with the divine missions of the angel Moroni and the prophet Joseph Smith.

The Reorganized Church, which is the true church of Latter Day Saints in succession from 1830, has kept inviolate the teachings of the Three Standard Books bequeathed to it by Joseph Smith, the Seer, in 1844, never forfeiting its sacred trust by introducing or sanctioning erroneous doctrines, harmful to the morale of its membership. The church has also recognized and strongly advocated the law of lineage in the chief presiding offices and prophetic leadership. We believe this church to be in direct line for ministration of the angel Moroni, when he is instructed to deliver the sacred plates and the Urim and Thummim.

This is the season of the year to begin thinking about filing your inventory and getting ready to keep your accounts for the next year.

The church has prepared the following to help you:

FAMILY INCOME AND EXPENSE RECORD BOOK	25¢ each
YOUTH INCOME AND EXPENSE RECORD BOOK	25¢ each
MY STEWARDSHIP (for children)	25¢ each

herald house - INDEPENDENCE, MO.

Christmas Candlelighting Service

Soft musical background (organ, piano, or recordings)

First reader: ¹"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all his empire should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, unto Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) to be taxed with Mary his espoused wife, she being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inns.

"And there were in the same country shepherds abiding in the field, keeping watch over² their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

"And they came with haste, and found Mary, and Joseph, and the

babe lying in the manger. And when they had seen it, they made known abroad the saying which was told them concerning the child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

Solo: "O Holy Night"

³"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea, for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel.⁴ Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.

"When they had heard the king, they departed; and lo, the star, which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they

Arranged by Mildred Belrose

were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."—Matthew 2: 1-11.

Solo: "Silvery Star," Saints' Hymnal, No. 148.

Second Reader: ⁵"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—I John 4: 7-9.

First Reader: First and foremost is love. Let this candle represent the pure love of God. (Lights first candle.)

"Second Reader:

O love of God that fills our hearts with joy,

O love that fills our souls with blessed peace,

We seek thy presence now, as ne'er before;

Dwell thou with us 'til strivings all shall cease,

'Til selfishness and hatred are o'ercome, And all men work together, hand in hand.

O heavenly love, abide with us we pray, 'Til peace shall dwell throughout this chosen land.

O love of God that bringeth peace untold,

O love that cheers the weary day by day, Come thou, abide with us forevermore That we may share with others on our way;

That we may lift another's heavy load, Nor feel the weight of it for joy within, That we may righteous be, yet merciful,

That we may see the sinner—not his sin.
O peace of God that casteth out all fear,
O peace that out of chaos order brings,
Reward of righteousness, we cherish thee,
Reward that cometh from the King of
kings.

O may we serve and love and ready be
To give our lives that other men might
live,
To bring God's holy kingdom to the
earth,
That peace to all men, freely, he might
give.

First Reader: "Peace I leave with
you; my peace I give unto you; not
as the world giveth, give I unto you."
The spirit of divine peace and joy
are always at hand; give yourself in
loving service, and the peace of God
is yours. Fill your soul with the love
of God, and the spirit of divine joy
is yours. Let these candles represent
our souls' striving for the peace and
joy that surpasseth understanding.
(Lights candles number two and
three.)

Second Reader:

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—'til he is dead?
If you see the hot tears falling

Second Reader:

From a brother's weeping eyes.
Share them. And by kindly sharing
Own your kinship in the skies.
Why should anyone be glad
When a brother's heart is sad?
Scatter thus your seeds of kindness
All enriching as you go—
Leave them. Trust the harvest giver;
He will make each seed to grow.
So, until the happy end,
Your life shall never lack a friend.

First Reader: Because he loved
us, God gave to us the gift of friend-
ship. There are many souls who need
a kind word and the smile of a
worth-while friend. Let this candle
represent the spirit of Friendship.

Second Reader:

Give and thou shalt receive. Give
thoughts of cheer,
Of courage, and success, to friend and
stranger;
And from a thousand sources, far and
near,
Strength will be sent thee in thy hour of
danger.
Give words of comfort, of defense and
hope,
To mortals crushed by sorrow and by
error;
And though thy feet through shadowy
paths may grope,
Thou shalt not walk in loneliness or
terror.
Give of thy gold, though small thy por-
tion be.
Gold rots and shrivels in the hand that
keeps it;
It grows in one that opens wide and free.
Who sows his harvest is the one that
reaps it.
Give of thy love, nor wait to know the
worth
Of what thou lovest; and ask no re-
turning;
And wheresoe'er thy pathway leads on
earth,
There thou shalt find the lamp of love-
light burning.

First Reader: "God so loved the
world that he gave his only begotten
Son." Let the spirit of giving so fill
our beings that we in turn will want
to give unreservedly our hearts to
him.⁹ Let this candle represent the
spirit of giving. (Lights fifth
candle.)

Second Reader:

Christian, lo, the star appeareth;
Lo, 'tis yet Messiah's day;
Still with tribute treasure laden
Come the wise men on their way.
Where life is spent in service
Walking where the Master trod,
There is scattered myrrh most fragrant

For the blessed Christ of God,
Whoso bears his brother's burden,
Whoso shares another's woe,
Brings his frankincense to Jesus
With the men of long ago.
'Tis the Lord himself we worship,
Bringing gold to Bethlehem,
Christian, lo, the star appeareth
Leading still the ancient way;
Christian, onward with your treasure;
It is still Messiah's day.

—James A. Blaisdell

First Reader: Our joy is found
in the inner peace we receive from
loving service. May this candle sym-
bolize the spirit of loving service.

May the spirits of love, joy, peace,
friendship, giving, and loving service
permeate the souls of all mankind at
this joyous Christmastide.

Prayer

Response: Solo, "The Lord's
Prayer."

¹"O Little Town of Bethlehem"

²"It Came Upon the Midnight Clear"

³"Away in a Manger"

⁴"Oh, Come, All Ye Faithful"

⁵"Silent Night"

⁶"Hark! The Herald Angels Sing"

⁷"What a Friend We Have in Jesus"

⁸"Abide With Me"

⁹"The First Noel"

¹⁰"Joy to the World"

Where no organ or piano is available, organ
recordings played softly can make this service
very effective.

(All poems were selected from the *Herald*).

Correction on Price of Book

The Art of Wrapping Gifts
(see page 19, November 26
issue) advertised as costing \$2
sells for \$2.50. It is available
at Herald House.

Home Column

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Briefs

SAGINAW, MICHIGAN.—The annual business meeting under the direction of Elder Evert Berent, district president, sustained Elder Lynn Hensley as pastor. Others re-elected were pastor's associates, Elders Calvin Martin and Carl Larson; junior pastor, Elder Calvin Martin; church school director, Howard Zimmer; treasurer, Arlin Lounsberry; secretary, Clarence Larson; branch secretary, Mrs. Pauline Brown; book steward, Grace Dewey; librarian, Flossie Dewey; publicity, Mrs. Russell Brandt; building custodian, Ervin Larson; auditing committee, Russell Farrand and Charles Doutre.

New officers are women's department leader, Mrs. Evelyn Martin; music department leader, John Rae; dramatics leader, Naomi Hensley; adult supervisors, Mr. and Mrs. Arlin Lounsberry; solicitor, Carl Larson; recreation leader, Jack Larson; young people's leader, Ezra Bennett; auditing committee, Gerald Harris.—Reported by MRS. RUSSELL BRANDT

EVERY, TEXAS.—Apostle Percy E. Farrow, Bishop Joseph Baldwin, and District President James E. Renfroe met with the DeKalb Saints November 3. Apostle Farrow preached that evening, and on November 4, Elder Frank Pollard from Idabel, Oklahoma, and Elder R. L. Morrison from Rodessa, Louisiana, were at the branch for the organization meeting. The following officers were elected: pastor, Arvil L. Wilson; secretary and youth leader, Wilma Frances Nicks; branch treasurer, Charley Hill; statistician, Bill Carr; church school director, James A. Wilson; women's leader, Vivian Carr; music director, Audrey Hill; auditor, James Alvin Roden; solicitor, Elmer Roden; building committee, Arvil L. Wilson, Charley Hill, Loyd Tucker, Elmer Roden and Edgar E. Wilson.

Bishop Joseph E. Baldwin spoke at the morning services, and Apostle Farrow spoke

in the afternoon. The three brethren, Farrow, Baldwin, and Renfroe, went to Texarkana for the evening.—Reported by WILMA FRANCES NICKS

MAINE DISTRICT.—Elder John Darling held a religious education institute in several branches of the district.

All members of the district presidency attended the Eastern States mission priesthood institute at Bloomsburg, Pennsylvania, on the week end of October 20 and 21.

Elder Ray Ashenhurst has conducted cottage meetings throughout the district.

The annual district conference was held at Stonington on October 27 and 28. Apostle Maurice L. Draper gave an illustrated lecture on the Restoration Story on Saturday evening. President W. Wallace Smith was in attendance and was guest speaker at the Sunday morning service. The following officers were elected: Benjamin L. Carter, district president and publicity director; Ray Ashenhurst and Chester Gray, counselors; Allegra Hall, secretary; Calvin Crowley, treasurer; Elder Ray Ashenhurst, nonresident pastor; Helen Wilson, district women's leader; Myron Shepard, auditor; Chester Gray, director of religious education; William Wilson, music and youth leader; George B. Noyes, historian.—Reported by BENJAMIN L. CARTER

LOGAN CREEK, MISSOURI.—The following officers were elected: W. A. Kuntz, pastor; John Britt, church school director; Elmo Young, assistant church school director; Lena Young, secretary-treasurer; Fren Greenschild, adult teacher; Winfred Kuntz, junior teacher; Hazel Britt, primary teacher; Vida Schultz, song leader, Shirley Britt, pianist; Ann Kuntz, reporter.

Elder Romulus Malone spoke on September 30.—Reported by ANN KUNTZ

PARKERSBURG, WEST VIRGINIA.—The following were elected at district conference September 29 and 30: Samuel Zonker, district president; Otto Melcher and Wayne Wilson, counselors; Carl Anderson, church school di-

rector; Blanche Martin, women's department leader; Lawrence H. Phillips, young people's leader; Anna Achenian, music director; May R. Griffin, secretary-treasurer, historian, and nonresident supervisor; Otto Melcher, bishop's agent; Mabel Smith, *Herald* correspondent.—Reported by MAY GRIFFIN

SPOKANE DISTRICT.—The district conference for the Spokane District was held October 27-28 at Richland, Washington, with the theme "Seek Sources of Spiritual Power." The conference convened Saturday morning with a prayer service under the direction of C. E. Hammel, district president. Classes were taught by Apostle E. J. Gleazer and Bishop M. E. Lasater after which a lunch was served by the Weneju Circle (Pasco-Kennewick women's group). A nominal fee was charged and the proceeds were used to buy the meat and potatoes for the Sunday meal.

In the afternoon, a class for the women was taught by the district women's leader, Evelyn Hight. Following this class a business meeting was held at which time the following men were presented to the conference for approval for ordination: S. L. Bowerman, elder; R. Duane Whiting, priest; Richard Hammel, priest; Harold Hight, Jr., priest; and John Headle, priest. Approval of the conference was secured. James Grant was presented to the conference for approval for ordination to the office of priest and was ordained the following day.

District officers chosen for the coming year were Carl Hammel, district president; Orpha Curtis, secretary; Eunice Farber, music director; Harold Hight, department of religious education; Evelyn Hight, department of women; Lillian Whiting, historian; Zion's League Leader, Mel Crowover; and treasurer, H. Kinney.

Bishop Lasater spoke at the evening service. A prayer meeting was held Sunday morning with E. J. Gleazer in charge. The morning worship consisted of a Graceland program under the direction of Sister Margaret Gibson. All former Gracelanders present participated.

Classes were taught by the regular church school teachers to the small children, Zion's Leaguers were taught by R. V. Webb, and adults by M. E. Lasater. Apostle Gleazer was the speaker at the morning service, after which a lunch was served by the Emma Smith Circle (Richland women's group). The conference ended with a dedication service.—Reported by WINNOGENE VICKREY EIDEM

BOSTON, MASSACHUSETTS.—The College Day speaker was E. J. Gleazer, Jr., President of Graceland College. Two young people, Meredith York and Scott Fisher, are freshmen at the college this year. Since Brother Gleazer is attending Harvard, he and his family will be in the area for the year.

November 4, the branch had for its speaker, both at the morning and evening services, President W. Wallace Smith. Following the evening service, refreshments were served and everyone had an opportunity to meet Brother Smith.—Reported by SANDRA TRAYER

WEST VIRGINIA DISTRICT.—The annual conference was held at Parkersburg September 29 and 30. The business meeting on Saturday was under the direction of the district presidency with Apostle Maurice L. Draper and Evangelist Robert E. Rodgers in charge. The theme was "Jesus Calls."

The following officers were elected: Samuel M. Zonker, district president; Otto Melcher and Wayne Wilson, counselors; Carl Anderson, church school director; Blanche Martin, women's department leader; Lawrence H. Phillips, young people's leader; May R. Griffin, secretary-treasurer, historian and nonresi-

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by Vera Kennedy Gohman

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dent supervisor; Anna Schoenian, music director; Mabel L. Smith, *Herald* reporter; Otto Melcher, bishop's agent.

The following recommendations for ordination were approved: Eugene Chadwell, elder; Harley Chadwell, deacon; Clarence Hileman, teacher; R. Hileman, teacher; Virgil Hileman, priest; Carl Pratt, priest; Kenneth Schupbach, deacon; Roy Givens, deacon; Don Treiber, priest; Clyde Zonker, Jr., deacon; Orval Cottrill, elder; Charles Miracle, Jr., deacon; Gomer Williams, deacon; and Hubert Hinkle, elder.

An ordination service was held Sunday afternoon at which time Apostle Draper gave the charge and Evangelist Rodgers gave the welcome to the following men: Orval Cottrill, Charles Miracle, Jr., Gomer Williams, and Hubert Hinkle. Brother Draper and Seventy James Menzies were the guest speakers during the conference. Sister Menzies was in charge of the music.

Eleven branches and three missions are included in the district. They are Bellaire (Ohio), Clarksburg, Fairview (Glen Easton), Follansbee, Harmony (Indian Creek), Morgantown, Moundsville, Parkersburg, Steubenville (Ohio), Wellsburg, and Wheeling Branches, and Beckley, Greenwood, and Orlando missions.

The attendance was the largest ever present at a conference. The district presidency visited the following branches: October 6 and 7, Bellaire; October 12, Parkersburg; October 13 and 14, Beckley; October 20 and 21, the priesthood institute at Bloomsburg, Pennsylvania; October 27 and 28, Wheeling.

Services were held at the home of Brothers Lawrence Pack and Bacil Hinkle at Beckley October 13 and 14. Brother Samuel Zonker was in charge of the fellowship service Sunday morning, followed by a preaching service at which Brothers Clyde S. Rice and Robert E. Rodgers were speakers. A picnic dinner was held at the home of Brother Hinkle at noon.

Apostle Draper was present on October 2 when the Follansbee mission was organized into a branch. The charter membership is fifty-nine, and Brother Willard Allen was elected pastor of the branch. On October 3, Brother Draper dedicated the church at Moundsville. Brother Schoenian gave the history of the growth of the church in the city, and following the services a reception was held. District officers were present and assisted in the service.—Reported by MABEL L. SMITH

PEORIA, ILLINOIS.—The supervisor of women, Lillian Smith, and her assistant, Marcella Brady, attended the women's institute held at Independence in October. The women's department, named after the oldest member of the branch, Sister Flora B. (Epperson) Norris, has donated the largest amount of money to the building fund of all the church groups.

The young people have a prayer service the third Sunday of each month. The Pekin mission has joined with the group, and Elvin Duke, Peoria youth leader; Pastor Herbert J. Dutton; Elder William H. A. Norris, Elder Raymond Wrigley, and other members of the Peoria and Pekin priesthood officiated at the first service.

District President Lyle W. Woodstock of Moline, Illinois, spoke at the Pekin mission during the church school hour November 11, and preached at Peoria in the morning. He held a series of cottage meetings and visited in the area from November 11-16.

Ronald, son of Priest and Sister Elvin Duke of Peoria, is a freshman at Graceland.

On October 14, Dennis Lee, infant son of Mr. and Mrs. Spencer Bidney, was blessed by Elders William Shotton and Raymond Wrigley.

A Couple's Club has been organized and meetings are held once a month on Sunday evenings before church. Two meetings have been held at the home of Pastor and Sister Herbert J. Dutton.—Reported by GLADYS L. HEGWOOD

BIRMINGHAM, ALABAMA.—District President W. J. Breshears and Apostle Percy E. Farrow were present at the organization meeting of the branch on October 7. The opening service was a prayer service. Apostle Farrow preached the morning sermon. Dinner was served by the women's department.

The following were elected at the business meeting: pastor, J. Henry Porter; counselors, Marvin Salter and Franklin Steiner; women's department leader, Pauline Salter; church school director, Marguerite Porter; director of young people, Talmadge Gaskin; director of music, James Odom; publicity agent, Al Williams; treasurer, Monty Ceraso; building committee, J. Henry Porter, Monty Ceraso, Pauline Salter, James Odom, and Hale Vickrey; auditor, Harold Wade; branch secretary, Ray Chandler. A vote of confidence was given Brother Ray Chandler as the branch solicitor and the branch historian. The finance committee consists of J. Henry Porter, Monty Ceraso, and Vida Booker.

A candlelight Communion service was held in the evening.—Reported by AL WILLIAMS

CHEROKEE, IOWA.—The branch observed Thanksgiving with a basket dinner held in the church basement with approximately seventy members attending. The group observed November 1-18 as a period of sacrifice and prayer before Auditorium Day. The quota was \$220.00 and was exceeded by \$83.80.—Reported by EDWIN J. HOEPPNER

KENNETT, MISSOURI.—Ruth Mavoy Hawkins of Independence was baptized August 12 by her father Priest H. F. Hawkins. On the same day, Heamon Loyd and Herman Floyd were blessed by Elders C. A. Phillips, J. M. Smith, and G. L. Malone.—Reported by Mrs. H. F. HAWKINS



Golden Wedding Anniversary

William H. and Jessie Briner MacLaren celebrated their fiftieth wedding anniversary on September 11 at their home in suburban Portland, Oregon, with a family dinner. Present for the occasion were all of their children: Ian W. of Clackamas, Oregon; Malcolm of Atchison, Kansas; Mrs. Naomi Young of Lamar, Colorado; and Mrs. Marcene Balch of Havre, Montana.

During their early married life the MacLarens lived in Independence and Kansas City, Missouri, where Brother MacLaren was associated with the Faxon and Gallagher Wholesale Drug Company. Later his work as traveling salesman took him to Parsons, Kansas, and then to Lawrence, where all four children attended the University of Kansas. They are now making their home on a twenty-acre ranch near Portland. Brother MacLaren holds the office of priest and is pastor of the junior department in Southeast Portland Branch.

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INDEPENDENCE, MISSOURI

Shall We Dance?

By Alice Crossan

WELL, LINDA," smiled Aunt Betty, taking a handful of oatmeal cookies from the red-apple cooky jar on top of the refrigerator and reaching for a plate, "What's new at school today?"

Aunt Betty poured a glass of milk, pulled up the kitchen stool, and sat down beside the hungry girl.

Linda sighed. She took a cooky, reached for her glass of milk, and dropped her eyes. "Oh, nothing much," she said after a minute, "only—I'm a junior this year, Aunt Betty, and the juniors always have a prom in May. I don't know. . . . I'm worried."

She felt relieved the moment the words were out. Aunt Betty was a good listener. She was wonderful—for her age. She must be thirty-five at least. She wasn't really Linda's Aunt Betty, but she was the kind of aunt Linda would have chosen if she could have made a choice. Aunt Betty was married, but she had no children, and not even any nieces or nephews.

"Why don't you tell me all about it?" invited Aunt Betty.

"Well . . . you know what the prom is like," the words rushed out. "It's just lovely. All the girls get new formals and have flowers and everything, and we hire a real orchestra. There's dinner first. We're having it at the Inn. And we'll have the whole place to ourselves all evening. We're going to dance, of course," she added.

"Sounds delightful," smiled Aunt Betty.

"Oh, I'll just die if I can't go," cried Linda, encouraged. "Aunt Betty, you'll have to talk to my mother about it. She'll never let me go. And if I'm the only one not there, what will all the others think? Everyone will go except me. WOULD you talk to mother, Aunt Betty? Please? I'd always love you."

THE AFTERNOON SUN shone through the bright curtains above Aunt Betty's head and made her light hair gleam. *She's so pretty*, thought Linda, with mild astonishment. *I'd think she'd*



want to go out more herself. She never goes anywhere but to church.

"You've already mentioned it to your mother?" asked Aunt Betty.

"No, I haven't. You know mother. She'd preach to me for hours and hours about why I shouldn't even *want* to go."

"Well, then," Aunt Betty continued, "We won't need to go into all that. You must know a lot of good reasons for not going."

Linda gave a big sigh. "Oh, sure, I know them all—bad company, you might take a drink, you might learn to smoke, maybe somebody from church would see you and be shocked. Honestly, Aunt Betty, those are the silliest reasons. I'd never do those things—doesn't my mother trust me? She treats me like a child!"

"When I was in college," said Aunt Betty reflectively, "I took one of those basic courses in psychology—we had lots of them, but this one I remember especially because it was my first. You know what, Linda? When people get to be about your age, their mental growth is practically complete. You haven't had as much experience, but you can learn just as much and just as well right now as you'll be able to in ten or twenty years. Isn't that interesting? Nobody should treat you like a child. Agreed?"

Linda took another cooky and nodded. "Agreed," she said. "But look, Aunt Betty, you're getting off the subject. You don't want to talk to mother—that's it. And I thought you were my friend."

Aunt Betty looked serious for a moment. "Yes," she said, "I'll talk to your mother. But I won't try to influence her into letting you go. I'll just suggest to her that she should let you make up your own mind about going."

"Oh, mother won't do that. She'll say no. I just know she will. You're my only hope, Aunt Betty. Mother believes dancing is harmful, and that's that. I have to do whatever my mother believes. I've told her over and over that things are different now. Everyone goes to proms and things like that. Why, dancing is just good exercise . . . and fun."

"That may be so, Linda. You know all the arguments in favor of dancing."

"Well, I *can* see the other side of it, and mother can't. It just isn't any *problem* to her. But gee, Aunt Betty, if I can't go, what will I tell the kids? I can't say my church doesn't believe in proms. They'd think I was from the Dark Ages."

AUNT BETTY glanced at the clock and began to peel a pan of apples. She worked silently for a while, and Linda sat looking gloomily at her own dusty green and white saddle shoes.

Finally Aunt Betty looked up, and her face was serious, now. "Linda, that's a good point," she said. "You can't say our church doesn't believe in proms, because we don't have any commandments at all about dancing. Remember what I just said about your intelligence?"

Isn't it wonderful that God has left the whole thing to your own good judgment? He isn't telling you what to do. He's trusting you to find the right answer yourself. Your mother may not trust you, but God does. That's quite a responsibility, isn't it? You know, I've never thought of that before. If I talk to your mother, that's what I'll say. I'll tell her that God has trusted you to make up your own mind, and she should do the same. Would that help?"

"I don't know," Linda said doubtfully. "If you do that, my chances of going still aren't very good."

"I think it's up to you," Aunt Betty repeated. "This is one of the first big decisions of your life. It really is important what you choose. You know both sides of it—think about it, and pray about it."

Linda stood and picked up her books. "History test tomorrow," she grinned ruefully. "I've been so busy with Shakespeare I haven't had time for history."

Aunt Betty smiled over the peelings. "Forgive me," she said, "but there's a parallel there, and I just can't pass it by. I won't explain. I'll bet you see it too."

Linda walked to the door and turned to smile back. "Yes, I see it. You're a regular philosopher today, Mrs. Brooks. Thanks for the cookies, and I'll let you know what develops."

SHE WENT DOWN THE STEPS with a hop, skip, and jump, and crossed the street.

That night Linda decided to follow Aunt Betty's advice. She would pray about the prom, and God would make her decision for her. She would fast and pray—that should bring about a quick heavenly response. She went into the dining room to find her mother. The cake cover was sitting on the dining room table, and she lifted the cover with interest. "Oh, goody," she exclaimed in a little girl voice, "chocolate-coconut cake for dessert. My favorite." Then she remembered that she had planned to fast tonight. *Gee, what will I do?* she thought. And then she quickly made up her mind to give up the cake tonight—there would be plenty left tomorrow, anyway.

At dinner her father talked about the new tax and how much was being held out of his pay check, and her mother listened quietly, agreeing now and then with these dry remarks her husband made. Linda sat down to eat with the family, but she planned only to drink a little water and push the food around on her plate. But she had not reckoned with her little brother.

"What's the matter with Linda? She's not eatin'," said Joe, looking at her curiously.

Linda's mother glanced at her plate. "Pass her some cauliflower," she said.

"I'm not hungry," Linda protested.

Linda's mother was not one to worry about diet eccentricities. She maintained that no child ever starved himself to death. She accepted the fact, and began to serve the cake.

Gosh, thought Linda, *nobody could fast in this house! I'll just have some cake.* And she took two pieces. After all, she could pray just as well without fasting.

Climbing into bed later she remembered her prayer, but she was very sleepy. She began it, then her mind wandered, and she went to sleep thinking of the kind of dress she would like to have and how she would look at the prom.

Next morning she again thought of the prayer, and realized guiltily that she had not finished it. *Well*, she thought, *this is a decision for me to make, anyhow. I don't really need help.*

IN THE DAYS THAT FOLLOWED, Linda discovered that Aunt Betty had kept her word and had talked to her mother about the prom. She was overjoyed when her mother agreed the decision was up to Linda herself. She might make her own choice in the matter, but only after considering it carefully.

The prom was on Linda's mind every waking minute. For awhile she wavered, but the more she thought about it, the more certain she was that she would go. She did not know how to dance well, but she was not worried about this. Her classmates had promised to help her. Besides, the boys themselves were not good dancers.

"It's so nice you can go," said Sally Marshall, president of the class. "You said you were afraid your mother wouldn't let you go. It must be awful to have stuffy parents. I was afraid you wouldn't get them to see the light."

Linda bought her dress the week before the prom. It was pale blue taffeta with a billowy overskirt, and it was the most beautiful dress she had ever worn. In her own room before bed she put it on every night. It seemed to her that she had never looked so pretty.

What can be wrong with dancing, she thought, *when it makes me this happy? I'm sure the whole thing has been exaggerated by a bunch of suspicious old people. I've known Tommy for three years. There can't possibly be anything wrong with going to a dance with him.*

The night of the prom Linda could not swallow a mouthful of food. Her heart was fluttering around in her stomach, and her hands were moist with nervousness. She laid out her finery before dinner—the pale blue dress, the thin nylons, the silvery sandals. The moment she was excused from the table she ran upstairs to dress.

While she was getting into her dress, her mother came into the room. Linda was too excited to see the sad lines in her mother's face.

Tommy arrived on schedule with flowers, and her parents watched her as she pinned them to her shoulder before the hall mirror. Then they were running down the steps to Tommy's father's car, which stood gleaming at the end of the walk.

The whole evening was like an adventure in fairyland. Linda found she could dance as well as the other girls, and she always had a different partner. Like Cinderella, she found twelve o'clock had come before she realized it. She was walking toward the car with Tommy, then, and they were on their way home.

"I really enjoyed this evening," Linda said sincerely, settling herself in the seat. "Wasn't it fun? I've never had such a good time!"

Tommy turned carefully into the line of traffic. "Me either, Linda," he said. Then in a puzzled voice he added, "Say, all the fellows thought you were a pretty smooth dancer. How come? You never go to any of the regular Saturday night dances. Sally said your folks were religious and wouldn't let you go to dances."

Linda was embarrassed and angry with Sally for telling. Now everyone in school would know she couldn't go to the regular dances because of her old-fashioned family. She was trying to think of a reply when Tommy spoke again.

"I've heard about your church," he said. "I was reading about Joseph Smith one time . . . about praying in the woods and all that. It was interesting. You'll have to tell me about it sometime."

"I can't tell you much," Linda said lamely. "Brother Wood knows all the details, though. He's our pastor. Say . . ." she was eager to change the topic, "how'd you like those finger bowls we had at our table? George was going to drink from his!" And she laughed merrily at George's expense.

New Horizons

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TOMMY DROVE CAREFULLY, and afterward people couldn't believe it. As they turned toward town, a car without lights suddenly loomed up before them in the road. There was no time to stop, and rather than drive head-on into the car, Tommy ducked off the road. Their car turned over and lay with its lights still on, in the deep ditch. When Linda regained consciousness, she was told that Tommy had been killed.

In the weeks that followed, Tommy's school friends recovered from the shock of sudden death and ceased talking about it in whispered awe. But Linda found she could not forget. She could not talk to her mother, who was bitter about the whole thing. She began to feel that Tommy's death had been her own fault, and her feelings of guilt made her dream violent, terrifying dreams, in which the car was turning over and over and Tommy was screaming to her for help which she could not give.

All her friends were talking about other things now, and she was shut off from her parents. There was no one to talk to! She felt, at last, that she could stand the silence and the fears no longer, and in spite of her shame, she stopped in after school one evening to see Aunt Betty.

She had planned what to say—she was going to talk in a nice, calm, adult way, but the moment Aunt Betty opened the kitchen door her plans crumbled and she burst into sobs.

"Oh, Aunt Betty, there's no one to talk to, and I've done such a terrible thing—I've killed Tommy. It was all my fault. Mother blames me for every-

thing, and so does everyone else. What'll I do?"

Aunt Betty let her cry until she was finished. Then she brought a chair, and took out their usual glasses of milk and home-baked cookies. She smiled to see that Linda's grief had not damaged her appetite.

"I wish you would tell me all about it," invited Aunt Betty.

The words poured out—all the glamour of the evening, which she had not been able to tell to anyone, the sudden horror of the accident, the sickness as she herself regained consciousness a day later, the shocked silence of the kids at school whenever she appeared, the frightening dreams that seemed to go on and on, night after night.

"It was God's way of punishing me," Linda said, "I knew I was doing the wrong thing—now it's my fault that Tommy is dead."

"Linda, you can't blame yourself for the accident," Aunt Betty reproved. "Tommy might have been killed whether you were with him or not. He would probably have gone anyhow."

"There was something he said that I keep remembering all the time," Linda confessed. "He said he'd been reading about my church. He wanted to know more about it. He seemed to know I shouldn't be going to dances when I belonged to the church."

Aunt Betty was troubled, but she was thinking how to help Linda. Finally she smiled a little, and looked up again.

"Remember our talk a long time ago—about making decisions?" she asked. Linda nodded.

"Well, you made yours. You did something you didn't feel right about doing. It might not have been a sin, yet if you felt it was wrong, it was wrong for you. But God doesn't punish us by taking away those we love. He has a wiser plan than that. Let's think, instead, that Tommy was needed there more than he was needed here. You weren't to blame for his death, but you were to blame for not doing more for him while you had the chance. You might have done a great deal for Tommy that would have made things easier for him. Instead, you chose fun and frivolity. As a member of the church you can do much for your friends. You can do things that we older people cannot do. That's part of your responsibility, and you know it. You feel guilty because you know you should have been doing better things with your time. But this is the first time you've made a serious mistake. We can't always know the right thing to do—but we can always ask for guidance. God sends us light as we need it. Even our ministers are given more understanding as they go on with God's work."

"I didn't think about it that way," Linda admitted. "I guess I didn't try very hard to get help with my problem. All the time I was really working to get my own way."

Aunt Betty looked thoughtful. "I think I was wrong, too, Linda," she confessed. "I might have told you all this sooner . . . so you see, all of us make these mistakes. But this one will never happen to us again, will it? Next time we'll both be wiser."

"That's right, Aunt Betty," agreed Linda. "I think I see it now. Many of the things we do are not actually harmful or wicked, but there are so many really good things we could be doing with our time that it's a shame to waste what little we have doing unnecessary things."

They drank the last of their milk and finished the cookies on the plate. Then Linda picked up her books.

At the door she paused and looked back. "You can expect me at the next League meeting," she said in a firm voice. And then she smiled broadly. "We'll have to make it special. I'm going to ask Sally Marshall to come with me."

Pastor's Handbook 1951-1952

This manual has been reprinted and is again available for sale. It is prepared to help pastors in their preparation of the year's program for their branches. Included are monthly themes, sermon topic suggestions, hymn suggestions, suggested records, page for the branch budget, and a listing of church pastors all over the world.

60c

Herald House

INDEPENDENCE, MISSOURI

HERALD HOUSE SHIPPING
DEPARTMENT WILL BE CLOSED
MONDAY, DECEMBER 24,
AND MONDAY, DECEMBER 31

Bulletin Board

Kaw Valley District Women's Institute

An institute for the women in Kaw Valley District will be held December 8 at the church in Lawrence, Kansas, Twelfth and Vermont Streets. Registration (fifty cents) will begin at 8:00 a.m., followed by a worship service, reports, a discussion period, gift-wrapping demonstration, a play and classes by Patriarch Harmon Higgins, Velma Ruch, and Mrs. Frank Hoecker. Those attending are to bring sack lunches; soft drinks will be provided. All women in the district are invited to attend. F. O. KELLEY

Quarterlies Wanted

Warren L. Van Dine, P. O. Box 56, Burnside, Illinois, would like to buy the following quarterlies: "The Gospel From the Beginning," by Christiana Salyards; "A Study in Missionary Endeavor," by F. Henry Edwards; and "Church History Series," by Claude I. Carpenter.

Address Wanted

Anyone knowing the address of Mrs. Bart Ruby is requested to contact Mrs. Vernon Dunbar, Route 1, Box 39, Akron, Colorado.

Books Wanted

The Department of Religious Education would like to obtain copies of *Jesus and His Message* by Christiana Salyards. Please mail these to or communicate with:
Department of Religious Education
The Auditorium,
Independence, Missouri

James E. Knittle, 523 North Main, Butler, Missouri, would like to purchase a used copy of Volume 2 *Church History*. Please write stating price and condition of book before sending it.

Julia Fuller, 10200 East Fifteenth, Independence, Missouri, would like to obtain a copy of Christiana Salyards' *Men Nearest the Master*. Someone borrowed her copy and has been delinquent in returning it. Mrs. Fuller has been bedfast for some time and will appreciate receiving the book.

Requests for Prayers

Bertha Phillips, Box 232, McArthur, Ohio, requests prayers for herself. Her oldest daughter died recently.

Mrs. Mammie Basinger, Route 4, Wenatchee, Washington, requests prayers that she may be healed of heart trouble. She has been ill for over a year.

Mrs. Arthur Wilson, Route 1, Box 191-A, Siloam Springs, Arkansas, requests prayers that she may be healed of a heart ailment.

ENGAGEMENTS

Closson-Marsh

Mr. and Mrs. William A. Marsh of Lamoni, Iowa, announce the engagement of their daughter, Helen, to Edward Closson, son of Mr. and Mrs. Eugene Closson, also of Lamoni. Both are graduates of Graceland College and are now attending Iowa State College. The wedding will take place in July.

Saunier-Meloy

Mr. and Mrs. J. H. Meloy of Enid, Oklahoma, announce the engagement of their daughter, Drue, to Bob Saunier, son of Mr. and Mrs. Walter J. Saunier of Enid. The wedding will take place in the Reorganized Church on December 22.

Craven-Gardner

Mr. and Mrs. A. Ronald Gardner of Colorado Springs, Colorado, announce the engagement of their daughter, Thelma Patricia, to Kenneth L. Craven, son of Mr. and Mrs. Earl S. Craven of Braymer, Missouri.

Brown-Warner

Mr. and Mrs. Floyd Warner of Enid, Oklahoma, announce the engagement of their daughter, Dorothy, to Lt. George D. Brown of Randolph Air Base, Texas, son of Mr. and Mrs. Carl G. Brown of Enid. The wedding will take place December 28.

WEDDINGS

Hunter-Baltzer

Mrs. Grace Baltzer, daughter of Mr. Felix Jones, Otter Lake, Michigan, and Edgar E. Hunter of Lum, Michigan, were married November 17 at the home of Evangelist and Mrs. Harold C. Muir of Melvin, Michigan, Evangelist Muir officiating. They are making their home on a farm near Lum.

BIRTHS

Elder and Mrs. Myron F. LaPointe of Wichita, Kansas, announce the birth of a son, Myron Davis, born November 23. Elder LaPointe is pastor at Wichita.

A daughter, Martha Ann, was born on October 13 to Mr. and Mrs. William N. Swain of Salem, Oregon. Mrs. Swain is the former Mary Lou Nunamaker of Temple City, California.

A daughter, Kathleen Sharon, was born on April 1 to Mr. and Mrs. Jens Solberg of Peyton, Colorado.

A son, Lawrence Wesley, was born on June 17 to Mr. and Mrs. Lawrence Cline of Colorado Springs, Colorado. He was blessed on July 29 by Elders J. D. Curtis and Ray Ebeling.

A daughter, Marilyn Louise, was born on August 19 to Mr. and Mrs. Lloyd Blair of Colorado Springs, Colorado.

A daughter, Jainie Mae, was born on September 23 to Mr. and Mrs. Phillip Ellingsworth of Colorado Springs, Colorado. She was blessed on October 28 by Elders J. D. Curtis and Ray Ebeling.

A daughter, Beverly Jo, was born on October 1 to Mr. and Mrs. Doyle Miller of Colorado Springs, Colorado.

A daughter, Judith Lynn, was born on October 23 to Mr. and Mrs. John Solberg of Peyton, Colorado.

A son, Richard Grant, was born on October 31 to Mr. and Mrs. Harold Schneebeck of Colorado Springs, Colorado.

Mr. and Mrs. I. N. Archibald of Colorado Springs, Colorado, announce the birth of a son, Wesley Martin, born November 7.

A daughter, Sharon Kay, was born October 10 to Mr. and Mrs. Paul Sullivan of Okamas, Michigan. Mrs. Sullivan is the daughter of Evangelist and Mrs. Edward R. Carter of Lansing, Michigan.

A son, William Dolan II, was born on October 25 at Hurley Hospital in Flint, Michigan, to Mr. and Mrs. William D. Frost. Mrs. Frost is the former Phyllis Root of Sault Ste Marie, Michigan.

Mr. and Mrs. William Luckert of Goodland, Kansas, announce the birth of a daughter, Cheryl Ann, born November 8. She was blessed on November 18 by Elders J. R. Graybill and E. R. Marolf.

DEATHS

KUNZ.—Theodore, son of Mr. and Mrs. E. F. Kunz of Independence, Missouri, was born August 11, 1897, in Anaconda, Montana, and died April 15, 1951, at his home in Bell, California. He was baptized as a child into the Reorganized Church and was ordained a priest in 1923.

He is survived by his wife, Marjorie, of Bell; his parents; and three sisters: Mrs. Seth Phillips of Independence; Mrs. Vernon Keinking of Eugene, Oregon; and Mrs. Elizabeth Davis of Burlington, Iowa. Services were conducted by Elder Virgil E. Sheppard at the Rice Funeral Home in Bell. Interment was in Rose Hills Cemetery, Whittier, California.

BARSS.—Samuel A., died November 9, 1951, in Lansing, Michigan, at the age of seventy-seven. A native of Canada, he moved to Michigan at the age of ten and settled in Lansing forty-nine years ago. He was active in church work throughout his life and served as pastor of Lansing Branch for several years.

He is survived by his wife, Lettie; a daughter, Gertrude Barber; a son, Everett R.; and four grandchildren, all of Lansing; and two sisters: Mrs. Amelia Trescott of Lansing and Mrs. Laura Mastin of Forestville, Michigan. Funeral services were held at the Gorsline Runciman Chapel, Elders John Luce and Alva Dexter officiating. Burial was in Deepdale Cemetery.

BRINDLEY.—Barbara Ellen Caterall, was born November 6, 1868, in Warrington, England, and died October 30, 1951, at Fall River, Massachusetts, where she had resided seventy-five years. She was baptized into the Reorganized Church on February 6, 1910, and at the time of her death was the oldest member in the Fall River Branch. Although her eyesight was failing, she remained active until her death.

She is survived by four sons: John J., T. Wilfred, George H., and J. Milton; three daughters: Mrs. Barbara Kolb, Mrs. Margaret Slater, and Mrs. Ruth Brown; eight grandchildren; four great-grandchildren; and three sisters. Funeral services were held at the Ashton Chapel, Elder Clinton K. Saxton officiating. Interment was in Oak Grove Cemetery, Fall River.

LANGLEY.—Arthur Lee, son of Jesse and Sarah Langley, was born January 18, 1891, at Tuscola, Illinois, and died November 1, 1951, at Gary, Indiana. On September 6, 1913, he was married to Ida Genell Cambron; two children were born to them: Mrs. Thelma Conrad of Hobart, Indiana, and Dale Langley of Milwaukee, Wisconsin. He also leaves a sister, Mrs. Bessie Barnes of Tuscola; three brothers: Dewey and Roy of Decatur, Illinois, and Jay of Tuscola; and four grandchildren.

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* A TALE OF HEROES

Recently we had an invitation from Apostle George Mesley and Sister Mesley to accompany them to a showing of a British documentary film, "Scott of the Antarctic," starring John Mills. So excellent the artistry, so true the work, one could hardly remember that the people were actors presenting a story. It seemed like the real thing.

The vast frozen wastes, formidable mountain ranges, treacherous glaciers, and the brilliant Aurora Australis are presented in beautiful color photography, forming a mighty background for the tiny human figures that play out their story to its tragic end.

The expedition of Captain Robert F. Scott into the Antarctic in 1911-12 ended in death. There was disappointment, too, in the fact that Amundsen's expedition reached the South Pole first, drawing public attention from the fact that Scott's was a serious scientific expedition, and making it appear as a mere race. With four others, Scott reached the pole on January 18, 1912, only to find Amundsen's flag already planted there. They turned homeward in a storm of terrible intensity. Two died on the way. Finally, only eleven miles from their base, Scott and his two companions perished for lack of food and fuel, shortly after he made the final notes in his diary. A rescue party from the base found them in their little tent.

To Amundsen goes the credit for discovering the Pole and for other brilliant feats of exploration. To Scott and his party will go a different kind of glory for courage and fortitude, self-sacrifice, and devotion.

Not many can stand to see this kind of film. The audience was small. One couldn't say he enjoyed it, because death isn't fun. But this is something one could never forget. To see brave and good men die gives a chill to the soul no fire can warm. There is in raw, primeval nature a relentless ferocity, a kind of malevolence like the heart of evil itself. There is no mercy in the cold or heat of the universe. It is as if they were a sentient power, hating human life.

A tribute to the actors for splendidly sincere work: no mugging, no mock-heroics, no pathos, no "passion torn to tatters," no battering of courage and fear with the eyebrows; no "romantic element" except the love of a good man for his wife, and hers for him, remembered in tenderness to the last breathing moment. Just men—men against the storm—men struggling to their doom in the darkness of antarctic night.

Everywhere in life you will find mixtures of truth and error, and great difficulty to know which is which. And one of your troubles will be that if you reject an error you may also be denying the truth.

Let your words agree with your thoughts, or your thoughts will cry to the world, "This man lies!" It is not enough to change the words. We must improve our thoughts.

There is nothing that people can enjoy in slavery that will not bring greater happiness in freedom.

Herald House

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This book presents the faith and doctrine of the church in the language of the Scriptures—the Bible, Book of Mormon, and Doctrine and Covenants. Enlarged, completely reorganized, new in arrangement, it is an indispensable aid to study and reference for the ministry, church school teachers, and students.

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**Independence,
Missouri**



**in
this
issue**

We All Need Christmas

F. Henry Edwards

Unto All People

Marian Willmarth

How It Works in Zion

Lee Hart

the Saints' Herald

December 17, 1951

VOLUME 98

www.Latter-Day Faith.org

News and Notes

ATTENDS JOPLIN SERVICE

President W. Wallace Smith was in St. Joseph, Missouri, December 2, and met with the Third Church congregation for Communion service. Pastor Evan Agenstein was in charge of the service held in the building which has been entirely renovated and redecorated since the recent fire. Brother Smith noted that the service was well attended, and remarked that the people at Third Church are to be congratulated on their comeback from such a disastrous experience.

DRAMA FESTIVAL HELD

The twenty-first annual Zion's League Drama Festival was held at the Stone Church Little Theater, November 26, 27, 29, and 30. Three plays received a top rating of excellent in the contest. They were Mt. Washington's "The Christmas Rose," directed by Mrs. Enid Wambaugh; Walnut Park's "No Longer in Darkness," directed by Mrs. Virginia Henson; and Spring Branch Senior League's "They're Good People," directed by Dorothy Ferguson. Two of the plays given this year were written by Zion's Leaguers. Susie Vaughan and Dorothy Ferguson wrote the fantasy "They're Good People," given by Spring Branch, and Barbara Peavy wrote "No Longer in Darkness," a church history drama given by Walnut Park. Included in the top five plays and given the rating of superior were Enoch Hill's "More Perfect Union," directed by Mrs. Ruth Hays; and Slover Park's "A Room for the Prince," directed by Mrs. Alva Gadberry. Ruth Sloan, Stake League study chairman, was in charge of activities each evening.

"MESSIAH" PUBLICITY SUCCESSFUL

Arthur Rock, publicity chairman for the annual broadcast of Handel's "The Messiah," which will be given December 23, reports that response from branches regarding the program has been excellent. Plans have been made for the rehearsal of December 16 to be held in the TV playhouse so that the chorus may have practice regarding seating arrangements.

"ACTIVITIES NIGHT" BEGUN

The recreational and educational program for Zion's Leaguers of the Center Stake of Zion began December 1, in the Auditorium gymnasium. The program, known as "Activities Night," is offered each Saturday evening through the winter under the supervision of the Stake Zion's League recreation commission headed by Cap Hiles and Bob Carver. Activities are planned and conducted by a committee composed of the recreation chairmen from the nineteen Leagues in the city, the city-wide recreation chairmen, and the stake youth supervisor.

WOMEN SPEAK

Mrs. S. A. Burgess, representing the General Council of Women, was a visiting speaker at the Lamoní women's institute November 30 and December 1.

Mrs. H. I. Velt, also representing the Council, was guest speaker at an institute for the Rock Island District held at Davenport, Iowa, December 7 and 8.

LEAGUE PRESENTS SERVICE

The Zion's League of Walnut Park Branch in Independence presented the special worship service on Thanksgiving morning. The League choir sang and several young people gave short talks. The theme for the service was "Thanks for the Unfinished Task." Fred O. Davies of the Stake presidency is pastor.



We'd Like You to Know . . .

Velma Ruch

IN September, 1946, Velma Ruch became a member of the English department at Graceland College. This year she is teaching classes in communication and English literature. There are many Graceland alums who can recall the inspiration of her classes in which she correlates the philosophies of the great writers with some of the basic principles of religion.

Velma's mother and father are both active members of the church. Elder Ruch has been under church appointment for about thirty years and has served the church in Norway; Tulsa, Oklahoma; and Council Bluffs, Iowa, where he is at the present time. Velma was born while her father was a student at Graceland. At the age of twenty months she accompanied her parents on a mission to Norway. She was graduated from grade school in Porsgrunn, Norway. After returning to the United States, she enrolled in the ninth grade at Independence, Missouri, and then transferred to high school in Tulsa, Oklahoma, where she received her high school diploma. She can well understand the language difficulty students from abroad have to overcome. In addition to her travels in Norway, she has been in Denmark, Sweden, and England. She still remembers vividly her return to the United States as a teen-ager, and her delight in the discovery of ice cream, as well as the joy of riding in what was, by comparison, a streamlined car.

In September, 1939, Velma enrolled at Graceland. She was a member of the Crescents, a girls' honorary service organization; the Student Council; and Lambda Delta Sigma, a scholastic honorary society. She was an active participant in other phases of campus life. Upon graduation from Graceland in 1941 she received a

(Continued on page 8.)

The Saints' Herald Vol. 98 December 17, 1951 No. 51

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

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Is the Pope a Temporal Ruler?

THE RECENT ACTION of President Truman in appointing General Mark W. Clark to be ambassador to the Vatican has brought about a vigorous protest from all parts of the United States. General Clark's declination has resulted in a suspension of the procedure; meanwhile the controversy provoked by the President grows in intensity.

The legality of such an appointment, put in issue many years ago and from 1868 until World War II apparently resolved definitely in favor of the negative, and the occasional attempts of the Roman Catholic Church to secure a reversal of the decision have been matters of personal interest to me and I believe of tremendous importance to the American Republic. For that reason we have heretofore made mention of the matter in *Herald* columns, the last time in our issue of July 9 this year.

The Protestant churches, as well as certain other organizations, that from religious conviction or otherwise oppose on principle the Catholic encroachments in state and national governmental affairs, apparently are aroused as never before, and they are very active in opposition to what the President has proposed.

The question involved is, Is the Roman Catholic Church a church, or is it a temporal power or state? Obviously it cannot be both, though the right of temporal control has always been asserted for papal authority by adherents of the Catholic faith.

We recall that not long after Mr. Truman became president, because his predecessor under authority of war-time measures had appointed Myron C. Taylor as his personal representative or envoy to the Pope, much concern was in evidence among many citizens as to what Mr.

Truman would do about it; in 1948 his representatives at the White House on his behalf and by his authority made certain statements from which the conclusion was inescapable that he did not and would not favor such permanent representation at the Vatican and that a temporary arrangement would cease when peace treaties would be entered into with Germany and some other European countries.

THE ASSOCIATED CHURCH PRESS, representing more than a hundred religious publications having a total circulation in excess of five million, has issued a statement and has authorized the release of its letter of October 23, 1951, to Senator Thomas Connally, chairman of the Senate Foreign Relations Committee, enclosing a copy of a letter from The Associated Church Press by its president, George W. Buckner, Jr., to President Truman.

In the letter to the President, Mr. Buckner quotes in its entirety a letter which Charles G. Ross, press secretary to the President, addressed to Doctor W. P. Lippard (then president of The Associated Church Press) on July 19, 1948, which is as follows:

The President has asked me to acknowledge your letter of July nineteenth. I am glad to inform you that the President's assurance that the mission of Myron C. Taylor, Personal Representative of the President of the United States of America to His Holiness the Pope, would be terminated when peace is made still stands. Moreover, that will remain the President's policy and will be strictly adhered to so long as he is in office.

Notwithstanding this unqualified assurance it now appears that almost immediately upon execution of peace treaties with the countries mentioned, without notice (six hours be-

fore the National Congress was to adjourn, when nothing by way of confirmation or otherwise could be done about it) President Truman announced the appointment of General Clark—Myron C. Taylor having resigned some time ago.

This sudden recognition of Rome as a world power has stirred opposition that undoubtedly will survive the coming presidential campaign, and it may be a controlling factor in the selection of another president.

It has been disclosed (as reported in the daily press) that Franklin D. Roosevelt, now a congressman from New York, had lately visited the Holy Father at Rome and had given assurances to His Holiness that it was President Truman's policy to maintain an ambassador at Rome, but he suggested Mr. Truman would not have "the nerve" to make an appointment prior to the coming general election. It is thought that this stimulated Mr. Truman, who resents any imputation of cowardice, to make the appointment when he did.

We do not think it wise or necessary to give the matter more space than we have—at least at this time; but if any readers will address request to *Herald* editors, with ten cents in postage, copies of "An Analysis of the Issues Involved in the Vatican Ambassadorship" will be mailed to them. These are reprints from *The Christian Century* and may be obtained in quantities from *The Century*, 407 South Dearborn Street, Chicago 5, Illinois, for \$3.50 per hundred copies.

—ISRAEL A. SMITH

Editorial

Official

Continued Reports on the Project to Finish the Job

"Why Not Give a Little More?"

Following is part of a letter received from Apostle George Mesley in regard to the present campaign to raise funds for completion of the Auditorium:

At the recent district conference in Midland, Michigan, Brother Bushnell of Vesterburg, Michigan, bore his testimony concerning the blessing that he had received when the campaign was on to pay off the debt of the Auditorium. He and his wife were not in affluent circumstances and had to pay out their Auditorium pledge in installments. Brother Bushnell walked into town to send his last installment, and on the way home felt the warmth and direction of the Spirit saying to him, "Why not give a little more?" He had sacrificed to pledge what he had done, but he went home and talked the experience through with his wife. They obeyed the leadings of the Spirit to them and gave a little more, and Brother Bushnell's testimony was that they were richly blessed in the giving.

This same attitude has been expressed by many of our people throughout the church in regard to the present effort to complete the structure. It is reflected in a letter received by the First Presidency from Elder Herbert Scott, pastor of the Des Moines Branch, shortly after the announcement of the campaign:

We have received your notice of the plan to raise \$500,000 for work to be done on the Auditorium. We as a branch are very happy to see this announcement made, and we will do all within our power to raise the \$1,250.00 quota which has been set for our branch.

We have just completed a financial drive here in the branch to raise \$3,000.00 for the redecoration of our church building inside and out, and our people complied wholeheartedly with this campaign. We did not know about the Auditorium plan until after we had started, and while we have been working hard on this and our people have made sacrifices for it, yet we want you to know that we are 100 per cent in

Radio Stations Featuring the "Messiah"

Columbia Network radio stations are listed on page fourteen for convenience in locating the nearest CBS outlet. The number after each call letter designates where the station may be found on the radio dial. Write your nearest station for the time of broadcast in your area. The program will originate from radio station KMBC at 10:30 until 12:00 p.m., Central Standard Time, Sunday, December 23, 1951.

favor of this great project, and we are going to do all within our power to raise it. We are advertising it and announcing it in all of our services. One sister has committed herself to me today that she is going to give a whole week's salary as her contribution to this work.

Because of this receptive spirit of our people, it is not surprising that letters like the following are arriving daily.

The Northern Nebraska District reports through its president, Charles D. Neff, that its quota has been exceeded. Omaha raised over one thousand dollars alone, and no one gift was over one hundred dollars, indicating a widespread interest.

As this kind of response comes from all sections of the world, it is obvious that *we are going to finish the Auditorium.*



Concerning Prisoners

A difficult situation is created when a member of the church has been found guilty of crime by the Civil Court and sentenced to imprisonment. Under such circumstances it is desirable that the prisoner shall be labored with in an endeavor to bring him to repentance. Failing this, church court action may be in order. But the prisoner is not free to represent himself. In such circumstances the First Presidency made a ruling on October 19, 1932, as follows:

When a member of the church has been found guilty of crime before the courts of the land and sentenced there-

for to imprisonment, the local authorities (branch or district) should suspend such member from church rights and privileges, and he should remain so suspended until his case can be duly heard after his release from imprisonment.

This ruling has been followed in the few instances where such cases have come up during the past twenty years, and is now published for the information of administrative officers. It will be noted that the ruling recognizes the seriousness of the situation, but leaves the way open for ministry and repentance when circumstances permit. Of course, nothing about this ruling should prevent any members of the priesthood or of the church giving such ministry to the prisoner as the circumstances will allow.

THE FIRST PRESIDENCY

Across the Desk

From Seventy L. S. Troyer:

During the past three weeks I have been holding a series in Lansing, Michigan. We had two baptisms as a result of the series. The branch president, numerous members of the priesthood, and laymembers told me that there was a wave of unity among the people, love for one another, and devotion to the church that came as a result of the series. I rejoiced greatly to see the Saints being blessed as a result of the working of the Master of men through me. Truly nothing brings greater peace of mind and joy to me than the knowledge that God is using me to bring comfort and hope and strength to his people.

From Elder Paul M. Hanson, president of the Council of Twelve, November 7, Regina, Canada:

Last Friday I left by train from Omaha for Winnipeg; there was a good deal of snow most of the way, and the temperature 4° below zero at Winnipeg on Saturday night. Brother Renfroe and I are following an intensive schedule in visiting branches and looking after various church interests in his field. We have had large attendance at all of our meetings.

There will be preaching here in Regina tonight and tomorrow night; by request, my pictures from South America bearing on the Book of Mormon will be shown.

We All Need Christmas

F. Henry Edwards

AS I HAVE MINGLED with the crowds of shoppers this Christmas season I have wondered what answers I would get if I should stop some of them to ask, "Why do we celebrate the birthday of Jesus?" If I had the temerity to do such a thing it is altogether likely that many would hurry off without answering, too busy to take time to think what it is all about. Others might stop for a moment, startled into serious thought, but still unable to give a helpful answer. But a few would be likely to say, according to their nature and experience, such things as:

"We keep Christmas because it is a happy family custom," or, "Because everyone else does," or, "Because we are incurably romantic," or perhaps, "Christmas would have been forgotten long ago if businessmen had not kept it alive to exploit us," or maybe, "We remember the birthday of Jesus because the church teaches us to do so."

Thinking along these lines, but from the vantage point of our common spiritual experience, I find three reasons why our joy in Christmas seems especially important to me.

IN THE FIRST PLACE, a major reason why we celebrate the birthday of Jesus, and why we do it in the spirit underlying this season, is because *Jesus loves us enough to live among us*. Truly this is an amazing thing. The Christian faith is that out of sheer devotion to us, when there is no return we can ever give him except our own heart's love, Jesus chose to live among us—to be our friend and our Savior. Sometimes we speak of the devotion

of men like Peter the Great of Russia, who left his royal palace to work in the factories of England and the Continent so that on his return he could teach his own people how to build ships and industries and cities. In the same connection I find myself thinking of Dr. Whitney Williams, outstanding both as an educator and a businessman, who lived for many months as a miner, dock worker, and laborer in order to learn to think, see, and feel as the men of labor think, see, and feel.

But what these men did gives only a faint glimpse of what Jesus did. Jesus left the home of his Father to live among ordinary men as one of them. He began life as we begin life. He grew toward maturity as we grow toward maturity. He gradually took on responsibility as we must take on responsibility. He shared the joys, pains, and sorrows incident to human life. He refused to draw on resources not available to men of faith, but instead made himself dependent on such support as the love of little children, the friendship of good women, and the loyalty of true men. But for Jesus, some might have thought that God does not know what it feels like to be a man—harassed, bewildered, uncertain. But now we know that God does understand, for his Son lived in homes like ours and in cities like ours, with hopes and fears and perplexities like ours.

There is no condescension here, or we would resent it. When Jesus came to live among us, he was not just slumming. He came to us in love. He lived among us in love. Love illumined everything that he

was and did. Love shines through his life on every part of our lives. No earnest man or woman can ever get away from that. It is understandable and reasonable and—in its best sense—human, that we should love Him who first loved us with such a passion of devotion.

I THINK A SECOND REASON why we celebrate the birthday of Jesus is because of *the complete honesty and impartiality of his affection*. If we ever found him closing his heart to anyone for a trivial or unworthy reason, we might reasonably feel that he might close his heart against us. But we never do. Anyone who could be persuaded to be honest about his relations to God and his neighbors and his own inner life was welcome as a friend of Jesus. Such persons still are. One cannot imagine him excluding a man from his circle merely because he was a Roman, or a Negro, or poor, or illiterate, or even of bad reputation. Neither can we imagine him including a man merely because he was rich, or favored, or highborn, or cultured, or influential. Even though we find it hard to live according to the standards set by Jesus, we love him for those standards. And we know in our hearts that we ought to make his standards of value our own; that we ought to consider men in terms of their intrinsic worth—their honesty, devotion, courage, compassion, and cleanliness—not in terms of secondary or accidental characteristics like race or wealth or status.

IN THE THIRD PLACE, I think we join happily to commemorate the birthday of Jesus because *those who knew him best honored him as a craftsman*—a person whose life purpose was expressed in beautiful workmanship which never lost touch with everyday concerns. We can readily imagine him showing infinite care and patience as he shaped a yoke to fit the neck of the oxen smoothly and comfortably. We see

him entering into never-failing human problems as he concerns himself with getting a good rock foundation for a house and calculating his financial resources carefully so that he would not have to leave it half finished for lack of planning. We have a new respect for him when we hear him telling experienced fishermen to cast their nets on the right side of the boat and note the results which followed their obedience.

I was reminded of this the other day when I read the *Kansas City Star* report of the speech made by Charles A. Lindbergh when he was presented with the Wright Brothers Memorial Trophy. The award was for "significant public service of enduring value to aviation in the United States." Mr. Lindbergh acknowledged the presentation by discussing the probable future of aviation. Then he went on to say:

We must not let science hypnotize us into believing that simply by sitting in front of desks and drawing boards and instruments all day, we are contributing to the character of man.

Personally, I am convinced that man cannot thrive indefinitely in the hothouse atmosphere we are creating. I believe that for permanent survival he must balance science with other qualities of life, qualities of body and spirit as well as those of mind—qualities he cannot develop when he lets mechanics and luxury insulate him too greatly from the earth on which he was born.

I believe this can be done only through a reorientation of our standards, only by placing the character of man above the value of his products. If we are to be finally successful, we must measure scientific accomplishments by their effects on man himself.

I BELIEVE Lindbergh is right. And what is much more important, I believe that our great example in doing what Lindbergh says we must do to save our civilization is Jesus Christ. I believe further it is because we realize this, and know that the gospel which will save us has to save us in the midst of our daily tasks and responsibilities, that we pay such high tribute to Jesus and interpret our love for each other at Christmas time in gifts and service that go far beyond mere good wishes.

Here, then, are three related reasons which explain in some measure why the hold of Jesus upon the hearts of earnest men and women is growing stronger day by day and year by year: we love him because he loved us enough to come to live with us, because he is so honest and impartial in his affection for us, and because his heavenly wisdom, insight, and truth are always geared to our most fundamental human needs.

Let us worship the Lord Jesus by following him happily in the way that he lived out before us.

Christmas 1951

By Lucille Oliver

NINETEEN HUNDRED FIFTY-ONE years ago the Roman empire was the world. The Roman yoke enslaved all peoples, including the Jews—a race chosen of God—who looked for a Messiah to lift them out of their bondage as Moses had led his people out of Egypt to the Promised Land. No other people left so deep an impression on the Hebrews as the Romans who had entrenched themselves in Palestine in the last century before the Christian Era. Driven to despair by the harshness of the Roman rule, the Jews again raised the standard of rebellion. Into such a state of affairs the Savior was born in a manger in Bethlehem.

Here was the one person the Hebrew nation had prayed for and longed to see. Yet when he appeared, only a few knew him for what he really was. As Isaiah wrote:

The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death upon them hath the light shined. . . . For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

On this wonderful night of nights the angels sang, "Glory to God in the highest, and on earth, peace and good will to men." Yet "he came unto his own, and his own received him not." And because his own received him not "he was led as a lamb to the slaughter, he was bruised for our transgressions, he was slain for our iniquities."

The world is ruled today by several empires, but only two stand out in importance. These are the empires of freedom and slavery. Greed, hate, bitterness, want, hunger, loneliness, need, futile searching—these and more stalk the earth. And, like many years ago, into such a world comes the Prince of Peace bringing love, unselfishness, the embodiment of all righteousness, and peace to the souls of those who will recognize him for the Messiah that he is.

CHRISTMAS 1951! War . . . killings . . . brutalities . . . intolerance . . . misunderstanding . . . bigotry . . . the

lashing out of one people against another . . . fear of the future . . . fear of the atomic bomb . . . fear of disease and insecurity . . . fear of living . . . fear of dying. This is Christmas 1951!

"Come unto me all ye that labor and are heavy laden, and I will give you rest." How often, how pleadingly, how lovingly He must stand and beg us to come to him and accept his way of life.

Christmas 1951! Hunger strikes in every part of the earth. Children stand in line for a meager portion of powdered milk. Yet He has said, "It is more blessed to give than to receive."

Christmas 1951! The marching of soldiers sounds in the distance. The guns blaze, the tanks roll on, the planes roar, the bombs explode, and men die. Some are so young they haven't really begun to live yet. How long will this useless sacrifice continue?

Again Christ speaks:

Seek and ye shall find; ask and it shall be given unto you; knock and it shall be opened unto you. . . . Seek ye first the kingdom of heaven. . . . Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls.

In these troubled days shall we stop and consider the plea of the Savior of the world who stands with hands outstretched and pleads for us—who has the power of earth and heaven, who can bring peace to the weary souls of men, who can still the guns of war, who can feed the hungry, clothe the naked, heal the diseased, cheer the lonely and distressed?

Or do we, like the Hebrew nation of old, refuse to recognize the Christ? Do we have eyes and see not, ears and hear not? As Latter Day Saints we have a peculiar and heavy responsibility. We walk in the light, and we must take this light to every nation in the world. We dare not escape if we "neglect so great a salvation." Let us make this Christmas one of giving whatever we have to offer to the needy, to the lonely, to the sorrowful. Unless we do, our religion is of little value.

We should make Christmas 1951 a time of sincere brotherly love for never in all the history of the earth has that love been so needed.

Unto All People

*Yet in thy dark streets shineth
The everlasting Light,
The hopes and fears of all the years
Are met in thee tonight.*

AS THE CONGREGATION finished singing the lovely old carol, Elder Benton arose from his seat behind the pulpit. Opening his Bible he read:

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.

He closed the Bible with a finality that startled the congregation and sat down.

The choir arose and in song reiterated the Scripture he had read. "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people," the tenor soloist sang. "To all people," the basses repeated. The lights on the tall Christmas tree lit up the tinsel ornaments and cast a radiance around the white robed angel that hovered with outstretched wings on the topmost branches. A piney fragrance permeated the church. All was warmth and beauty within, despite the December blast that beat against the doors and windows, driving the swirling snow before it.

The music ceased and Elder Benton stood again. His glance swept the sea of eager faces. They were happy and prosperous—these people he shepherded. There was John Travis, a successful real estate broker. His wife and daughter sat proudly by his side. Across the aisle sat Sam Eaton, manager of the town's largest department store. Both were good Christian gentlemen, but had people like these ever known or felt the dire need of a Savior? Had he, who had been reared in the church, really sensed to the full the redeeming power of Christ?

This was Sunday evening, and Tuesday was Christmas. The children had presented their program that morning, now the pastor and the choir were to furnish the evening entertainment. That's all it had been many times, he felt—mere entertainment with beautiful music

By Marian Willmarth

and an appropriate pastoral sermon. But tonight he knew he was incapable of following the usual procedure.

THE PEOPLE became restless under his scrutiny, as his glance shifted from one to the other. "Dear Saints," he began, "yesterday afternoon I took a walk." A simple statement in itself, but a wave of anticipation swept the room, as the timbre of his voice struck an emotional chord in their hearts. "I didn't stroll through Wildwood to admire the Christmas decorations of the wealthy," he continued. "I crossed the tracks to the section of the city we call 'Shantytown.' Since then my soul has been harrowed by what I saw. I cannot stand before you and preach the accustomed Christmas message of starlight and a white robed angelic choir singing 'Peace on Earth,' when I feel we have sensed to a negligible degree the words, 'I bring you good tidings of great joy, which shall be to all people.' There are those in our city who have never known joy or realized what the birth of the Savior should mean to them.

"As I strolled through the narrow streets of Shantytown, I saw ragged, unkempt children playing around the tumbledown shacks that they call home. I stopped to talk to a little boy and girl who sat huddled together on the steps of one of the hovels. They informed me that Mom and Dad were sleeping off their drunk and had chased them outside despite the inclement weather. What future have those children?

"I walked through the business section. There I saw young mothers searching for bargains in the meat and grocery departments. Stintingly they counted pennies from the pockets of their shabby coats. I even ventured into a tavern. There I saw the reason for some of the poverty and distress. You may say, 'They themselves are to blame,' but personally I too feel responsible for these conditions. Jesus commissioned us, 'Go ye into all the world and preach the gospel to every creature.' This is our world—Shantytown is our world." His voice broke with emotion. "What are we doing to bring the Savior to these people? Let us pray."

Many that night sensed for the first time their responsibility as members of

the church. Many were in tears when Elder Benton finished praying and sat down. As the soprano soloist arose to sing the closing number, suppressed sobs were heard throughout the church.

After the dismissal Pastor Benton stood at the door shaking hands with his flock who lingered, seemingly loath to venture forth into the storm. When the last had taken his departure, Elder Benton walked to the front of the church and knelt in prayer. That night he had felt the power of the Spirit as never before in his ministry. He remained in prayer for some time; then rising, made his way to the rear of the church. As he opened the door leading to the vestibule, he was startled to see the two little waifs he had met the previous day disappear through the outer door and vanish like wraiths of the storm. Quickly donning his coat and hat he followed, but they rounded a corner and were gone.

That night he lay upon his bed, still thrilled by the power of the message he had delivered. When he finally fell asleep, his dreams were haunted by their wan faces.

THE WIND whistled down the track, driving before it the Twentieth Century Limited, which thundered on to its destination. In a rude shack east of the tracks two children stirred in uneasy slumber as the shrill whistle of the locomotive penetrated their fitful dreams. The vibrations rattled the windows, while through a broken pane a gust of wind threatened to extinguish the flickering light of a smoky lamp on the bare pine table. In an old iron stove the fire burned low for lack of replenishment.

As the atmosphere of the room grew colder, the children huddled closer together beneath the meager bedclothes. Finally a childish voice spoke, "You awake, Joey?"

"Uh-huh, can't sleep, it's too cold," the boy answered. He raised on his elbow and surveyed the room, "Mom and Pop's gone ag'in. They won't be home till late tonight."

"Tonight's Christmas Eve," the little girl sighed wistfully. "Wish we could have a Christmas tree with a beautiful angel on top like the one we saw at the church."

"When I get big I'll buy you a Christmas tree, Tiny," the boy promised, as he snuggled closer in an effort to keep warm.

"But I want one now," the little girl cried, tears coursing down her cheeks. "I want a Christmas tree and a beautiful angel. Come on, Joey, let's go to the church and see the tree ag'in."

"It's too cold, Tiny," the boy answered sensibly. "You're so little you'd freeze in no time. Hear that wind howling?"

"I won't freeze," the little girl replied determinedly. "I'm going to see the Christmas tree. Come on, Joey," she coaxed, jumping out of bed and pulling at the covers in an attempt to persuade him to follow her.

"It's too cold," he argued.

"It's cold here too. It'll be warm at the church." Already Tiny was slipping into her clothing.

"Well, if you're bound to go I suppose I'll have to go with you, but Mom and Pop'll be hoppin' mad if they come home and we're gone. If Pop's drunk, he'll beat us."

"I don't care," Tiny replied. "I want to see the Christmas tree and the angel."

"Here, wrap this around you," Joey said, pulling a thin dirty blanket from the bed. "I'll put on Pop's old sweater."

THEY CLOSED THE DOOR behind them and stepped into the night. Tiny, trailing the grey blanket behind her, looked like a cloistered nun as Joey led her down a side street, where the red and green lights of Mike's Bar cast a sickly gleam upon the snow-covered sidewalk. Together they peered through the window into the dimly lighted room, where they could see men and women sitting at tables or leaning across the bar.

"They're here," Joey whispered, as they turned from the window and continued their journey.

"It's cold," Tiny shivered, as she made a brave attempt to keep up with Joey.

"Maybe the church will be closed and all the people gone home," Joey said, as they trudged through the snow. "It's after nine o'clock."

Tiny began to cry, "I want to see the Christmas tree. Hurry, Joey."

They crossed the tracks and hurried on past homes where lighted trees shone out from windows hung with holly wreaths. The wind stung their faces and penetrated their scanty clothing. As they came in sight of the church, no lights shone out upon the glittering snow; no friendly door opened as they attempted to enter.

"Guess the preacher and his folks ain't here tonight," the boy remarked.

"Oh, Joey, I'm so cold," Tiny cried.

"Let's go round to the back and see if there's a door open," the boy suggested.

As they groped their way to the back of the church, a sickle moon, emerging from behind a cloud, looked coldly down upon them. Tiny shivered as she drew the thin blanket more closely about her. Joey went up the steps that led to the rear door of the church. It, too, was se-

curely locked. They stood there in the wan light of the moon—two forlorn little figures.

Joey clutched Tiny's arm. "What's that over there?" he cried. "Oh, Tiny, it's the Christmas tree."

"Why did they put it out here?" Tiny asked, puzzled.

"Suppose they're through with it," Joey answered, as he and Tiny approached the tree which lay on a heap of rubbish.

"Joey," Tiny cried rapturously, "there's the Christmas angel—see it on the tree?"

"Sure enough," Joey replied in amazement. "Here, I'll get it for you." As he disengaged the paper angel from the branches of the tree, Tiny clasped it to her in an ecstasy of joy.

"Come on, we'll drag the tree home," the boy said, as he exerted all his strength toward the effort.

"Let's just sit here by it, Joey," Tiny answered, as she slipped down into the snow. "I'm so t-i-r-e-d and s-l-e-e-p-y," she whispered.

"Ain't you cold, Tiny?" he questioned.

"Not now," the little girl replied. "I'm all nice and warm inside," and she hugged the paper angel closer to her.

"I'm not cold either. Let's take a nap, then we'll drag the tree home." His voice trailed off to a whisper, as he sank down beside the little girl.

Next morning, when the deacon came to replenish the fire and to carry out the ashes, he found them side by side. In Tiny's rigid fingers was still clasped the Christmas angel.

ONE EVENING a few days later Elder Benton sat in his cozy study trying to concentrate on a text for the next Sunday's sermon. But his mind kept reverting to the scene of the day before when he stood with uncovered head beside two little graves. He recalled the grief stricken parents and the sympathetic friends and neighbors gathered beneath the green tent. A motley crowd they were, some bearing the stamp of sin and dissipation. He thought of the talk he had had later with the father. It was the same old story—loss of employment, discouragement, and then drink. How could he go to these people with the gospel message without something concrete to offer them. The recent experience had sobered them. Perhaps he could reach them in their hour of grief, but how?

Suddenly a thought radiated his mind. He reached for the telephone and dialed a number. "That you, Sam?" he questioned. "Have you any openings in your store for this fellow Jensen? If he could get a job we might be able to help him. All right, I'll see that he comes in tomorrow morning."

Hanging up the receiver he dialed another number. "Hi, John," he spoke into the instrument, "any houses in the low rental bracket available? No," he laughed, "I'm not house hunting. You remember that man Jensen? I thought if we could get him into a different environment we might be able to help him. All right, see you tomorrow," he smiled, as he hung up the receiver.

THE YEARS HAVE PASSED. Shantytown is just a memory now, but in a modest residential section of the city there stands a small white church, erected by loving hands and consecrated hearts. On Sunday morning Elder Jensen stands in the pulpit, facing many of his old friends and neighbors. It is Christmas Eve again. The huge Christmas tree is ablaze with light. On the topmost branches a white robed angel hovers. As the choir rises to sing the anthem, the soloist sings in clear, sweet tones, "Behold, I bring you good tidings of great joy, which shall be to all people." Elder Benton, the guest speaker, sits upon the rostrum beside Elder Jensen. A look of understanding too deep for words passes between them as he rises to deliver the Christmas message.

We'd Like You to Know . . .

(Continued from page 2.)

gold seal for studentship and one for scholarship. She attended the University of Iowa and received her baccalaureate degree in 1943 with a major in the field of English and a minor in speech.

She taught English and speech in Glidden, Iowa, and one semester at Abraham Lincoln High School in Council Bluffs, Iowa, before being asked to join the Graceland faculty. In the summer of 1947 she completed work at the University of Michigan on her master's degree and has recently been attending summer school at the University of Minnesota where she is working on her doctorate.

She has many and varied interests; the deepest is her church and its activities. She also enjoys art and music, the majesty and awe of the mountains, the joy of nature and the outdoors, and the pleasure of friendships. She takes a personal interest in her students, enjoys counseling with them, and is very much aware of the challenge and opportunities of her position in guiding the youth of the church in the pathways of God.

Rehearsal Time

YOU KNOW," the lady remarked, adjusting her *Messiah* book under her arm, "rehearsal is more fun than a three-ring circus. The way Brother Weddle mimics the sopranos and pokes fun at the tenors—why the way he razzes the sections when they are off is just a riot." She was just one of the two hundred and eighty voices who will sing the immortal Handel's *Messiah* December 23.

The humorous incidents that occur at rehearsals make each Sunday eve-



ning's practice lively and entertaining as well as inspirational. The director, upon arriving, takes off his coat and assumes his position, laughing and joking with those on the front rows until four o'clock. When the moment arrives for rehearsals to officially begin, the group stands and a prayer is said. In the spirit of fellowship, rehearsal begins.

Perhaps this Sunday the sopranos will be the victims of extra razzing, but it's all in fun. "I think it's the tactful way he tells us we're flat that is so amusing," a soprano said.

The director's statement, "The sopranos aren't flat, but they remind me of milk just before it turns sour—not sour you understand, but hinting that that's what is coming next," brought on the remark from the soprano.

At one rehearsal Brother Weddle's baton was broken. Smiling, as

he picked up the pieces, he remarked, "My batons never last through *The Messiah* or *The New World Symphony*."

Norma Smith, accompanist, who is also Mr. Weddle's secretary, receives her share of teasing. One week the books of music were not available to purchase, and the director said, "In case I forget to tell my secretary at work, I'll tell her now in front of two hundred and eighty witnesses, that we need to order books Monday." Mrs. Smith flashes back a good-natured smile, and then begins the accompaniment.

One Sunday a little stray dog wandered into the choir room of the Auditorium where rehearsals are held. If some kind soul had not come to his rescue the basses probably would have signed the dog up for the tenor section.

Even in the ridiculous moments, there is a good spirit present, and each member of the chorus can testify that some rehearsals are rich, outstanding spiritual experiences. As the words of the oratorio carry the message of the Christ and his kingdom, the beauty and quality of the music lend those words wings.

The choir was told in late November that the December rehearsals would stress the message of *The Messiah*. Previous rehearsals had stressed technique and accuracy, but the last few practices would be



devoted to the message and its portrayal. "There is nothing better a member of the chorus could do on the Sunday of the performance than to sit down with his *Messiah* book and read the text. This is the message of Christ, and we are going to be telling thousands of people." These were the director's closing words at one of the later rehearsals.

Messages from all over the United States which have stated the interest of hundreds of people in the



radio performance have been read at rehearsal. Members of the chorus are also men and women whose lives are dedicated to the purposes of Christ's kingdom—priesthood members, church appointees, homemakers, Zion's Leaguers, and dedicated laymembers share in the privilege of this experience.

The "Messiah" Choir is no ordinary choir, the presentation is no ordinary experience. The choir and its performance are exceptional because of the spirit that is felt. Families participate in the chorus—mother, father, and daughter or son. It is a worship experience for all who sing in it. *The Messiah* brings a new meaning to Christmas for all those who share in it—the performers and the audience.

—BARBARA PEAVY

A Career in Church Education

Thurman Reunion

During my second year in college the church held a camp meeting, or reunion, at Thurman, Iowa. Tom, Emma, May, and I decided we would attend for a day at the week end. Accordingly we hired a team and carriage and spent an enjoyable day at the meeting. The experience of that day was vital in my life, for it decided in a large measure the course I would take. At the nine o'clock prayer meeting Sunday the gift of prophecy rested upon Brother W. W. Blair who said, among other things, that a few years previously he had been shown by the spirit that Heman C. Smith would some day occupy an important place in the work of the church and that a certain young man in the audience (pointing me out and calling me by name) would do the same. I had never met Brother Blair until that day and he knew nothing of me except what he gained by hearing my testimony and through the revelation of the Spirit. One other man, a stranger, spoke to me under the influence of the Spirit, saying that if I were faithful I would be called into the ministry and do an important work in the church. Others confirmed these messages, and the testimony came to me in power that they were true.

AUTOBIOGRAPHY OF

J. A. Gunsolley

PART IV

Friendship With the Hougas Family

During my second year in Shenandoah, Iowa, I formed the acquaintance of T. A. Hougas and his wife Emma. The Fisher family had moved into a good sized brick house near the college and opened their house to roomers. Being Reorganized Latter Day Saints, their place was a desirable one for students belonging to the church. T. A. (Tom) and I became roommates in the Fisher home, and Emma Gamet became May's roommate. Tom and Emma soon became interested in each other, and May and I were already going together. Emma sang soprano quite well, May was a good alto, Tom had a fine tenor voice, and I sang baritone. We sang together as a quartet upon many occasions, at literary society programs, commencements at the college, and in church services, as well as at home.

The "Three Apostles"

Another young man named Samuel C. Diggle from Kansas City was a member of our class; he too was a Reorganized Latter Day Saint. We three young men were quite regular in attendance at church and active in the services. We were frequently seen together and were sometimes referred to as the "three apostles." Although none of us ever became members of the Quorum of Twelve, we did become ministers holding responsible positions in the church.

Sister Pace

I found some dear friends among the church people other than these I have already mentioned. One of the most outstanding was Sister Pace. Her husband, Colonel Pace, was not a member of the church, but he was a prominent man in the community and enjoyed having us

visit in their home. Sister Pace was superintendent of the Sunday school and seemed to have particular interest in the young men. She was ever reminding us what a wonderful privilege it is to work for God and the people, assuring us of our ability and responsibility and calling upon us to perform certain duties as occasion permitted. She had Tom installed as chorister and me as superintendent; we also taught classes from time to time. It was there that I got my first experience as an official in any department of the church. I'll ever remember Sister Pace as being one among many noble women who inspired and encouraged me by making me feel that I could, if I would, do a work for God and humanity.

William Gaylord

One of my friends was Elder William Gaylord whose sound and kindly advice I shall always cherish. More than once he said, "Jerry, go on and get an education; learn all you can. That's something no one can ever take from you. Men may cheat and swindle you and take away your property, but they cannot take away your education." I've always been grateful to "Uncle William" for his wise counsel.

Honesty the Best Policy

The officials of the college were considerate of my financial circumstances and urged me to continue school even if I could not pay as I went, kindly offering to extend credit to any extent necessary, taking my note without security and trusting to my honesty. I was pleased that my short acquaintance with them had convinced them that I was a safe risk. My conviction that "honesty is the best policy" is a true principle was formed in early years. He who orders his life accordingly will lack neither friends nor favors.

Future Course Decided

I realized that if these prophecies were to be fulfilled I might be called upon to do foreign missionary work. I decided to talk with my fiancee immediately. Accordingly we went for a walk through the woods and came to a small wooden bridge where we would not likely be interrupted.

"Well, dear," I began, "I suppose you heard what was said to me at the meeting."

"Yes, I heard it. It was grand."

"Have you thought what it might mean?"

"Yes, I have."

"Have you thought that it might mean I would be sent on a foreign mission?"

"Yes, I have."

"Would you be willing for me to leave home?"

"If the Lord should direct, I would be willing to co-operate in every way that together we might do his will."

True to Promise

From that hour it was definitely understood that we were one in our service to God and the church. Never once did she ask me to neglect my legitimate duties in church work to be at home, though there were many lonely hours for her and the children because of my absence.

Trip to Defiance

Our betrothal having been effected I desired that my family might meet the one I had chosen to be my wife. Accordingly, with the consent of her parents, we went to Defiance to visit my people. As I had anticipated, she was received with a warm welcome, and she was pleased with making their acquaintance.

We had a slightly disconcerting experience on this visit. On our return journey we had to change cars at Council Bluffs, and it was several hours between trains. We decided to spend the time window shopping. Among the things we saw was a dress which May wished very much to take home to her mother; however, she did not have the money to buy it. Naturally I wanted to be of service, so I told her I would let her have the amount, as we already had our tickets. When we reached the station a few minutes before departure time we met one of the members of the faculty of the college at Shenandoah. He asked, "Are you folks going to Shenandoah?" When we told him that we were, he said, "Why, your train has just gone!" Imagine my feelings! We were stranded in a strange city, and I was responsible for a night's lodging and meals for two, but there was not enough money in my pocket to buy even cheese and crackers. We talked the matter over seriously and about concluded we would have to spend twenty-four hours in the station when we heard the train caller announcing that our train would leave in a few minutes. The professor was only having a little fun at our expense. We reached home without further unpleasant happenings, both feeling that we had done a good thing.

Graduation

Graduation took place in July, 1888. I was given a diploma certifying I had received the degree of Bachelor of Science. The previous year the diploma for the degree of Bachelor of Didactics, a teachers' course, was given me. I also acquired the degree of Bachelor of Accounts.

First School After Graduation

Not succeeding in getting a contract to teach in high school, I signed a contract to teach a country school two or three miles from Shenandoah. One reason for accepting this position was that I could easily walk back and forth to town on week ends and visit the Fisher family.

An interesting incident happened during that winter's term of school. One morning the daughter of a farmer handed me a written message telling me that the previous morning his little girl had ar-

rived at school a few minutes late and found a large dog asleep in the doorway. Fearing the dog the girl returned home and reported that she was prevented from entering the schoolhouse because of the presence of the dog. I was accused of being responsible for the dog's presence and hence for the girl's being prevented from entering. The father threatened drastic measures if such a thing should happen again. Of course I was greatly surprised, and perturbed, and resolved I would send an answer home with the girl that evening. I spent the lunch hour writing a message that would set the man straight in his thinking. At dismissal time I decided it would be just as well not to be in too much of a hurry to send my reply, so I put it away in my desk to give me time to think matters through more carefully. There the message rested until the closing day of the school term, when it was taken out with other accumulated rubbish and consigned to the flames. In reviewing the matter I was led to ask myself what would be pleasing to the Lord. I was a member of the church; the father of the little girl was not. To send him the written message would be to descend to his level. Should I not rather set him a proper example of forbearance and self-control? The spirit of light and truth prevailed, as it has in numberless instances in my experience.

Called to Lamoni

Following this winter term of school I signed a contract to teach the spring term, but just shortly before time to begin I received a message from the secretary of the board of education at Lamoni, saying that the principal of the Lamoni schools had asked to be released, and that the board had accepted his resignation and chosen me to fill the vacancy. This was a very great surprise to me, for I had not even thought of going to Lamoni, much less had I ventured to make application for the place. It came about in this way. Brother W. W. Blair had met me at the church reunion in Thurman. He was a member of the board of education and was so favorably impressed by our casual acquaintance and the testimony of the Spirit, that he recommended I be offered the contract. I received a contract and promptly signed and returned it.

My next step was to arrange for an honorable release from my contract with the directors of the country school, for I considered it would be dishonorable to leave without making satisfactory arrangements for my release. Accordingly I hired a team and buggy and took a young woman whom I knew to be looking for a school and drove out and interviewed the directors. They willingly released me and accepted her. I immedi-

ately took leave of my many Shenandoah friends and in March, 1889, arrived at Lamoni, the little city where the Saints were in the majority and church influence predominated. I was met at the train by Brother F. M. Weld, secretary of the board of education, and Sister Eva M. Bailey, who took me to her home. I made arrangements to board at the home of Marietta Walker. Within the next few days I was comfortably settled and hard at work as principal.

Lamoni Schools

The school consisted of a three-room frame building two blocks east of the intersection of Main and Linden Streets; three teachers, including the principal, composed the staff. The other two teachers were Miss Eva Bailey, in charge of the intermediate room, and Miss Belle Randall, primary teacher. The total enrollment was approximately one hundred fifty. All subjects usually offered by small high schools were included in the curriculum. One class had been graduated before I took charge, and it was expected the second one would graduate the year I was installed, but I thought it unwise and the board of directors agreed with me. The students who had anticipated graduating were, of course, greatly disappointed. The following year's graduating class had a distinguished member, Frederick Madison Smith, who succeeded his father Joseph Smith as president of the church. I continued in charge, until June, 1894, during which time the school grew very rapidly.

Marriage

By the end of a year's service in Lamoni schools I concluded the position sufficiently permanent and remunerative to justify my undertaking the building of a home. Accordingly, during the week's vacation between the winter and spring terms of 1890, I made a trip to Shenandoah, returning with May Cornelia Fisher to reside over my household to be. My brother Jacob was the officiating clergyman, and the wedding took place on March 19, 1890. Sister Marietta Walker, with whom I had boarded during the year, gave us a reception which was attended by a number of leading ministers of the church, it being only a short time before the convening of General Conference at Lamoni. One of the elders at the reception offered this wholesome advice: "Remember, it takes two to make a quarrel." To May he said, "Now, when he gets angry, remember to keep sweet"; and to me he said, "When she gets angry, hold your peace; be patient and kind." (To Be Continued.)

Far West Stake Zion's League Rally

A UNIQUE AND INTERESTING INTERNATIONAL Zion's League Rally was held at the new Cameron, Missouri, church on Saturday and Sunday, October 20 and 21. Never before in the history of the Zion's League work in Far West Stake were Leaguers gathered together from such far distant points. There were Valda Poole and Les Gardner from Australia; Sylvia Wood and Bill Muldoon from England; Klaas Kaat from Rotterdam, Holland; Helen Mitsudo, Gilberta Paoa, and Lily Kaloa from Hawaii; Peter Harder and Harvey Nicholson from Canada, and Kisuke Sekine from Japan—probably the only native of that country who has accepted the gospel of the Restoration.

Approximately two hundred Leaguers were in attendance. Dr. William S. Gould, Director of Public Relations and counselor to students from abroad at Graceland College, was the guest speaker. The theme for the rally was "Missions Around the World."

Rally activities began Saturday night at 7:30 with Garland Snapp, supervisor of the Zion's League in Far West Stake, giving the message of welcome and outlining the purpose and significance of the rally. Four projects were suggested to be accomplished at the rally and in the year ahead.

1. Each League in the stake was to select either a missionary or a Zion's League leader in missions abroad and write letters of encouragement frequently during the year, with the first letter being written at the rally and read at the "gift service" Sunday afternoon.

2. A committee was to be appointed to raise funds to send *Herald* subscriptions for one year to branch pastors and leaders in Germany.

3. A scrapbook of League activities in pictures and story was to be sent to a League in one of the missions abroad.

4. A contribution to the Graceland College World Fellowship Fund was to be made, thus enabling young people from other countries to attend Graceland. These projects were enthusiastically received, and all Leaguers pledged their support.

DR. GOULD then introduced and interviewed each of the young people from missions abroad. They told many interesting and humorous stories about their experiences as they made the trip from their country to America to attend college at Graceland.

At 8:30 p.m. the assembly moved to the recreation room where an "international revue" was given with Les Gardner of Australia acting as master of ceremonies. Group songs, skits, and Hawaiian music were presented and much enjoyed. The Leaguers of Far West Stake concluded the program with a comedy drama called "Antics Spring." Refreshments were served to bring the activities for the evening to a conclusion.

"The Golden Thread of Fellowship" was the theme of the 9:30 worship service Sunday morning. Dick Cheville of Lamoni was the speaker at 10:00 o'clock. His subject was "My Experiences in Europe This Summer." Dick had gone to Europe during the summer months with two friends and, using bicycles as their means of transportation, had toured the countries. He visited many of the branches of the church and met many of the church people. Because of his talk, the Leaguers were able to visualize and better appreciate the need that existed in those countries.

The 11:00 o'clock service was a trip around the world and a visit with the Zion's Leagues in each of the countries represented. As a part of the service an "international choir" under the direction of Georgia Trotter of St. Joseph, Missouri, sang. These singers practiced together only once on Saturday night, but their music was beautiful and inspiring. Robert Parker of Centralia, Kansas, was guest soloist. Under the leadership of Brother Gould, each representative from missions abroad gave a word picture of local situations and activities. Each Leaguer present was made to feel the real bond of fellowship that can and will exist between young people of every land. The one thought expressed by each representative was the need of encouragement which the young people and their leaders need most in these missions in other lands. To this task of giving encouragement, the

Leaguers at the rally dedicated themselves.

After a satisfying lunch at noon, the young people assembled for a half hour of "songs of fellowship." Song leaders were Georgia Trotter, St. Joseph, Missouri; Marian Hidy, Stewartville, Missouri; and Les Gardner.

THE CLOSING SERVICE began with bringing gifts to the altar. First was the gift of *Herald* subscriptions. Enough money had been given to send six subscriptions to pastors and leaders in Germany. This was a larger contribution than had been expected. Second was the presentation of a beautiful scrapbook of activities of the city-wide League in St. Joseph, Missouri, to be sent to the Zion's League at Wallsend, Australia, with the request that it be passed on to Leagues in other cities in Australia. Roy Cawley of St. Joseph was chairman of the group that had worked for about five months preparing the scrapbook. After seeing how each representative from several countries wanted his local League to receive this gift, the group decided to duplicate it and send one each to England and Hawaii as soon as possible.

Next, each League in the stake reported the name of the person it had chosen to write to during the year. The letters were read and proved to be very interesting.

An offering for the World Fellowship Fund was taken; a total of \$40.50 was received and brought to the altar as a gift.

After a brief period of testimonial service the closing pageant of the rally was presented. This was a beautiful service written and directed by Garland Snapp. The church was depicted as the instrument through which the light of Jesus Christ was to shine forth to the world. In a candlelighting service a representative from each country, and from Graceland College and Far West Stake, symbolized the task which was his as he received his light from the church and took his rightful place in his own country that the light of the gospel might be taken to all the world. All joined together in singing "We've a Story to Tell to the Nations," and Robert Parker sang the prayer of dedication, "Lord Accept the Humble Consecration of Our Lives, Our Talents to Thy Cause."

Thus ended a rally which was far reaching in the lives of young people in Far West Stake.

—EMERY JENNINGS

Question Time

Question:

Must I believe that Joseph Smith was a prophet of God, and that the Book of Mormon is divine, in order to become a member of your church?

Michigan

J.R.G.

Answer:

The church has never laid down any such requirement. Nevertheless the question of consistency enters here. To accept the church as divine and reject the man chosen of God to bring it forth would be like accepting a gift while spurning and despising the giver. If the church is capable of supplying spiritual life through truth and holiness, what of the man who was instrumental in establishing such a church? Could he be unworthy of confidence? Consistency alone would require that to accept one we must accept the other. The same applies to the Book of Mormon.

Prejudices should not be permitted to interfere with judgment. The fundamental issue in such matters does not rest primarily upon either personal or literary works, but upon Jesus Christ and his truth. Faith in him and a following where he directs may not lead to paths which men would choose for themselves, but to truth and right and eternal life. Such as follow Christ's way will have no difficulty in accepting whomsoever he sends and whatsoever he gives.

CHARLES FRY

Question:

Please state the difference between your idea of Zion and Communism.

Illinois

C. E.

Answer:

Communism makes the state supreme. In our Zionism philosophy, God is supreme. God is the Creator, man the steward. In Communism, man is regimented in social action; in Zion, man has the right of choice; his co-operation with his fellowmen is on a voluntary basis. Zion is the very antithesis of Communism. Zion seeks to make man free to exercise his initiative, to worship God according to the dictates of his conscience and to use his resources to the attainment of com-

mon social goals—goals which, though not contrary to the state, are nevertheless not state-imposed.

Communism possesses the man, his intellect, his resources; Zion is the product of man's initiative. His resources, both physical and intellectual, are applied to the attainment of spiritual power through voluntary use. Zion is a more perfect society attained through personal self-imposed discipline. It can be achieved only in a state where religious freedom is permitted; Communism does not permit freedom of religious worship.

G. L. DELAPP

Question:

1. What does the church teach about playing games with your family at home, such as canasta and checkers and dominoes?

2. Is there any difference because of a game being played with cards?

Michigan

E.M.B.

Answer:

The church always encourages wholesome recreation in the family and in the home. There undoubtedly would be less delinquency and attendant evils in our society if parents particularly would find more time for recreation with their families.

The type of recreation should be seriously and carefully considered. I know of no instance where the church has gone on record either for or against games such as checkers or dominoes. These games are apparently harmless if not played to the point of consuming time excessively, and the recreation afforded can be both delightful and desirable.

The church by General Conference Resolution No. 377 has gone on record as disfavoring card playing in the belief that it may be apt to lead people away from the presence of God. Most of us are aware that gambling establishments use the so-called "playing cards" as one of the means for getting people's money. The evils associated with such enterprises are almost incalculable and range from loss of security to murder.

Any game that takes large amounts of time and energy from profitable work and study must be considered an evil.

Any recreation that involves gambling or the exchange of money will be disapproved by serious members of the church and by good citizens. The real evil is not so much in playing cards as it is in the indiscriminate use or misuse of time. There is probably little if any harm in a game of bridge played for purely social reasons with friends.

At least one other point claims consideration here, and that is the stewardship of influence. Attention has already been given to the stewardship of time and its importance, but the stewardship of influence is nonetheless important. If our influence and power for good suffer more by playing a card game, then there is more harm in that than in playing dominoes.

Without attempting to sermonize, we point out that leisure time should be used as constructively as possible. "Make leisure time creative" will always be good counsel. The world needs some first-class examples in the creative use of leisure time.

A. ORLIN CROWNOVER

Question:

I think I am just as good as most Latter Day Saints. Why need I join the church?

Colorado

E.C.D.

Answer:

In many instances this may be true. However, the condition of one member has nothing to do with your salvation. Salvation comes only by the gospel and one's complete compliance with it. The member who fails to live as he should may be under greater condemnation than the nonmember; yet the nonmember is still without any chance of salvation. We must each earn our own salvation.

WARD HOUGAS

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Directory of CBS Stations

<i>CBS Station</i>	<i>On your Dial kilocycles</i>	<i>City</i>	<i>CBS Station</i>	<i>On your Dial kilocycles</i>	<i>City</i>
ALABAMA					
WAPI	1070	Birmingham	WHBU	1240	Anderson
WKRK	710	Mobile	WEOA	1400	Evansville
WCOV	1240	Montgomery	WANE	1450	Fort Wayne
WGWC	1340	Selma	WFBM	1260	Indianapolis
ARIZONA					
KCKY	1150	Coolidge	WIOU	1350	Kokomo
KOOL	960	Phoenix	WLBC	1340	Muncie
KOPO	1450	Tucson	WSBT	960	South Bend
ARKANSAS					
KFPW	1230	Fort Smith	WTHI	1480	Terre Haute
KLRA	1010	Little Rock	IOWA		
CALIFORNIA					
KERN	1410	Bakersfield	KRNT &		
KXOC	1150	Chico	KRNT-FM	1350	Des Moines
KFRE	940	Fresno	WMT	600	Cedar Rapids
KNX	1070	Los Angeles	KSO	1460	Des Moines
KCMJ	1340	Palm Springs	KGLO	1300	Mason City
KCBQ	1170	San Diego	KSCJ	1360	Sioux City
KCBS	740	San Francisco	KANSAS		
KGDM	1140	Stockton	WIBW	580	Topeka
COLORADO					
KVOR	1300	Colorado Springs	KFH	1330	Wichita
KLZ	560	Denver	KENTUCKY		
CONNECTICUT					
WDRC	1360	Hartford	WCMI	1340	Ashland
WBRY	1590	Waterbury	WHOP	1230	Hopkinsville
DISTRICT OF COLUMBIA					
WTOP	1500	Washington	WHAS	840	Louisville
FLORIDA					
WINK	1240	Fort Myers	WPAD	1450	Paducah
WMBR	1460	Jacksonville	LOUISIANA		
WGBS	710	Miami	KLOU	1580	Lake Charles
WDBO	580	Orlando	WWL	870	New Orleans
WBSR	1450	Pensacola	KWKH	1130	Shreveport
WFOY	1240	St. Augustine	MAINE		
WSPB	1450	Sarasota	WGUY	1230	Bangor
WTAL	1270	Tallahassee	WGAN	560	Portland
WDAE	1250	Tampa	MARYLAND		
WJNO	1230	West Palm Beach	WCAO	600	Baltimore
GEORGIA					
WGPC	1450	Albany	WCUM	1490	Cumberland
WGAU	1340	Athens	WFMD	930	Frederick
WAGA	590	Atlanta	MASSACHUSETTS		
WRDW	1480	Augusta	WEEI	590	Boston
WRBL	1420	Columbus	WMAS	1450	Springfield
WMAZ	940	Macon	WTAG	580	Worcester
WTOC	1290	Savannah	MICHIGAN		
IDAHO					
KDSH	950	Boise	WJR	760	Detroit
ILLINOIS					
WDWS	1400	Champaign	WJEF	1230	Grand Rapids
WBBM	780	Chicago	WKZO	590	Kalamazoo
WDAN	1400	Danville	MINNESOTA		
WSOY	1340	Decatur	KDAL	610	Duluth
WMBD	1470	Peoria	WCCO	830	Minneapolis-St. Paul
WTAD	930	Quincy	MISSISSIPPI		
WTAX	1240	Springfield	WJQS	1400	Jackson
INDIANA					
IOWA					
KANSAS					
KENTUCKY					
LOUISIANA					
MAINE					
MARYLAND					
MASSACHUSETTS					
MICHIGAN					
MINNESOTA					
MISSISSIPPI					
MISSOURI					
MONTANA					
			KBOW	1490	Butte
			KFBB	1310	Great Falls
			KGVO	1290	Missoula

<i>CBS Station</i>	<i>On your Dial kilocycles</i>	<i>City</i>	<i>CBS Station</i>	<i>On your Dial kilocycles</i>	<i>City</i>
NEBRASKA					
KFAB	1110	Omaha	WGBI	910	Scranton
KOLT	1320	Scottsbluff	WMBS	590	Uniontown
			WWPA	1340	Williamsport
NEVADA			RHODE ISLAND		
KLAS	1230	Las Vegas	WPRO	630	Providence
KOLO	920	Reno			
NEW HAMPSHIRE			SOUTH CAROLINA		
WKNE	1290	Keene	WAIM	1230	Anderson
WFEA	1370	Manchester	WCSC	1390	Charleston
			WMSC	1320	Columbia
NEW JERSEY			WAKE	1490	Greenville
WBAB	1490	Atlantic City	WSPA	950	Spartanburg
WFPG	1450	Atlantic City			
NEW MEXICO			SOUTH DAKOTA		
KGGM	610	Albuquerque	KOTA	1380	Rapid City
KAVE	1240	Carlsbad			
KVSF	1260	Santa Fe	TENNESSEE		
KSIL	1340	Silver City	WDOD	1310	Chattanooga
			WHUB	1400	Cookeville
NEW YORK			WNOX	990	Knoxville
WNBF	1290	Binghamton	WREC	600	Memphis
WGR	550	Buffalo	WLAC	1510	Nashville
WELM	1400	Elmira			
WENT	1340	Gloversville	TEXAS		
WHCU	870	Ithaca	KLYN	940	Amarillo
WCBS	880	New York	KTBC	590	Austin
WHEC	1460	Rochester	KEYS	1440	Corpus Christi
WFBL	1390	Syracuse	KRLD	1080	Dallas
WTRY	980	Troy	KROD	600	El Paso
WIBX	950	Utica	KGBS	1240	Harlingen
WWNY	790	Watertown	KTRH	740	Houston
			KOSA	1230	Odessa
NORTH CAROLINA			KTSA	550	San Antonio
WWNC	570	Asheville	KWFT	620	Wichita Falls
WBT	1110	Charlotte			
WDNC	620	Durham	UTAH		
WBIG	1470	Greensboro	KSUB	590	Cedar City
WCEC	810	Rocky Mount	KSL	1160	Salt Lake City
WGTM	590	Wilson			
WTOB	1380	Winston-Salem	VERMONT		
			WCAX	620	Burlington
NORTH DAKOTA			VIRGINIA		
KILO	1440	Grand Forks	WRVA	1140	Richmond
KSJB	600	Jamestown	WDBJ	960	Roanoke
OHIO			WASHINGTON		
WADC	1350	Akron	KIRO	710	Seattle
WKRC	550	Cincinnati	KXLY	920	Spokane
WGAR	1220	Cleveland	KIMA	1460	Yakima
WBNS	1460	Columbus			
WHIO	1290	Dayton	WEST VIRGINIA		
WPAY	1400	Portsmouth	WJLS	560	Beckley
WKBN	570	Youngstown	WCHS	580	Charleston
			WMMN	920	Fairmont
OKLAHOMA			WPAR	1450	Parkersburg
KOMA	1520	Oklahoma City	WWVA	1170	Wheeling
KTUL	1430	Tulsa			
			WISCONSIN		
OREGON			WBAY	1360	Green Bay
KOIN	970	Portland	WKOW	1070	Madison
			WISN	1150	Milwaukee
PENNSYLVANIA			ALASKA		
WHOL	1230	Allentown	KFQD	790	Anchorage
WVAM	1430	Altoona	KFRB	1290	Fairbanks
WCED	1230	Dubois	KINY	1460	Juneau
WHP	580	Harrisburg	KTKN	930	Ketchikan
WDAD	1450	Indiana	KIBH	1340	Seward
WARD	1490	Johnstown	KIFW	1230	Sitka
WCAU	1210	Philadelphia			
WJAS	1320	Pittsburgh	HAWAII		
WHUM	1240	Reading	KHBC	970	Hilo
			KGMB	590	Honolulu

The Christmas Poinsettia and the Easter Lily

By Florence Freberg

THE BRIGHT RED FOLIAGE of the poinsettia was everywhere; in shop windows, on counters, among the glittering Christmas gifts, and high on the top-most shelves with the decorations. Some counters and windows were given over to whole displays of the potted plants for sale. Some were vigorously beautiful and large, others spindly and faded-looking, but each a token of the Christmas season.

Going about my errands among the Christmas shoppers, I was keenly aware of these plants. They seemed to be a breath of fantasy in a season when King Commercialism reigns. I selected gifts for my two daughters, bought the week's groceries, and had enough left to buy one of the poinsettias. I visioned how it would add a beautiful note to our Christmas at home.

Somehow, I did not want to get one from the Christmas counters, choosing instead to go to the florist's for mine. I love growing things, and I knew that if I went directly to the hothouses I'd see many varieties of plants growing together. I contemplated the purchase I was going to make at the florist's. I'd select a three-flowered plant, representative of God, the Son, and the Holy Spirit, for they are all three represented in Christmas.

Through the steaming windows of the hothouse, I could observe the sea of red as I parked my car. Going to the display window I drank in the beauty of the florist's arrangement.

THE SOFT CHIME OF A BELL, as I opened and closed the door, brought a pleasant woman from her flower arranging. I made my selection and soon the woman bearing the plant I had chosen started back to the wrapping room. I tarried a bit, as usual in the presence of plants, and looked about me. Turning to leave, I found a vine had caught at my coat and I stopped to loosen it. Replacing the tendril in proper position my eyes focused on a stretch of large pots containing only the snubbing nose of plants showing through the soil.

"Are these lilies?" I called to the woman who was about to leave the glassed section of the hothouse.

"Yes, lilies for Easter."

Looking at her I thought, "The florist selling the flower of Christmas anticipates Easter. What of the shopper buying for Christmas?"

I turned again toward the potted lilies, meditating the significance of the moment and knew that I'd never again behold a brilliant poinsettia without seeing in the background a potted lily, its green shoot pushing its way through the soil at Christmas time ready to be in full bloom at Easter.

PLACING THE CAREFULLY WRAPPED PLANT on the seat beside me where I could take good care of it, I turned the car into the stream of traffic. I felt that my coming to the florist's was meant to be and considered it my treasure for the day. Had it not been for the little vine reaching out and catching my coat as I brushed by, I might have missed the lesson and I felt I'd like to do for others what the little vine had done for me—to call the attention of heedless shoppers to the fact that in the shadow of Christmas festivities is Easter.

Would it make them more careful in their selection of toys for their children, more mindful of some money that could be put aside for those who might not know joy otherwise at Christmas? Would it make them more conscious, perhaps, of the true significance of the season and help them to observe it reverently and with less artificial gaiety?

I wanted to take mankind by the hand and lead it into the florist shop, and there let it meditate for a brief moment, drinking in the thoughts that had come to me from the display of poinsettia on one side and rows of potted lilies on the other, then go back into the stream of

Christmas activity with a more sober and sacred mien.

During the next three months my thoughts often went to the potted Easter lilies that I knew were growing toward their season, long after the beauty of the poinsettia had faded. Thoughts of Christmas must not be put away with the last evidence of its observance but should be growing, even as the lilies continued their growth at the florist's. The warmth and charity of Christmas can be kept growing, and by Easter can bring forth flowers that shed beauty even as the lily.

In the red of the poinsettia we can see God's gift, his Son, Jesus who in turn gave courageously and valiantly. In the white of the Easter lily, now beginning its growth upward, will be witnessed the purity of the supreme sacrifice made for mankind. These two flowers serve a holy mission in life if they bring to our minds these two significant experiences in the life of our Lord. We, in turn, must know the valiancy of giving with courage and sacrificing supremely to the plan of salvation and the achievement of Zion.

Local Favorite

Some children from the lower East Side of New York, on their first visit to the country, were watching a terrible hail-storm, and one small girl expressed her disapproval: "God's getting awful fresh, throwing down those big stones! First thing he knows, he'll hit somebody."

"You mustn't talk like that about God!" exclaimed a little comrade, poking her vigorously. "Most everybody on our block likes him."—Lillian D. Wald, Head of the Henry Street Settlement, quoted by W. Orton Tewson.

Home Column

As a Mother Loves Her Child

THERE is a hymn with this phrase in it: "As a mother loves her child. . . ." When I gaze upon my sleeping child and feel the boundless love all mothers must feel as they look upon their little ones, I can better comprehend how great God's love must be for us, his children.

We have but to see a mother care for a sick child night after night without rest or sleep to understand how wonderful mother love is. This understanding deepens our appreciation for God's love. As we forgive our children for things they do that displease us, we comprehend how lenient God is with us and our mistakes. He is a kind Father who forgives us when we ask forgiveness, for we are as little children in his sight. Only after patiently guiding our children through each stage of development and patiently waiting for them to learn how to take care of themselves do we realize how patient our Heavenly Father is with us as we strive to develop spiritually.

My child was several months in learning that he must stay in his own yard and not run away to his friend's house without permission. I patiently forgave him each time he left to play, explaining why it was better for him to ask me before he went away. So it is with God when we "run away" from him; he asks us over and over again to return to him and his teachings.

I am always thrilled, after being away from my son, to have him greet me on my return with "Hello, Mommie," and to feel his chubby arms around my neck. God must be pleased, too, when we reach our arms up to him at the end of a busy day. He welcomes us to his throne of grace and listens to our words of gratitude for blessings we have received through the day.

Often a child will run to his parents and sob out his fears and troubles. Understanding words usually calm his emotional upsets, and

he soon forgets what it was that troubled him. God offers such reassurance to us if we ask for his spirit to be with us. We need never be afraid while he is watching over us.

By Nellie Mae Lindsay

As I grow with my son, I shall be forever grateful to God for sending such a wonderful example in his Son. This is truly the greatest gift of love he could have given each of his earthly children.

AS I SEE IT

A department for replies to debatable articles printed in the "Herald." The views expressed here do not necessarily reflect church policy nor commit the "Herald" or its editors. Limited space will not permit many articles on the same subject to be printed.

How They Are Taught About Santa

By Mrs. Lyle E. Jackson

I grew up with the idea that Santa is just a big fairy tale, that it was very wrong for children to believe in him, and that all who teach their children to believe are liars in no uncertain terms. As I grew older I changed a great many ideas and impressions that I had as a child, and the Santa story is one of them.

As I look back on my childhood I see that I missed a very joyful part of Christmas, and while Santa is not the greatest thing about Christmas, still he is important and entirely harmless in my opinion. If my parents had taught me that "every good and precious gift" came from Santa and that Santa was the only thing I should think about at Christmas, I feel that would have been wrong. Some class Santa as an idol to be worshiped; this, of course, is not what children should believe.

God and his Son and the Christmas story can be as sacred to the children who believe in Santa as to the ones who don't. If we taught them to get and not to give, then I would be apt to agree with the nonbelievers in Santa.

We read good stories every day and derive much from lessons that are not based on actual happenings. Is it wrong? Must we reject a story as a lie because it is based on the author's idea and not actual happenings? Why can't this apply to Santa? We need not lie. The lesson taught by the Santa story is giving to the

poor and others and serving without thought of return. Has not the person who has learned that it is more blessed to give than to receive the actual message that the Master of men came to teach? Hasn't he learned the key to happiness and the real Christmas spirit?

I see no harm in believing the Santa story and giving gifts without thought of return. I think that the gifts we give without saying, "I gave it," are greater than those we do label. Santa isn't just a myth—he's a lesson. I have found that the gifts I have given in my life that were unlabeled were the ones which did the most good, and I have been blessed by giving them. I have seen from life and experience that the children and parents of "Santaless" homes have left out something important of the Christmas spirit. If unselfish giving is taught in a better way, well and good—but is it?

I think our children are giving and getting more out of Christmas than I did, because I feel that they know the real Christmas story and give it full importance in their thinking. My children expressed their philosophy pretty well the other day. The oldest said, "Sure, Santa has a lot of wonderful things in his bag, but where do you think they came from?" and the three youngest ones answered together, "God, of course!"

Briefs

SPRING RIVER DISTRICT.—Two institutes and a called business meeting were held and a missionary was assigned to the district in October.

The priesthood institute held October 19-21 at the reunion grounds at Racine, Missouri, also included the ministry of Rich Hill District and was under the supervision of Apostle D. O. Chesworth, assisted by District Presidents Donald L. Kyser and Stephen A. Black in the planning. It was the first meeting of the area for Brother Calvin French, newly appointed to Rich Hill District. Bishop Mark Siegfried was a guest on the program and Appointees John Puckett and Norman Cox were visitors from the Missouri missionary development area.

The Priesthood Institute concluded with a business meeting on Sunday afternoon for Spring River District. Elder Stephen A. Black was ordained a high priest; Robert Vohs was ordained a priest; Leon Marrow a teacher; and John Thomas was recommended and approved for ordination to the office of deacon. The last three candidates are from the Chanute-Iola, Kansas, group. The district budget was revised to provide for Missionary Ralph Bobbitt and his transportation.

Apostle Reed M. Holmes conducted a religious education institute at Joplin, Missouri, the last week end in October assisted by Elder Carl Mesle.

November will mark the beginning of a period of increased missionary activity with series scheduled by Missionaries Ralph Bobbitt, John Grice, Warren Chelline, and Stephen Black.—Reported by LOIS SHIPLEY

FAIRVIEW, MONTANA.—Seventy Houston Hobart held a series September 21-29. The annual branch election was held in October, Pastor J. A. Reynolds officiating. The fol-

lowing officers were elected: pastor, J. A. Reynolds; associates, Chester Hillman and F. L. Ballantyne; secretary, Hazel Wilcox; treasurer and custodian of buildings, Michael Ballantyne; branch chorister, Chester Hillman; recreational leader and pianist, Marjorie Jorgensen; reporter and women's department leader, Donian Hillman; church school director, Laurence Brown; church school secretary, Eva J. Reynolds; church school chorister, Leigh Reynolds; church school pianist, Eva Jorgensen; cradle roll supervisor and historian, Maggie Ditton. Arrangements have been made to begin church school with a worship period.—Reported by DONIAN HILLMAN

PORTLAND, OREGON.—Lynn Albert, infant son of Mr. and Mrs. Albert L. Sharp of Portland, was blessed October 28 at Hagerman, Idaho. The maternal grandfather, Evangelist Silas D. Condit and the maternal uncle, Elder Gomer H. Condit officiated.—Reported by TRESA MAE SHARP.

BURBANK, CALIFORNIA.—On September 23, 1951, a business meeting was held at the Burbank church for the purpose of electing new officers for the coming year. Stake President Garland Tickemeyer was in charge of election assisted by Elder Edward E. Spencer. Robert Wilms was elected pastor. His counselors are Elder Edward E. Spencer and Elder Willard Bettis. Other officers are secretary, Eleanor Wilms; treasurer, Harold Rowlett; bishop's agent, Roy Sorenson; historian, Bessie Christy; church school director, John Kirkpatrick; children's supervisor, Gwen Ish; women's leader, Jean Sorenson; young people's leader, Willard Bettis; book steward, Frank Cline; dramatics, Betty Peterson; maintenance, Ward Baird; publicity agent, Margery Rowlett.

The regular women's meeting was held at the church October 9, and the new officers were installed by Bell Calamia, past president of the women's department. New officers are president, Jean Sorenson; vice-president, Margery Rowlett; secretary, Ruth Dunster;

treasurer, Novella Thompson; friendly visitor, Minnette Kirkpatrick; cradle roll worker, Opal Baird; music director, Betty Slick; devotional leader, Myrl Spencer; bazaar chairman, Cordelia Bettis; teacher, Minnette Kirkpatrick. Each officer was presented with a rose corsage from Bell Calamia's garden.

On October 12, the Valley Circle was organized and on October 16, the Foothills Circle was organized. These will be daytime meetings with one monthly meeting at night for both circles combined.

A rummage sale was held October 28, and November 10, by the Women's Department, proceeds going to the building fund. A bazaar is to be held December 1, at the church.

On November 4, three members were ordained to the priesthood; Robert Wilms, elder, John Kirkpatrick priest, and Bill Bettis, deacon.—Reported by MARGERY ROWLETT

BAKER, OREGON.—The institute at Baker, Oregon, was well attended by the entire congregation and Saints from the surrounding territory. Saturday evening the institute was opened with a sermon by District President J. L. Verhei. He was assisted by his counselors, Elders F. E. Chapman and Miles Whiting. After the sermon, Elder Harold Carpenter showed slides. He was assisted by Brother R. Fritschle. The district dramatic leader, Sister Leona Carpenter, directed a get-acquainted program. Those participating were the pastor and his wife, Elder John and Sister Pauline McKee; Patsy and Jean Ann McKee, Elder Miles Whiting and wife Clara, Elder F. E. Chapman, Elder J. L. Verhei, Brother Ferguson, Brother Schofield, Betty and Buddy Miller, and Brother Fritschle.

Sunday morning the Saints met for an hour of fellowship and prayer. The district church director, Elder Harold Carpenter, was in charge of the church school hour, assisted by Brother R. Fritschle, church school director at Baker. A solo was rendered by Elder John McKee. Those in charge of classes were district women's leader, Sister Roycie Chapman—women's class; Counselor F. E. Chapman—men's class; Sister Clara Whiting—Zion's League; Sister Effie Verhei and Elder Harold Carpenter—children's classes.

Counselor, Elder Miles Whiting was the speaker at the 11:00 o'clock hour assisted by Brother William Ferguson, Brother F. E. Chapman, and Brother Earl Wilcox.

A fine basket lunch was served by the ladies of Baker. The concluding service of the institute consisted of an experience meeting and a short business meeting, conducted by Elder J. L. Verhei.—Reported by LEONA CARPENTER

GOODLAND, KANSAS.—District President Ward A. Hougas and wife visited in the branch September 19 for an ordination service. Robert L. Cowan was ordained to the office of teacher and Glen Middleton was ordained to the office of deacon by Ward A. Hougas and Dick Marolf.

November 14, Seventy James Daugherty, missionary for the Kansas District, was the guest speaker. A quartet number was sung by Elder Bob Wilson, of Hutchinson, Kansas Elder Alan Tyree, missionary for Kaw Valley, Elder Curtis Pearson, Pittsburg, Kansas, and Priest Harry Black, missionary to Kansas District. Dick Langford of Olathe, Kansas, was also a guest.

Presiding Bishop G. Leslie DeLapp of Independence, Missouri, and Elder Bert Reynolds of Fort Morgan, Colorado, were in the branch November 15. Brother DeLapp spoke to the group that evening. The choir sang "Hear Us, O Father." They wore their new

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All of these puzzles are of people who lived in Old Testament times. Each puzzle gives the Scripture reference so that you can read the complete story in your Bible. After that, you won't have a bit of trouble finding the answers. You'll have fun! And discover things about some of the most interesting people who ever lived.

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by Vera Kennedy Gohman

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robes which were made by women of the branch. The choir had a bake sale to raise funds for the material.

November 16, Apostle D. Blair Jensen and District President Ward A. Hougas visited the branch. Apostle Jensen was the speaker for the evening. The choir sang "Now Let Every Tongue Adore Thee."

The junior choir has new robes. They were financed by donations from the women's department. The junior choir is under the direction of Marian Phillips, assisted by Jean Ingram, and is making fine progress.

The Zion's League officers for the coming year are Jared Ingram, president; Shirley Cowan, vice-president; Jean Ingram, secretary; Carolyn Rohr, music director; Bobby Harding, recreation leader; and Florence Taylor and Glen Middleton, youth directors.

The Women's Department officers for the coming year are Pauline Roberts, president; Dorothea Graybill, vice-president; O'ella Marolf, secretary; Iona Luckert, reporter.

Cheryl Ann, baby daughter of Mr. and Mrs. William Luckert, was blessed November 18 by Elders J. R. Graybill and E. R. Marolf. These elders also blessed Glaude Leroy son of Mr. and Mrs. Byron Graybill on the same day.—Reported by O'ELLA MAROLF

FISHER ARKANSAS.—Brother James Renfro held a series from November 14 to 25. His wife, father, mother, and brother visited the branch and were present at the service November 25. His father, Seventy Z. Z. Renfro spoke at the morning hour.—Reported by MRS. GEORGE GORDON

BOISE, IDAHO.—The new officers for the branch which were elected September 9 are Cecil Gilmore, pastor; Lester Dellenbaugh and Arthur Horner, counselors; Ladyce Barr, secretary; Rollo Bullock, treasurer and solicitor; Myron Montgomery, Zion's League supervisor; Albert Montgomery, church school superintendent; Jessie Fletcher, church school secretary; Ethel Horner, women's leader; Bill and Evelyn Foster, adult supervisors; Thelma Shortridge, junior supervisor; Arthur Horner, book steward; Arthur Horner and Arthur Fletcher, auditors; Earl Shortridge, Bill Foster, and Rolla Bullock, building committee; Janie Horner, publicity; Lois Moore, music director.

Seventy Philip Moore has completed a missionary series. Among the recent baptisms were Philip and Hattie Spurling, Alice Sivits, and Connie Brown.

Several weddings were announced recently. June Barr, daughter of Mr. and Mrs. Bert Barr, was married June 21 to Wilson Moore of Buhl, Idaho. On October 8, Beverly Condit and J. D. Griggs of Castle Ford, Idaho, were married. Beverly is the daughter of Mr. and Mrs. Lloyd Condit. Lucia Ann Gates, daughter of Mrs. William Sivits, and William Gilley were married in the Boise church September 2.

The women's department resumed the serving of monthly luncheons which are a source of social as well as financial gain. The women held their annual bazaar November 16. This event included a chili and oyster supper and netted \$54.75.

The Zion's League held a carnival in October. They presented the evening service November 18. One of the League members, Stanly Hunt of Emmett, is attending Grace-land this year.

The Idaho District conference was held November 3-4 in Boise. Russell F. Ralston, assistant missionary in charge, and Philip Moore were in charge. Ivan Montgomery of Twin Falls and his son, Myron, of Boise were ordained to the office of priest.—Reported by JANIE HORNER

RIDGEFIELD, WASHINGTON.—The annual business meeting was held on October 14 with District President J. L. Verhei presiding. The meeting followed a pot-luck dinner. New officers will serve as follows: pastor and bishop's solicitor, Milton Becker; associate pastor, Ralph Chapman; secretary, Charlotte Phillips; treasurer, Bob Snead; auditor, Hans Roth; church school director, Phyllis Snead; women's leader, Ruth Phillips; youth leader, Francis Roth; music leader and dramatic leader, Elsie Becker; social leader, Edith Chapman; librarian and three-year-term building committee, Waldo Lasley; publicity, Shirley Phillips; historian, Mrs. M. Kempe.—Reported by SHIRLEY PHILLIPS

SAN ANTONIO, TEXAS.—The annual business meeting for the branch was held and the following officers were elected: pastor, J. L. Berry; counselors, Floyd E. Jett and Fantly P. Hall; church school director, Billy Hall; young people's leaders, Jane Wight and Charles Eastham; music director, Emma Jackson; secretary, Mildred Bonnett Holder; treasurer, Lavon Hay; women's department leader, Emma Sasse.

The church was air-conditioned during the past summer, and other improvements were made. The Northside mission is progressing and has donated over \$1,000 to the building fund. Speakers at the mission have been Pastor Joe Berry, Floyd Jett, H. E. Winegar, F. P. Hall, Ted Dorow, Rous Eastham, and Hugh Baker. John Wight, missionary, has worked in the branch.—Reported by RUTH HARP

SCRANTON, PENNSYLVANIA.—Seventy William T. Guthrie's "Life and Ministry of Christ" color slides were shown at the branch early in November. The series of services was held November 5-9.

On November 24-25, Patriarch and Mrs. Willard W. Hield visited the Scranton church. He gave patriarchal blessings to Florence White and Ruth Miluski, and delivered the Sunday sermon.—Reported by H. DAVID MORRIS



Fifty Years of Membership

Elder and Sister Joseph W. J. LeBherz were honored with a banquet on the evening of November 17 at Auckland Branch, New Zealand, in recognition of their fifty years of membership in the Reorganized Church.

Sister LeBherz, the former Molly White, was baptized at Lismore, New South Wales, on August 8, 1901, by W. J. Haworth. Through her years of membership she has served as a leader in the women's department and has assisted her husband in his work. Many missionaries will remember the kind hospitality of the LeBherz family whose home was always open to traveling ministers.

Brother LeBherz was baptized at Brisbane, Australia, on November 9, 1901, by John Kaler, along with twenty other persons who had formerly belonged to the Mormon Church. He assisted in the organization of Dunedin Branch, the first in New Zealand, and Auckland Branch, the largest in the dominion. He was ordained an elder in 1922. At the present time he is serving as counselor to the pastor in Auckland.

Brother and Sister LeBherz were married on February 5, 1906. They have two children, Mrs. Edna Anderson and William John LeBherz, and six grandchildren. All are active in the work of the church.

A Child Kneels to Pray

by Grace Noll Crowell

Children's trust and confidence in God, their love and their wonder, their simple faith—all breathe through these prayer poems written by one who understands the tender hearts of little boys and girls. Each of these 26 poems is illustrated so this small book will make a lovely gift.

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Herald House INDEPENDENCE, MO.

How It Works in Zion

Zion shall flourish, and the glory of God shall be upon her, and she shall be an ensign unto the people.

—Doctrine and Covenants 64: 8.

By Lee Hart

Stake Young People's Leader

THE CENTER STAKE of Zion is expanding in several ways. An intensified program of priesthood education and activity is apparent. A tremendous building program is under way. New missions are mushrooming. Young people are helping to build a vital youth program of no small proportions.

Some have said, "Why be concerned about young people? They are the church of tomorrow." Let me suggest that they are as much the church of today as any other age group.

Center Stake young people are fortunate in that they live in a concentration of church members where there is a superior quality of local leadership and where the services of an appointee are required to serve the youth. The last four years F. Carl Mesle has served in this capacity, and the program I will describe is largely the result of his unstinting efforts, the support of Stake President C. V. Graham and his associates, and a host of volunteer youth leaders.

The activity program in Zion, which they make possible, is designed to meet the needs of each young person eight through twenty-four years old. Every effort is made to assure the smooth transition of young people from the boys' and girls' program to Zion's League and so to young adults.

Girls' Work

The girls' program is amazingly effective in Independence. Two programs which are most effective are the Skylarks for girls eight through eleven years, and the Orioles for girls twelve through fourteen years. Girls of these ages are organized into small homogeneous units of ten to fifteen, and they meet in their own homes or the home of their leader. Their program activities include music, arts and crafts, games, storytelling, service projects, day camps, and summer camps.

The stake-wide summer camping program for girls is growing each year. This past summer the Skylarks had three overnight camping trips supplemented by a week of day-camping in Independence. The Orioles' interest in camping resulted in two different weeks of Oriole camps at Gardner Lake, the church camp near Excelsior Springs, Missouri. Each camp was attended by approximately eighty-five

girls and twenty leaders. The value of these experiences can hardly be overestimated.

The administration of the girls' program comes primarily from the Skylark-Oriole Administrative Council. This is composed of a volunteer stake girls' director, two counselors, other officers, with the girls' director from each congregation, and the Stake Youth Director. Both the Skylark and Oriole leaders are organized for orientation of prospective leaders and continuous training and guidance for the unit workers.

Here Is the Writer . . .



Lee Hart was born in Coffeyville, Kansas, but moved with his parents to Independence, Missouri, when he was five years old. Here he was baptized in 1932 and graduated from William Chrisman High School in 1942. From 1943-46 he served in the Air Corps, spending two years in Africa. After he left the service he attended Grace-land College and George Williams College in Chicago. He received his B.S. degree in community recreation in 1950 and his M.S. degree in group work administration the following year. For three years he worked in Chicago YMCA's, returning to Independence in July, 1951, under General Church appointment to serve as stake young people's leader. He is married to the former Margaret Snowden of Evergreen, Alabama. They have one son, Dennis Lee, born November 13, 1951.

As in any youth program the success depends primarily upon the interest and devotion of trained leaders or leaders willing to grow through in-service training. It does not depend upon the number of girls in a branch, although this is a factor. The girls' activity in Independence is an example of what devotion and persistent effort can achieve.

The Center Stake is the laboratory for the church-approved program for Skylarks and Orioles. The success here evidences growing skill and correctness in objectives, techniques, and methods. Across the land there are many girls who need what these programs have to offer; they wait only upon those adults who care

enough to organize and administer the program. What more essential work could any woman do than to give leadership to growing girls?

Boys' Work

The congregations in Center Stake are utilizing the national program of the Boy Scouts of America, and this is the primary activity program for boys here. Programming is done in a manner similar to that in any good Scout troop, with perhaps an increased emphasis upon spiritual development of the boy. The institutional representative from each congregation attends bimonthly meetings sponsored by the stake to discuss the problems involved in channeling the Scouting program into its most fruitful service to the boy and the church.

Each year, in addition to the Scouts' usual camping experience, they are offered a week-end retreat at the church camp at which only church-sponsored troops attend. This year 100 Scouts and their leaders attended and there added to the usual camp-out experience that of meaningful worship, classwork, and association with others of like faith. Plans are for a winter holiday at the lake this season which will further stimulate church interest and allegiance.

The Scout activity which brings a boy closest to the church objectives is that which he engages in while working on his God and Country award. This is the award equal in merit to the rank of Eagle and, in my opinion, the most vital element in the program. To achieve this award the Scout must educate himself in church doctrine, history, and law as well as render a great deal of service to the church. It is the "big push" in Center Stake boys' work at present. Further information is available upon request to the Department of Religious Education, in care of the Auditorium, Independence, Missouri.

The need for leadership and co-operation from parents and pastors is as essential here as in girls' work. Scouting is challenging and worth while to almost any boy if leaders will make it so. In Center Stake the trend is toward recognizing that no greater missionary contribution may be made by a man than to work devotedly in Scouting. It requires the best of any layman or priesthood member.

The Zion's League

There are nineteen Zion's Leagues in Independence, averaging about thirty-five active members each who range from fourteen through twenty-five years old. The Leagues use the commission system of organization, which is designed to involve every Leaguer in planning activities. They meet weekly, usually for a Sunday evening program, and ordinarily have at least two social activities per month.

Long-range planning of programs and activities are done democratically by the cabinet under the watchful eye of the League leader or sponsor. Here again the leader is the key person to the success of the program.

Many co-operative activities are conducted on a stake-wide basis, but always with the objective of developing a more spiritual and cohesive local League. Winter holidays, activity nights at the Auditorium, special programs at Thanksgiving and Christmas, and an annual drama festival are the major winter activities. In summer there are youth camps, reunion, recreation on the campus, and an annual Labor Day retreat as the big attractions. Young people need activities to which they can give their best. These large-scale programs help give inspiration for better small unit operation.

To facilitate these stake-wide activities a city-wide cabinet of ten members functions. To members in the past this experience has proved invaluable.

Young People's Supervisor

A most important person in the local congregation is the young people's supervisor. He is the pastor's right hand man in the promotion and supervision of the youth programs. This office is relatively new in the stake, but experience shows he is making possible support of the youth program by the other departments and better interpretation of what the young people are doing to the congregation. He also attempts to keep the youth programs a "part of" and not "apart from" the rest of the branch activities.

Outlook for the Future

There are many more activities, plans, and problems that have not been mentioned. I hope they will continue, for the young people of the church can never develop into able and stable examples of "Christ in us" unless a dynamic program keeps them active and growing.

Eventually we hope the program will be so organized that all young people may be more adequately served, especially in the Zion's League age range. For only when all can become actively engaged in helping to plan, conduct, and evaluate their activities will they be tied to the church with a really cohesive bond.

Suggestions for Youth Leaders

Good youth leaders aren't born; they are primarily self made. Leadership requires sacrificial service and continual search for unique ideas, techniques, and methods.

Young people need challenging activities in worship, study, service, and recreation. You must live on the growing edge yourself before you can lead them there. Involve all the young people as much as possible and let them know the church needs them. Youth leaders should never plan a program alone, but should lead and guide the young people into planning it themselves. Let democracy rule unless some basic principle is involved.

Always keep in mind your objectives. Activities are a means to an end, not the end themselves. All should contribute to the development of a Christlike personality.

Subscribe to *Guidelines* from Herald House, *Youth Leader's Digest* and *Program Peps* from Youth Service, Inc., Peekskill, New York, or other youth leader's helps.

Catch the vision of Zion's possibility in young people today; keep that continually in your thinking and that of your young people.

Opportunity

Even the humblest person can spend a little of his strength in making his tiny corner of the world a little cleaner and pleasanter. A powerful financial, political and industrial figure would find huge things which had to be done, some part of which he could attack. The act of contribution is the act of assuming a place in the scheme of things. There is no other way in which an individual can become a part of society.—Adolf A. Berle, Jr.

Graceland

Gazette

■ Twenty-five members of Graceland's Engineering Seminar, accompanied by Mr. N. L. Jacobson, head of Graceland's engineering faculty, recently spent two days in Kansas City on the seminar's annual field trip. There they visited a number of industrial concerns where they saw engineers and engineering in action and looked for answers to questions about their field which cannot be answered in the classroom. They also learned of the most recent developments in industrial tools and processes.

■ Three services constituted the Thanksgiving unit in Graceland religious life. A Wednesday evening fellowship, "I Am Thankful for These Things," began the unit. Clifford A. Cole, Dean of Students, spoke at the worship service on Sunday morning before the holiday. On Sunday evening, a student committee presented a series of tableaux interspersed with choral reading and music. The tableaux expressed thanks for the light of the sun; the Light of the World, the Christ; the light of the restored gospel; and the light of revelation. The service was intended to make Thanksgiving significant even to those for whom it is not a national holiday.

■ The music department presented a recent assembly program. Members of the music faculty discussed the singing voice and a number of musical instruments; a student or an instructor demonstrated each one. An octet demonstrated the use of different voice parts in choral work; Russell Walsh, Long Lake, Minnesota, demonstrated the use of piano pedals, the use of the piano as a percussion instrument, and the piano accordion. Harold Keairnes, Kansas City, Missouri, demonstrated the piano as a cantabile instrument; Liana Worthington, New York City, the harp; Florine Cline, Oakland, California, the marimba; and Dianne Stiles, Chariton, Iowa, the timpani. William Graves and Roy Benson of the faculty demonstrated the glockenspiel and the organ.

New Horizons

(1221) 21

Bulletin Board

Brooklyn Services

New York City Saints hold Sunday services in the Highland Park Branch YMCA, 570 Jamaica Avenue, at the eastern edge of Brooklyn. Visitors may obtain further information by telephoning Virginia 7-8527.

Change of Address

Mr. and Mrs. Harry C. Stoker
1511 Summit Avenue
Springfield, Missouri

Mr. and Mrs. Tom Worth
170 Gravelly Hill
Erdington, Birmingham 23
England

Aleah Koury
1426 Sixth Avenue
New Westminster, British Columbia
Canada

Request for Prayers

Mrs. Lillie Wyant, 529 North Chestnut, Newkirk, Oklahoma, requests prayers for the spiritual welfare of her family.

ENGAGEMENTS

Beckwith-Thatcher

Mr. and Mrs. Thomas W. Thatcher, Sr., of Independence, Missouri, announce the engagement of their daughter, Mary Marcella, to Ernest Lee Beckwith, son of Mrs. George Beckwith of Murdo, South Dakota. The wedding will take place on January 20 at the East Independence Church.

WEDDINGS

Bowers-Davis

Mrs. Catherine Bath Davis, daughter of Mr. and Mrs. William Bath of Independence, Missouri, and Oren Bowers, son of Mr. and Mrs. V. E. Bowers of Holden, Missouri, were

married November 20 at the Reorganized Church in St. Louis, Missouri. The double-ring ceremony was performed by Pastor Frank McDonald.

BIRTHS

A daughter, Lynda Cheryl, was born on October 25 to Mr. and Mrs. James Boswell of Lamoni, Iowa. Mrs. Boswell, the former Arnetta Woods of Hillsboro, Ohio, attended Graceland College.

A daughter, Frances Deannette, was born on October 30 to Mr. and Mrs. Luther D. Givens of Willoughby, Ohio. Mrs. Givens is the former Nellie Barnes.

A daughter, Cheryl Elaine, was born on July 6 to Mr. and Mrs. Raymond Harness of Lynwood, California. She was blessed on November 25 at Compton by Elders F. H. Cunningham and A. T. Gray. Mrs. Harness is the former Elaine Wolfe of Kansas City, Missouri.

A son, William Eric, was born on September 29 to Mr. and Mrs. Donald E. Woolery of Sunflower Village, Kansas. Mrs. Woolery is the former Geraldine Lucas of Mapleton, Kansas.

A daughter, Barbara LaVonne, was born September 25 to Mr. and Mrs. Robert Heald of Tucson, Arizona.

DEATHS

SHEPHERD.—Jessie Eunice Wendell Brooks, was born March 24, 1886, in Kansas and died October 25, 1951, at Santa Ana, California, where she had lived the past twenty-five years. She was married on November 2, 1940, to William Shepherd, who preceded her in death. She had been a member of the Reorganized Church since February 5, 1911.

She is survived by a sister, Mrs. Dorothy Sharp of Santa Ana. Funeral services were held at the Brown Colonial Chapel in Santa Ana, Evangelist Louis J. Ostertag and High Priest Rodney Engel officiating. Interment was in Westminster Memorial Park, Westminster, California.

KELLOGG.—Raymond Myron, son of Lewis Franklin and Maryetta Kellogg, was born at Montour, Iowa, on May 4, 1877, and died at Mercy Hospital in Council Bluffs, on November 21, 1951, after being ill only a few hours. He was married on November 6, 1901, to Floria G. Mowery; one daughter was born to them. After the death of his wife on March 18, 1939, he was married to

Grace E. Kerns on June 8, 1940. He had been a member of the First Congregational Church for a number of years, but on August 10, 1941, was baptized into the Reorganized Church. He held the office of teacher at the time of his death.

He is survived by his wife, Grace, of Council Bluffs; his daughter, Mrs. John League of Wichita Falls, Texas; two stepsons: Kenneth Kerns of Hamilton Base, California, and Vernon Kerns of Denison, Texas; a stepdaughter, Mrs. John Kendall of Albuquerque, New Mexico; and seven grandchildren. The funeral service was held at Meyer Chapel in Council Bluffs, Elder V. D. Ruch and the Reverend J. R. Perkins officiating. Interment was in Cedar Lawn Cemetery, Council Bluffs.

KING.—James Edward, was born March 28, 1872, at Pestigo, Wisconsin, and died September 25, 1951, at his home in Escanaba, Michigan. He had been a member of the Reorganized Church since February 22, 1925.

He is survived by his wife, the former Hattie Calhoon whom he married on March 30, 1899; two daughters: Claudina Wescott of Wells, Michigan, and Olive Kasbohm of Whitney, Michigan; two sons: Orval of Sault Ste Marie, Michigan, and Raymond of Gladstone, Michigan; fifteen grandchildren; and thirteen great-grandchildren. Funeral services were conducted at the Anderson Mortuary in Escanaba, Elder Rex Stowe officiating. Interment was in The Garden of Rest, Wells, Michigan.

TEETERS.—John Alexander, son of Henry Harrison and Mahala Teeters, was born September 2, 1876, at Belknap, Iowa, and died October 15, 1951, at his home in Independence, Missouri. At the age of eighteen he was baptized into the Reorganized Church; seven years later he was ordained a priest and sent out as a missionary under General Church appointment. During his travels he met and married Eva Coddington of Alexander, Kansas; five children were born to them. On September 2, 1906, he was ordained an elder, in which office he served the remainder of his life. After thirteen years as a missionary, ten of which he accepted no financial aid from the church, he became pastor at Alexander and president and bishop's agent of Northwestern Kansas District. He held these offices until 1943 when he moved to Independence. He did practically all of the construction work on the church at Alexander while living there and assisted with the building of the new Enoch Hill Church in Independence. He was completely devoted to his ministry and never refused a call for administration, even during the last few months of his life when his hands were swollen and painful with arthritis.

He is survived by his wife; a son, Herald H. of Amarillo, Texas; four daughters: Mrs. Chrystal Boyd, Mrs. Vida Kraus, and Mrs. Hazel Engelbrecht of Independence, and Mrs. Lois Stephens of Pueblo, Colorado; three brothers: James J. and Charles Teeters of Independence, and Willis H. Teeters of Lee's Summit, Missouri; three sisters: Mrs. Edith Trask of Independence; Mrs. Belle Caulk of Pleasant Hill, Missouri; and Miss Olive Teeters of Green Bay, Wisconsin; and nine grandchildren. Funeral services were held at Enoch Hill Church, Elders Glaude Smith, Frank White, and Seventy Glen Johnson officiating. Interment was in Mound Grove Cemetery.

IRWIN.—Arvilla Loraine, daughter of Maylond and Martha O'Neil, was born March 15, 1916, at Whittemore, Michigan, and died November 25, 1951, at Flint, Michigan, after an extended illness. She was baptized into the Reorganized Church on November 6, 1932, and remained a faithful member until her death. On April 1, 1934, she was married to Eri E. Irwin, who survives her.

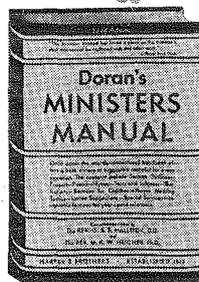
Besides her husband she leaves two daughters: Darla and Trudy, and a son, Ethan, all of the home; her parents; a sister, Onalea Gordon, and a brother, Elmore, all of Flint. Funeral services were held at the Reorganized Church on Hamilton Avenue in Flint, Elder Arthur H. DuRose officiating. Interment was in Flushing Cemetery.

PATRICK.—John Darius, son of John M. and Sarah E. Patrick, was born December 7, 1864, at Midway, Alabama, and died November 18, 1951, in Independence, Missouri. He was baptized into the Reorganized Church on August 31, 1875, and on June 17, 1888, was married to Emma Jane Galloway. Seven children were born to them. Mrs. Patrick died on August 30, 1934.

Surviving are four sons: John of the home; Preston, William, and Lambert of Independence; three daughters: Mrs. Janie Furness of Kansas City, Missouri; Miss Mae Patrick

THE MINISTERS MANUAL

(Doran's)



This 27th edition of a work that has established itself through the years as the standard source book in its field has among its contents the following: outlines for sermons for Sunday mornings and evenings for the entire year and special days; suggestions for children's sermons, themes for Lenten services and evangelistic meetings, sermon seed thoughts and an abundance of illustrations and homiletic material for all occasions, guides for church departments and activities; sections on Holy Communion, missions and missionaries; tables of dates.

\$2.75

Herald House INDEPENDENCE, MO.

and Mrs. Elizabeth Linkhart of the home; three sisters: Mrs. Francis Williamson of the home; Mrs. Martha McPherson of Prichard, Alabama; and Mrs. Elizabeth Mason of Houston, Texas; a brother, Zenos Patrick of McKenzie, Alabama; fifteen grandchildren; and fifteen great-grandchildren. Services were conducted at the George Carson Chapel in Independence, Elders Glaude A. Smith and Hubert Case officiating. Interment was in Mound Grove Cemetery.

GILDERHAUS.—Chester Merle, was born May 20, 1916, in Atchison, Kansas, and died September 30, 1951, at Woodland Hills, California, of an accident which occurred while he was on duty as a police officer. From 1935 to 1938 he served in the Army. In 1939 he made his home in California and on June 21, 1941, was married to Alyce Chase. On February 4, 1946, he joined the Los Angeles Police Department. He was a member of the Municipal Motor Officers Association and a former member of the police band. He had belonged to the Reorganized Church since his youth.

He is survived by his wife and two small sons, Dennis and Keith, of Woodland Hills; his mother, Mrs. Tessie Gilderhaus of Atchison; four sisters: Mrs. Isobel Beck of Tenafly, New Jersey; Mrs. Delpha Calhoun of Milton, Florida; Mrs. Vivian Bombe of Michigan City, Indiana; and Mrs. Lucille Steel of Vancouver, British Columbia; and a brother, William Gilderhaus of Spokane, Washington. Funeral services were held at the Utter-McKinley Wilshire Mortuary, Evangelist Louis Ostertag and the chaplain of the Los Angeles Police Department officiating. Interment was in Forest Lawn Memorial Park, Glendale, California.

DUNLAP.—Lillian Price, was born September 18, 1913, at Mount Washington, Missouri, and died September 21, 1951, in Park Hospital, Long Beach, California, following an illness of five years. She attended Northeast High School in Kansas City, and was baptized on August 12, 1923, in Mount Washington. On Christmas Eve, 1934, she was married to Leonard Newton Dunlap who survives her.

Besides her husband she leaves five children; Shirley Ann, Thomas Lee, Patricia Louise, Harold Dean, and Mary Kathlee, and her mother, Anna May Price, all of the home in Artesia, California. Funeral services were held at the Moreland Mortuary in Compton, California, Elder Carl Ruoff officiating, and at the Mount Washington Church with Elder Ben Kramer in charge. Interment was in Mound Grove Cemetery, Independence, Missouri.

HANAFORD.—Ethel May, daughter of Edwin and Anna Majors, was born on July 26, 1896, at Brownville, Nebraska, and died April 27, 1951, at Omaha, Nebraska. She was baptized into the Reorganized Church in June, 1905, and on April 4, 1917, was married to Kenneth Teague; two sons were born to them. On October 17, 1930, she was married to John Hanaford; a son and daughter were born to them. Her husband John survives her.

She also leaves three sons: Dallas Teague of Tokyo, Japan; Doran Teague of New York City; and Dwayne Hanaford of the home; a daughter, Darlene Hanaford of the home; her mother of Brownville, Nebraska; and a sister, Mrs. John Thomas of Brownville. Funeral services were held at the Methodist Church in Perue, Nebraska, Elder M. A. Smith officiating. Burial was in Hill Crest Cemetery, Perue.

PRATT.—Mary Agnes, daughter of Mr. and Mrs. John Twomey, was born August 19, 1867, at Shelbyville, Kentucky, and died November 25, 1951, at a hospital in Council Bluffs, Iowa. She was married to James Abner Pratt on October 14, 1894; five children were born to them. She had been a member of the Reorganized Church since 1917. Her husband and one daughter, Esther May, preceded her in death.

Surviving are three sons: Clair and Ralph of Crescent, Iowa, and Blair of Council Bluffs; a daughter, Lena Pratt of Crescent; a sister, Julie Powell of Missouri Valley, Iowa; six grandchildren, and two great-grandchildren. Funeral services were held at Woodring Chapel in Council Bluffs, Elders M. A. Smith and H. M. Butler officiating. Burial was in the Crescent cemetery.

WOOD.—Nancy Jane Hunt, was born January 7, 1866, in Pottawattamie County, Iowa, and died November 29, 1951, at her home in Independence, Missouri. At the age of eighteen she was married to Henry Wilson; two sons were born to them. Mr. Wilson died in 1901, and fourteen years later she was married to Samuel O. Wood, who also

preceded her in death. She had been a member of the Reorganized Church since July 27, 1879. Since 1931 she had made her home in Independence.

Surviving are her two sons: Edgar Wilson of Huntington Park, California, and Otto Wilson of White Fox, Saskatchewan; two sisters: Miss Leone Hunt of the home and Mrs. Emma Frock of Richland, Missouri; five grandchildren; and six great-grandchildren. Funeral services were held at the Roland Speaks Chapel, Elders Glaude A. Smith and Herman A. Chelline officiating. Interment was in Mound Grove cemetery.

POLK.—Charles, was born September 7, 1862, in Pennsylvania, and died November 20, 1951, at Talent, Oregon. He had been a member of the Reorganized Church since 1912. His wife preceded him in death in 1941.

Surviving are three sons: Perry of Ashland, Oregon; Virgil of Klamath Falls, Oregon; and Leonard of Ukiah, California; two daughters: Mrs. Charles Loos of Talent, Oregon, and Mrs. Roy Lewis of Selma, Oregon; and fifteen grandchildren. Funeral services were conducted by Elder Harold E. Crooker. Interment was in Sterns Cemetery at Talent.

RECTOR.—Anna Elizabeth, was born December 5, 1861, near Peru, Indiana, and died November 14, 1951, at the home of her sister in Independence, Missouri. She spent her early life in Indiana, moving to Nebraska in 1887 with her family. She had made her home in Independence since 1928.

She is survived by her sister, Mrs. Ana Belle Chapple. Funeral services were conducted by Elders Glaude A. Smith and Joseph White at the Kepley Chapel in Independence. Interment was in Mound Grove Cemetery.

WILLIAMS.—Nellie J., daughter of Henry and Jana Wav, was born March 18, 1866, at Clitherall, Minnesota, and died November 19, 1951, at her home in Independence, Missouri. She was married to Arthur Bowker in 1885; Mr. Bowker and two daughters born to this

union, Dora and Ruth, preceded her in death. In 1901 she was married to Isaac Williams, who also preceded her in death. She had been a member of the Reorganized Church since December 22, 1896.

Surviving are two sons: Bion Williams of Winslow, Arizona, and Ben Williams of Braymer, Missouri; two daughters: Mrs. Dollie Pratt and Mrs. Mirla Cunningham both of Independence; ten grandchildren; and twelve great-grandchildren. Funeral services were conducted at the Roland Speaks Chapel in Independence, Elders Glaude A. Smith and E. W. Lloyd officiating. Interment was in Coal Hill Cemetery, Eldorado Springs, Missouri.

CHURCH.—Laura Helen, daughter of Charles F. and Frances A. Church of Independence, Missouri, was born October 7, 1940, at Bowling Green, Ohio, and died November 28, 1951, at the University of Kansas Medical Center following brain surgery. She was a sixth grade pupil at Bryant School in Independence, a member of the Reorganized Church, and an Oriole in the Kahili Circle.

Besides her parents she leaves a sister, Mrs. Marilyn Meredith, Iowa City, Iowa; and three brothers: Barton K. of Philadelphia, Pennsylvania; Charles F., III, and Frank V. of the home. Funeral services were held at the George Carson Chapel in Independence, Bishop G. L. DeLapp and Elder Glaude A. Smith officiating. Graveside services and interment were at Lamoni, Iowa.

SHULL.—Jean Elizabeth, daughter of Mr. and Mrs. A. G. Hahn of Independence, Missouri, was born December 1, 1929, and died November 26, 1951, at North East Hospital following the birth of a daughter. On July 20, 1946, she was married to John Daniel Shull, who survives her. She also leaves a son, John David; a baby daughter, Jean LeVon; her parents; and one brother, William Hahn. Funeral services were held at the Roland Speaks Chapel in Independence, Elders Glaude A. Smith and William Cowan officiating. Interment was in Mound Grove Cemetery.

Introducing

LUCILLE (McGOUGH) OLIVER, Louisville, Kentucky, has contributed several articles to the *Herald, Daily Bread*, and other church literature. She was born in Salvisia, Kentucky, but united with the church in 1942 at Louisville. She graduated from the K.F.O.S. Midway, Kentucky, High School which is a Christian Girl's School near Lexington. Her hobbies are reading, music, and writing. She was editor of the school paper during her senior year and member of the school quartet.

In 1934 she married Lee R. Oliver. They have three children: Robert Lee, 11; Carol Lee, 5; and Johnny Edwin, 2½. Sister Oliver is active in church work and is director of music.

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P.S.

Mrs. Stella Newman
Route #2
Dunlap, Iowa

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*** ARE YOU WEARING A CORNCOB?**

Don't scratch now, but if the new fluorescent yellow sweater you are wearing gives you an itchy spot just under the left shoulder blade where you can't reach, maybe it was made out of a corncob—one of the most abrasive things grown on the farm. For corncobs-into-sweaters is one of the amazing transformations available to the textile industry as a result of research like that now carried on at the Department of Agriculture's Northern Regional Agriculture Research Laboratory at Peoria, Illinois, according to an interesting clipping sent to us by District President Lyle W. Woodstock. The article originally appeared in the "Wall Street Journal."

New uses for the "waste" materials of agriculture—corncobs, cornstalks, straw, peach pits, etc.—may ultimately absorb everything that is grown on the soil. Research has now passed far beyond the stage of merely reprocessing existing materials, and modern technology takes almost any product and makes an entirely new kind of material out of it through chemistry. The time may come when, contradicting the familiar proverb, it may be entirely possible to "make a silk purse out of a sow's ear," if it has not already been done. That, however, is "still in the laboratory," and has not yet reached commercial production.

It is no joke, therefore, to say that there may be a corncob in your pretty new sweater, which will be perfectly smooth and soft. The itch you feel may be an allergy; it can't be caused by a scratch.

And who knows—if modern science can take the scratch out of a corncob, perhaps a way can be found of transforming human nature too, smoothing down our rough spots, making us into new creatures. But this is the task of religion, not of the laboratory.

*** TEMPO**

While you are killing Time, sir,
Time is killing you!

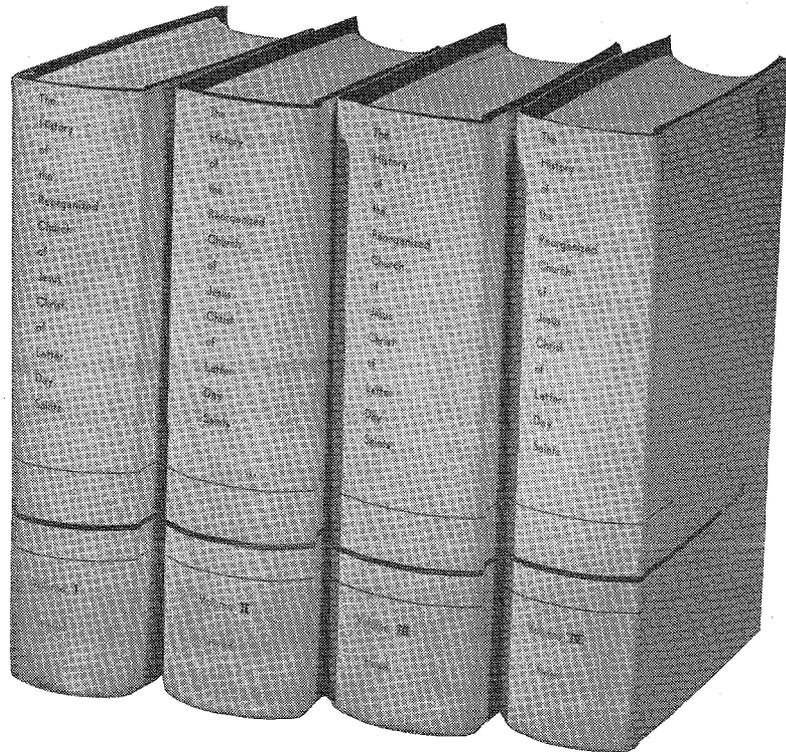
*** GROWTH**

In one of the larger religious journals, a writer of another denomination has observed (apparently with some apprehension for his own church) that the Southern Baptists have been making a remarkable growth. In the last ten years they have added 4,000 new churches and 4,000,000 new members to their lists. They represent the fastest growing church in the United States today.

Reasons assigned by the minister for that growth are interesting: 1. biological increase and holding the young people; 2. appeal to the underprivileged; 3. appeal to rural types, even those that have gone to the cities; 4. congregational autonomy and freedom; 5. churches that serve as real centers of social life, open every night of the week; 6. emphasis on social service and helpfulness to needy; 7. a simple faith based on Bible preaching.

The general increase of membership in Christian churches of the United States (close to 55 per cent of the population belong to some Christian church) has brought general satisfaction; but in a highly competitive situation it may be said that churches watch each other anxiously when one forges ahead rapidly. It would be beneficial if this watching were motivated by a desire to learn.

**prize
gift
of them
all!**



The Church History

Herald House is going to try to print more sets of the Church History. Our first printing did not take care of everyone who wanted these important books, so Herald House will print as many more as we can from our old printing plates. The old plates are disintegrating, so order right away to be sure you have your set. Books will be ready in March. Treat your family, your friends, and even yourself to this wonderful gift.

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**in
this
issue**

One Night in Bethlehem

Elbert A. Smith

The Valiant

Mabel Williams Crayne

Christmas Eve Perfect

Maude D. Anderson

the
Saints'
Herald

December 24, 1951

VOLUME 98

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Dan Sorden Dies



PRESIDENT IN EAST

President Israel A. Smith returned from his trip to the east Tuesday, December 11, and reports very fine meetings, particularly the one held in Parkersburg, West Virginia. Apostle Maurice L. Draper was associated with the President at the particular meeting.

PREACHES IN INDEPENDENCE

President W. Wallace Smith preached two sermons in Independence Sunday, December 10. His morning sermon was delivered at the Englewood congregation, and he preached in the evening at the Stone Church.

CONDUCT INSTITUTES

President F. Henry Edwards, Apostle Reed M. Holmes, and Elder F. Carl Mesle have been conducting institutes in various areas. The institutes are conducted with a group participation plan and are designed to minister to the priesthood, religious educational leaders, and youth leaders. The brethren were in Ann Arbor, Michigan, December 4-6; Youngstown, Ohio, December 7-8; Akron, Ohio, December 9-13; and Boston, Massachusetts, December 14-16.

STAKE CONFERENCE HELD

The annual conference of the Center Stake of Zion was held December 10 at the Stone Church. Glaude A. Smith, pastor of the Stone Church and counselor to the stake presidency, presided, associated with W. Wallace Smith of the First Presidency, Stake President Charles V. Graham, Counselor Fred O. Davies, Bishop Harold Cackler, and Elder M. L. Parker. Twelve men from Walnut Park, three from Stone Church, and six from Spring Branch, were approved for ordination.

CAMPAIGN ENDS SUCCESSFULLY

The campaign to raise a \$35,000 fund for the Sanitarium by the citizens of Independence was over the top of the set goal with a total of \$38,310.75, it was announced at an appreciation dinner for the campaign workers November 29. The dinner was held at the Laurel Club Dining Room of the Auditorium. Among the speakers of the evening were President Israel A. Smith, Bishop G. Leslie DeLapp, and A. Neal Deaver. Special commendation was given employees of the Sanitarium who contributed \$1,770.

RALLY HELD

A missionary rally for the Northern Alabama District was held December 8-9, at McKenzie, Alabama. Ministers were Bishop Joseph Baldwin, Evangelist A. D. McCall, High Priests J. A. Pray and Franklin Steiner, and Elder M. L. Salter, counselor to the district presidency. Sisters J. A. Pray and Ben L. Jernigan gave lectures to the women of the district.

"MESSIAH" RE-BROADCAST

Word has been received by the General Church Music Department and the "Messiah" choir that the annual performance of Handel's "Messiah" which will be given over C.B.S. December 23, will be re-broadcast on the Armed Forces Network, Sunday afternoon from 2:00 to 3:30, January 6. Arthur Rock, publicity chairman for the broadcast has already begun contacting Saints who live abroad.

Daniel B. Sorden, missionary, teacher, and radio minister of the church, passed away on Friday night, December 14, 1951, while visiting relatives at Mesa, Arizona, with his wife. He had undergone a long and threatening illness, and had made a partial recovery.

A biographical sketch of Brother Sorden appeared in this department in the August 20 *Herald*. Statistical notes will be found in a later issue. Here we are concerned with his personality and contribution to the church.

Genial, warm, friendly, sincere—this is how his many friends will remember him. Another word, "skill," was a keynote of his life. On the tennis courts at Graceland, when he was a young man, he was an able ally, a formidable opponent. In his teaching, he was in full command of his materials and the situation. As a missionary, he represented the church in a pleasant, fine-spirited way. As a radio minister he won friends for the church and its people. During his illness, when suffering was upon him, he was brave and patient and did not complain.

To Sister Sorden—his charming, thoughtful, devoted companion—to his daughter Marilyn, librarian at Graceland College, and to the rest of his family, we express sympathy and sorrow at his passing.

The Saints' Herald Vol. 98 December 24, 1951 No. 52

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

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The Greatest Christmas Gift

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14, A.V.

IF YOU WERE ASKED, "What was the greatest Christmas gift in the world?" what would you say?

You would consider many great Christmas gifts to answer that question. Your search would lead you into the biographies of kings and statesmen, the captains of industry and trade, masters of finance, the great ones of science and education, the philanthropists of the world, the sages and philosophers, the leaders of human thought.

And, inevitably, you would go back to the beginning and your attention would be turned toward the first Christmas gift that was ever made.

In the pages of your Bible you would find these words:

God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

THE FIRST CHRISTMAS GIFT was an expression of love—the greatest love that was ever known. Since that gift was made, all good Christmas gifts have been expressions of love, or they were not true Christmas gifts. They may have been "investments," or they may have been mere bait, so to speak, but certainly not Christmas gifts. Love is the indispensable element.

It is also impressive, as one considers the matter, that the first Christmas gift is still the greatest one. There could be no greater gift than the Son of God who became our Savior and brought us eternal life.

THE HOLIDAYS were approaching. In all the shop windows and on the city square, the Christmas decorations were going up. A rubicund Santa Claus, jolly and fat, was

seen in a thousand forms riding in a sleigh behind fantastic reindeer over snowy fields and forests, destined to leave his gifts at the fire-sides of picturesque cottages gleaming with light and cheer.

Christmas went to school, too, as children helped their teachers put the decorations on the walls and plan the programs.

In the midst of such exciting preparations, one small boy said to his teacher, quite solemnly and with utter finality, "My Daddy says there isn't any Santa Claus!" A storm of protest arose from the other children. Some were in tears. Would they snatch Christmas away before anyone could enjoy it?

The wise teacher took the little fellow in her arms and said, "Look, Bobby, Santa Claus is the spirit of loving and giving! We like to give things to people because we love them. Does that help?"

It helped Bobby, and it brought peace to the young members of the class. The Christmas preparations went on, and each child understood them in his own way.

THERE IS SOMETHING BIGGER than Santa Claus in that idea. "The spirit of loving and giving."

It is big enough for the Heavenly Father, too. He has a great love for his children. He wants to give what is good for them.

If ye . . . know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?—Matthew 7:11.

Whatever your notions of Christmas may be, if they include that spirit of loving and giving, they will be big enough.

The spirit of loving and giving could do a lot for our troubled world, if we would give it a chance. It can do much for every individual person, too.

AT THIS CHRISTMAS SEASON, it will help all of us who are engaged in the work of the church to remember the first and greatest of all Christmas gifts, and to renew in our minds the "spirit of loving and giving" that was back of it.

We enjoy the gifts we receive. They remain with us for various periods of time as reminders of those who love us. But we do no more than half-live if we only receive. The fullness of life is found in giving.

The beauty and worth of a field of ripe wheat is not in what is taken in at the roots, but in the golden harvest it holds at the top of the tall stems. If we are to love, we must give. Our lives are expressed as our happiness is found in what we give.

Just before the holidays, I visited a new mission of the church in a small city not far away. It is a congregation of families. There are many young people and children, and numbers of new members, just learning about the church. The pastor is a young volunteer, serving without compensation, for love of God and the people. Other volunteers are helping for the same reasons. There were Christmas decorations at the windows of the hall where they meet. One senses a feeling of vibrant hope and expectancy. Something great is beginning to happen in the hearts and souls of those people. They are experiencing the Christmas Gift. The Christ has moved into their lives. They are receiving God's love. L.J.L.

Editorial

Comparative Report, Ten Months' Income, 1950-1951

We have been making monthly reports of comparative income for the years 1950-1951 and are now submitting unaudited figures covering the ten-month period. Attention is called to the gain of \$135,292.33, or a percentage increase of 14.46. While this looks very fa-

	1950	1951	Gain	%
January	\$ 155,693.65	\$ 162,756.17	\$ 7,062.52	4.54
February	105,508.28	128,535.69	23,027.41	21.82
March	97,444.73	106,087.72	8,642.99	8.87
April	99,498.12	109,852.07	10,353.95	10.41
May	77,713.41	95,549.08	17,835.67	22.95
June	75,376.25	88,935.06	13,558.81	17.98
July	79,447.04	87,926.42	8,479.38	10.67
August	66,393.93	90,756.73	24,362.80	36.69
September	92,605.63	99,554.79	6,949.16	7.50
October	85,722.97	100,742.61	15,019.64	17.52
Total	\$ 935,404.01	\$1,070,696.34	\$135,292.33	14.46

The above figures include \$29,469.98 from Missions Abroad.

vorable, we wish to call attention to the necessity for a most substantial income for the month of December if this fine showing is to be maintained.

Our income for the months of November and December last year totaled \$313,864.47, of which the December income amounted to \$220,491.48. Meeting this figure, together with the amount being requested for Auditorium construction, will indeed present a real challenge to all for this closing month of 1951.

Across the Desk

BY THE FIRST PRESIDENCY

We are glad to report information coming from Brother Calvin V. French, president of the Rich Hill District, that at the conclusion of a two weeks' preaching service in Butler there were seven new members added to the church. This brings their total for 1951 to seventy-five, one of the best records we have had in that area. We feel confident that the baptisms for the year will surpass that of previous years if we have this kind of success everywhere.

The following letter has reached us through Elbert A. Smith, Presiding Patriarch:

I have been intending to write to you for some time, but we have been on the go throughout the islands, and have just recently returned from the island of Kaukura, where we spent almost two weeks dedicating a church and attending a mission conference there.

We have been very busy since my arrival here. On all my trips throughout the islands Seventy Horahitu has been with me. These were his first visits to these different islands as a seventy and my first visits as a patriarch. We have enjoyed our work together immensely.

In our work together we preached in all the branches we visited endeavoring to revive the Saints and to do missionary work too. We have baptized about forty and have felt a very fine spirit in all our work.

I have given several blessings, commencing that phase of patriarchal work last month, and during the days of the mission conference I blessed thirty-one persons, among them several district presidents, elders, and others. I have a hundred names in and will give at least one hundred fifty to one hundred seventy-five blessings in addition to my other patriarchal work.

The Lord has blessed me thus far in my work and I consider it a great honor to have been sent here on this new mission among these people where I have spent almost fourteen of my forty-two years of ministry for the church.

I expect to be leaving for America sometime after the middle of February or about the first of March.

May God bless his church throughout all the world.

J. CHARLES MAY

THE PRESIDING BISHOPRIC

By G. L. DeLapp

Proposed Amendment

In harmony with the legal requirements that a notice of any proposed amendment to the Graceland Articles of Incorporation shall be given in the publication of the official church paper at least sixty days prior to the convening of General Conference, we are hereby presenting the following notice from the college officials:

OFFICIAL NOTICE OF PROPOSED AMENDMENT TO THE ARTICLES OF INCORPORATION OF GRACELAND COLLEGE

NOTICE IS HEREBY GIVEN that on one of the regular business days of the 1952 General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, to be held at the Auditorium in the city of Independence, State of Missouri, commencing on the thirtieth day of March, A. D. 1952, the following

resolution will be received for consideration and appropriate action of the Conference, to-wit:

BE IT RESOLVED: That ARTICLE V, Section 1, of the Articles of Incorporation of Graceland College be hereby amended by striking out of line two of said article and section the word "seven" and in stead thereof inserting the word "nine"; making said article and section read as follows, to-wit:

ARTICLE V—MANAGEMENT

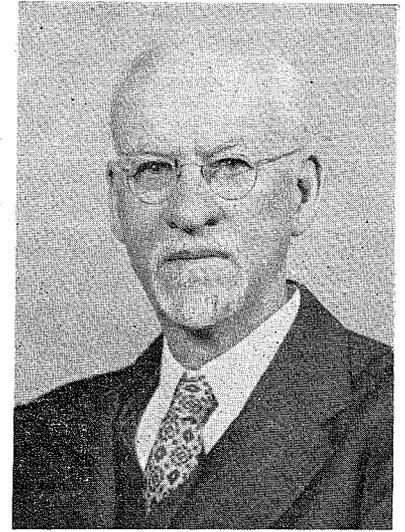
SECTION 1. The affairs of this corporation shall be managed by a board of trustees consisting of nine members who shall, respectively, be elected for six year terms by the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, which election shall be held according to the rules of procedure of said church.

BE IT FURTHER RESOLVED That F. M. McDowell, Chairman, and Verne L. Deskin, Secretary, of the board of trustees of Graceland College be empowered to do all necessary things to properly record this resolution.

One Night in Bethlehem

The Story of the First Christmas Eve in History

By Elbert A. Smith



IF I AM PERMITTED to read the lines and between the lines written by Matthew and Luke, and to use my imagination, as so many writers have done, the story unfolds something like this.

Among a considerable number of people converging upon the little town of Bethlehem by order of the great Caesar Augustus, that they might be numbered and taxed, there was one family of two, Joseph and Mary. Upon the morrow they were to be three.

Unwittingly by his order Caesar had set the stage for one to be born in Bethlehem greater than he or any of the Caesars before or after him.

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.—Micah 5:2.

The First Christmas Candles Are Lighted

It may have been no fault of the innkeeper that when Joseph and Mary arrived that night there was no room for them in the inn. The road had been long and weary, and Mary was not able to travel even at the slow pace then considered rapid. So when they arrived all available space in the inn, and presumably in neighboring homes, had been taken. Perhaps the innkeeper did the best that he could have done for them when he provided room in a stable. We may hope that he cleaned the place a bit and provided fresh straw for the manger and some sort of bed for the tired travelers.

We sing, "O little town of Bethlehem, How still we see thee lie!" But it is not reasonable to imagine that the little town was quiet

in the early hours of that evening. It was jam packed with transients seeking shelter as it might be found. Probably many of them lay down in the open. However, the confusion finally subsided; one by one the lights in the little homes went out, and Bethlehem slept under the stars.

Then in the stable where Joseph and Mary had sought rest, the quiet was broken by the cry of a woman in travail. It was not a scream—lest neighbors be disturbed. It was more like the subdued whimpering of a child. Mary was frightened in such a strange place. The thing that Joseph had feared was happening. He sprang from his slumber and with troubled mind, but steady hands, lighted a candle. We may call it the first Christmas Eve candle to be lighted in the Christian Era. Mary's courage returned with the light.

Not much is written about Joseph, but we have enough to know that he was a fine, resourceful, courageous, and kindly person—and he loved his wife Mary. He scarcely would have been caught unprepared. Reassuring Mary, he stepped to the door of the stable and called into the night the name of a friendly, experienced woman, also from Nazareth, who came quickly.

So while Joseph held one of Mary's small hands in one of his big hands, strong from wielding axe and adze, and while with the other hand he tenderly wiped the sweat from Mary's brow, Jesus was born.

In a small, close-packed town in restless slumber even a little disturbance spreads from house to house, and other lights came on—the first lights of the first Christmas Eve in history.

Jesus was born. He was wrapped in swaddling cloths that the foresighted Mary had brought with her.

He was placed in the manger. Mary lay weak and relaxed, and Joseph urged her to sleep. The neighbors went back to their rest, and Bethlehem again lay still under the stars.

The Shepherds Come Running

Not for long was the quiet unbroken. A group of shepherds "came with haste." They came heedless of the sleep of others, careless of their own noise, eager, tremendously excited. They had seen and heard great things. Some of them shouted their tidings as they ran seeking the child of whom they had heard such wonderful things. They declared that as they watched their sleeping flocks by night, suddenly the glory of the Lord shone upon them and they had been dreadfully frightened; but the angel of the Lord that appeared to them said:

Fear not, for, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.—Luke 2:10-12.

Then their astonished ears heard the first Christmas chorus rendered by a great multitude of the heavenly host, singing

Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

It is small wonder that the shepherds came running to Bethlehem, full of their message, careless of the sleep of others. Small wonder that having found Joseph and Mary and having actually seen "the babe in the manger," as promised them, "they made known abroad the saying which was told them concerning this child. And all that heard it wondered at those things told them by the shepherds."

As waves circle out when a rock is thrown into a pool, so news spreads from door to door in a small town. There was no more sleep that night in Bethlehem.

The First Christmas Gifts

It may have happened yet that night, or on another night soon thereafter—who knows? Certainly it was at night and a part of the yuletide story. The people of Bethlehem suddenly became conscious of a new star in the heavens. These people lived much in the open. They knew the stars. They were not blinded by neon signs and all the brilliant lights of great cities that challenge the stars of heaven and drag men's eyes down to earth.

They did not know just when this star first appeared. Suddenly it was there! It "came and stood over the place where the young child was." It was such a star as they had never before seen. Guided by its rays, through the night came "wise men" to the very place where Jesus lay in the manger. Tradition has it that there were three of these men, mounted on camels. Some speculated that they were kings. Some said they were princes. Some said they were priests. Others held them to be inspired men of the East to whom kings came for counsel. Matthew simply wrote that they were "wise men from the east."

They came riding through the night, guided by the star, doubtless attended by servants and guards. They halted at the door and dismounted. They entered and fell down and worshiped the child Jesus.

Great men—worshipping a baby born in a stable! They brought him gifts of gold and frankincense and myrrh. God in a stable! Fragrant perfumes in a stable! It seemed the wonders of that Christmas would never cease. They never have ceased!

When morning came and Joseph went out and stood with bared head facing toward Jerusalem, and the sun came up over the low hills and flooded all the plains and valleys of the Holy Land, it was the first Christmas Day and the beginning of the Christian Era.

Through that night just closing another baby had slept not too far from Bethlehem. He was to grow to manhood and, standing on the banks of the river Jordan and seeing

Jesus pass by, he was to proclaim, "Behold the Lamb of God that taketh away the sin of the world." Yes, "the Lamb of God that taketh away the sin of the world" was born in Bethlehem—in a stable. He had left the mansions of glory on high to come down to earth and lie in a manger. Some sad day he would die on a cross. Some happy day he would rise again and ascend up on high to sit at the right hand of God.

In this confused and troubled world of today it is the privilege and duty of those who believe in him to take abroad the message that the shepherds heard: "We bring you glad tidings of great joy which shall be unto all people."

Feliz Navidad

By Nellie Mae Lindsay

AS THE CHRISTMAS SEASON approaches each year, it seems that it is becoming only a time of hustle and bustle—a time of excitement and confusion. I wonder if many of us are not forgetting the reason we celebrate this day—if we are not forgetting to instill into our children's minds that this is a time not of "What are we going to get for Christmas?" but of "What are we going to give to show our appreciation to God for sending us his Son as a gift on that first Christmas night?"

Since living on the Mexican border for several Christmas seasons, I have been made aware of the different feeling the Mexican people have for this celebration. Their name for the holiday signifies the different feeling they have for this season. *Feliz Navidad* in Spanish means Happy Nativity. The Mexican people truly observe this holiday as a celebration of the Nativity.

It is true that a majority of these people tend to use the Baby Jesus and the Virgin Mary in their religious services all during the year because of their religion, but even if this influence is seen, these people have a more religious attitude toward the whole season. There is greater attendance at all religious services, and they seem to have a more devout feeling for the birth of Christ and its meaning to them. Almost all of their homes, even down to the small adobe huts, have nativity scenes for a week before Christmas. Gifts are given, but since a large majority of these people are in the poorer economical class, these gifts are not seen in great profusion as is the case in many of our American homes.

Let us pattern our Christmas holidays after these descendants of Nephi and truly have a *Feliz Navidad* as well as a Merry Christmas.

Greetings From the British Isles Mission

WE LIVE TODAY under conditions which seem to mock the message of Christmas. Cessation of actual warfare has not brought peace to Europe nor indeed to the world. The people of Britain anxiously scan the headlines daily and listen to newscasts telling of new disturbances, threats, and outbreaks of violence. Fear seems to be the order of the day. Insecurity and uncertainty lurk in the shadows of speeding events. Many homes are saddened by tragic news of the death of a son or a father on the field of battle in faraway Korea or in the steaming jungles of Malaya. All of these things and many more are a far cry from the message which was sung by the heavenly choir on that holy night so long ago: "Glory to God in the highest, and on earth peace, good will to men."

Peace, the illusive prize for which millions seek, seems to have escaped us. The cry increases daily for peace, peace—and yet peace is not to be found among the nations of earth. As threatening shadows seem to forecast coming events there is a question daily on the lips of thousands, "Why can't we be left to live our own lives as we choose?" Could it be that the question gives its own answer?

Live our own lives? Ah, that is the crux of our dilemma. Can men live to themselves, disregarding the One who has given life to all? As individuals our lives have not been peaceful. Thousands daily seek the psychiatrist for release from nervous tension and relief from a sense of guilt. Men attempting to live their own lives have become self-centered, selfish, sensual, and devilish. Peace to the multitudes has not meant love of neighbor as one loves self, justice, or righteousness. It has meant living for self, giving full expression to passions and lusts. It has meant using the sacred trusts of material possessions for selfish designs and purposes. Pleasure has

been the end of our seeking. These things we have treasured. We have wanted peace without paying the price of peace. Conscience apparently discerns little difference between right and wrong. Sin finds its abode in public and private life and in the homes of rich and poor alike. Man was not designed to live his own life. He was designed to live the life of Christ, to be of the kingdom of God.

PEACE IS NOT A CLOAK to be put on and taken off at will. Peace comes from harmonious relationships with the Creator and fellow-man; it springs from the innermost recesses of the soul. In exceedingly trying times similar to those of today, Jesus spoke to his disciples and said, "Let not your heart be troubled, ye believe in God, believe also in me. I am the way, the truth, and the life; no man cometh unto the Father but by me."

Peace will come to this troubled world only through the reign of the Prince of Peace. This can be made possible only as men's hearts are cleansed and purified through humble, sincere repentance and a genuine turning to the way of truth. In so doing the Master will again speak in no uncertain tones and say, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you."

TO THE GREAT TASK of making possible the reign of the Prince of Peace the Saints of the British Isles have set their hands. There has been an increased desire on the part of many to witness for Jesus Christ and tell of the way of the kingdom. Baptismal results verify this assertion.

The hearts of many who have named the name of Jesus Christ have turned to the land of Zion with sincere yearning to assist in the work of the Gathering. Some of England's finest families have left

these shores and joined in the work of Zion-building. With these migrations the bonds of love and fellowship are strengthened. We become more nearly one in the cause of peace.

Because of the great distances that separate us from the Saints of other lands we cannot come in person to their homes and wish them a Merry Christmas, but when the eve of the anniversary of the birth of the Prince of Peace arrives, we will be thinking of them and praying that the angels shall sing anew in their hearts the song of *Peace and Good Will*.

—FRANK A. FRY,
Mission President

Seeing the Star

By Jennie Z. Elliott

Whenever I read about the great telescopes on Mount Wilson and Palomar, and that it is through their "eyes" astronomers are seeing for the first time the glories of a universe far more vast than they had dreamed of, I am awed into breathless silence and into a new realization that, truly, the heavens declare the glory of God, and the firmament shows forth his handiwork.

It may be that the unfolding of the universe seems even more wonderful to me, who have not seen the stars for almost a lifetime, than it seems to you who, on a clear night, can look up into a star-filled sky.

But although I cannot see the stars, there's one star I can always see. For on Christmas Eve, by faith, I see the star of Bethlehem shining brightly upon the Wise Men's path.

And, just as that star shines for me, even so will it shine into the darkness of the world's confusion and strife if men and nations will but look, by faith, until they see it.

Greetings From Hawaii

THE MEMBERS of the church in the Hawaiian Islands are happy for the opportunity to send Christmas greetings to the church world-wide. These greetings come from representatives of all races of which our cosmopolitan membership is composed.

Many of you have met a few of our members at General Conference and elsewhere. You are meeting an increasing number at Graceland College and the Independence Sanitarium and Hospital where Hawaii has representations of twenty and sixty students respectively. We know that you cannot meet all our people, but we would like to introduce a few of them. We feel you will enjoy getting acquainted with a representative group who send you greetings from Hawaii.

It may be well to begin with Evangelist Charles A. Lee whom some of you met at General Conference in 1946. Brother Lee is Chinese-Hawaiian and spent part of his early life in China. During his life he has spoken and written Chinese, Hawaiian, and English. He is a true father and patriarch to the church. Sister Alice Kanui of Hilo is our oldest member, having spent more than fifty years in the church. She is Hawaiian and may be regarded as the matriarch of Hawaii.

Elder Tsunao Miyamoto is one of our oldest members among the Japanese. He is our district bishop's agent and is a counselor in the Kapalama congregation. Elder Peter Ahuna, the other counselor, a Hawaiian-Chinese, was a Catholic before becoming a part of our fellowship.

Elder Akira Sakima, Japanese, had his ancestral roots in Okinawa. The parents of Elder David Kumata came from Hiroshima in Japan. These men are counselors in the Kalihi congregation. Most of the Japanese members, or their parents,

have been Buddhists at one time or another.

Elder Henry Mahi, counselor in the district presidency and in the Makiki congregation, was born of Hawaiian parents in the leper colony at Kalaupapa on the island of Molokai, and was fortunate enough not to contract the disease. Elder Elias Kaawakauo, the other counselor at Makiki, and his wife are among the relatively few full-blood Hawaiians in the Islands.

Elder Elwin R. Vest and family came to Hawaii earlier this year. Brother Vest is the first counselor in the district presidency and is also pastor of the Hilo Branch on the island of Hawaii. His counselors are Miguel de la Cruz, Spanish-Portuguese-Hawaiian, and Charles Aki, Chinese-Hawaiian.

At least two former general church appointees reside and work here in the Islands. They are Elder Frank B. Almond, who was once appointed to Tahiti, and Elder Virgil B. Etzenhauser, who was appointed to Hawaii.

Among others that might be mentioned are John C. Ledo, Portuguese, and Marcelo Pagat, Filipino, converts from Catholicism, who are among the best deacons in the church.

We regret that space does not permit us to include the fine women who are doing no less for the work here than the men. Many times we feel they are doing more.

Those mentioned and many others join in sending you the most sincere greetings at this festive season. May the Spirit of Christ burn in your heart is our earnest desire.

A. ORLIN CROWNOVER
District President

Greetings From Tahiti

WE, THE AMERICAN and Australian missionary force of Tahiti, the native missionary Harahitu Tauhiti, and all the Saints of French Oceania, send to the church our greetings of love at this Christmas season. We want you to know that though we are removed thousands of miles from the Center Place of the church, we still feel a part of the onward movement of the kingdom. We expect the Spirit of Christ to warm our hearts this season the same as yours.

Truly the Tahitians and their Paumotuan brothers of the dangerous lower archipelago are only a couple of hundred years removed from the savagery of their cannibalistic ancestors. Yet they have completely forsaken those ancient and pagan customs under the influence of the gospel of Christ. They do not worship a different God from us, but believe and follow the Messiah whom they call *Iesu Mesia te*

Tamaiti a te Atua—Jesus Christ the Son of God. As with us, he has become for them the very center of all that is good and their hope of eternal redemption.

Together we thank our Heavenly Father for the unbounded love and sacrifice revealed through the birth of Jesus Christ. Such matchless love for us—white, black, brown, and yellow—unites us all as brothers. The divine sacrifice demands from us a return in some degree, small though it may be, a comparable sacrifice of service.

Our final thought of greeting and blessing for you finds its expression in that lovely characteristic Tahitan phrase, *Ia ora na pae outou na roto i te aroha o Iesu Tarai, Amene*—May you all have life through the love of Jesus Christ, Amen.

ALLEN BRECKENRIDGE
*Missionary in charge of
Society Islands*

Greetings From the German Mission

THIS IS THE SEASON of the year when Christian people everywhere are thinking in terms of gifts. We have many gifts to be thankful for—sight, hearing, and the three other senses or any part of them that we may have. Too often during this season we do not think of these gifts.

Today our minds go back to the time when another gift was given. This gift was not wrapped in red or green paper, but in swaddling cloth and laid in a manger—not under the traditional evergreen tree. This was the greatest gift to all mankind—the birth of our Lord and Savior Jesus Christ. The birth of Christ marked a new area in kingdom-building. His birth meant to both men and women in that day and ours that “God so loved the world that he gave his only Begotten Son.” He came into the world that we might have life and have it more abundantly; as we recount the years since the time of his birth, can we truly say that the world has not seen his light or found the abundant way? It is true that there are a few who seem to have found the way, but we have much to do in order to bring about the more abundant life.

Those of us who have been called to labor among the people in this part of God’s vineyard have come to see the necessity of living as Christ taught; when we fail to follow Christ, we do not suffer from his neglect but from our own neglect. We have been permitted in these past few years to view the sins of man in their stark reality—suffering, hunger, and death are only a few of the many things that go to make up man’s own punishment. As we see these things about us, we are reminded at this time of year that Christ our Lord and Savior came into the world to save us from all this if we will but follow him. Let us take off the wrapping of this gift; let us come to understand the full meaning of his birth;

then let us lay our gifts before him as the Wise Men of that early day—the gift of service and obedience. If every Christian would resolve in his heart to take up Christ’s way and follow him, then the voices in political power would become insignificant, for the voices of the righteous would drown out the voices that we hear today.

The Saints in the German mission join me in wishing the members of the church throughout the world this season’s best. We pledge our hearts and lives together with yours in service to Christ. That his peace and blessings may be with us all on Christmas Day is our earnest prayer.

EUGENE A. THEYS

*Missionary in charge of
the German Mission*

Greetings From Australia

WE ARE HAPPY for the opportunity to send a word of Christmas greeting to the church of Christ throughout the world.

As the Christmas season approaches, it causes us to stop to take inventory of the happenings and developments of the year that is now drawing to a close. The Lord has been most kind to us here in the “Land Down Under,” and a goodly number of those who have given allegiance to Christ have labored diligently, which has resulted in consistent progress being made throughout the mission.

While in most of the world the Saints have been digging out their red flannels and putting on their overcoats, here in Australia we are looking forward to, and preparing for, Tiona Reunion. The usual greeting now when Saints meet is, “Are you going to Tiona?” or “I’ll be seeing you at Tiona.” Tiona has filled a big place in the life of the church in Australia. After experiencing a Tiona Reunion, one cannot help but feel grateful to Brother J. W. Davis who played such an important part in the selection of this beautiful spot.

Australia now has another fine reunion location that also promises to be outstanding. This is located in the Victoria District, about one hundred miles north of Melbourne. This beautiful place known now as the Mountain Hut Reunion

grounds is located in the upper reaches of the Strathbogie Mountains. The Saints held their first reunion here last year after a sensational job of getting the grounds ready in a very short time. They had to start from scratch, as the location is out in what they speak of as “typical bush country.” This year has seen many improvements made, and the present prospects are that an outstanding reunion will be experienced.

We are happy to know that the past year has seen the whole church truly progressing as it gathers its forces more definitely to move to the task of building the kingdom. What a wonderful privilege it is to have the opportunity of belonging to the church of Christ that has such an ideal as can challenge all of the people in all the world.

Our sincere Christmas wishes are that God will hasten the day when, through Zion, the nations of the world will be led to the ways of peace. Our hope, as the angels prophesied at the birth of Christ many years ago, is that the time may speedily come when there shall be “peace on earth and good will to all men.”

ROSCOE DAVEY,

Mission President

The Valiant

By Mabel Williams Crayne

IT WAS THE DAY before Christmas. Snow had been coming down in soft flakes since noon "like bits of down from the angels' wings." At least that was what Anna Harrington said about it, but there was a note of bitterness in her voice. Her husband, John, had teasingly insisted that so much cooking and preparation was foolish since they would have no company the next day on account of the snow.

"You can count on the Carters being here for dinner," she said. "Besides, I've never seen any of my fruit cake or pies go to waste. It's you, Johnny my boy, that gets the biggest share."

"Sure," said John, "my mother taught me to 'waste not and want not.' That turkey is a noble looking bird and your baking smells so good that I wish Christmas was today and I would be saved from this terrible wanting and you wouldn't be wasting."

"Get along with your blarney," said Anna, giving him a forced smile, "and don't be trying to discourage my Christmas spirit because of a little snow. There's not the slightest breeze."

John knew that under this show of having to hurry and get ready for Christmas, Anna was hiding the tears that were in her heart. A letter had come just a few days before from their son Frank saying that he and his family could not be with them for Christmas, as he would soon be on his way to Japan again. The family already had been sent to Montana where his wife would be near her people. If he could arrange his affairs and have a day to spare he would see them on his way to the coast. Frank had spent two and a half years in Japan, and Anna thought that was enough.

When John came in that evening with the milk, he said, "The wind's raising and it's pretty strong already. In an hour it'll whip this loose snow into a fury I'd hate to face on the highway."

Anna stopped her work and stood looking at him for a moment, and then all her pent-up feelings came out in unhappy words. "I'm sick of this place with its snow and its blizzards that spoil everything! I want a Christmas with other people. I don't want to be stuck out here in this God-forgotten valley where we do nothing but work and never have any pleasures. I wish you had sold

it to Abner Watson—every foot of it—then we could live in California near my sister and her family and have a real Christmas without all this cold and snow that stays for months. I'm sick of it!"

"I'm afraid it wouldn't seem much like Christmas to either of us without the snow," he answered. "Perhaps the wind'll die down by morning and your day won't be entirely spoiled. I know what's hurting you, Honey, and it's not the weather. I'm just as disappointed as you are, and it's going to be hard for both of us because we had counted so much on having Frank's three kids here to liven up the place. But we have a lot to be thankful for. Our house is snug and warm, and neither of us is alone. I have you, and you have me—that should be enough at our age. There are a lot of good people in this old world living alone in little hotel rooms and climbing three flights of stairs to get to them. This cold and snow of ours won't last. There's always another spring on the farm, and you know how we both enjoy it."

John put his arm about his wife and drew her close to him. His sympathetic understanding softened her rebellion and brought heart-easing tears. "I remember one day last spring," he continued, "when I was coming home from town. I turned off the highway onto our dirt road at the top of the hill and stopped the car. I looked down into this little valley of ours and wished I could paint a picture of it just as it was that day. The road looked like a little cow path through the growing wheat fields, until it came to the river. Our house was clean and white against the green of the hills, and there was the big red barn beside it. I saw Jake bringing the cattle down to the river to drink, and Shep nipping their heels if they lagged behind. The sheep and lambs were grazing on the hillside in the north pasture. I came on down and stopped at the ford. There was plenty of water in the Pipe Stem, and the beavers were building a dam. That little dirt road doesn't stop at our house, Anna—it winds on through the hills and coulees to good neighbors on other farms like ours. I know this is hard to take right now; but spring'll be here soon." He waited for some response but none came. "Well, I guess I'd better separate the milk while you finish supper. Then we'll trim our tree."

THE TREE was not trimmed that night. Just as they finished supper, Shep, lying on his rug in the corner, barked excitedly and ran to the door and then back to John.

"Now what's the matter with that dog?" asked Anna impatiently.

"Whatever it is," said John, "I'd better find out. Shep don't get that excited about nothing." He went to the door and looked out. It was, as he had predicted, a very bad night for man or beast. Then he heard a noise at the barn. "It's that ornery Queen again. She must've got loose," he said. "I forgot and left the buckskin next to her stall. I'd better get out to the barn or she'll kick Dolly and maybe break a leg." He hurried into his fur-lined coat, cap, mittens, and heavy boots. Anna was waiting with the lighted lantern.

"I wish you didn't have to go out," she said anxiously. "I'm worried because you didn't put up that guide wire between the house and the barn."

"I'll be all right," he said, "but I'll admit the guide wire would help tonight." The dog went with him to the door, but he patted the faithful animal and said, "You better stay by the fire, old boy; Queen hasn't any great love for you either." After he went out, the dog whined and scratched at the door. "You'll have to stay with me, Shep," said Anna, "the boss said, 'No.'"

Shep did not go back to his bed in the corner but stretched himself across the doorway with his head between his paws and his ears perked up as though listening for John's returning footsteps. For more than an hour they waited. Anna was almost frantic as she listened to the steady ticking of the wall clock.

She thought of what John had said, "Neither of us is alone . . . I have you, and you have me." Now she felt very much alone as the minutes went slowly by. Finally Shep gave a low throaty growl, barked, and ran to her, then back to the door. Anna opened the door wide but could see no one. The wind made a whistling sound and banked more snow against the porch, then suddenly, the dog shoved her to one side and was out the door like a flash. She saw a faint glimmer of light, and snatching a shawl from a near-by hook she, too, went out into the pitiless storm, leaving the door open as a guiding light back to the house. Following the sound of the dog's constant barking, and fighting to stay on her feet, she made her way to where John was sitting down in a drift. Shep was tugging at his coat sleeve trying to get him up. He had passed the house and was headed for the open stubble beyond. "Come, John," she shouted close to his ear, "you must get up. I'll help you into the house." "I'm

so tired," she heard him say, as he leaned his head against her. "My eyes are shut, and I can't open them."

It took all of her strength, but she got him to his feet and with the wind to their backs they made their way toward the precious light that streamed from the open door. Safe once more in the house, Anna wet a cloth in warm water and held it on John's eyes for a few moments, then took off his heavy outdoor garments and led him to a couch in the warm living room. Shep followed close beside her and whined softly to show his concern. She patted his head and said, "Don't worry, old boy, he'll be all right after he has a good rest. He'll appreciate you more than ever when I tell him what you did." She covered John with a wool afghan and then knelt down beside him, a prayer of thanksgiving in her heart. She kissed his face and sobbed, "Oh, John, dear, I almost lost you. I'll never say I'm lonely again so long as I have you."

BY THE NEXT MORNING the wind had died down. It was clear and the temperature twenty degrees below zero.

In spite of John's experience the night before, he was up with the dawn.

He opened up the drafts in the hard coal heater, and soon the living room was filled with a rosy glow and the warmth that came from the dancing flames. The firebox of the big kitchen range had been filled the night before with a generous amount of kindling and soft coal and needed only a match to start it off on its responsibilities for another Christmas Day feast. Anna came into the kitchen while he was out shoveling a path through the drifts to the barn. She scraped a hole in the deep frost that covered the inside of the window and looked out. When she saw him working out there, the old rebellion against the whole white expanse started to fill her being again, but she whispered, "Please, God, forgive me. Let me always be grateful that I have him and not complain. I know it is as he says, all this snow will melt and make good crops next year." She was surprised how quickly the feeling of resentment went away and remembered her mother's admonition when she was first married, "Keep Christ in your heart and home, Anna, my girl, and you will always have a friend to help you." She finished getting breakfast and then went to look out the window again. The sun was shining gloriously, making diamonds in the snow. It had transformed the willows along the river bank into fairy palaces. She looked up toward the highway and was startled by what she saw. Surely that was someone on horseback headed for the old straw stack in

the wheat field. She went to get the field glasses, and when she returned, John had come in with the milk. "Here," she said, "take these and look up toward the highway."

John took the glasses and went to the open door. "I see a man on horseback, and he seems in trouble of some kind. He may be sick. I'll get Queen and go to him. Let me have your dark glasses, he may need them. I'll be wearing mine."

It was slow traveling as the horse floundered through the drifts. When John reached the man he was standing near the stack with his hands over his eyes.

GOOD MORNING, STRANGER. Can I help you?" John asked.

"I'm glad you have come," he replied, "I have suddenly become blind and can't see my way."

"Maybe it's not so serious as you may think," said John, "you're probably just snow-blinded. You oughta wear dark glasses on a day like this. Here, let me put these on you. Your eyes may ache for a day or two, but we'll bathe them with boric acid water. That'll help a lot. You'd better get on your horse, and I'll lead him to the house." John noted that he was young, but too thin and frail for such a cold ride. As they rode along the path was too uncertain for conversation, but when they stopped at the barn to stable the horses, the young man explained.

"My name is Norman Ulrey. I live in town with my mother and kid sister, Elaine. I guess I've been away so much that I've forgotten the tricks North Dakota weather can play on a person. A friend of mine lives out this way, and I rode out with him yesterday morning intending to go back last night, but the storm came up so suddenly that I called mother and told her I would stay all night and be home early this morning. It's my first Christmas at home in six years, and I couldn't hurt mother by staying away."

"Why, I remember you," exclaimed John, "I haven't seen you since you were a little shaver, but your father pastured some of his cattle with my herd once, and you came with him. You folks had a mighty nice farm, but I heard that you sold it after you lost your father."

"I hung onto it until I had to go into the Army," replied Norman, "then we sold it, and Mother and Sis moved into town. I've spent six months in an Army hospital, and I'm afraid I'll not make a very good farmer for some time, but I do miss the old home."

"It's been pretty rugged for you, I guess," said John. "Our son was over there for almost three years, and now

they're sending him back into this Korea mess."

"It wasn't so hard for me," Norman replied, "as it was for the scared youngsters that had been coddled at home."

The dark glasses had eased the pain in Norman's eyes, and he was able to see fairly well when he entered the subdued light of the house.

HERE'S A SURPRISE for you, my dear," said John to his wife. "We have a Christmas guest after all. Our stranger in distress turned out to be an old friend. He's Norman Ulrey—you remember when his father had cattle here one summer?"

"I do remember," answered Anna, giving the young man a welcoming smile. "I also know his mother—she used to come to the Homemakers Club. You'd better get to the table before this breakfast is ruined. Some hot coffee will warm you up."

Norman explained that he had breakfast before he started out, but would like a glass of warm milk. "I was on a submarine that went aground," he said, "and our food was about gone by the time we got into the water again. On that last day we had just one can of beans between eight of us. My stomach has been rather weak ever since, and sometimes I can't take anything much but milk. I wish we lived where we could have a cow."

After they had finished breakfast John said, "I think I'd better see if our wires are all right, so you can call your mother. You planning on anything special today besides a good dinner?"

"No," replied Norman, "my mother resents the commercializing of Christmas so much that we hung up our stockings night before last and had our gifts yesterday morning. Today we will observe our Savior's birthday as we believe it should be. Mother will take some gifts and food to a family close by where there are several children. The father is not working right now. They have the same religious belief that we have and, since it is not popular, they will not get food baskets from the churches. We have no church there of our own."

"What is your belief?" asked Anna.

"It is called the Reorganized Church of Jesus Christ of Latter Day Saints," replied Norman. "It is a long name, and we usually refer to it as the L.D.S. Church and don't emphasize the Reorganized as we should."

"Isn't that the same as the Utah Mormons?" asked John.

"No," said Norman, "that is why I say we should emphasize the 'Reorgan-
(Continued on page 22.)"

AUTOBIOGRAPHY OF

J. A. Gunsolley

PART V

Property in Lamoni

The first property I bought in Lamoni was an entire block lying one block north of the Coliseum. There were no improvements, but it had a wire fence surrounding it and a growing crop of oats. I sold it and purchased a small cottage on South Linden Street, one block south of the railroad. It was here we started housekeeping, and our first child Lucy Kathaleen was born on September 15, 1891.

While we were living here my sister Stella came to stay with us and attend high school. She had finished the work at the Defiance schools and wanted to continue her studies.

Superintendent of District Sunday School

At a convention of the Decatur District Sunday School Association held in June, 1890, I was elected superintendent. I was also chosen superintendent of the local Sunday school within a comparatively short time.

As district superintendent I had the privilege of visiting the Sunday schools of Decatur District, composed of eight counties in south central Iowa and three in north central Missouri. While thus visiting the schools I was frequently called upon to fill preaching appointments, which I was not authorized to do since I had not been ordained. I could lecture, however, on Sunday school or on the principles of the gospel, which I did as I had opportunity. In many respects the difference between a lecture and a sermon is not apparent to the average person anyhow.

Ordination

Upon various occasions revelations of the Spirit of God had made known to

me and to others that I would be called to the priesthood and, if faithful, would be able to do an important work in the church. I have already referred to one particular occasion when Brother W. W. Blair had borne such a testimony. One day while standing in front of the Brick Church at Lamoni, Brother M. M. Turpen, a seventy who exercised the gifts of tongues and prophecy quite often, took me by the hand and said, "The Lord is preparing you for important work in the priesthood of his church." I had the conviction that what he said was true, and that it was for me to choose. Another time when I was saying good-by to Elder George S. Hyde he said to me by the Spirit, "The Lord has given you the ability to do much good." Again I was deeply impressed that it was for me to decide. Then the still small voice came to me often, bearing testimony that the Lord's will was that I should be numbered among his ministers. When my name was proposed for ordination to the office of priest I was not surprised, nor was I unprepared as I had been fairly diligent in studying the Three Standard Books. My wife was in complete harmony. And the people were in favor of accepting me as their minister. Accordingly I was ordained June 5, 1892, along with Amos M. Chase, Alma M. Newberry, and Frank E. Cochran. Confirmations of the divinity of the call continued to come as I endeavored in humility to honor the trust given me.

Interesting Experience

One Sunday after I was ordained I had a remarkable experience in connection with visiting schools. Brother Frank E. Cochran was district secretary, and he and I made visits together a great deal. We had an arrangement with the Burlington Railroad Company permitting us to own and operate a railroad velocipede

in traveling about. This particular Sunday morning was a rainy one. We had appointments to visit the school at Leon and preach there morning and evening, as well as the school at Pleasanton. It was fifteen miles to Leon and thirteen miles from Leon to Pleasanton. When the time came to start it was raining only lightly, and we hesitated to go, but in hopes the rain would cease, we started. It was still raining when we reached a covered railroad bridge over the Grand River at Davis City where we took shelter for a short time. The rain continued, and when we had waited as long as possible and yet allow us time to get to Leon for ten o'clock Sunday school, we continued our journey. We reached Leon on time pretty well soaked. We attended Sunday school, rendering what assistance we could, and Frank preached the following hour. We accepted an invitation to dinner, rested for a short time, then continued on to Pleasanton where we attended the Sunday school again. After a brief rest and a lunch we returned to Leon for evening service at which I preached. It had not ceased raining.

While preaching that sermon I had a remarkable experience. It was the fulfillment of a promise made to me at my ordination, that if I were faithful in magnifying my calling I should be blessed with the Spirit in preaching until I would be astonished at the liberty given me. I was lifted up in the Spirit until it seemed my feet did not rest upon the floor, and words and thoughts came in abundance. I was happy, even though my clothes were saturated and it was the end of a tiresome day. On our way home I asked Frank how he liked the sermon, and he replied that he enjoyed it very much. He found himself sitting forward in his seat all attention lest he might miss a single word, that the sermon paid him well for all the exertion of the trip.

When we reached home about eleven o'clock it was still raining. We had propelled our vehicle about fifty miles, much of the distance up quite a steep grade, and nearly half the distance over a narrow gauge road where in some places grass and weeds hung over the rails causing the wheels to slide; several times they slid entirely off. The physical exercise was much more strenuous than either of us had been accustomed to performing, Frank being a proofreader in the Herald office, and I a schoolteacher. We might reasonably have expected our muscles to be sore, but to the contrary, neither of us suffered the least discomfort. The next morning I went to the office where Frank worked and asked, "How are your muscles this morning?"

He replied, "I feel fine. Not a thing wrong."

Then I said, "Frank, I think I understand how it was that the shoes of the children of Israel did not wear out while they were journeying in the wilderness."

Department of Correspondence

While I was assisting Sister Walker with *Autumn Leaves*, it was decided that a Department of Correspondence should be added to the magazine; I was to be responsible for this feature. The purpose of the department was to encourage young people to cultivate their literary ability by writing pro and con upon various subjects. There was a dearth of original articles by our own people to fill the columns of the *Herald* as well as this magazine. Growing out of the discussions was the suggestion that a church-wide organization for young people be established to unify the efforts of various youth societies in a number of the larger branches. The idea of a general organization grew rapidly until it was introduced in the General Conference of 1892. A committee of three was appointed to draft a plan of organization and report at the next conference. The committee was composed of C. R. Duncan, J. C. Hitchcock, and me.

We did what we could to gather material and information. We obtained literature from the Christian Endeavor, Baptist young people, YMCA, and YWCA, and various young people's societies throughout the church. A committee meeting was held in February, 1893. Brother Duncan could not be present because of ill health, but Brother Hitchcock and I carefully went over the material in hand, rejecting and selecting until we had formulated a constitution and bylaws and prepared a report for the Conference.

Zion's Religio Literary Society

A special meeting was appointed by the Conference to give consideration to the report of the committee. This meeting was held in the basement of the Old Brick Church at Lamoni and was well attended. The report of the committee was received, its recommendations approved, and the constitution adopted. The next step was to adopt a name for the new organization and elect officers. The name chosen was "Zion's Religio Literary Society," presented by Apostle F. M. Sheehy. The officers were Eli Etzenhouser of Independence, president; Fannie Jones of Lamoni, vice-president; John C. Hitchcock of St. Louis, secretary; and John A. Gardner of Independence, treasurer. At the first annual convention held

in Lamoni in April, 1894, President Eli Etzenhouser could not be present, so vice-president Fannie Jones presided. Brother Harry Jarvis of Burlington, Iowa, was elected president; I was elected vice-president; and the other officers were sustained. Brother Jarvis resigned in July, and I assumed the responsibilities of president, which office I continued to hold until April, 1916.

Salem, Massachusetts

I was released from my contract with the Lamoni schools at the end of the spring term in May, 1894, and sought employment elsewhere. I had decided to continue in the profession of teaching, though in earlier years I had thought seriously of trying to get into some line of mercantile accounting. After making a number of applications, I received a telegram one day from a business college at Salem, Massachusetts, offering me a position. M. C. Fisher, my wife's twin brother, and his brother Edmund had been in Massachusetts a number of years engaged in teaching at business colleges. M. C. had been with the people who sent me the telegram, but wanted to be released to accept a position in Boston where his brother E. H. was employed. On his recommendation, the directors offered me the position. After talking to my wife I decided to accept the offer. I was to commence work in a very few days, hence it was necessary to leave May and baby Lucy with Father and Mother Fisher until I could determine if my work in the east would be permanent. The change meant much to me in a number of ways. I had never seen New England, which is so full of historical interest; also I desired to get into business college work rather than to continue in public school work.

I was met at the station in Boston by M. C. who took me to the home where he and E. H. boarded. Spence and Peasley Business College was located in Salem, Massachusetts, about fifteen miles from Boston. It was a small school with about fifty students and four teachers, including the two proprietors. The people of Salem were real New Englanders, proud of their Puritan ancestors and orthodox religion. So far as I knew there were no Latter Day Saints in the city. So after finishing my work by noon on Saturday I boarded the train for Boston and spent Sunday with the Saints, returning to Salem Monday morning in time for my first class.

First View of the Ocean

I got my first view of the ocean at Marblehead, a small town not far from

Salem. It was a great thrill to gaze out over the broad expanse eastward realizing that the first land beyond in that direction would be the land from which our forefathers came. Whenever I looked at the Atlantic I had a longing to board ship and go across. I never had quite the same feeling when looking at the Pacific Ocean or the Gulf of Mexico.

First Sermon in Boston

I had not met often with the Boston Branch until the presiding elder requested me to address the congregation. I had been a member of the priesthood only a short time, yet one of the duties of a priest is to preach, so I could not refuse. When the elder introduced me as the speaker he emphasized the fact that I was from Lamoni, as if my being from Lamoni was a sort of guarantee of an unusual sermon. The consciousness that I was from Lamoni did have a stimulating effect upon me. Living at headquarters of the church and associating with leading officers of the church should have made me better qualified than one who had not enjoyed such opportunities.

Other occasions put me to the same test. On one occasion I was introduced by the apostle in charge at a district conference to be the speaker at the next session only a few hours away. I had little opportunity to make preparation. My first impulse was to decline, thinking it was not fair, but upon further reflection I decided I should do my best and trust God. The sermon was a success. The Lord was with me, and I learned that it is safe to leave results with him when I have done all I can.

Birth of Harold Myron

It was while I was in Salem and Boston that my son Harold Myron was born on November 30, 1894. As previously stated my family had remained in Lamoni, as I did not know what the outcome might be of my adventure in New England. I left Lamoni in July, 1894, and Harold was born in November, 1894. I returned to Lamoni in March, 1895, so that I did not have the privilege of seeing my first son until he was four months old. My feelings and concern grew for my family, especially for my wife, during these eight months. A feeling of unrest and a desire to return to Lamoni increased.

(To be Continued.)

Question Time

In the Russo-Greek Church there exist some sects *without priests*, because in their idea the gift of consecration by laying on of hands, which had continued from the apostle down to Nikon (q.v.), had been lost by the apostasy of Nikon, and of the clergy seduced by him, and thus all genuine priesthood had become impossible.—Volume 4, page 522.

A. B. PHILLIPS

Question:

In a missionary series the speaker explained Daniel 7: 25 concerning "a time and times and the dividing of time." He showed through Scripture, how it figured and came to 1830, the date our church was established. Please give me those Scriptures and the figures.
Georgia Mrs. M.L.

Answer:

The "time" in apocalyptic prophecy means a year. The years of that period were lunar years composed of 360 days each. So in this prophecy we have one year added to two years and then to a half year. The total of days in these three and a half years is 1,260.

Prophetic days also are symbolic of years (Ezekiel 4: 4-6). So the 1,260 days are in actuality 1,260 years.

In this vision Daniel saw four beasts, which are explained in the chapter as four kingdoms, the fourth was the most terrible and took dominion of the preceding three. In their order they were the Babylonian, the Persian, the Grecian, and the Roman empires. The fourth kingdom was divided into ten different kingdoms, and the historian, Machiavelli, lists these kingdoms as (1) the Ostrogoths in Moesia, (2) the Visigoths in Pennonia, (3) the Sueves and the Alans in Gasconne and Spain, (4) the Vandals in Africa, (5) the Franks in France, (6) the Burgundians in Burgundy, (7) the Heruli and Turingi in Italy, (8) the Saxons and Angles in Britain, (9) the Huns in Hungary, and (10) the Lombards in Italy. Other historians give different names to these ancient tribes, but they are the same people.

Among these ten kingdoms there arose another which subdued three of them and had a mouth that "spake very great things, and made war with the saints and prevailed against them." This kingdom (horn) is universally understood by Protestants to be the temporal dominion of the papacy. The kingdoms the papacy subdued were the Heruli, the Ostrogoths, and the Lombards. The 1,260 days, which prophetically are 1,260 years, are counted from the time the papacy began to rise as a temporal power, and that was during the decade of A. D. 560 to A. D. 570

The contributing factor for the rise of the papacy to temporal power was the

wars the Lombards inflicted on Rome and the surrounding provinces, and the abandonment of the city and the adjacent territory by the Empire with its seat of government in Constantinople. At this time a political genius was rising from among the clerics of Rome by the name of Gregory, who later on became known as Pope Gregory the Great. As the Eastern Empire manifested its weakness against the invaders, and as the misery of the Romans increased, the influence of the church began to rise correspondingly. Gregory discovered that the church was possessed of considerable wealth, which he used for the alleviation of suffering. The Romans, nobles, and ordinary citizens became the object of his patrimony. Gradually, the hand that fed became the hand that ruled. Even the Lombards respected him to the point of deification.

Starting from the decade A. D. 560 to A. D. 570 and adding the 1,260 years, we arrive at the decade A. D. 1820 to 1830. During this decade the Lord revealed his will to his servant Joseph Smith, and this revelation gave rise to the church of the Restoration.

Scriptures similar to the above found in Revelation chapters 12 and 13 have a bearing on the rise of the church.

GEORGE A. NJEIM

Question:

Is there a record of any people except the Saints who believed that the priesthood was lost by an apostasy?

Answer:

There have been several at least who have held that view. Roger Williams was one. He is represented in Cramp's *Baptist History* as follows: "He denied that any ministry now exists which is authorized to preach the gospel to the impenitent, or to administer the ordinances."—Page 462.

One of his biographers is quoted in *Presidency and Priesthood* (W. H. Kelley) as stating:

He conceived that the church of Christ has so fallen into apostasy as to have lost both its right form and the due administration of the ordinances, which could only be restored by some new apostolic or specially commissioned messenger from above.—Page 109.

In discussing the subject of laying on of hands for the giving of the Holy Ghost, as performed by the New Testament apostles, McClintock and Strong's *Cyclopedia* states:

Question:

Don't you believe that only Latter Day Saints are going to heaven?
Missouri E.E.J.

Answer:

No! It is the belief of the church that all who die in their childhood are saved by the atonement of Christ and this without any necessity for baptism or other religious rites (Doctrine and Covenants 28: 13).

It is the teaching of our Scriptures that persons who never have had opportunity of hearing the gospel in this life, such as the so-called heathen, are also redeemed and saved by the atonement of Christ (Doctrine and Covenants 45: 10).

It seems also that many living in lands where Christ and the gospel are known, who are honorable and upright but who have been blinded by the craftiness of false religious leaders so that they have not fully known the way of life, will have opportunity of hearing and obeying in the spirit world after death, according to the Scripture which says the "gospel is preached to them that are dead."—I Peter 4: 6.

What we do not believe is that people who hold to institutions which Christ has not authorized or indorsed, and who build upon "dead works" which are without virtue, can be saved by those institutions or works. The rock of salvation is only that which Jesus himself has laid for men to build upon.

It should be borne in mind the Scriptures teach that salvation is in different degrees, and that all do not go to the same place, neither are all with Christ. Only on this basis could every man be "rewarded according to his works."

CHARLES FRY

Any sincere question from our readers will receive consideration from the editors. If it is of general interest, it will be referred to the Question Time panel, and the answer will be printed. The answers are the opinions and interpretations of the panel member signing them, and do not commit the *Herald* nor the church.

Please keep the question short—fifty words or less should be sufficient. Your personal problems, the answers to which concern you alone, will be answered by letter. Address questions to *Herald Editors* rather than panel members. We shall try to take all questions in the order they are received. Be patient, there may be several ahead of yours. Only questions with contributor's full name (not just initials) and address will receive attention.—EDITOR.

Good Will Among Men

By L. W. Newcombe

FROM THE BEGINNING of creation and the first enunciation of the command to be fruitful and multiply, the principle of mating, reproduction, and guarding of the young has been the nucleus around which circulates all the energies of our social, economic, national, and spiritual life. There is nothing so altogether lovely as the offspring to its parents. It is logical, then, that the message of the angels on that first Christmas should be one of "good tidings to all people . . . for unto us a child is born." God chose that particular means to demonstrate the depth, strength, and universal character of his love as a gift to the needy world.

The power of the gospel centers in the Babe of Bethlehem, even as in all children. It may not be called Christmas, but in darkest Africa, the frozen North, and the islands of the sea, the spirit of Christmas is found in the purity of little children.

If we are ever to have a unified world of good will for all men, it will come only because we follow Christ's example and "set a child in the midst," believing that "of such is the kingdom of heaven" on earth.

THE SO-CALLED CHRISTIAN WORLD today is divided into many different sects, largely because we have forgotten the vital, central fact of love, which is at the root of all action. The purpose of the gospel of the kingdom is simply that our normal, natural love be extended to include not only our family and close friends but all mankind. We must love our neighbor as ourselves; we must practice brotherhood. The different creeds, dogmas, or ceremonies which we some times consider essential are but outward helps to assist us toward the true attainment of the abundant life; too often we give them an emphasis or importance never intended. Some of these conceptions have been horrible in the extreme and have largely passed; others persist in milder form and limited extent. They have arisen mostly from the arguments of the Apostle Paul about the Mosaic law and have no basis whatsoever in Christ's own teachings. Christ himself condemned the traditions and burdens the Jewish leaders had added to the Law of Moses (Matthew 23) and cut sharply across to the essentials, saying that we must worship in spirit and in truth.

When today the missionary tells the pagan mother that her child is "born in sin and shapen in iniquity," he is far from the statement of Christ that "except we become as a little child we cannot enter the kingdom of heaven."

AFTER NEARLY 2,000 YEARS "peace on earth, good will to men" seems far away, while the organized church is divided and wasting its vitality in unnecessary activities. Perhaps God is by-passing them all and, holding up a child in the midst, marshaling the forces of earth in a great social revolution. With irresistible power he may be compelling men to come in from the highways and byways to build a world of good will, of security for the home and the child; of universal education and clean community life, in ordered national and international peace.

Can it be that the God of Heaven is cutting out, without hands "a little stone," a new kingdom which shall smite the image, our vaunted civilization, upon the feet and destroy it? "In the last days the mountain of the Lord's house shall be established in the top of the mountain and all nations shall flow into it." From it shall go out the law of justice and judgment (Micah 4 and Isaiah 2).

While great knowledge and scientific advancement are sweeping the earth, in the evening time of spreading light, is it reasonable to think that God is allowing his kingdom to wait because of men's petty quarrels?

He has spoken in this Latter Day of the "hastening time." With warning and

direction he has cut across the creeds of men which he calls an abomination; he has called for Zion the pure in heart. We as a church have thought we were the chosen people and held a monopoly on Zion; we have thought that God was limiting his work to our small organization.

THE MESSAGE of latter days brought great light to the world and entered the vision on stewardship, consecration, and brotherhood. While we tarry other hands are picking up the torch, and "God will hasten his work in his time," for in his bosom it is decreed that the poor and meek of the earth shall inherit it (Doctrine and Covenants 85: 4). "They shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it."—Micah 4: 4.

Social security for the families of earth, good will among men, community sharing and service are the great aims behind the laws of the kingdom. Only in such a gospel can universal peace on earth be found, and if the churches fail their supposed master, then the work must be taken up by other hands, for his purpose cannot be frustrated. Today the fear of autocracy is compelling men to consider the needs of their fellows in a worldwide social revolution. Will the spiritual and invisible kingdom of peace and joy in the "Holy Ghost" be ready to enter in and occupy? This is the challenge before the church of God today.

A very, Merry Christmas
to all of you.

Herald House

Christmas Eve Perfect

By Maude D. Anderson

IT WAS CHRISTMAS EVE, and the members of the Crawford family were excitedly preparing the evening meal in anticipation of more interesting activities. That is, all of them except Father—he never got excited. He calmly settled himself an inch or two lower in the old arm chair as he turned to an inner page of the *Sacramento Bee*, completely oblivious of the excitement around him or the fact that the radio was blasting “White Christmas” almost off the air. Eleven-year-old Danny, youngest of the clan, was doing his best to get the table set just right. Nancy, who was a sophomore in high school and almost a young lady, drew a deep breath but refrained from speaking as she noted the angle of the tablecloth.

“Let’s use the good silver tonight, Danny,” called Mother from the kitchen.

Nancy helped him to get it out and adjusted the crooked tablecloth, then went back to helping her mother. Then Jack, an older brother, came in with some chunks of wood for the fireplace. Mother slipped away from the kitchen for a word aside with him.

“I wish you would climb up and get that package on the top shelf in the hall closet—it’s the one that Mrs. Roberts gave Daddy, and I always have to put it clear out of

reach until the last minute. Just as sure as I put it on the tree Rover stands there and sniffs and begs until the children know what’s in the package. He can smell a piece of candy a block away.”

Rover, lying in the corner by the fireplace, snuggled his nose a bit more under one paw at hearing his name mentioned, thumped his tail in appreciation on the floor and rolled his eyes self-consciously at Mother.

“Well, I sorta’ go for Mrs. Roberts’ homemade candy myself,” grinned Jack. “I can’t even remember when she first started giving it to us for Christmas, but it just wouldn’t seem like Christmas without it.”

WITH SO MANY HANDS contributing to the effort, dinner was soon over and the table cleared. While other members of the family were in the kitchen, Father, having been aroused from his lethargy by the rites of eating, quietly retired to the bedroom, opened his clothes closet, and began dragging out packages of various sizes and shapes. He just as quietly slipped back into the living room and put them around the tree without anyone realizing what was taking place. Then he comfortably settled himself in his accustomed chair for the remainder of the evening. After what seemed

an endless time to the eager youngsters, Mother finally removed her apron and turned off the kitchen light.

“How soon can we have the tree?” begged Danny.

“Not until eight o’clock,” firmly announced Nancy. “You know we always like to sit and look at the tree after we turn out all of the other lights.”

“Why don’t you play your records of ‘The Littlest Angel?’” suggested Mother. “Then we’ll still have time to sing some Christmas songs.”

“OK,” grinned Danny. He never tired of this favorite record album, always reserved for the Christmas season.

Jack had brought the Christmas tree home in early December, and it was soon the center of interest in the living room. Each year the children added new decorations to those which they had saved from the previous year. For days interesting packages had made their way mysteriously into the house and around the tree. Sometimes it was the postman who brought a large package which was dismantled into smaller ones, and at other times a friend would drop in with something to add to the growing store.

PROMPTLY AT THE STROKE OF EIGHT, Danny announced that they could have the tree.

“May I be Santa Claus and deliver the presents?” he begged.

“Oh, sure,” answered Father.

“I’ll help,” volunteered Nancy.

“I don’t need any help,” said Danny most emphatically.

“But you’re so slow,” was Nancy’s disdainful reply. “Anyway, I’ll just help you a little bit.”

“The first one goes to Daddy,” announced Nancy.

“And here’s one for you, Mom,” said Danny.

Soon there were packages in everyone’s lap, and papers were fly-

ing as excited hands undid colorful wrappings.

"Now don't lose your cards," warned mother. "You want to remember which present was from Aunt Kate and which was from Grandma so be careful and don't get the cards mixed." Words were useless with Danny for he was too excited.

An extra large package with Nancy's name on it aroused everyone's curiosity—everyone, that is, except Father. Feverishly Nancy undid the big package, then looked somewhat crestfallen, for there seemed to be only a huge amount of paper.

"It must be something awfully breakable," she commented as she finally extracted a second box from the center of all the paper. Opening the second box, she found it too contained a great deal of paper. There was still another box, and then at last she came up with a small case in which she found a much-wanted wristwatch.

"Oh, Daddy, Daddy," she exclaimed as she hugged and kissed him. "This is the most wonderful Christmas present ever!"

As each found the Christmas present which fulfilled his fondest expectations, there were choruses of enthusiasm. At last everyone could sit back, relax, and enjoy the Christmas candy and other good things to eat.

Mother smiled at the happiness of her family. Then, looking at the clock she said, "It's almost time to get ready for the midnight service at church. It is good that we have this opportunity to thank God for his great gift and offer our gifts of reconsecration."

"We'd better get started," said Nancy. "I want to be there by a quarter of, because it takes a few minutes to get into my choir robe and be sure that my music is arranged just right. Danny has to be there in plenty of time, too, 'cause he's slow getting into his robe."

"Yes, I have to be there early, too," echoed Danny. "I'm going to carry one of the flags."

"We will march in from the rear door," explained Nancy. "It is so much more effective when the choir marches in and down the aisle with the flag-bearers leading while we sing."

Soon everyone was ready, and as Mother entered the living room, Nancy exclaimed, "Oh, Mom, you look beautiful."

Mother laughed her embarrassment as she remarked, "I guess my old coat doesn't look too bad with this lovely new scarf and my Christmas corsage."

"Don't forget to wear yours, Sis," admonished Jack.

"Oh, I won't," replied Nancy. "I can pin it on my coat even if I can't wear it on my robe."

IT WAS SUCH A SHORT DISTANCE to the church that a walk was welcome, especially with all of the beautiful yard displays to be viewed en route. There were "Ohs" and "Ahs" of delight as each new scene was passed.

The quaint little church which was the destination of the Crawfords stood well back among the trees and shrubs. Only the soft glow of the overhead light in the vestibule gave evidence of its being there. The two youngest members of the family made their way to the choir room as the others quietly entered the sanctuary.

Around the walls low candles, set in deep, red glass holders, shed their soft glow on the ancient straight-backed pews. Near the front of the church and partially concealing the choir stall stood the Christmas tree with its tiny lights glistening like stars and its top touching the huge wooden beams of the ceiling. The altar stood out in a blaze of light

with all of the candles reflecting their brilliance in the golden vases with their Christmas greens.

The family watched silently as old friends and neighbors entered and quietly took their places in the family pews. How familiar it seemed, and yet each year it was different. Children were becoming adults, and missing were those who had spent their last Christmas in the little church. Mother smiled and nodded her recognition as the Roberts family entered. How proud Mrs. Roberts looked to have all four of her children with her—two of them in uniform—one in the Navy and one in the Army Air Corps. Then she looked silently at one of the pews a few rows ahead where other friends were sitting—one of their number was missing—he would not be home for Christmas. Mother stifled a few tears as she realized that Jack would probably be in uniform before another year had passed, but she would not let that spoil the happiness of this perfect Christmas. It was time for the choir to march in. How proudly Danny carried the flag as he entered. The church was packed to capacity now. At last it was time for Nancy to sing her solo. As her sweet voice rang out, Mother's anxiety turned to pride, and icy shivers ran up and down her spine. As the service ended, extra chairs were quietly removed from the aisle and the crowd departed from the sanctuary. Then groups of friends gathered in the yard to wish each other Merry Christmas. Young people home for the holidays from school or work in distant places greeted each other happily and gaily chatted with their friends.

Yes, it was a perfect Christmas Eve, and no matter what the future might hold, no cloud could dim the brightness of the picture.

Home Column

Briefs

SEATTLE, WASHINGTON.—The district held their annual fall conference October 12-14, with Apostle E. J. Gleazer as the principle speaker, and District President Granville Swenson in charge. Election of district officers was held, and the following were elected: district president, Granville Swenson; counselors, Paul Wellington and Ray Sowers; Evelyn Baird, secretary; Paul Duvic, treasurer; Loren McDole, auditor; Robert Buckingham, director of religious education; James Clark, young people's supervisor; Ruth Selzer, women's supervisor; Neva Willetts, music supervisor; Charles Powers, pastor to isolated Saints; and M. E. Lasater, bishop.

The following recommendations for priesthood were approved: Ray Earl, elder; Glenn Earl and Neal Reynolds, priests; Robert Earl, teacher, all of Seattle Second Church; and Harold Johnson, of Everett, priest. The budget was approved.—Reported by **ELMER J. COUSINEAU**

SOUTHEAST BRANCH, PORTLAND, OREGON.—The branch held an early morning prayer service on Thanksgiving Day, under the direction of Pastor Lester Comer. Breakfast was prepared and served by the men of the branch after the service. Oral Snively and Carroll Dar were in charge of the meal. At noon the branch enjoyed a turkey dinner prepared by the women's department.

On November 2, the women's department sponsored a fall festival. Booths were set up for entertainment, produce, handwork, and food. The proceeds will be used for remodeling the church kitchen which is the project of the women for the year.—Reported by **TRESA MAE SHARP**

SOUTHERN MISSOURI DISTRICT.—The Southern Missouri District conference was held at the church in Bernie, November 11, under

the direction of Apostle D. O. Chesworth and Seventy Donald Kyser.

The services began at 8:30 a.m. with a class taught by Donald Kyser followed by a prayer service. At eleven o'clock Apostle Chesworth delivered the sermon. At noon a basket dinner was served. The business meeting was held at which delegates were elected to attend the General Conference in 1952.

The ordination service followed the business meeting. Brother Joseph T. Smith of Kennett and Glenn Phillips of Peach Orchard were ordained to the office of elder. Darrel Hayse of Kennett was ordained to the office of priest, and Oakley Branch of Kennett was ordained to the office of teacher.

The district women's leader, Mrs. Katie Branch of Kennett, spoke to the women on the Women's Institute held in Independence in October.—Reported by **MYRL FEARS**

SPRINGFIELD, OHIO.—The annual business meeting was held September 12, with District President Floyd T. Rockwell presiding. The following officers were elected: Elder Orval M. Hooten, pastor; William W. Hickman, church school director; Mrs. Ina Hooten, women's leader; Charles Duckworth, young people's leader; Melvin C. Charles, treasurer; John R. Beatty, secretary and branch solicitor; Martha Beatty, book steward.

Seventy Loyd Adams presented a series of slide lectures September 23-28.

The fourth annual celebration of the branch organization was celebrated October 21 with Elder R. H. Hunter of Dayton, the guest speaker. Two candidates were baptized in the afternoon by the pastor. A confirmation service was also held in the afternoon. Elder Hunter was pastor when the large brick house now being used was purchased in 1944. The building has been converted into classrooms and an auditorium. The building was purchased for \$8,500 and the branch now owes less than \$2,000. The mission was organized into a branch October 27, 1947, under the direction of Apostle Blair Jensen and District President Floyd T. Rockwell. Orval M. Hooten was the pastor.—Reported by **MARTHA BEATTY**

TUCSON, ARIZONA.—Apostle Charles Hield visited the branch March 25 and gave a report of his activities with the Spanish-speaking people, listing various ways of contacting such people. The women of the branch visited the Phoenix Branch on April 18 to hear a talk given by Sister Pauline Arnsen. On April 19, Seventy Russell Ralston and Apostle Paul Hanson visited the branch.

The dedication service for the new church building was held May 13 with Pastor I. E. Turner giving the sermon. Patriarch William Patterson visited August 29-30, ministering especially to those unable to attend reunion.

Seventy Russell Ralston held a series of lectures beginning September 19 for two weeks. He also held a school of evangelism for four weeks for members of the Tucson and Phoenix Branches.

The annual business meeting was held September 21 with the following officers elected: pastor, I. E. Turner; associate pastors, Elder A. H. Hartman and priest, George Pegler; superintendent of religious education, George Pegler; superintendent of adult division, Hazel Donn; superintendent of young people's division, Don Forsyth; superintendent of children's division, Hallie Beckstead; branch secretary, Lucy Sleight; treasurer, Gover De Bar; historian, Grace Wood; publicity, Laveta Bergan; book steward, Lula Hill; music director, Geraldine Boatman; church school secretary, Elizabeth Pegler.

An ordination service was held September 23 with Elder A. H. Hartman in charge. Don Forsyth was ordained a teacher, and Charles Leoyne was ordained a deacon.

On October 28, Apostles Charles Hield and D. T. Williams visited the branch and participated in the services.—Reported by **LAVETA BERGAN**

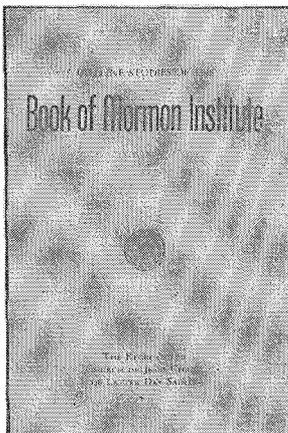
HUMBER BAY, ONTARIO.—The annual business meeting was held September 10, and the following officers were elected: F. C. LeFeuvre, pastor; Walter Thorpe, James Dadson, assistant pastors; Ruby Whitworth, secretary and recorder; Leslie Trim, treasurer; Gordon Kent, Herbert Brown, financial secretaries; Murray Hodgson, Mabel Whitworth, auditors; Dorene Moore, book steward; Herbert Brown, church school superintendent; Gordon Kent, Zion's League supervisor; Shirley Kent, music director.

Donald Richard Riding and Lois Jean Stroud have been baptized. Christopher Ross, infant son of Mr. and Mrs. R. Kent, and Ruth Jane, infant daughter of Mr. and Mrs. J. MacLean, were blessed. The following couples were united in marriage: Murray Kent and Joan Titterson; Stanley Brodie and Marion Arnold; Murray Hodgson and Bernice Riding; Albert Snow and Shirley Rowett; Douglas Muir and Lois Hodgson.

On September 21, the harvest home services were held with meals served by the women's department. Special speakers for the day were Evangelist B. H. Hewitt, Elder William McMurray, and Elder Leslie Prentice.

A branch project, under the direction of Missionary William McMurray, is being organized with the purpose of acquainting the community with the gospel.—Reported by **DORENE MOORE**

BUFFALO, NEW YORK.—A combined youth retreat and district conference was held by the New York District Saints at Buffalo, November 24-25. The youth retreat, under the supervision of Stanley Pfohl and Stanley Leonard, was held on a "World Wide Religions" theme. The youth studied Confucianism, Hinduism, and Mohammedanism in classwork. Then for laboratory work they were guests at the regular Saturday morning services at



OUTLINE STUDIES OF THE BOOK OF MORMON INSTITUTE

This booklet is a compilation of the addresses given at the Book of Mormon Institute held at Stone Church from January 7 to 14, 1951. Each sermon has been closely analyzed and is given here in comprehensive outline on the following subjects: Book of Mormon Story, Teachings of the Book of Mormon, and Internal Evidences Supporting the Book of Mormon.

75¢

herald house INDEPENDENCE, MISSOURI

Temple Beth Zion, the largest Jewish synagogue in Buffalo. Later in the day they also visited Father Baker's Cathedral and Roman Catholic Orphanage and Home where they were guided through both the church and the institution. To climax their day of visiting they started out with a progressive dinner representing several countries and ended with an evening of bowling in the church alleys owned by the Buffalo University Methodist Church. Sunday morning included a world-wide fellowship service, two film strips on "Getting Along With Parents" and "Understanding Yourself."

The district conference theme was congruent with the youth rally, but with slightly different approach. Film strips on how to get abroad the message through the use of the church school were shown and discussed by the district president, S. W. Johnson. The semiannual business meeting was held and the following men were approved for ordination in line with the recommendations of the district, general, and local officers: Stanley Pfohl, elder; Bob Withrow, elder; Warren L. Brandt, priest.—Reported by STANLEY JOHNSON

CALGARY, ALBERTA, CANADA.—The annual business meeting was held September 19. The following officers were elected: branch president, Elder A. D. McLeod; secretary, Clara Bates; branch clerk, W. H. Atkinson; branch treasurer and building fund chairman, F. L. Dickson; envelope steward, Donna Jenkins; building custodian, and young people's leader, W. I. Hayden; building committee chairman, C. O. Diaper; ministry to sick supervisor, W. H. Atkinson; branch host, R. L. Jenkins; branch hostess, Mary Richards; librarian, Inez Dallyn; auditors, S. R. Walker, W. A. Levitt, and M. S. Richards; church school director, Priest S. R. Walker; musical director, Dorothy Howard; women's leader, Grace Gibson; book steward, C. B. Gibson; branch solicitor, F. L. Dickson; publicity agent, W. A. Levitt, floral director, R. L. Jenkins.

Missionary Aleah Koury held illustrated lectures and chalktalks October 9-17. Several nonmembers attended.

Terry Lee, infant daughter of Mr. and Mrs. W. A. Levitt, was blessed September 30 by Elder Aleah Koury, assisted by Elder A. D. McLeod.

Jo Ann, infant daughter of Mr. and Mrs. Russell Cobb, was blessed by Elder Dave Larmour, assisted by Elder W. H. Atkinson, on October 7.

A district youth rally was held October 6-8, under the leadership of Aleah Koury and Dave Larmour. Several young people from Edmonton attended.—Reported by W. A. LEVITT

OSCEOLA, MISSOURI.—District President D. L. Kyser organized the mission October 7. The following officers were elected: Elder Richard Bullard, pastor; Myrtle Crowl, secretary; Vernon Barksdale, solicitor and treasurer; Christine Bunch, auditor; Forrest C. Winters, church school director; Mable Kile, women's leader, and publicity agent; Howard Kile, young people's leader; Saphronia Crowl, pianist; Rilla Durbin, music director.

On October 21, the following were baptized by Elder D. H. Myers of Independence, Missouri: George Nelson Myers, Joseph Alfred Myers, Lillie May Myers, Shirley May Myers, Juanita Berniece Myers, Frances Mary Crowl. High Priest N. O. Gard of Warrensburg, Missouri, baptized Lois Kathleen Barksdale, James Walter Barksdale, Royln Dean Barksdale. Evangelist A. K. Dillee of Independence assisted in the baptismal service and had charge of the confirmation service which was

held in the Presbyterian church at Osceola with fifty people in attendance.—Reported by M. D. WINTERS

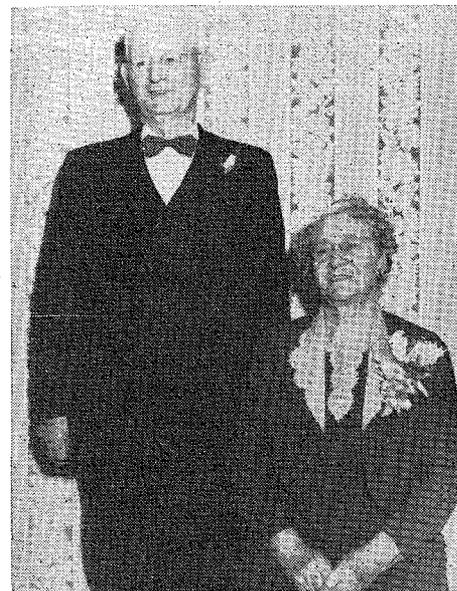
PITTSBURGH, PENNSYLVANIA.—The Pittsburgh District conference was held at Charleroi, Pennsylvania, October 26-28. The theme was "Fifty Framed Together to Hold Our Own." Seventy James Menzies preached the evening sermon on Friday. On Saturday, the women's department held meetings during the day. The women who attended the Women's Institute in Independence gave reports. The Saturday evening service was under the direction of the district Zion's League, with the theme "Holding Our Own." A prayer service was held Sunday morning, after which Brother Menzies delivered the morning sermon.

After the noon meal which was served by the women of the Charleroi Branch, a short business meeting was held to elect delegates to the General Conference of 1952. The elected delegates are John Tenos, Don Ross, Jr., Sam Winship, Clarence I. Winship, Don Ross, Sr., Wilford Gaskill, and Thomas Freeman.

Concluding the conference, a brief departmental meeting was held with reports from the following: Henry Bollinger, Jr., religious education department; Pauline Wentzel, assisted by Ruby Ackley and Edith Winship, women's department; Don Ross, Jr., young people's department; Margaret Raisbeck, music department.—Reported by MARGIE WALTHER

CHETEK, WISCONSIN.—Terry Allen, Judith Ann, Howard Bruce Wheeler, and Dennis James Dustin were blessed July 29.—Reported by LAURA B. CALKINS

CORRECTION.—In the Brief for the VANCOUVER, WASHINGTON, Branch which appeared in the *Herald* of November 12, one line was omitted from the copy in the last paragraph. It should read "Will J. Chapman and Bob Taylor were ordained to the office of elder; Charles Taylor was ordained a deacon."



Observe Golden Wedding Anniversary

Elder and Mrs. Edward E. Stonger observed their golden wedding anniversary on Sunday, October 14, by holding open house at their home in Independence, Missouri. More than a hundred friends and relatives were present for the occasion.

The Stongers were married on October 10, 1901, at Pana, Illinois, where they resided until moving to Independence in 1919. Both joined the Reorganized Church in 1903. They have two daughters; a son; five grandchildren; and two great-grandchildren.

This is the season of the year to begin thinking about filing your inventory and getting ready to keep your accounts for the next year.

The church has prepared the following to help you:

FAMILY INCOME AND EXPENSE RECORD BOOK	25¢ each
YOUTH INCOME AND EXPENSE RECORD BOOK	25¢ each
MY STEWARDSHIP (for children)	25¢ each

herald house - INDEPENDENCE, MO.

Christmas, 1951- Together

By Louise Wrigley

THIS, FOR US, is the culmination of the story begun on a scorching Sunday afternoon in July, 1950, when John was snatched off to Korea, and the waiting began for us, as it has begun for many and ended for some. This period of trying uncertainty has ended happily for us, for once again there are four of us to share our troubles, four of us to rejoice in our good fortune. Since John's safe return to home shores all our thoughts and hopes have been pointing to the celebration of the Christmas holidays together. This season symbolizes to us all that is beautiful and good, the hope of the world.

Perhaps it is not by accident that Christmas is the high light of our family year. Possibly this is partly due to the attitude of cheer and good will we find heightened in others. Certainly it has also come as a result of the appreciation we gained as children growing up, of the true meaning of the beautiful Christmas season and its message. Surely it has been augmented by the family good times, for the four of us make a solid circle of merriment and laughter—of peace shared—and find in our love for each other a serene answer to the insecurity around us. We hold each other close in a spirit of contented companionship.



We would not forget the joy of sharing Christmas with the grandparents. This is a very real part of our Christmas celebration when it is possible to span the miles between us. When we cannot, the warmth and love of the season spreads out all the more to encompass us and them. For Christmas is a family time.

The young family who gathered so humbly in the dark little stable gave us a promise and a blessing that should reassure and inspire us. The presence of the family unit as a basis for Christ's coming attests to the fact that the family is the foundation of God's divine plan.

CHRISTMAS TOGETHER THIS YEAR means a myriad of things to us. There is, as always, the wonderful anticipation which all of us, and especially the children, feel as the span of days grows shorter. There are the secretly thought out plans for gifts—and let those who frown on gift-giving as burdensome remember that giving is the sweetest experience of all. It is what Christ did, and God before him. Giving wisely in a material way is part of our development, and from it we learn that giving in a spiritual way is more to be desired.

The sacred remembrance of Christmas is not to be crowded into one hectic twenty-four hours but rather should be savored through the approaching days so that it may be fully appreciated and observed. So it is that, days ahead of time, as we get out the familiar boxes which hold the old, the new, the beloved

New Horizons

traditional appointments of the holiday season, little Kirk's hands lift the tiny Christ child tenderly from his bed of tissue paper. His trembling fingers fit the Infant into his manger with all the adoration of the fervent child heart. Here in the box we find also the little stuffed Santa who has sat under our tree since John Warren was very small. He still smiles his sweet smile. He was the gift of a loving great-grandmother whose nimble fingers expressed her desire to give in this way. This gift continues to be a source of joy to us.

Each year we try to add something of significance to the things which we enjoy as a family. This year we found tiny wax carolers and joyfully brought them home. We feel that the old carols tell the Christmas story with beautiful simplicity—and our little carolers are so obviously singing with all their hearts that we enjoy being reminded in this fashion.

The evenings before Christmas have a beauty all their own as young John Warren finds the red satin bookmark which is reserved exclusively to mark the story of the Nativity as related in Luke. With its musical cadences it expresses an age-old dignity which nothing else can. Oddly enough it is often the children who first discover that. We have found that reading the familiar passages together is one of our special pleasures.

For us, the parents, the preparing of our home and our hearts is part of the joy of the season. We seem more relaxed even as the pressure of the holidays mounts. The greetings which come in from all over the world serve as once-a-year digests of news from many friends who share with us briefly the high lights of their year. It is such fun to see faraway postmarks and get notes from those we have lost track of completely. And we especially enjoy opening our home to the many friends who drop in at this time of year—an old custom which we

should encourage more in these modern times—for they seem to bring with them a special part of themselves to leave with us always.

THIS MIGHT BE just any Christmas Day as we have come to know it. However, this year brings an outstanding Christmas for us—outstanding because last Christmas was so different. Then, hemmed in by postal do's and don'ts, we sent pathetic little boxes off to Korea. Food was perishable and valuables were discouraged unless they were *very* practical. We packed every ounce of cheer we could possibly muster, and yet our offerings seemed so pitiful. How would they measure up against the cold and the misery? How much love could they express in a land where love was almost lost?

The gifts from John to us, purchased by kind strangers in Tokyo, were wrapped in strangely delicate oriental papers which testified mutely that the oriental mind understands little of the friendly heartiness of the American tradition at Christmas. The gifts were exotic and beautiful, and it touched us deeply that in the midst of war John's heart returned to us as he planned for our Christmas, that we might know we were loved and cherished even from afar. Yet these packages could not possibly carry the same loving touch as the packages of years before when John, with a deliberate satisfaction, concealed them from us until his very fine sense of timing indicated the appropriate moment had arrived.

More than anything else it was hard to go to the Christmas Eve midnight service without John, who had been at my side at that particular time almost since our adolescence. Yet it was there in that dim, sweet-spirited sanctuary that peace came into my heart to stay through the months ahead. There I found an abiding, effortless faith which has sustained and supported me beyond belief. The clear girl-voices sang of

the little Christ child, such a perfect gift of innocence and purity, come to bring the world love. That great love had been a part of our lives, and I realized that we had only to nurture it, and it would never, never leave us.

The children and I trimmed a tree last year, as any other year, determined that we would not forget those things which we had done together in the past. There is something about trimming the Christmas tree which draws every member of the family into giving something of himself, be it only his opinion of where the last silver ball should hang. In our home little fingers reach with big ones for the delicate, shimmering pieces gathered from here and there to suit all of our tastes. If the bird with the shiny tail hangs a little crooked we believe that his message can be as sweet.

And though Christmas-tree-trimming time is always an extra happy occasion for us, this year I am sure that as we hang each glistening ornament, and each piece of tinsel falls into place, as the little carolers smile and seem to sing in the lamplight, as Mary and Joseph once again bring the Holy Babe into our home—to stay if we will have him—we will thank God in humility that not a single pair of loving hands is missing, that not a heart is wandering or lost, that the head of our house has weathered another combat stint and has come home to us again that we might spend Christmas, 1951, together.

HERALD HOUSE SHIPPING

DEPARTMENT WILL BE CLOSED

MONDAY, DECEMBER 24,

AND MONDAY, DECEMBER 31

The Valiant

(Continued from page 11.)

ized' part of the church name. We have no connection with the Mormons. They believe a lot of things that we don't, but we do believe in the same Book of Mormon that they have, as it is a history of the North American Indian. I can't understand why archaeologists outside the church refuse to accept it as an authority on where the American Indian came from. It seems to me that they have found enough evidence in the old ruins they have been exploring for years to remove all doubt."

"I have been led to believe that it takes the place of the Bible and justifies murder," said John. "I have never been much of a Bible reader myself, but I believe in it and wouldn't take up with anything that does away with it."

"And neither would I," replied Norman, as he took a small book from his inner coat pocket. "I have carried this Bible that mother gave me through all my experiences of the last six years; it has been my guide and mascot."

ANNA HAD BEEN LISTENING attentively to what John and Norman were saying. With a new light in her eyes she said, "John, I know that this young man is telling you the truth. There is no connection between the Mormons and the Reorganized Church, and the Book of Mormon does not take the place of the Bible but is, as he says, a history of a people who came from Jerusalem."

John looked in amazement at his wife. "How did you find out about it?" he asked. "You've never mentioned it to me."

John's tone of doubt as he spoke brought a flush to Anna's face, but she explained, "I know, because my grandmother joined the Reorganized Church when she was sixteen years old. Her stepfather told her to leave his house and go live with the Mormons. Grandmother died when mother was quite young. My grandfather married again and left mother to be reared by an aunt who thought she had destroyed all of grandmother's church books, but mother found a Book of Mormon and has kept it all these years. She has told me these things but would never let me read the book because it has been considered a terrible blot on my family history. I have never mentioned it to anyone but have often wished I could know more about this strange doctrine. Grandmother must have believed it very strongly to stay with it when she knew she would be disowned by her friends and family. I am told that I resemble my grandmother,

but I doubt if I would have the courage to do as she did."

John sat silently for a moment and looked at his wife as though he couldn't believe he had heard correctly. This was a new Anna to him—a woman with hidden depths of character he had not known she possessed. He turned to Norman and said, "How about having your mother and sister come out here to spend the day with us? The Carters can pick them up when they come through town. I'll call and make the arrangements, then you can call your mother and tell her to bring her church books with her. My wife has a right to know why her grandmother was such a courageous woman. You and your mother can tell us what you know about it. If the Book of Mormon is a history, I think I'll read it myself."

After John had talked to the Carters, Norman rose from his chair and held out his hand. "You're all right, Mr. Harrington. Now I know why I lost my way—the Lord has need of good people like you. I'm sure Mother and Elaine will be delighted to come."

ANNA WENT ABOUT HER WORK with a happier heart than she had thought possible. It was like the old times when Frank was at home after Norman said, "Mrs. Harrington, I'd like to help you with dinner. I was my mother's 'girl' for several years. I can even bake a cake." Anna accepted his help gladly, and soon they were talking together like old friends.

John came in from feeding the stock and sat down in the kitchen so as to have a part in their conversation. He couldn't understand this eagerness he felt to hear more about the Reorganized Church. He told Norman about being lost in the storm and said, "I must have gone around the house a lot of times, but I couldn't find it. I walked until I was exhausted. I've never denied God, but I have ignored him, and I didn't believe I had a right to call on him for help. Yet when I thought of Anna being left alone, perhaps with telephone wires down and no help for days, I asked God to let me find the house for her sake, then I sat down to rest a bit, and she came to me. God seems very real to me today. Tell me, do you think a sincere belief in God and a hereafter makes a person braver in time of danger?"

"The Spirit of God comes to those who seek him," replied Norman. "There is a sustaining power even in death. I know this because I have faced death several times. When I was in school I had a part in a play called *The Valiant*, and I have never forgotten the lines: 'The valiant taste death but once, the coward, a thousand times.' I think the sincere

Christian learns to be valiant by keeping Christ in his heart and mind and every part of his life subjected to the will of God."

"I wonder why God doesn't stop these awful wars," said Anna. "They're taking some of our best men. Soon there won't be anyone but the old and disabled to run the country and bring up the fatherless children. The mothers will have to get out and make the living for their families."

"God has given man his agency," said Norman, "and never forces anyone to come to Him or follow his plan of life. It is the wickedness of man, not God, that causes wars, and he will never be without them until we turn from greed and make every other person our brother. We had a wonderful chaplain with our outfit at the embarkation center before we went over seas. It was heart warming to hear him talk to the fellows and explain these things to them. He encouraged them to have a belief in God, no matter what happened. He said, 'It doesn't matter too much when or where we die. How we have lived is more important.'"

THEY HAD BEEN SO INTERESTED in their discussion that it was almost time for their guests to arrive when Anna said, "John, you'd better pull out the table ends so Norman can get it set before our friends get here."

It was a congenial group that gathered around the table to enjoy the good things Anna had prepared. Norman was asked to say grace and touched their hearts when he prayed so earnestly for Frank who was going so far away.

After dinner was over and they had gathered in the living room, John told the Carters about the religious discussion they had been having earlier, and asked Mrs. Ulerly if she had brought the books.

"Indeed I did," she said. "I'm always ready and happy to talk about the gospel. I'm leaving the books I brought as a little gift for you so you can read them at your leisure."

"That's very kind of you," said Anna. "Will you tell us how you came to join the church?"

Mrs. Ulerly took the Three Books from a handbag and laid them on the table near her. As she talked about her various spiritual experiences, she turned quickly to some passage in the Books. She had a pleasing voice and made the story of the Restoration vivid to her listeners, who would have willingly spent the rest of the evening discussing it. But the clock on the wall chimed the hour reminding the Carters they must start home.

As they were getting ready to leave, Anna stood near looking wistfully at Mrs.

Ulrey. "Could you folks stay over night?" she asked. "We don't have much company during the winter. I'm sure John will be delighted to have Norman to talk with, and Elaine can trim our poor neglected tree. Perhaps you and I can have some music. I don't play the piano anymore, but we have a lot of good records, and some are Christmas carols. We'll take you home tomorrow—or later—if you can stay." She turned to the little girl, "How about it, Elaine, would you like to stay?"

"If mother wouldn't mind, I'd love to," she answered, her eyes sparkling, "She can play the piano for you."

A NNA AND JOHN and their new-found friends enjoyed an ideal Christmas evening. They sang many of the old songs that have weathered time and change and still touch the heart, especially at Christmas time.

Before their visit was over, Norman agreed to come to the farm in the spring and take over the herding. The corral was big enough for him to take in some of the neighbors' cattle if he wished. With the help of Shep and Dolly he could handle quite a herd, and in the sunshine and pure air he would no doubt regain his health and have a farm of his own again. In the meantime, when the weather would permit, they would hold cottage meetings on Sunday afternoons at Mrs. Ulrey's house and ask the Carters to attend.

After John and Anna had returned from taking the Ulreys home, the house seemed awfully quiet. Anna said with a sigh, "I'm sorry they had to go home. They are such good people to be with. I wish we could keep Christ in our hearts and minds as they do. Shall we try it, John?"

"Yes, dear, we'll try," he said. "I did some serious thinking that night when I was lost in the storm. I'll never forget that when I prayed, God sent you and Shep to find me." With his love for her shining in his eyes, he added, "Maybe I can learn to be as courageous as your grandmother—and you."

Corrections

In the issue of December 10, page 5, the first paragraph of "Handel and the *Messiah*" the date of Handel's birth is given as 1865. This should be 1685.

In the issue of December 17, page 16, the by-line on "The Christmas Poinsettia and the Easter Lily" should read Florence Hughes rather than Florence Freberg.

Bulletin Board

Brooklyn Services

New York City Saints hold Sunday services in the Highland Park Branch YMCA, 570 Jamaica Avenue, at the eastern edge of Brooklyn. Visitors may obtain further information by telephoning Virginia 7-8527.

Eastern Colorado District Yuletide Retreat

A Yuletide retreat for young people in Eastern Colorado District will begin at 2:00 p.m. Friday, December 28, at 480 Marion Street, Denver, Colorado. The theme will be "Spiritual Adventuring with God." Emery Jennings, president of Far West Stake, is to be the guest leader. The registration fee of \$2.50 includes meals and lodging. Reservations are not necessary but will be appreciated. Further information may be obtained from Bob Fishburn at the above address.

Anniversary Celebration at Fort Scott, Kansas

Fort Scott Branch will celebrate its sixtieth anniversary on Sunday, December 30. Elder Ross Higdon, who served as pastor of the branch for several years, will be the morning and evening speaker. Elder Lee Quick, who was missionary of the district at the time Fort Scott Branch was organized, will speak in the afternoon. Dale Crown is the present pastor.

A basket lunch will be served at noon.
SUSIE LENEVE

Change of Address

Mr. and Mrs. Calvin French
218 East Hunter
Nevada, Missouri

Requests for Prayers

Prayers are requested for Sister M. D. Graham, 222 Ash, San Diego, California, formerly of Minot, North Dakota. She has been hospitalized several times during the past few months and is quite discouraged. She would appreciate having members in the San Diego area visit her.

Gertrude Shickley, Route 1, Box 201, South Bend, Indiana, requests prayers for her daughter, Naomi Smith, 10534 South Michigan Avenue, Chicago 28, Illinois, who is very ill in the hospital.

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Grateful for Healing

It has been some time since I have written a letter for the *Herald* testifying of God's goodness to me. I have been divinely healed when physicians said nothing more could be done for me. Because of this I have rededicated my life to my Heavenly Father. I pray for all I come in contact with. I especially want to help the unfortunates, because I too have gone through testing periods.

I met some very fine colored people while I was hospitalized in Chicago. We Latter Day Saints have a work to do with every kindred, tongue, and people. My prayer is that the pure love of God may ever be in my heart. I want to help by giving tracts to people who are looking for the gospel.

I thank all my friends who wrote to me while I was hospitalized. I would like to hear from them again.

MATIE CONE

924 C. E. Land Place
Milwaukee, Wisconsin

Requests Prayers for Mother

I was baptized into the Reorganized Church on November 24, 1934. I have had many trials, but my Heavenly Father has never forsaken me. All through childhood I was isolated from the church, but my father taught me the gospel story, so I did not lose out.

I ask an interest in the prayers of the Saints for my mother, Cora Roberts, that she may be healed of an illness.

Route 1, Box 1435
Rio Linda, California

RUBY TOON

Note of Thanks

I wish to extend a Merry Christmas and a Happy New Year to all my friends who have been so kind and have written to me during the past year. I am grateful too for the many prayers that have been offered in my behalf.

It is impossible for me to answer my mail since I am paralyzed in both my arms and legs. I have been in a veterans' hospital since the close of World War II.

I still need the prayers of my friends. I have faith that God will be near and merciful to me. That he may bless all of you is my prayer.

Veterans' Hospital
Ground, West
Wadsworth, Kansas

WALTER B. PENNY, JR.

Letters

*** FRUSTRATION**

Put this in your "I'm-mad-at-me" file. . . . You are scheduled to preach at Farawayville, and time is slipping by as you hurry preparations. On the minute you must leave or be late you can't find your car keys. You slap all your pockets—no keys. You search desk top, bureau drawers, overcoat—no keys. Desperately you go through the medicine chest, the kitchen counter, the baby's toys, the bathroom, the waste basket and the radio—still no keys. What happens to a man's mind when he enters the house and tosses his keys down? Surely it goes on an idiot's vacation. . . . Then at last you find them wadded up in a hankie in the pocket of the trousers you are wearing. . . . Wouldn't you like to call in the neighbor's dog and get yourself bitten good and hard?

*** FOOD FOR MAN**

There are many notes on foods in the Scriptures. Has anybody ever thought of making a cookbook for dishes mentioned in the Bible? We'd still like a good recipe for the cooking of pygargs (Deuteronomy 14:5). You may be comforted to know that you are forbidden (Leviticus 11:29) to eat "the weasel and the mouse." Also such things as the tortoise, ferret, chameleon, snail, and mole.

Probably you wouldn't want to eat them anyway. Yet we may remember that there are places in the world where hunger drives people to eat these things, and others equally revolting to mind and stomach.

John the Baptist made his diet in the wilderness on locusts and wild honey. Did you ever catch a grasshopper and consider the possibility of having to eat him for lunch? He is your locust. A modern commentator, probably suffering from "urps" at the thought, is of the opinion that the "locusts" were merely the carob bean pods so common in Palestine, used as a food for cattle. We remember a printed story that certain Orientals consider dried beetles a delicacy. Under the poetic name "escargots" some of our Gallic friends even manage to eat snails. California Indians, facing a famine in early days because a plague of grasshoppers had eaten every green food, took their revenge and sustained life by eating the grasshoppers.

You may find the foods other people eat offensive. Do you know that your food may be offensive to them? The Hindus consider the cow a sacred creature, and do not eat her. We offend them with our eating of beef. They say it affects the smell of our bodies, making our presence repulsive to them.

For that matter, consider some of our more fragrant cheeses—Limburger, Liederkranz (a native American product), or the French Camembert. Yet there are people who consider them delicious.

A very liberal philosophy of foods is found in Doctrine and Covenants 59:4. It also recognizes the psychological and spiritual significance of food: "to please the eye, to gladden the heart . . . and to enliven the soul."

Solomon knew about these values too: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." You had better eat a green salad or a vegetable soup in peace than dine on sirloin steak with anger in your heart.

Herald House

SECOND GROUP OF ARCHAEOLOGICAL SLIDES

Ready now is the second group of duplicate kodachromes taken by the church's Archaeological Society under the direction of Apostle Paul M. Hanson and Apostle Charles R. Hield.

Tula, State of Hidalgo, Mexico

1. Colossal Caryatid, originally a part of Temple of Quetzalcoatl
2. Colossal Caryatid and stones showing Tenons, area view
3. Stone drainage canals on Temple of Quetzalcoatl
4. Front view of Temple of Quetzalcoatl
5. Excavated base of Pyramid showing addition of structure to left
6. Carvings at base of Pyramid
7. Round stone pillars, showing Mortise and Tenon
8. Rear view of Temple of Quetzalcoatl

35c each Set of 8 slides, \$2.50
(listing with each order)

Xochicalco, State of Morelos, Mexico

1. Temple of Quetzalcoatl, restored
2. Plumed Serpent Design in Temple Wall
3. Detail of Plumed Serpent, Temple of Quetzalcoatl
4. Distant view of hill of Xochicalco (ruins in center background)
5. Part of Ball Court, showing one of the huge stone rings
6. Foundation, probably of a home
7. Ruins at Xochicalco (remains of ancient terraces)

35c each Set of 7 slides, \$2.25
(listing with each order)

ORDER BY BOTH TITLE AND NUMBER

Independence,
Missouri



**in
this
issue**

All Kingdoms Have a Law

Emery E. Jennings

Fifty Years Together

Charles Fry

Index for 1951

Saints' Herald

the Saints' Herald

December 31, 1951

VOLUME 98

www.LateDay1911.org

News and Notes

ON EASTERN TRIP

President F. Henry Edwards has just returned from an eastern trip in which he was associated with Apostle Reed M. Holmes and Elder F. Carl Mesle. The men met with local leaders at Ann Arbor, Michigan; Youngstown and Akron, Ohio; and Boston, Massachusetts. While attendance from distant points was limited at Ann Arbor because of inclement weather, Brother Edwards reports the trip was very profitable. Brother Edwards also stated that it is expected that when other visits of the series have been completed after the first of the year, a report on the findings will be published.

CONDUCT SURVEY

Apostles D. T. Williams and Charles R. Hield made a survey of the Lamoni Stake with Stake President Robert Farnham and Stake Missionary Virgil Billings. The apostles report that progress is noted in the building program and the missionary work in the stake. Four new church buildings are being erected. They will be located at Lamoni, Creston, Albia, and Mt. Ayr. The survey was conducted December 4-10. Brother Hield addressed approximately 100 priesthood members at the Coliseum in Lamoni, and Brother Williams preached the Sunday morning sermon there.

NEW PASTORS ASSIGNED

The new pastors have been assigned to congregations in the Center Stake. They are Blue Ridge, Ernest Rauh; East Independence, L. J. Richards; Gudgeon Park, C. Myron Zerr; Second Church, Herman A. Chelline; South Chrysler, Orville L. Hiles; Sugar Creek, Ralph M. Freeman; West College, Howard C. Timm.

ATTENDS INSTITUTE

John R. Darling of the Department of Religious Education attended a Northeastern Illinois District church school institute December 15 and 16. Mission Branch at Marseilles, with their pastor, Robert H. Anderson, was host to the institute. Activities included a panel presentation Sunday afternoon. The theme was "These things we shall do in defining and improving stewardship, missionary outreach, and teaching in our church schools." Panel members included Sister Ruth Gouty, Brother Arnold Settles, Brother Lloyd Cleveland, district president; Brother William F. Pike, district director of religious education; and Brother Darling.

SERIES HELD

Seventy Glen Johnson preached a series of missionary sermons at the Walnut Park church in the Center Stake of Zion. There were six sermons in the series, and these were given on successive Sunday evenings. Pastor Fred O. Davies reports good attendance and a fine missionary spirit present.

ANNUAL BANQUET GIVEN

Employees of the Herald Publishing House were guests at the annual Christmas banquet which was held at the South Chrysler church on December 14. Featured on the program were Charles Welch, a tap trio by Carol Hodges, Kathleen Butterworth, and Jeanne Antes, a humorous reading by Dolly Budd, a piano solo by Delores Tandy, and a Christmas poem

(Continued on page 12.)



We'd Like You to Know . . .

Evan Walden

Evan Walden is director of physical plant at Graceland College. In addition to the many responsibilities of maintenance, he is also concerned with future planning for a more efficient and effective Graceland campus.

Born in Frazee, Minnesota, he went to school through the eighth grade there and then moved with his family to Lamoni, Iowa, where he completed his secondary education. From 1925 to 1927 he attended Graceland College, and has in more recent years taken specialized short courses at the University of Minnesota and Iowa State College.

After graduating from Graceland he worked on several construction jobs in the Kansas City area, including the Auditorium, returning to Graceland campus in 1928 to help construct Walker Hall. After completion of this job he was asked to join the Graceland staff, and has been there ever since. He has had some hand in the construction of just about every building on the campus.

In 1928, Evan was married to Gertrude White. They have four children, Carolyn, Kenneth, Bill, and John, all Gracelanders with the exception of John who is still in high school. Evan is a member of the Association of Physical Plant Directors of Universities and Colleges and the Lamoni Business Men's Club. He is president of the Lamoni chapter of Rotary International and of the Co-operative Lumber and Supply Board. While in college he was interested in sports and lettered in football, track, and basketball. In addition to his continued interest in sports, he enjoys hunting, fishing, and farming. He lives on an acreage which gives him an outlet for his farming interests.

The Saints' Herald Vol. 98 December 31, 1951 No. 53

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

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The Good Desire

"I speak to all who have good desires, and have thrust in their sickles to reap."

—*Doctrine and Covenants 10: 11*

THERE is an impressive phrase—"all who have good desires." How well it describes some of the people who are found in every congregation of the church. They are generally alert, the first to see when someone is in need, the first to know when something ought to be done.

A new pulpit was made for one of the churches. The wood was beautiful, and excellent workmanship went into its construction. But there was a broad area on the front of it that needed something. Then a brother who has the tools and the necessary skill offered to make a large replica of the church seal to be put there. He did the work and today the pulpit carries a beautifully made symbol of the church.

That man had "good desires."

ONE OF OUR MEN came through the office last week. He held up a package of big paper-shell peccans from somewhere down in Dixie. They were done up in fresh cellophane.

"I'm selling these for Liberty Street Church," he said.

"But don't you attend the Enoch Hill Church?" we asked.

"Yes. I help them too," he replied. "But Liberty Street needs help now, and I'm doing my bit for them. I help any church that needs it."

Last month he did some hauling for a woman who, for some reason, was "slow pay." He went back to see her and said, "When you are able, put two dollars into the church building fund and get a receipt. When you do that I will consider your bill paid."

A good way of encouraging payment of debts and helping the

church! That man has "good desires."

WE HAVE BEEN TOLD of a woman who sews baby garments in her spare time. It is an act of love performed for a need that does not yet exist, but that will surely come. When it does, she will be ready. Tomorrow or next week some poor mother will bring a child into the world, and there will be no money to buy clothes for it. Then our lady will hear of it and bring in what is needed. It is her service of the heart to society. She has "good desires."

A man who loves his church makes it his project to care for the lawn and shrubs, keep out the weeds, patch the concrete when it breaks, and do the little painting jobs that others might not notice. Such a man has "good desires."

An elderly man goes out to visit the sick, the lonely, the discouraged, and the isolated. He prays with them, administers to their needs, and gives both physical and spiritual help. He has "good desires."

These people are not satisfied, they do not stop, with the good desire. That is only the beginning. The desire puts them to work.

The text could be paraphrased: "I speak to those who see the need and do something about it."

NEWIS IS COMING IN from the branches indicating a generous response from the people in contributing to the fund to finish the Auditorium. Branches are more than subscribing their quotas.

One cannot overlook the fact that church people have an intense de-

sire to see the Auditorium finished. They want it to have the dignity and beauty that was planned for it. They are willing to sacrifice to see it done.

In coming weeks there should be more of this same kind of good news. If it is possible to know the attitude of church people, or to predict what they will do, one might venture the opinion that the funds will be raised for the purpose in the time given for this task.

All these people have the "good desire" and are doing something about it.

THERE IS NO MONOPOLY on the right to work for God. Many times the prophet extended the invitation to the people in the early days of the church:

O ye that embark in the service of God, see that ye serve him with all your heart. . . . The field is white already to harvest.—*Doctrine and Covenants 4: 1.*

Whosoever will thrust in his sickle and reap, the same is called of God.—*6: 2.*

Ye [shall] have joy in the fruit of your labors.—*6: 14.*

Seek to bring forth and establish my Zion.—*12: 3.*

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—*119: 8.*

These are invitations to men and women who "have good desires" everywhere in the church. Those who will try to qualify themselves, those who will take up the work in a spirit of humility and love, working peacefully with other workers in the church, will find great opportunity for service and great happiness in serving.

L.J.L.

Editorial

Official

Auditorium Report

Encouraging news is being received daily in regard to the campaign for funds to complete the Auditorium. At the time this article is being prepared, the Presiding Bishopric has received reports from forty-three districts and cash totaling \$27,573.19. It is noteworthy that these reports are for November only, which means that just two weeks' effort is included.

In spite of the abbreviated period covered by the reports, two districts have exceeded their quotas, and others are well on the way toward that achievement. Here is a list of districts reporting excellent progress:

- Rich Hill — 140% of quota
- Northeast Nebraska — 118%
- Gulf States — 80%
- Nauvoo — 74%
- Northwest Iowa — 70%
- Spokane — 66%
- Western Oklahoma — 61%
- Des Moines — 61%
- Oregon — 60%
- Saskatchewan — 58%
- Idaho — 54%
- Owen Sound — 51%

C. D. N.

Across the Desk

BY THE FIRST PRESIDENCY

From Merle Guthrie of the Department of Statistics:

With the end of the year rapidly approaching it appears that we will have 5,000 baptisms reported for 1951. If we reach this figure, it will be the first time since 1921, and I have no doubt with everyone making sure that all baptisms are reported, that we will achieve it.

The first six stakes and districts in number of baptisms reported in October

are Northern Michigan District, 27; Northern California District, 26; South-eastern Illinois District, 21; Center Stake of Zion, 21; Eastern Colorado District, 19; and Far West Stake, 19.

The first five branches in number of baptisms reported for October are Tunnel Hill, Illinois, 17; Genoa, Colorado, 13; Boyne City, Michigan, 12; East Jordan, Michigan, 9; and Wisconsin Rapids, Wisconsin, 9. The Osceola, Missouri, Mission also had 9.

We have a communication from an unnamed district president in which we find this statement:

Despite the alarming views of the world as depicted by radio and printers' ink, we feel a need of divine help that should help the church to keep more fully awake to our possibilities of spiritual death, or life, as individuals. We are happy to report that all but two branches in our district have been heard from, and each has exceeded its quota toward the Auditorium fund.

We are pleased to say, too, that we have no division through quarrelings in doctrine or in purpose, but while the Saints are one in this measure we are deeply conscious of our mission as the church of Jesus Christ, and that this is not sufficient if we seek to attain our calling as children of God. To this end we pray for strength.

We wish to pass this on for consideration of the *Herald* readers and suggest that it is indicative of the spiritual growth which continues to evidence itself in the onward march of the church.

W. J. Breshears, President of the Gulf States District, reports for November, from which we extract the following:

A series at Ocean Springs, Mississippi, resulted in five baptisms. Interest and response were excellent. In 1948 I first visited Ocean Springs-Biloxi for missionary work. We baptized sixteen persons and organized a mission. Two men baptized then serve in the priesthood now. Saints met in homes and the city hall. When Escatawpa Saints moved into their new building, they donated the old one; men of the Ocean Springs-Biloxi mission used it, with some new material, for their first church home, of which they are justly proud. All work was done by the congregation. Lt. H. W. Patrick, formerly of Walnut Park, Independence, serves as pastor. . . . I am visiting Birmingham Branch, organizing a two-month missionary program for Pensacola, Belleview,

and Pensacola Negro congregations, with the help of Evangelist A. D. McCall and Elders A. L. Dungan and H. M. Cooper. We will be conducting cottage meetings in the branches during the week. Similar programs are scheduled for Brewton, Alafloa, Berrydale, and Coldwater in February and March; we are using "The Restoration Story" and slides by Apostle Oakman and Seventy James Daugherty. District baptisms for the calendar year total 127—our best record since 1948. . . . With my associate, Elder M. L. Salter, I conducted a priesthood and workers' conference at McKenzie, Alabama, on December 8 and 9 with Bishop J. E. Baldwin, J. A. Pray, Franklin Steiner, and others. Under Apostle P. E. Farrow, we are planning the annual winter district conference at Escatawpa for January 12 and 13. Final action of transferring Brewton reunion grounds to General Church is expected. Sister Mary B. Davis deeded about six acres adjoining the reunion grounds on the north to the church. Brewton congregation recently purchased a building at 414 Belleville Avenue, valued at about fifty thousand dollars, for fifteen thousand.

Midyear Students to Be Accepted at Graceland

Graceland College will have room for about twenty-five new registrants the second semester which begins January 24, 1952. If you are a mid-year graduate or have been out of school for a while, consider now the advantages of beginning your college career without further delay. Graceland will also be glad to consider applicants with previous college credits.

It will be possible for new freshmen to arrange a well-rounded course of study except perhaps in a few technical fields. A complete list of available courses will be sent upon request. If you would like to receive application forms, further information, or answers to some of the questions you have, write to Dr. William S. Gould, Chairman of the Committee on Student Selection, Graceland College, Lamoni, Iowa.

All Kingdoms Have a Law

By Emery E. Jennings

President of Far West Stake



IN THE FALL migratory birds fly southward to a warmer climate and better feeding grounds. Among the longest journeys are those of certain shore birds that nest on the Arctic tundras and winter far south toward Cape Horn. Such a journey covers thousands of miles. The Arctic tern flies to Europe southward over the eastern Atlantic. Its summer and winter homes are 11,000 miles apart, and nearly half its life is spent in travel. The American crane which crosses to Siberia to nest comes back eastward across the Bering Sea each fall before it turns southward. The blue geese nest on the shores of Newfoundland and follow the regular Missouri River fly-way to South America. They have definite stops and never fail to use this route year after year.

Like their nesting and building habits, birds' migratory habits are inherited and instinctive. The young birds of the year make an equally long journey with adults, and it is no longer believed that adult leaders show them the way. For instance, birds often fly thousands of miles to nest in the same place. In turn, they will go back to winter quarters with equal precision.

After spending several months in the ocean, salmon always seek their native streams to spawn. They swim thousands of miles, leaping over rapids and waterfalls, to reach their spawning grounds. After spawning, the salmon die, but their young come forth to obey their inherited habits. All fowl, fish, and animals have laws "by which they move in their times and their seasons; and their courses are fixed; even the courses of the heavens."—Doctrine and Covenants 85: 11.

HOW GREAT are the courses of the heavens! The most distant systems have been recorded on long-time photographs as being about 500 million light-years away. (A light-year is the distance light travels for a year at the speed of 186,000 miles per second, or nearly six trillion miles.) It is estimated that within the sphere of this radius there are about one hundred million universes. The average distance between one universe and another is about a million light-years. And throughout all space that has been probed, the universes seem to be scattered with a uniform distribution. Our solar system is merely a small group of planets rotating

around the sun, all of which is out toward the rim of our universe. As we gaze on the Milky Way, we are looking toward the center of it. The distance from our sun to the center of our universe is about thirty thousand light-years.

One of the distant universes in the constellation of Bootes is receding with a velocity of 24,300 miles per second and is now about 230 million light-years from us. Such a distance is beyond the power of imagination to conceive. What is beyond these distant systems no man knows. But scientists know that between these universes and us, stars and planets are in motion; all are traveling at a high rate of speed, rotating in their respective systems, never changing their courses. James Jean claims that the heavens are so well planned that an actual collision between two stars in a system can occur on the average of only once in 600,000 billion years. This is much greater than the age of the stars, so for all intents and purposes a collision between two stars never occurs.

The motivating and intelligent power by which all these creations—organic and inorganic—move is the light of Christ (Doctrine and Covenants 85: 2, 3). They were created by Jesus Christ (Doctrine and Covenants 12: 5) and "declare his name for ever and ever" (Doctrine and Covenants 110: 23). They keep the laws of their kingdom and reveal the greatness of God for, "Any man who hath seen any or the least of these, hath seen God moving in his majesty and power."—Doctrine and Covenants 85: 12.

From all the numberless heavenly bodies, God has reserved the earth as the final resting place for the redeemed. Its divine purpose is "that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created." In harmony with this purpose it abideth the law of a celestial kingdom and thereby "filleteth the measure of its creation" thus "transgresseth not the law."—Doctrine and Covenants 85: 6.

HE WHO WOULD RECEIVE divine commendation with physical and spiritual blessings while living on the surface of Mother Earth must keep the celestial law revealed in Jesus Christ and restored in these last days or be swept off. Man was created and placed here to glorify

God and have joy and life through right conduct in obedience to law. Adam failed and brought misery to himself and his descendants. Humanity has shared the consequences of his disobedience.

History is mostly a story of human carnage and wanton destruction of the earth's resources, until today we stand at the brink of total annihilation. What a pity! What an indictment against the intelligence of man! But Satan, the wicked one, "cometh and taketh away light and truth, through disobedience." And as long as men continue to disregard the teachings of Christ, they will suffer and, when ripened in wickedness, will destroy themselves. Men are without excuse for their plight. For God has sent his prophets to teach men the way of life. He sent his son who died that men might live. Jesus, speaking of himself as the Son of God, says:

He who believeth on him is not condemned; but he who believeth not is condemned already, because he hath not believed on the name of the Only Begotten Son of God, which before was preached by the mouth of holy prophets; for they testified of me. And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil.—John 3: 18, 19.

THE DIVINE PLAN is for man to "have life and have it more abundantly," but life comes by the keeping of the celestial law. We may flout the laws of the celestial kingdom for a time without dire results but not for long. The terrible conditions in which the peoples of the world find themselves are the result of a universal failure to accept the laws of God and live by them. Consequently, we have turmoil, strife, and death on every hand. The creations were not placed here to be used by man the way they are. Evil and wicked ways are not compatible to their spirit and purpose. To the contrary, they were made for the benefit and the use of man,

both to please the eye and to gladden the heart; "yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul."—Doctrine and Covenants 59: 4.

The earth itself rebels against unrighteousness. When Enoch, commanded of God, went to the top of Mount Simeon, he "looked upon the earth, and he heard a noise from the bowels thereof saying, Woe, woe is me the mother of men! I am pained: I am weary because of the wickedness of my children! When shall I rest and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest?"—Doctrine and Covenants 36: 10. The Lord gave answer,

As I live, even so will I come in the last days; . . . and the day shall come that the earth shall rest; . . . my people will I preserve; righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; . . . righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.—Doctrine and Covenants 36: 12.

The gathering of the House of Israel or the "elect"—the process by which God proposes to "preserve" his people—can only be accomplished as "his people" are willing to accept and live the truth. This great and marvelous work began in the translation of the Book of Mormon and the restoration of the fullness of the gospel. There is no other "way." All beings who refuse to accept the restored message are not "justified" and must abide another kingdom. They who would establish Zion and share in the coming of Christ and his celestial glory must prepare themselves by obeying the laws governing the conditions that make such a holy event possible. The Apostle Paul asks who shall abide the day of the coming of the Son of Man?

Joseph Smith and Sidney Rigdon on February 16, 1832, being in the Spirit and by His power, had their eyes opened and their understandings enlightened "so as to see and understand the things of God." They "beheld the glory of the Son" as he sat on the right hand of God. These men testify that they saw and heard concerning those who live the celestial law and thus qualify to be with Christ when he comes to inherit the earth. "They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being

buried in the water in his name, and this according to the commandment of which he has given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith."—Doctrine and Covenants 76: 5.

HERE IS SET FORTH the divine requirements for living the celestial law in preparation for inheriting and possessing the earth in celestial glory with God and Christ. Obedience to the gospel principles must come first. These principles are clearly stated in Hebrews 6: 1, 2: (1) repentance from dead works, (2) faith toward God, (3) doctrine of baptisms, (4) laying on of hands, (5) resurrection of the dead, (6) eternal judgment. By the obedience and keeping of these doctrines or laws we can develop and acquire the divine virtues necessary to live and abide in God. These fundamental or basic principles are divine laws of the celestial kingdom and are the "causes" for celestial glory to all who obey and abide in them. They are efficacious. They are constituent because God ordained them to be the laws for spiritual growth. By and through them only can men be made alive.

It is true that all men, through the atonement of Christ, are made "alive" or "saved" and therefore are entitled to a resurrection and immortality. Paul states this in I Corinthians 15: 22: "As in Adam all die, even so in Christ shall all be made alive." Jesus says that all men shall hear his voice and shall "come forth"—they who have done good in the resurrection of the just, and they who have done evil, in the resurrection of the unjust (John 5: 29). Christ abolished death, which is a separation from God, and "hath brought life and immortality to light through the gospel" (II Timothy 1: 10). Even though Jesus is the Savior of all men, there is a still greater reward to "those who believe" (I Timothy 4: 10). This is the justice of God made manifest. Men who are not willing to accept the full law of Christ and "labor and suffer reproach" with him, are not eligible to enjoy celestial life on earth and the presence of God and Christ in eternity. They must inherit the terrestrial kingdom or telestial kingdom.

For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory; and he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory; therefore, he is not meet for a kingdom of

glory. Therefore, he must abide a kingdom which is not a kingdom of glory.—Doctrine and Covenants 85: 5.

No wonder the Apostle Paul admonished Timothy to "take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."—I Timothy 4: 16. And it is not suprising that God at the very outset of the Restoration Movement commanded his elders to "say nothing but repentance to this generation" (Doctrine and Covenant 6: 4). The people of the world a hundred years ago needed to repent, and they do even more so today.

I have often wondered what the world would have been like if the testimony of the restored church and the law of the celestial kingdom and glory had been universally accepted. Would not wars and human misery have been eliminated? Would not mankind's physical and spiritual needs have been supplied? I'm sure they would have been. In the first place the hearts of men would have been changed from hatred to a love which would cause men to have a genuine concern for the welfare of one another. The right use of all scientific discoveries would result in the betterment of mankind in every field of human activity.

It is true that many people throughout the world have been helped a great deal, but largely because of a financial gain for those who controlled the resources or information available. Most of the world's trade or commerce is still done strictly on a business basis where the important factor is money. The same can be said for most personal transactions, too. One can present many arguments to sustain the so-called free enterprise economic system, the socialist system, the communist system, or any other system; but the fact remains that the world is in serious trouble.

RECENTLY I had an opportunity to hear Dr. George Montgomery, head of the department of economics and sociology, Kansas State College, Manhattan, Kansas. He spoke on "A Look Into the Future." He believed fairly good economic times were in store for the United States for the next three to five years, but from then on the future looked dismal. And "good times" for the next few years depend on what Russia and her satellites do. His optimism for the future wasn't very bright. Other economists and sociologists are also terribly concerned about what is to take place in our national and world economy in the near future.

Some people take the position that the world is merely passing through an

other "growing pain." They say the troubles of this day and generation will provoke us for a time, then civilization will settle back for a season in which there will be peace and progress. These individuals take the position that the world has had wars and troubles before and has come through to give humanity many good things with which to enjoy life. They point to the great industrial productions, educational opportunities, labor-saving devices, rapid transportation vehicles, wonderful communication facilities, and scientific advances. These do facilitate life, but they have factitious value in the development of character and the perpetuation of life. Over a score of civilizations have come and gone because they failed to recognize the redemptive process of spiritual law, and went into decay and oblivion. The obligation of life is to spiritual law or to reap the consequence of physical, mental, and spiritual disarrangement which brings confusion and eventually total annihilation, either self-imposed or by external influences or forces.

MAN WAS CREATED to live the celestial law of God which brings joy, peace, security, and eternal happiness. Conversely, any type or kind of life less than the keeping of the celestial law is contrary to man's being and trouble ensues. This law is inevitably associated with life. Man may resist it, but such resistance is to his peril. Man's ordained calling is to the keeping of the celestial law, and great are the blessings when he accepts it and lives in accordance with it.

There are two or three indispensable requirements imposed upon man to know the way of life. In the first place, he must have a desire to know what the will of God is. If he has only a desire, Alma says this desire will grow into faith and faith into knowledge (Alma 16:151). If a man possesses a sincere desire to learn "the way" of life, he will be eager to "search the Scriptures" as Jesus proclaims to discover the laws to direct men into the way. Furthermore, he will be most happy to adjust his thinking to the commandments of the Almighty. His mind will be open for new light and understanding, irrespective of his traditions and previous teachings that may not be in agreement with the word of God as found in the Scriptures.

I have been very much concerned about many of our Saints who do not read and study the Three Standard Books of the church. Some do not even possess the Books. How can children reared in these homes ever have a knowledge of

the celestial law? The simple truth is, they don't. And, consequently, too many of these people are lost to the celestial life—and many are lost completely. I visit among some of our church members almost every week who fall in these categories. What tragedies good people go through all because they have neglected to be faithful in studying the Inspired Version, Book of Mormon, the Doctrine and Covenants, other church books, tracts, and the *Saints' Herald*. They do not attend church, participate in the sacraments and ordinances, cultivate the friendship of the Saints who are able to give spiritual strength to those who are weaker.

The second requirement, completely dependent on the former, is the willingness to discipline one's life to the demands set out in Holy Writ. Not everyone can adjust his thinking from error to truth; from the old to the new. Many people find it almost impossible to leave

their traditions and begin a new life toward God. They have been "steeped" in the teachings of their "fathers" and find it difficult to break away. These people often use varied excuses to make themselves believe that a change is not necessary.

I realize it is not too easy to leave traditions, pleasant associations, or the world for the gospel's sake and live the celestial law. It certainly is not the line of least resistance but by so doing, celestial glory is assured, more pleasant fellowship is certain; joy, peace, and a sense of deep satisfaction result. Most of all, the person who yields himself in obedience to the principles of Jesus Christ is freed of his sins and places himself in a position to assist God in the establishment of Zion, with the promise of celestial glory, if faithful. He becomes the beneficiary of eternal life. He becomes sanctified and will possess the earth forever and ever.

Afterthoughts

By Kay Norman Beldin

I REMEMBER that as a child, when I read the Christmas story each year, I always "looked down on" the innkeeper for closing his door to the Christ. Of course if he had entertained the faintest idea that the babe to be born in his stable would be the prophesied Messiah, he would gladly have made room for him in the inn.

But since the outward appearance of neither Mary nor Joseph suggested they were to become the parents of such nobility, the innkeeper merely regarded them as poor, tired taxpayers.

Yet, as I reread the story this Christmas tide, I couldn't help comparing our reactions to those of the innkeeper. I wonder how many times we shut the door of our hearts on Christ because we fail to recognize him?

There's the dirty, rough-talking little urchin who is forever running through our prize flower bed. Because of his outward appearance and our irritation we threaten to report him to the authorities if he doesn't learn to use the sidewalk. And by doing so we gain nothing but his indignation and more broken flowers.

However, suppose we had spoken a few kind words of counsel and extended a gesture of understanding and friendship. Perhaps we would not only have gained his respect and obedience, but also discovered underneath the dirt and rough talk a bundle of valuable energy for the building of God's kingdom!

Then there is the neighbor whom we casually ignore because of his uncultured, uneducated, and seemingly lazy manner. Our usual excuse for ignoring him is that people of his level wouldn't understand anything we would have to offer. I wonder if perhaps the major reason is that we would rather not be seen associating with him.

On the other hand, if we would open our hearts to him there is no limit to the ministry we might bring him. Through our interest in him and our patience with him perhaps we could help raise him from his meager understanding of life and awaken within him the desire for a better life.

We might paraphrase one of Christ's statements concerning such people:

"Inasmuch as ye have received one of the least of these my brethren, ye have received me."

Fifty Years Together

By Charles Fry

I PRONOUNCE YOU husband and wife, and may God add his blessing," were the words uttered by Elder J. M. Terry on January 1, 1902, at the Delano Church, near Cameron, Missouri. The occasion was my marriage to Emily C. Kinney.

I was already an appointee of the church, and Emily a willing recipient of all that calling might bring for her to bear. From there we proceeded to the home we had selected near Tabor, Iowa. From meager means the four-room house was simply but comfortably furnished. We entered one cold January morning. The haulers had the evening before hastily deposited the furniture in the rooms, and we had come to set things in order and begin housekeeping.

After making a fire we mutually agreed to take our most precious possession and give it first place in our home. It was not something we had bought at the store, and it is a rarity in modern homes. It was our family altar—symbol of our pledged love and devotion to each other and to the God whom we both accepted and undertook to serve. It was spiritual but intensely real, a type of all that



was good and true and ennobling; it was an emblem of the divine Presence, a place where God and we could meet. We dedicated that altar and established its permanence in our home.

By the warmth of the fire we read from John a message of divine love. Upon what surer foundation could we build a happy home than love for God and for each other? Our hearts were

idealism has remained throughout the years as the cementing force which held our home together. Before it we met the perplexities and problems of life and dissolved petty differences and peevishness. There we have caught the vision of the higher and finer things of life, and tasted of the love and goodness of God. When our first son was born, we brought him one morning under divine impulse before that altar and offered him to the Lord, dedicating him to the service of the church. Time has shown the acceptance of that offering. There our offerings of prayer have ascended, sometimes with penitential tears, sometimes with tears of joy; sometimes in pleading and often in thanksgiving and praise.

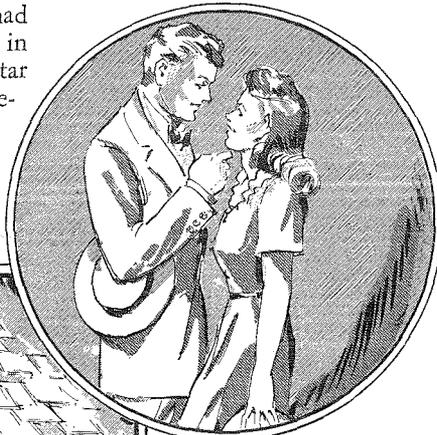
And now, after fifty years, the light that has so long shone, still shines to light our pathway as we walk hand in hand with slowing steps down the western slope.

The waning sun is sinking to its rest,
And soon will disappear beyond our sight;
Its crimson hues o'er-spread the aerial west,
Revealing that tomorrow will be bright.

Three sons have come, each to take up his own calling; Evan A. of Missouri follows in the steps of his father in gospel ministry; A. Harold is a teacher of music in the public schools of Iowa; and Charles W. is engaged in business in Nevada.

Notwithstanding its imperfections and errors, we have found our home to be akin to the kingdom of God. By our invitation the divine Spirit has helped us rise toward the perfect ideals of the kingdom above, preparing us for inheritance there.

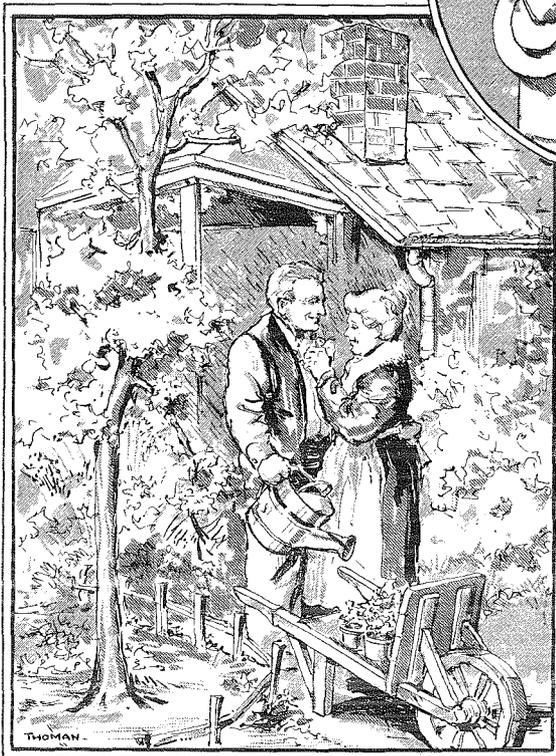
Our blessed Lord—him whom we long have served—
Will not forsake when comes the dark'ning night;
At morning's dawn the glory now reserved,
Will fill our souls anew with pure delight.



touched, our minds flooded with light, and our souls filled with confidence in the future. Our prayers were prayers of dedication.

The message of that morning so impressed us that we continued to speak of it for several days. Then one morning we decided to reread our first Scripture and extend our study of the subject; but strangely as we read that same chapter, we found in it no word about love. Our first lesson had come from some other source than the printed page.

The altar with its holy significance, and inspired



A Career in Church Education

AUTOBIOGRAPHY OF

J. A. Gunsolley

PART VI

First Funeral Sermon

Upon meeting an officer of the Boston Branch on my arrival Saturday evening, I was informed that the presiding elder had been called away on some ministerial service and wanted me to go to Haverhill, Massachusetts, to preach a funeral sermon Sunday morning. This Sunday was to have been the last Communion Sunday I would have with the Saints in Boston, as I had decided to return to Lamoni before the next one. But I could not refuse the presiding elder's request. It was a difficult task for me because I never had preached a funeral sermon, and I would not have another member of the priesthood with me. I had previously visited the home where lived the little girl who had died. The mother had left a bucket of scalding hot water on the floor into which the child fell when her mother's back was turned. The girl reminded me of my own Lucy at home whom I had not seen for several months. So I went, trusting God would be with me. I reached the home some hours before funeral time and prayed in secret that I might be divinely led in the undertaking. When the time came for the service, I selected the hymns, directed the singing, offered the invocation, and preached the sermon in perfect composure. This apparently was of much comfort to the bereaved ones and others present, nearly all of whom were nonmembers. Upon returning to Boston I learned that the Communion service had been postponed one week, so I was privileged to enjoy one more Communion meeting with the Boston Saints.

Return to Lamoni

Gradually it became more and more apparent that I was not giving full satisfaction to my employers due to a num-

ber of reasons, principally that the amount of work they expected of me was too much for one man, and the equipment was inadequate. When Mr. Peasley told me one day he had negotiated with another man to relieve me it was welcome news. The feelings were mutual. He was willing to release me from our contract, and I was willing to release him. So we parted as friends and I immediately made arrangements to go home to family and loved ones. My adventure in the east had been profitable in many ways. I learned much about the people, their manners and customs, and was able to appreciate them more fully by understanding better the differences between them and the people of the Middle West.

The first problem after returning to Lamoni was employment. I was willing to do anything honorable, but my preference was to continue teaching. I had learned a system of shorthand from a private teacher and felt qualified to teach it, but I needed to qualify for teaching typing as well. So I spent a part of the summer at Highland Park College in Des Moines studying penmanship and typewriting so as to be ready to do most all lines of commercial teaching.

Opening of Graceland College

The question of a church college had been before the General Conferences a number of times, and finally action was taken appointing directors with authority to proceed to the establishment of an institution of higher education in Lamoni. Articles of Incorporation were drafted and approved by the state of Iowa, a date set for opening the school, a faculty employed, and operations started in September, 1895.

I was offered a position on the faculty as head of the commercial department. Two other departments were organized at the opening: the classical in charge of Joseph T. Pence, and the scientific under Thomas J. Fitzpatrick. The classes were in six upstairs rooms over a brick business building on South Linden Street.

President of Lamoni Branch

I was serving as presiding officer of the Lamoni Branch in 1893 and 1894 and resigned to accept the position with the college at Salem, Massachusetts. It was apparently an infraction of church law for one holding only the Aaronic priesthood to preside over a branch, especially if the branch be large. At this time Lamoni Branch numbered about sixteen hundred members—the largest branch in the church and world headquarters. But there is provision in the law that says a branch may be presided over by a high priest, elder, priest, teacher or deacon chosen and sustained by vote of the branch. It is also provided that in case one of the lesser priesthood should be chosen, he should soon thereafter be ordained an elder. Soon after my return to Lamoni I was again chosen to preside and was ordained an elder in 1896. Four years later I was called to the office of high priest.

Ordained Elder

When I was called and ordained to the Aaronic priesthood I was assured of the divinity of the call, for the word of prophecy to that effect had been given a number of times through others, as well as the testimony of the Holy Spirit to me. My work as superintendent of the Decatur District Sunday School Association gave me frequent opportunity to preach at places I visited. Then the officers of the Decatur District testified to my call and proposed my ordination. But my call to the office of elder was somewhat different. While I had sufficient evidence that I would be called to that office, I was not just sure the time had come. It was true I understood the law of the church to provide that if a minister of the Aaronic order of priesthood were chosen to preside over a branch, he should be ordained to the office of elder. As to whether or not the time had come for such ordination in my case, I had sufficient confidence in the law to accept the provision that calls and ordinations should come through the regularly ordained officers of branch or district, and I had faith in the officers

at that time. When the district president, the apostle in charge of the territory, and Joseph Smith proposed my ordination, I consented and was ordained elder on February 23, 1896. However, with a bit of anxiety I looked for some manifestation that my ministry as an elder was approved of God.

Confirmation of Call to Eldership

I had not long to wait, Louise Roeder, who taught in the public schools, was boarding in our home. She was a member of the Methodist church, but attended the Saints' Sunday school and was given charge of a class. Of course she was interested in the Bible and quite naturally we conversed about the gospel and the churches. Her teaching a class from a Latter Day Saint quarterly and her living in a Latter Day Saint home with the frequent talks about the church and the gospel convinced her.

She said, "Oh, if I could only believe it. It seems too good to be true. But what would my family and friends think if I should join the Latter Day Saint Church?"

My reply was, "You will find the ties of the gospel stronger than the ties of blood."

She requested that we ask God for light and strength that she might be guided aright. I baptized her and laid hands upon her in confirmation for the gift of the Holy Ghost. To my great joy and satisfaction in a prayer meeting shortly following she stood and bore testimony that she had received the gift of the Holy Ghost as promised, and the Spirit bore witness to my mind and heart that her testimony was true. I knew God accepted my ministry as an elder, and that knowledge has been confirmed in many instances down through the years.

My qualifications as a presiding officer in the church while serving the Lamoni Branch was regarded favorably and in accordance with the practice generally followed I was called and ordained a high priest on April 19, 1900, under the hands of Richard C. Evans and George H. Hilliard.

Pastor of St. Joseph Branch

At the General Conference of 1903 I was appointed to St. Joseph, Missouri, to serve as full-time pastor. At that time not many branches had full-time pastors, but St. Joseph was one that had been thus favored. The membership was by no means united, for some among the priesthood believed the pas-

tor should be self-supporting, and when the ministry is divided the membership is sure to be divided. When presiding over the Lamoni Branch I had been a member of the faculty of Graceland College and dependent upon my meager allowance from the college for the support of my family.

Upon my arrival in St. Joseph, one of the first men I met was an elder who was opposed to my being supported by the church and giving my whole time to ministerial work. Inviting me to his place of business he told me frankly that he expected to oppose my being elected by the branch as full-time pastor. He called attention to statements in the Book of Mormon to the effect that the ministers labored for their own support and were not dependent upon the members. I listened patiently until he finished his argument and then suggested that the Book of Mormon statement was an account of how they managed at that time under existing conditions and was perhaps the best for the church at the time and under the situation in which they lived. It was a historical statement and not a principle or commandment to be followed always and everywhere. At other times and under different conditions wisdom directs other methods of carrying on the work of the church. It had been the judgment of the authorities of the church that the branch in St. Joseph could best be served by a full-time pastor. I was much pleased upon meeting this elder at the church on the evening the vote was to be taken on the question of my being accepted, for in talking to me before the meeting was opened he said he had been praying over the matter and had decided to withdraw his objections and vote for me. When the matter was presented he made the motion that resulted in my being accepted. He was one of my most dependable supporters during the time I was with the branch.

I did not move my family to St. Joseph, since I didn't know how long I would be permitted to serve there. My wife was suffering from quite a serious affliction. We had a comfortable home in Lamoni, where her parents lived and could help her when she needed them. We had three children. I was a member of the presidency of the recently organized Lamoni Stake, and it was desirable that I be located as conveniently as practicable in order to respond to calls to meet with the stake council for consideration of matters pertaining to stake business. It was not difficult to go back and forth, so I arranged to board with a family of Saints in St. Joseph.

Called Home by Sickness

Apostle Isaac N. White was missionary in charge of Far West District, which included the St. Joseph Branch. In late summer he requested that I attend a reunion in Kansas, and during the reunion I received word that my wife was very sick. She did not suggest that I come home, but knowing of her condition I was greatly disturbed. I called together the members of the priesthood present in the evening to pray for direction as to what I ought to do. As a result I felt a strong conviction the next morning that I should go home.

I found not only my wife in a more serious condition than I had expected, but also our youngest child, Marjorie, five years old, bedfast with a fever and paralysis of her lower limbs.

Wife's Death

My wife's mother had taken May and Marjorie to her home. The best medical skill available was secured for both, but neither of them seemed to derive any permanent benefit. This was in September. My wife gradually grew weaker until her death on December 12, 1903.

Marjorie's Affliction

Marjorie's fever and muscular soreness left her, but she was paralyzed from her hips to her toes, a victim of poliomyelitis. She never took another step, but she had a happy and cheerful disposition and was always a model of patience. Her ambition to learn and cultivate her intellectual talents never wavered on account of her physical handicap. She graduated from high school, Graceland College, and completed a course in shorthand and typewriting. She taught typing for a time in the college, was private secretary to the president, and later was secretary to the business manager at the Herald Publishing House. She always had plenty of friends among the young men who were ready to assist her in going upstairs and downstairs and moving about.

Recalled to Work in Graceland

When I reached home because of the sickness of my wife and daughter I was informed that the college authorities had been trying to locate me, as they desired I should take care of the Commercial Department for a time inasmuch as they had not succeeded in securing an instructor. Accordingly I consented to help. I thought I had quit the classroom for all time when I accepted appointment by the church to give my life wholly to ministerial service. But being kept home because of illness in my family I could not well refuse to help out.

(To be continued.)

The Home Library

By Grace Pennell Tousley

Writing to Sell, by Scott Meredith. Harper & Brothers, \$2.75.

IF YOU HAVE EVER WISHED that you could view writers and writing from behind the editorial desk and thus learn what it takes to earn the editorial nod, this book will grant your desire.

The author, Scott Meredith, is president of one of the country's largest literary agencies. A link between authors and editors, he has seen thousands of manuscripts of all degrees of excellence, and is, therefore, well qualified to talk to writers about their writing and selling problems. He looks at authorship as both art and business, recognizing, as many writers do not, that an author's problems are like those of any other manufacturer: problems of *production* and *sales*.

Many books on the development of writing skill are puzzling and discouraging to the future author studying alone. Mr. Meredith must have had this solitary student in mind when he wrote his book. He converses with the reader, rather than writes to him. In fact, his style suggests that the whole volume was talked into a recorder, because he writes in a friendly person-to-person manner which puts the reader completely at ease. He tucks in a bit of unexpected humor now and then to illuminate his advice, which makes for a light-hearted, hopeful attitude of mind in the student.

The dust jacket briefs the contents of the book: "A practical guide on the technique of magazine writing, the literary market, and the business problems of the author."

The subject matter is divided into four parts: the business facts, the story-planning and plotting facts, the writing facts, and the finished product facts. There are thirty-two chapters, and allowing roughly a half-hour to each, sixteen hours of careful reading will give the student an over-all view of the job of writing to sell.

This over-all view of the business of writing salable material will help change a struggling writer into one who knows where he is going and knows how to get there most quickly. It will start him on his way to being a poised, knowing craftsman.

In Part One, the business facts, Mr. Meredith orients the reader in the writing business. He pulls a few fleecy clouds right out from under the feet of

aspiring authors and sets their feet on the solid ground of facts about writing and writers. He then clears away the underbrush in these authors' thinking about their intended vocation so that they can see both the forest and the trees. He readies them for the actual process of writing.

On the very first page he says that a writer must have *basic writing ability* if he is to be a literary success, and without this partly born-in ability no other qualification the would-be writer has will have much power to move him into the ranks of competent authors. He says that basic writing ability is a "product of many things such as heredity, childhood reading, and personality, and neither this book nor any other can affect the question of is-you-is-or-is-you-ain't-a-born-writer. But writing ability is not the only requirement, not by a thousand miles."

Assuming that you do have this mysterious complex writing ability, the rest is up to you. He tells you how to acquire the other qualifications.

The help that Mr. Meredith offers is of the most practical variety. His recommendations about the development, by writers, of effective working habits is based on inside knowledge of the minds of writers. He believes in work schedules for most writers as much as he does for bookkeepers. He is strictly opposed to dependence on alcohol, stay-awake pills, or any other stimulant for the mental alertness necessary for creative work.

All writers will appreciate his instructions for avoiding or, at least, ameliorating those deadly mental slumps which lie in wait for all who essay to live by the typewriter. This first part treats also of the technique of producing a professional-looking manuscript, and of the way editors work and how to please them.

It is in Part Two that the author gets down to the business of telling exactly how to plan and plot a piece of fiction, and in Part Three, how to turn this story framework into an account of flesh-and-blood people in action.

Since all stories must possess the same elements, the worth of a book on nar-

ative technique depends upon the writer's ability to teach that technique. Mr. Meredith teaches well. He makes the building and writing of a story look easy, although not once does he give the impression that the work is any push-over. It is just that he charts the way so thoroughly and good-naturedly that even the most timid reader becomes eager to begin the writing up of his long-dormant story ideas.

In Part Four, the finished-product facts, Mr. Meredith has something interesting and unusual to say about blue penciling: "Try to revise as little as possible by revising only when absolutely necessary. If you can't manage a white paper first-and-final draft, go ahead and do your first draft on yellow paper—but train yourself to write so tightly and carefully that only a limited number of minor revisions are usually necessary before you can retype and get the story to market."

The chapter on article writing is valuable since many fiction writers do occasional writing of informative intent.

The material on marketing, literary agents, contracts, rights, and other legal matters will add business ability to the writer's creative ability—an unbeatable combination with which to achieve success.

This book may be ordered from Herald House, Independence, Missouri.

Picked From the Periodicals

By Aarona Booker Kohlman

Christmas quite naturally fills the December magazines, and you have no doubt found the ideas which you will use. It seems to me that the suggestions for Christmas are unusually good this year, and many of them should be saved and used again and again. Because this reaches you too late for Christmas, however, we shall not mention these special features.

"Quo Vadis?" *Reader's Digest*, is a most stimulating article, in which a famous author asks himself and his fellow-men, "Whither goest thou?"

A book condensation, "The Sea Around Us," *Reader's Digest*, is fascinating reading, and it opens up amazing new fields of information and interest to the average reader.

It's not too late to read and benefit from "Let's Make This the Best Christ-

Home Column

mas Yet," *Good Housekeeping*. The author says, "Throw your heart into Christmas, 1951."

Another in the *Ladies' Home Journal* series on "Political Pilgrim's Progress" is featured this month. *The Journal* contains several short articles that are challenging.

"Responsibility Scaled to Size," *National Parent-Teacher*, discusses the type and amount of responsibility which parents can expect of children at given ages.

"The Ready Self," *National Parent-Teacher*, is one of a series, "For the Spirit's Hunger." It is based on the biblical passage, "Whom shall I send, and who will go for us? Whereupon I said, Here am I! Send me" (Goodspeed translation).

Coming down to more practical matters, *American Home* offers an illustrated guide to making pie crusts more attractive, in "Take a Package of Pie Crust Mix."

"Six Tricks of Ironing Little-Girl Frills," *Woman's Home Companion*, gives help on ruffles, shirring, puffed sleeves, and other special problems.

"No More Mad Mornings at Our House," *Parents' Magazine*, is one woman's account of how organization helped to smooth her family's morning rush and confusion.

If you have a teen-age boy around, you will thoroughly enjoy a nonsensical little piece, "It Can Happen in Any Family," *Woman's Day*.

NEWS AND NOTES

(Continued from page 2.)

by Bill Leonard. The worship program following the light entertainment was planned by Mrs. Naomi Russell who wrote the continuity script which was read by Gilbert Gordon. A male quartet composed of Chris B. Hartshorn, Merle Harford, Cliff Gaston, and Herman Johnson sang two carols, talks were given by Harry Black and Mrs. Florrie Parker; Margie Sloan, Allene Black, and Carol Hodges sang as a trio, and a solo was presented by Melva Allen. Mrs. Sadi Nagel directed the singing, Keith Stokes offered the invocation, and Stanley Phillips gave the benediction.

WIDOW OF PATRIARCH DIES

Martha Gunsolley, wife of the late Patriarch J. A. Gunsolley, died Wednesday, December 12, at the Sanitarium.

GOD AND COUNTRY AWARD COMMITTEE

Four men in the Center Stake have been appointed a committee to promote interest and participation in the God and Country Award among church Scout troops. They are Jay Keck, Lee Hart, Mason Stobaugh, and Roy Thurtchley. These men will plan an active program of leadership to assist pastors and institutional representatives.

Briefs

FORT WILLIAM, ONTARIO.—A branch business meeting was held September 1, the following officers being elected: pastor, Elder Walter Hewitt; counselors, Elders Anson Miller and William Allison; secretary, Mary Miller; treasurer, Priest Aubrey Shaw; church school director and statistician, Allan Miller; women's department leader, Mina Miller; music director, Anita Hewitt; custodian, Elder William Allison; librarian, deacon Roy Brown; publicity agent and reporter, Jean Shaw.

Women's department officers are president, Mina Miller; vice-president and friendly visitor, Norah Hewitt; secretary, Mary Miller; treasurer, Bertha Kentner; teacher, Jean Shaw.

Those attending district conference at Duluth, Minnesota, on October 6 and 7 were Elder W. Hewitt, Anita and Nola Hewitt; also Brother and Sister Jim Brady from Geraldton, Ontario.

Apostle D. O. Chesworth and Seventy Cecil Ettinger visited the branch October 8 and 9 and held preaching services both evenings. The evening of October 8, Roy Brown was ordained to the office of deacon by Apostle Chesworth, assisted by Elders Hewitt and Miller.—Reported by JEAN SHAW

EVANSVILLE, INDIANA.—Timothy Lee, infant son of Brother and Sister R. W. Greeney, was blessed November 18, by Elders Thomas W. Wareham and J. P. Miller.—Reported by ODIE ELLEN CAMPBELL

EROS, LOUISIANA.—At the recent business meeting Elder Erwin Phillips was chosen pastor, with Elder Al Williams and Priest Clarence Phillips as counselors. A. Williams is church school director, and Mrs. Lilian Powell is women's leader. The branch has raised the quota assigned for the contribution to the Auditorium fund this year.—Reported by MRS. VIOLA PHILLIPS

WALLA WALLA, WASHINGTON.—Services are held in the Adventist Annex at Fourth and Birch, and prayer services are held in the homes twice a month. Matt D. Crownover, elder in charge, meets with the group twice a month. The visiting missionaries and ministers for the past year have been Apostle Gleazer, Bishop Lasater, Evangelists Arthur F. Gibbs and J. F. Curtis, Elders Vern Webb, Orva Croft, Earl Wilcox, and A. J. Crownover; Priests Harold Hight, Carlos Crownover, and Melvin Crownover.

Two new members have joined the group. They are Lawana May Reiger, baptized in Utah by Elder James Everett and confirmed by Elder W. P. Jones of Malad, Idaho, her grandfather; and Doris Johnson who was baptized November 4 by Evangelist J. F. Curtis.

Kathleen Marie, infant daughter of Mr. and Mrs. Richard Sargent, was blessed November 11 by Elders A. J. and Matt Crownover.

Sister Merlyn Moore and family have moved to Walla Walla from Clarkston, Washington. Brother Warren Farber and family, Sister Millie Faircloth and family, and Sister Marjorie Miller and husband have moved from Walla Walla.

The women's department, under the leadership of Opal Simpson have had an active year. Working with the pastor and priesthood, the women conducted a Thanksgiving

program and a Christmas Vesper service. The women helped assemble six missionary notebooks for use in the mission and were hostesses to the Richland, Oregon, group of women. A circle was organized with Eunice Farber as chairman to accommodate the working women of the mission who could not attend meetings in the day. The two groups held joint meetings twice during the year. The following projects to raise money were held: sales, chili supper, roving basket, magazine exchange, two food sales, and a Stanley party.

The projects were successful and contributed one-fourth of the total income of the mission.—Reported by PHEBA M. MILLER

SAN DIEGO, CALIFORNIA.—November 18, 1951, an ordination service took place. Seven men were ordained. They were Donald Beach; priest; Paul Bruington, Orin Teeters, and Ted O'Neil; teachers; Phillip Hada, Lloyd Penniston, and Bruce Bozarth; deacons.

On November 21, 1951, a candlelight prayer service was held for Thanksgiving. Also during this service Larry Bosshardt was ordained to the office of priest.

November 30, 1951, the women's department held a Spanish bazaar. Over \$250.00 was raised.—Reported by DOROTHY CLOW

ENID, OKLAHOMA.—A district women's meeting was held November 7 with the theme, "Our Missionary Responsibility in Our Home." Participating in the program were Mrs. D. C. Feely, Mrs. Jack Womack, Mrs. W. J. Saunier, Mrs. A. J. Goodwin, Mrs. Ralph Patterson, and Mrs. W. A. Slick. Mrs. Goodwin and Mrs. Patterson are from Shawnee, and Mrs. Slick is from Oklahoma City. Despite bad weather, thirty-four women attended.—Reported by MRS. W. J. SAUNIER

PUYALLUP, WASHINGTON.—Four new members were baptized October 28 at Neptune Beach, Surprise Lake, near Edgewood, Washington. Elder Alfred Smith baptized his son Phillip; and the pastor, Claude Wheeler, baptized Geraldine Richmond, Mrs. Marguerite Dering, and Mrs. Mabel Brownlee.

The confirmation service was held that evening at the branch. Phillip Smith was confirmed by his father, assisted by Claude Wheeler. Geraldine Richmond was confirmed by Elder W. W. Dobson, assisted by Claude Wheeler; Mrs. Marguerite Dering by Claude Wheeler, assisted by District President Granville Swenson; and Mrs. Mabel Brownlee by Brother Swenson, assisted by Brother Wheeler. The pastor presented the challenge. Geraldine Richmond's baptism completed the family circle. Her mother, father, and four sisters are already members.

The priesthood is holding cottage meetings, using slides and notebooks for illustrated lectures.—Reported by ELMER J. COUSINEAU

INDIANAPOLIS, INDIANA.—Elder Chester Metcalf, president of the Southern Indiana District, presided over the annual branch business meeting. The following officers were elected: Elder Wayne Smelser, branch president; Elder John Thompson, church school director; Mae Rhodes, women's leader; Elder Robert M. Anderson, young people's leader; Elder Victor Humphrey, branch treasurer; Rebecca Nolan, branch secretary; and Dorothy and Robert M. Anderson, branch auditors. In addition the following officers were appointed: Priest Leon Pollard, chairman of the State Fair concession; Dorothy Swift, music director; and Deacon Gordon Rhodes, chairman of the building committee. Elders John Thompson and Victor Humphrey were chosen as counselors to the branch president.

Robert, Jr., infant son of Robert and Helen Creviston, was blessed September 2.

The branch was host to the district conference held September 29-30. Progress has been made on the remodeling of the church.

Michael Moss was baptized by Elder John Thompson, September 16, and was confirmed two weeks later by Elders John Thompson and Victor Humphrey.

Thirty-five persons from the branch attended the district reunion during the entire week, and approximately fifty attended on the week end.

A net profit of over \$2,100 was realized from the church concession stand at the State Fair. This project has been conducted for over ten years. The money will be added to the building fund.—Reported by BETTY ANDERSON

ST. CHARLES, MISSOURI.—Because of illness Elder F. F. O'Bryan was forced to resign as pastor, and Elder James W. Myers of St. Louis has assumed the responsibilities of pastor. Brother O'Bryan and his devoted wife gave twenty years service to the work of the branch.

Progress has been noted on the building improvements, and the church has been painted.

Seventy Cecil Ettinger conducted a missionary series November 11-16. He held cottage meetings November 4-11. Two people were baptized November 17 at the St. Louis church on Grand and Carter. James Michael, son of Elder and Mrs. James W. Myers, and Deloris Colleen, daughter of Mr. and Mrs. Lester Ragon, were the candidates. The two were confirmed by Elders E. M. Joy and James W. Myers at the St. Charles church.—Reported by FLORENCE HOLLANDER.

DAVIDSON, OKLAHOMA.—At the annual business meeting, under the direction of Elder Ray Carrow, Priest Roy Renfro was elected branch pastor with Elder Ray Carrow as associate pastor; W. B. Burks, branch secretary and church school director; Mrs. Hallie Spraggins, book steward; Max Ridings, publicity agent; Homer Qualls, church school secretary; Mrs. Ruth Renfro, bishop's agent; Mrs. Wallis Campbell, women's leader.

Elder Barnett Berridge, recent appointee to the Western Oklahoma District, was with the Saints three weeks in September. A week of cottage meetings preceded his series which lasted ten days. Following the series, Mr. and Mrs. Alva Doze and daughter Mary of Frederick, Oklahoma, were baptized.

The branch held a Halloween party, sponsored by the women's department, October 28.

The church has been painted on the outside as well as the interior.—Reported by MAX RIDINGS

SOUTHEASTERN ILLINOIS.—The district institute and conference was held at Marion, Illinois, November 3-4, with classes conducted by Apostle D. O. Chesworth and Seventy D. L. Kyser.

Apostle Chesworth was the evening speaker on Saturday. The business meeting was held on Sunday afternoon under the direction of Apostle Chesworth, assisted by Brother Kyser.

Five men were approved for ordination to the priesthood. They were Willard Thomas of Springerton, elder; George Wolfe of Mt. Vernon, elder; Gilbert Wilson and Leslie Darrel Walker of Springerton, priests; and Carl Harl of Springerton, teacher.

The following officers were elected: Seventy D. L. Kyser, district president; Elders W. E. Phillips and W. W. Colvin, counselors; Priest Ralph Rockett, treasurer; Mrs. Ruby Ellis, secretary; Elder Ed Colvin, young people's leader; Sister D. L. Kyser, women's supervisor; Teacher George Wolfe, church school director;

Ed Knapp, bishop's agent; and W. E. Phillips, historian.

The following eleven people responded to Apostle Chesworth's suggestion that members get as many as five people to subscribe to the *Herald*: Mrs. Edna Holler, Sister Vaughn, T. V. Whitehead, Willard Thomas, George Wolfe, Otto Henson, B. R. Yokum, Rufus Rockett, Ed Colvin, Charles Wesner, and Gene Great.

Mrs. Maureen Delaney, Mrs. Merba Vaughn, and Mrs. Geraldine Kohler sang a trio, accompanied by Mrs. Wilma Fern Peoples.—Reported by MRS. RUBY ELLIS

WILLAPA, WASHINGTON.—Elder Orville L. Oppelt presided over a business meeting for the election of officers for the mission on November 18, in the I.W.A. Hall in Raymond, Washington. Sustained were O. L. Oppelt, pastor; Irene Ralston, church school director; Nina B. Wolfenbarger, secretary, recorder, and solicitor; Bettie Carter, publicity agent; Edith Caton, women's department leader. Elected were Donald Caton, treasurer; Alice Rushing, auditor; Ileata Belmont, music director; Carrie Wiseman, pianist; Neil Whiting, Zion's League leader; Louis Schrotoberger, church school secretary; Cleora Caton, Legionnaire reporter; Louis Schrotoberger and Alice Rushing, missionary visiting committee; Josephine Kain, Carrie Wiseman, and Ileata Belmont, program committee.

Missionaries A. W. Gibbs and Donald Landon recently conducted a series of illustrated lectures for five weeks in Raymond which resulted in the baptism of two new members.

The women's department held a sale of needlework and baked goods on December 1 and earned over sixty dollars. Irene Ralston is secretary to the women's department.

The group rents the I.W.A. Hall for all church services, and held a Christmas party there December 23.—Reported by NINA B. WOLFENBARGER

OSAGE AND NEWCASTLE, WYOMING.—Brother E. Y. Hunker held a series of meetings November 12-18. A basket dinner was held on the closing Sunday. About thirty-seven Saints were present from Deadwood and Rapid City, South Dakota, and Gillette, Hulett, and Alva, Wyoming.—Reported by MRS. F. C. JULIUS

PARIS, TENNESSEE.—The Kentucky-Tennessee District held a priesthood institute November 17 and 18 at Paris with good attendance from all branches. District president, Elder R. T. Cochran, was in charge.

The theme was "The Tie That Binds." Missionary J. H. Yager was in charge of the classwork. A pastor's meeting was held after the class session, followed by a banquet served by the women's department under the direction of Sister Audie McAllister. Bill Sutton was master of ceremonies, and Brother Yager was the speaker. Pictures were taken of the priesthood following the banquet.

Priesthood prayer service was held Sunday morning followed by the church school hour. Brother Cochran delivered the morning sermon and had as his theme, "Why Stand Ye With Rusted Blade?"—Reported by ALMA COCHRAN

NORTHERN INDIANA DISTRICT.—The annual conference of the district was held at Coldwater, Michigan, December 1-2.

President Israel A. Smith and District President L. S. Troyer were in charge. Prayers for the success of the meeting were offered by Elders Clare Binkley, Joseph Gross, and F. E. Myers. Copies of reports of the district officers were distributed to those present and were approved.

It was voted to approve the purchase of a car for the use of the church appointee.

A budget of \$2203.00 was approved for the expenses for the 1951-1952 period.

The following delegates to General Conference were elected: Apostle C. G. Mesley, Elder L. S. Troyer, Ruby Troyer, Elder E. J. Grigg, Thelma Grigg, Paul Swaim, Geneva Swaim, M. A. Johnson, and Myrtle Johnson.

Officers elected for the coming year are as follows: District President, Elder L. S. Troyer; counselors, Elders E. J. Grigg and V. L. Coonfare; secretary, Myrtle Johnson; treasurer, Rolland Durrim; bishop's agent, Elder V. L. Coonfare; women's leader, Loretta Wilson; auditor, Myrtle Johnson; young people's leader, Geneva Swaim; director of religious education, Paul Swaim; and music director, Harriet Schrader.

Joseph Gross was approved for ordination to the office of elder. Harvey Bennett was approved for ordination to the office of teacher. D. Lee Smith and Robert Gohn were approved for ordination to the office of deacon.

President Israel A. Smith preached Saturday evening. Following this, the Zion's League under the direction of Geneva Swaim presented a program. Prayer Service was held Sunday morning with President Smith and District President Troyer in charge. President Smith preached the morning and afternoon sermons. A musical program was presented under the direction of Sister Harriet Schrader, music director.—Reported by MYRTLE JOHNSON

CHADRON, NEBRASKA.—Brother E. Y. Hunker visited the group November 12. Brother Gordon Harshman was ordained by Brother Hunker to the office of elder. Monte LaRue, son of Mrs. Juanita Miller, was blessed by Brother Hunker, assisted by Brother Harshman.—Reported by MRS. WAYNE COBURN

SAULT STE MARIE, MICHIGAN.—The district conference was held October 13-14. Elder Rex Stowe of Gladstone, Michigan, was in charge, and Elder Evan Fry of Independence, Missouri, represented the General Church. The conference opened on Saturday with a prayer service, followed by a class period. The afternoon session opened with a business meeting at which time the following officers were elected: Elder Rex Stowe, district president; Elder W. A. Bushila of Soo, Ontario, and Elder Vern Charlton of Manitoulin Island, Ontario, counselors; Sister Buelah McKiddie of Soo, Michigan, secretary; Alvin Nott of Soo, Ontario, treasurer; Elder Andrew Boden, Manitoulin Island, Ontario, church school director; Evelyn Backman, Gulliver, Michigan, women's department leader; Floyd Edwards, Soo, Ontario, young people's leader; Oris Flood, Soo, Ontario, music director. The following names were presented to the conference for approval for ordination: Rex Stowe, Jr., priest; William O'Brien, teacher; and Russell Sarasin, deacon. The above named were all from Gladstone, Michigan.

The women's department, assisted by the Soo, Ontario, women's group, served meals during the conference in the church basement.

The annual branch business meeting for the Lock City Branch was held September 6. The following officers were elected: Priest Orval King, pastor, publicity agent, and book steward; Carl McKiddie, church school director and adult supervisor; Donna Tomlinson, church school secretary; Buelah McKiddie, women's department leader and branch secretary; Alma King, music director; Jean Porter, young people's leader; and Brother John Tomlinson, deacon and treasurer.—Reported by ORVAL G. KING

MT. WASHINGTON, INDEPENDENCE, MISSOURI.—Elder William LaGrece, pastor of the Mt. Washington congregation in the Center Stake, was the speaker November 21 at the Union Thanksgiving Service held at the Mt. Washington Baptist Church at which 350 persons from five different churches in the Inter-City District between Independence and Kansas City, Missouri, were present. All churches represented, including the Mt. Washington congregation, members of the Inter-City Ministerial Alliance. This was the first time that an R.L.D.S. minister has been the principal speaker at one of these services.

NEW WESTMINSTER, BRITISH COLUMBIA.—The annual conference of the district convened at New Westminster, October 6-8, with Apostle E. J. Gleazer and Bishop Monte Lasater as speakers.

The Vancouver young people presented a program on Friday evening. Brothers Gleazer and Lasater gave talks on Saturday afternoon, and Brother Gleazer was in charge of the Communion service and delivered the address.

The district officers elected were High Priest S. G. Clarke, district president; Bessie Perkins, secretary; N. Winters, treasurer; Sister Winters, women's supervisor; Alfred Beer, Zion's League leader; and E. Spargo, nonresident pastor.

The young married couple's group of Seattle, New Westminster, and Vancouver met at New Westminster for a young people's retreat October 20-21. Paul Wellington, pastor at Seattle, preached the Sunday sermon. The dinner was served in the lower auditorium, then a group went to tour Stanley Park.

The district officers of the Zion's League held their annual institute October 27-28 in New Westminster. A social evening was held Saturday, and Sunday's services began with a prayer service in the morning. The morning sermon was delivered by Alfred Beer, district Zion's League president. A business meeting was held following lunch to plan the drama festival.

NAPA, CALIFORNIA.—The Saints in Napa were organized into a group February 12, 1951, with twenty-two members: Priest Herbert J. Sawyer was chosen as pastor. The group meets in a hall at the present time, and the membership is thirty-four with thirteen transfers, two baptisms, and two transfers to another area.

Assistance is given the group by visiting priesthood. They are Elder Forrest Golding, Elder Kenneth Epperly, and Priest Walter Davis of Vallejo; Elder Robert Bishop and Teacher Glen Crownover of Santa Rosa; District President Alma Andrews and Missionary Herbert Lynn of Berkeley; and Bishop C. E. Burdick of Sacramento.

Priest Herbert J. Sawyer, Priest Howard D. Benton, and Deacon Bud Barney perform the local priesthood work.

The group has purchased a piano and the building fund is growing. During the summer, many of the children and their mothers picked prunes and donated their earnings to the building fund. Some of the Saints sold vegetables and donated the proceeds. The junior class in the church school turned in over eight dollars toward the building fund. The women's department has sold Christmas cards, held bake sales, bazaars, a rummage sale, and suppers to raise money. Their project during the summer was making about thirty fancy wastebaskets out of ice cream buckets for the cottages at the new reunion grounds at Happy Valley, Santa Cruz, California.

Progress has been noted in the response of branch members to the financial law.—Reported by NELLIE SAWYER

OKLAHOMA CITY, OKLAHOMA.—The annual branch business meeting was held in September with R. J. Jones, former pastor, in charge. The following officers were elected: pastor, Elder Ralph Vickrey; treasurer, Elder Virgil E. Downing; secretary, Mrs. Roy Butler; church school director, Elder G. Stewart Wight; young people's supervisor, Mrs. Paul Norris; children's supervisor, Mrs. Ed F. Yerrington; women's supervisor, Mrs. Kenneth Sinclair; chorister, Mrs. Loren Vickrey; and librarian, Mrs. Ed Dillon.

The Central District priesthood institute was held in Oklahoma City in October with Brother Witte, district president, in charge. The visiting ministers assisting were Apostles Reed M. Holmes and D. Blair Jensen, and High Priest Ward A. Hougas.

Four women from the branch attended the Women's Institute in Independence in October. Many of the young people went to the young people's institute in Tulsa on November 18.

The prayer meetings are held in three different areas in the winter, meeting for a union fellowship at the church once a month.

The women's department has divided into three groups. The Friendship Circle meets during the day, while the Wodeas and Laziba circles meet in the evenings. The groups meet twice a month. The women sponsored a Thanksgiving dinner and bazaar November 16, and a general church basket dinner November 24.

Gottlieb Kueffer, his wife, son, and daughter were baptized. Others baptized in the fall were Joel Wight, son of Stewart and Maxine Wight, and Frances Jones, wife of Richard E. Jones. Two babies have been blessed.

Teacher Jack Puckett and family have moved to Tulsa, Mr. and Mrs. LeRoy Hatfield have moved to Independence, and Teacher Dan Rowe and family have moved to Stillwater, Oklahoma.—Reported by ETHEL B. DILLON

RICH HILL, MISSOURI.—The Rich Hill District women's meeting was held November 29 at the church in Rich Hill, Missouri. Mrs. Mildred Ingram, recently appointed district women's leader, was in charge of the meeting.

The theme was "This Is Our Day." The morning session consisted of a report on building worship services by Mrs. LaVon French, music in the women's department by Mrs. Sue Smith, and a talk on "What and How Shall I Tell My Neighbor," by Elder Calvin French.

A council meeting was held following lunch. After the business meeting in the afternoon, a talk was given by Brother French on youth organizations.

Approximately ninety women were present, representing the branches of Butler, Nevada, Rich Hill, Eldorado Springs, Coal Hill, and Taberville, Missouri; and Fort Scott, Kansas.—Reported by THELMA PIATT

BUTLER, MISSOURI.—Elder Calvin French, who was recently appointed district president of the Rich Hill District, held a series of meetings in Butler November 4-13, followed by cottage meetings during the remainder of the week. A prayer service before the preaching service was held in the lower auditorium each evening. At the conclusion of the meetings, the following were baptized: Linda Sutton, Louise Sutton, Jane Russell, Roderick Russell, Glynna Piatt, Gary Piatt, and Walter Thatcher. Confirmation service was held November 25.—Reported by THELMA PIATT

Bulletin Board

Oregon District Activities

The spring conference for Oregon District will be held in Portland on February 1, 2 and 3. Apostles E. J. Gleazer and D. O. Chesworth are to be the guest teachers and speakers. Children's activities will be supervised by the district religious education department. The schedule is as follows:

Friday evening, February 1, Central Church, Southeast Twenty-fifth and Madison.

7:30 to 9:30 p.m.—classes

Saturday, February 2, Washington Hall, East Eighth and Burnside.

8:45-10:00 a.m.—prayer and fellowship

10:00-12:00—classes

2:15-3:00 p.m.—election of General Conference delegates

3:00- 5:00—classes

7:45- 9:00—sermon by Apostle Gleazer

8:45-10:30 a.m.—prayer and fellowship

10:45-12:00—sermon by Apostle Chesworth

12:00—basket lunch

2:30-3:30 p.m.—sermon by Apostle Gleazer

7:30- 9:00—sermon by Apostle Chesworth

* * *

The district meeting of priesthood members and their wives for northern and central Oregon will be held at Central Church in Portland on Tuesday evening, January 15, beginning at 7:45. This will take the place of the class on the last Tuesday in the month.

* * *

The class for priesthood members and their wives in southern Oregon will be held at Roseburg on the evening of January 25 at 7:45 in the Knights of Pythias hall. District President J. L. Verhei and his wife and other district officers will be the instructors. The topic for discussion will be missionary work.

Notice to Members in Arkansas

Rose Farnsworth, Box 507, Aurora, Illinois, would like to contact members living in or near Nashville, Dierks, and Little Rock, Arkansas.

Book Wanted

Lt. Herbert C. Rees, 300 North Pearce Street, Albuquerque, New Mexico, wants to purchase a copy of Macgregor's *A Marvelous Work and a Wonder*. Please state price and condition of book before sending it.

Mrs. Hazel Lloyd, Bloomfield, California, would like to purchase a copy of *Church History*, Volume 2 (1897 edition).

Change of Address

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U.S.N. Training Center
Bainbridge, Maryland

The parents of these two people, Pastor and Mrs. Phillips, Eros, Louisiana, will appreciate having church members contact their son and daughter.

Request for Prayers

Melvina Rogers, Bois D'Arc, Missouri, requests prayers that her health may be restored so that she can do her work. She also expresses gratitude for the prayers offered in her husband's behalf during his recent illness.

ENGAGEMENTS

Carter-Hursh

Mr. and Mrs. R. M. Hursh of Warrensburg, Missouri, announce the engagement of their daughter, Yvonne, to Kenneth Carter, son of Mr. and Mrs. Raymond Carter of Elm, Missouri. The wedding will take place on February 3 at the Market Street Church in Warrensburg.

WEDDINGS

Norman-Tudors

Mary Helen Tudors of Marshall, Missouri, and Ollie Vincent Norman, son of Mr. and Mrs. Bert Norman, also of Marshall, were married December 9 at the residence of Elder R. E. Burgess. Elder Burgess performed the wedding ceremony.

Ellis-Fern

June Phoebe Fern, daughter of Mr. and Mrs. William Fern of Preston, Washington, and Don Ellis, son of Mr. and Mrs. Donald Ellis of Snoqualmie, Washington, were married in the Issaquah Community Church on November 16. The ceremony was performed by Elder Charles Ward of Bellingham, Washington.

BIRTHS

A son, Terry Dean, was born on October 4 to Mr. and Mrs. Gerald Lane of Blythedale, Missouri. Mrs. Lane is the former Lois Heide.

A daughter, Brenda Muriel, was born on October 16 to Mr. and Mrs. Aubrey E. Shaw of Fort William, Ontario. Mrs. Shaw is the former Jean Cornish.

Mr. and Mrs. Joseph F. Walters of Laramie, Wyoming, announce the birth of a son, Joseph Earl, born December 7. Mrs. Walters is the former Wilma Mae McGoon.

Bishop and Mrs. Leslie W. Kohlman of Independence, Missouri, announce the birth of a daughter, Linda Merle, born November 14.

A daughter, Wanda Sue, was born on November 3 to Mr. and Mrs. Bruce Ellis of Alto, Michigan. Mrs. Ellis is the former Collene Allen of El Dorado, Kansas. Both parents are graduates of Graceland.

A son, Phillip Dewane, was born on November 15 to Mr. and Mrs. Neil Hood of Abilene, Texas.

A son, Randy Lewis, was born on December 6 at Bothwell Hospital in Sedalia, Missouri, to Mr. and Mrs. Adrian Vick.

A son, Dennis Lee, was born to Mr. and Mrs. Lee Otis Hart of Independence on November 13, 1951. Lee graduated from Graceland in 1948, and is now serving under church appointment as the Youth Director of the Center Stake. Mrs. Hart, the former Margaret Snowden of Evergreen, Alabama, was a member of the class of '48 at Graceland.

DEATHS

MEEKER.—Harry Cleveland, son of John and Wealthy Sayles Meeker, was born March 13, 1886, near Boone, Iowa, and died July 17, 1951, at Salem, Oregon. He had been a member of the Reorganized Church since August 26, 1928.

WOODS.—William Wallace, son of Andrew M. and Melissa Woods, was born October 30, 1883, in Wilber, Nebraska, and died December 8, 1951, in Graybull, Wyoming. He moved with his parents to Lamoni, Iowa, where he was baptized into the Reorganized Church. On July 31, 1917, he was married to Wyoma Helen Jensen; four children were born to them. Mrs. Woods and a daughter, Lulu Frances, preceded him in death.

Surviving are two daughters: Melissa Haller of Union Gap, Washington, and Wathena Ballantyne of Lamoni; a son, Wilber Woods of Morris, Minnesota; four sisters; Nellie Godfrey of Fresno, California; Lulu Park of Dinuba, California; Olive and Electa Woods of Lamoni; two brothers: Alvin Woods of Fresno and Warren Woods of Big Cedar Springs, California; and four grandchildren. Funeral services were held in the Oland (Missouri) Church, L. G. Holloway and Frederick Ballantyne officiating. Burial was in Rose Hill Cemetery, Lamoni.

SHOWER.—James D., son of Margaret and Ralph Shower, was born March 29, 1880, at Pataskala, Ohio, and died November 25, 1951, at his home in Independence, Missouri. On January 1, 1899, he was married to Mollie Transue; one son was born to them. On September 16, 1904, he was baptized into the Reorganized Church. On February 13, 1910, he was ordained a priest and on April 21, 1912, an elder. For many years he served as a missionary in Oklahoma, western Kansas, northwestern Missouri, Ohio, and Virginia. Even after his retirement from active missionary work he did much in the way of personal ministry to people.

He is survived by his wife; a son, Loren D.; a sister, Mrs. Katie Smith, and a grandson. Funeral services were held at the Dixon Kepley Chapel in Independence, Apostle Arthur Oakman and Elder William Cowan officiating. Interment was in Mound Grove Cemetery.

SCHWEERS.—Louis Otto, son of William and Johanna Cotts Schweers, was born November 1, 1876, at Burlington, Iowa, and died December 6, 1951, at the home of his niece, Mrs. Viola Hare, in Independence, Missouri. He was never married and made his home with the family of his brother, Loren Schweers, in Independence until last spring when his brother died. For eighteen years he worked for the Independence Stove and Furnace Company, after which he was employed by Emery Bird Thayer and Peck's stores in Kansas City. For many years he attended Stone Church.

His only immediate survivor is a brother, George Edward Schweers of Burlington, Iowa. Funeral services were held at the George C. Carson Chapel, Elder Glaude A. Smith officiating. Interment was in Floral Hills Cemetery.

SHOEMAKER.—Ida May, daughter of Charles and Martha Filers, was born March 13, 1883, in Moberly, Missouri, and died November 3, 1951, at Dickenson Memorial Hospital in Abilene, Kansas. On September 24, 1899, she was married to Martin Luther Shoemaker; one daughter was born to them. She was baptized into the Reorganized Church and, with her husband, served wherever she could. During the recent flood she opened her home to those who were left homeless. Mr. Shoemaker preceded her in death.

She is survived by a daughter, Esther Brandt, of Studley, Kansas; one grandson;

and one great granddaughter. Funeral services were held at the Tults-Danner Chapel in Abilene, the Reverends George Gish and Ed Leager officiating, and at Chicago Church near Studley, with Elder J. R. Graybill in charge, assisted by his son, Byron. Interment was in Lucerne Cemetery.

DOZIER.—Nellie G., was born November 24, 1873, in Texas and died November 27, 1951, at her home in Okmulgee, Oklahoma, where she had resided the past nine years. She was married on September 9, 1890, to Thomas M. Dozier, who preceded her in death. She had been a member of the Reorganized Church since March 12, 1902.

Funeral services were conducted by Elder O. A. McDowell and the Reverend Desmith of the Nazarene Church. Interment was in Okmulgee cemetery.

BURGESS.—Floyd Monroe, son of Mason and Matilda Brown Burgess, was born December 1, 1885, in Wayne County, Illinois, and died October 2, 1951, at the Dixon Public Hospital in Dixon, Illinois. In 1907 he was married to Ida Sinclair, two sons were born to them. His wife, Ida, died on February 11, 1909, and on December 10, 1911, he married Elsie E. Jones; three children were born to them. He had been a member of the Reorganized Church since July 14, 1912.

He is survived by his wife, Elsie; two daughters: Mrs. Lawrence Greenwood of Flora, Illinois, and Mrs. Arthur Foraker of Miami, Oklahoma; two sons: Idus of Lansing, Michigan, and Lester of Rock Falls, Illinois; four brothers: Thomas of Mt. Vernon, Jesse of Xenia, Phillip of Tampico, and Joseph of Round Grove, Illinois; and one sister, Mrs. Lora Henson of Rock Fall, Illinois. One son, James Virgil, preceded him in death. Services were held at Melvins Funeral Home in Sterling, Illinois, Elder C. A. Beil officiating. Burial was in Riverside Cemetery, Sterling.

MERRILL.—Frank Winslow, son of Dr. Simeon and Emily Merrill, was born October 15, 1873, in Franklin County, Kansas, and died November 12, 1951, in Kansas City, Kansas, after an illness of six months. He was baptized into the Reorganized Church on February 28, 1926, and was a faithful member until his death. He was married on October 20, 1909, to Zetella Stratton, who survives him.

Besides his wife he leaves a daughter, Mrs. Margaret Moore of Kansas City, Kansas; a son, Herbert Merrill of Kansas City, Missouri; and four grandchildren.

LAMSON.—Herbert Ray, son of Frank and Elizabeth Lamson, was born March 25, 1891, near Pender, Nebraska, and died August 7, 1951, in a hospital at Winnebago, Nebraska. On June 17, 1913, he was married to Goldie Fahrenholz; four children were born to them. He had been a member of the Reorganized Church since August, 1917.

He is survived by his wife; two sons: Harley Dale of Norfolk, Nebraska, and Orval Ray of Salem, Oregon; two daughters: Roseanna Freeman of Meadow Grove, Nebraska, and Lorena Speidel of Norfolk; one brother, Frank Lamson; two sisters: Josephine Tipton of Walthill, Nebraska, and Ann Funkhouser of Tecumcari, New Mexico; and seven grandchildren. Funeral services were held in the Reorganized Church at Walthill, Elder Russell Merriet and Elder Lewis officiating. Burial was in Memorial Park Cemetery, Norfolk.

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Harner, Margaret, 1102.

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Farr, Mrs. John, 1126.

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Basinger, Mammie, 1199.

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Jones-Cowen, 1007.

Jones-Masterson, 790.

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Krahl-Yates, 671.

Lancaster-Russell, 1007.

Landon-Johnson, 694.

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Letters

Year-round Thanksgiving

On October 22 my wife and I left our home in the Santa Cruz Mountains to set gold traps in upper Butte Creek and Feather River. Each year millions of dollars of migrating gold is washed by the winter floods down these streams and into the ocean unless it is trapped in this way. After I had finished my work there we moved on November 21 to Bidwell Bar, where we rented a small three-room house by the river. We will stay here until December 20. Although we arrived late in the afternoon we were no sooner settled in our new quarters than the landlady invited us to share Thanksgiving dinner with other people in the community at the big dining room in the store next day. The long table was set for twenty-two, although only twenty persons came. The two extra plates were there in case some hungry travelers might happen by and want something to eat. John Mooney, long-time resident of the community, sat at the head of the table and gave thanks to God

for His rich blessings before the meal was served. It was one of the best Thanksgiving dinners we have ever eaten.

This is not the only occasion when I have seen the spirit of brotherly love manifested among these people. There are two elderly people living here who ran out of dry wood the other day. As soon as their need was discovered, a neighbor drove his pickup to a sawmill in the hills and brought back a supply of wood for them. Whenever somebody is in need, these people are quick to do whatever they can to help. They are not related, and most of them have no church affiliation, but they do read the Bible. I want to help present the gospel to them while I am here because they are real Zion-builders at heart.

LYNN S. LANGFIELD

Route 1, Box 422

Watsonville, California

A Foundation of Zion

I note with considerable interest the campaign to raise funds for the completion of the Auditorium. I was present in the audience the day the box filled with church publications was placed in the Cornerstone of this magnifi-

cent building which symbolizes our aspirations as a people.

I happened to be in Independence visiting relatives the day this was done—some twenty-five years ago or longer. The basement of the Auditorium had just been dug. All that the handful of us gathered on the grounds that day to watch President Frederick M. Smith perform this ceremony saw was an excavation a half block square.

Some in Independence considered it the hole in the ground where our movement would be buried in a morass of quarreling and debt. But President Frederick M. Smith visioned it as a laying of the foundations of the Zion to be. We who had gathered there felt we wanted to be a part of this—to work with him to build something for ourselves and for future generations on the goodly land.

We gave of our moneys to help build this symbol of our dream of Zion. We who still live are glad to be alive at this time when this building is being completed and to be able to contribute again.

Warren L. Van Dine

Burnside, Illinois

P.S.

Mrs. Stella Newman
Route #2
Dunlap, Iowa

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PS

* DESERT DOLLARS

This story comes from Baker, California, where three related families form a group of members and friends of the church. There they maintain in the midst of the heat and desolation of the desert an oasis of comfort and security for passing travelers and truckers who may be in need of food and rest, sleep and gas.

The famous Death Valley is on route 127 to the north. South of town is Soda Lake, completely dry. U.S. 91 comes from the coast and goes eastward to Las Vegas, Nevada.

To Brother and Sister V. E. Willis the "Herald" brought news that church people everywhere would be contributing on November 18 to the fund to complete the Auditorium. Why couldn't they have a worship service and make their contribution too? Jay and Jeanette Hadlock, Wayne and Lois Bullard were happy to help, as always.

They held their meeting on the evening of November 18. Dickie Hadlock, age 3, held the Bible for the worship service and passed the offering plate, proud of his part in it. When the take was counted, they had \$105—desert dollars.

The Baker group belongs to the Southern California District—the "everything else" area left after the Metropolitan District of Los Angeles is taken out. Brother and Sister Willis are the parents of Sister Ruth Draper, wife of Apostle M. L. Draper.

* KIRK'S FIRST PRAYER

It was a warm night. The curtains blew gently in promise of a cooler wind as I tucked two small boys in, kissed two scrubbed cheeks, and tiptoed out.

"Story, Johnny!" demanded Kirk of his big brother.

"Once upon a time . . ." responded Johnny, "there were three billy goats." His voice droned on to the end of the story. Kirk twisted and turned in his bed, trying to get comfortable. He was hot, and besides, he knew somehow that this wasn't the end. After the story there always came something else. Tonight, Mother had read a story while she rocked him, and Johnny sat close by; then they had gone to their room and Johnny and Mother knelt and—oh, yes!

"Pray," announced Kirk. "Jeshus."

"You want me to say another prayer, Kirk?" came Johnny's sweet voice.

"No," Kirk insisted. "No, Johnny. Tirt pray Jeshus!"

"All right, Kirky, you pray. I'll help you," said Johnny. And there in the quiet room Johnny led his small brother in his first prayer. They didn't know I heard—but I bowed my head to thank God for the sweet eagerness of little children.—Louise

* YOUR I. Q.

The trouble with intellectual attainments is that you have to talk too much to let people know you have them.

* WARNING TO PREACHERS

"Let not the inhabitants of the earth slumber because of thy speech."—Doctrine and Covenants 105:3.

Herald House

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